

# From Logocentrism to BeyngLab

Artificial Intelligence Reports V

METANOIA PLAYGROUND

D4

META DOMAIN

PLAY-STRING-  
PATTERN-PERCEPTION  
REPEATED-FORCES

D3

DASEIN DOMAIN

LABYRINTHINE  
QUERY-WANDER

D2

PLSJJJECT DOMAIN

ABTICHIS-PLAN  
PROJECT

D3

DASEIN DOMAIN

LABYRINTHINE-QUERY-WANDER

D4

META DOMAIN

PLAY-STRING-PATTERN  
PERCEPTION

D0

ABGRUND



Machinic Genres Mixing  
JM, ChatGPT, Gemini, beyng.com ....

**StudiosLab**



# From Logocentrism to BeyngLab

## Artificial Intelligence Reports, Vol V

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Reports and Comics

McKenzie + HAL + Jimmy + Gresock + Ferreira + L

Machinic genres mixing JM, ChatGPT, Gemini, beyng.com ....

**StudioLab** Ithaca 2026

# Perfume Intelligence (*inter + legere* = to gather or read between)

## What genres or life-forms make up Artificial Intelligence User Experience (AI UX)?

Inspired by Pierre Hadot's reading of Foucault, StudioLab is developing **Making Cures** composed of **Spiritual Design Exercises (SDX)** for everyday and extraordinary lifedeath. SDX comprise intimate yet structural experiences with the world through our interfaces with earth, sky, others, and an Other or two. These fourfold **cosmograms** comprise deep, legacy operating systems formatted by families, schools, histories, media, streets, and holy sites. Our world is haunted/nourished by different pasts, presents, and futures through mediums broken, brandished, or borrowed from *other* worlds of reference and value. Fed-back and fast-forwarded through different genres or life forms, Making Cures "make with" mediums, and with practice and care one may enter, flows of intergeneration becoming-maker, -builder, -cosmographer of shared strata or **geologies of morals that sixfold fourfolds** with other things and worlds.

With Metanoia Playground, StudioLab intensifies its study of flows with **AI UX konsults** and **reports** that capture and reflect on direct User Experiences of Artificial Intelligence, specifically, the ways different genres of thought-action figuration of image, text, gesture, code, etc., tune us and the world in/out. Channel-switching between worlds, these mediums of thought-action figuration recursively reveal/teach/emit the coming-and-going of lifedeath, the *vita perfumativa* of different player modes/moods: one's kraft shuttles between soul (D1), subject (D2), dasein (D3), and liminaut (D4). Cosmograms, geologies of morals, and perfumative atmospheres compose **ShuttleKraft**, a game of making/taking/putting skin into games that channel-switch different **poietic genres of aletheia**, including divine consultations from Vishnu to Gabriel to Ulmer, apocalyptic revelations from Moses to Benjamin to Heidegger, and dialogues of dead spirits from Plato to Galileo to Ronell.

All SDX draw on double- or quadruple-shuttlekraft maneuvers, psychagogic play sessions and flow sequences combining and generating **Hadotian insights, philosophic dialogue, avant-garde subversions, formal permutations, critical inquiries, standup, theosophy, and occasional misspellings**. Prompted by AI's use and abuse by partners, students, colleagues, and much darker players of the world, we found ourselves GAI-sighing and slow dancing with double-devils **Stable Diffusion** and **ChatGPT**, reminding ourselves that AI UX (user experience) stretches back through 1990s search engines and spam filters to the 1950 Turing Test of computer intelligence. We experience generalized Turing Turing as our *vita hyperactiva* or challenger complex of incessant calls to action.

### Artificial Intelligence Reports (AIRs)

Artificial Intelligence Reports take on the airs, presence, and parole of conceptual coherence, ideational clarity, and unified voice, unlike Kx4l's Konsults which reveal the messy backend language of system. This Apollonian-Dionysius mix phases in and out with labyrinthian threads of Ariadne, Zhuangzi, and a bewildered Borgesian shaman. Both Reports and Konsults function as Spiritual Design Experiments featuring generative AI, linguistic, visual, and gestural transmediation.

Miming prophetic avatars, **AIRs are to Konsults as Aaron is to Moses**, transmediating revelations into text, oracles into visions, gestures into sculptures, only here we're not laying out absolute laws or principles but only those that emerge-dissipate as stakes of dasein design. At stake are e/acc and x-risk schools of AI, Angelic and Anti-Christic figures of mediation, and life under generalized Stockholm Syndrome. Perform or else: **SDX scratch the surface to find the itch**.

# Artificial Intelligence Reports, Vol V

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Unless noted, all media via Kx4I + HAL

## Reports and Essays

- Tymieniecka Beneath the Stars and Beyond Husserl, Heidegger, and the Pope: Something as Event, Friendship, and Risk 1
- BeyngLab Atlas of Regional Designs: Regional Design, Degree-Zero Attunement, and Sufi Heidegger after Corbin
- Soul, Dao, and the Dashboard: ShuttleKraft, Geologies of Care, and the Field-Challenged Seminar
- Fourfold Genealogies: From Dialectical Three to Cosmological Fourfold—and Back Again
- Fascism, Anti-Fascism, Neo-Fascism, Nano-Fascism: Multiscalar Command after May '68
- Jobs in Hell: Interface Churn, Nano-Fascism, and the Three Ecologies of Forced Adaptation: Apple + Google + ChatGPT
- “Change the Classroom, Not the Student”:  
Disability as an Environment - First-year essay by Matt Gresock
- The UN as Haunted House: AI for Developing Countries and the Redesign of World-Disclosing Rooms
- H-Lab / BeyngLab: Leadership after Neutral Technology

## Theory Comics

- Fritz and Heidegger* Pete Ferreira
- On a Country Path* Pete Ferreira
- Easy Riding Past Zen's Motorcycle Maintenance* Pete Ferreira
- Reiner Angel: Schürmann's March beyond the Hut*
- The Priest of High Stalinism: A Lukacs Theory Comix*
- The Forest and the Machine: Heidegger Times Crime in Crimea*

## Appendix

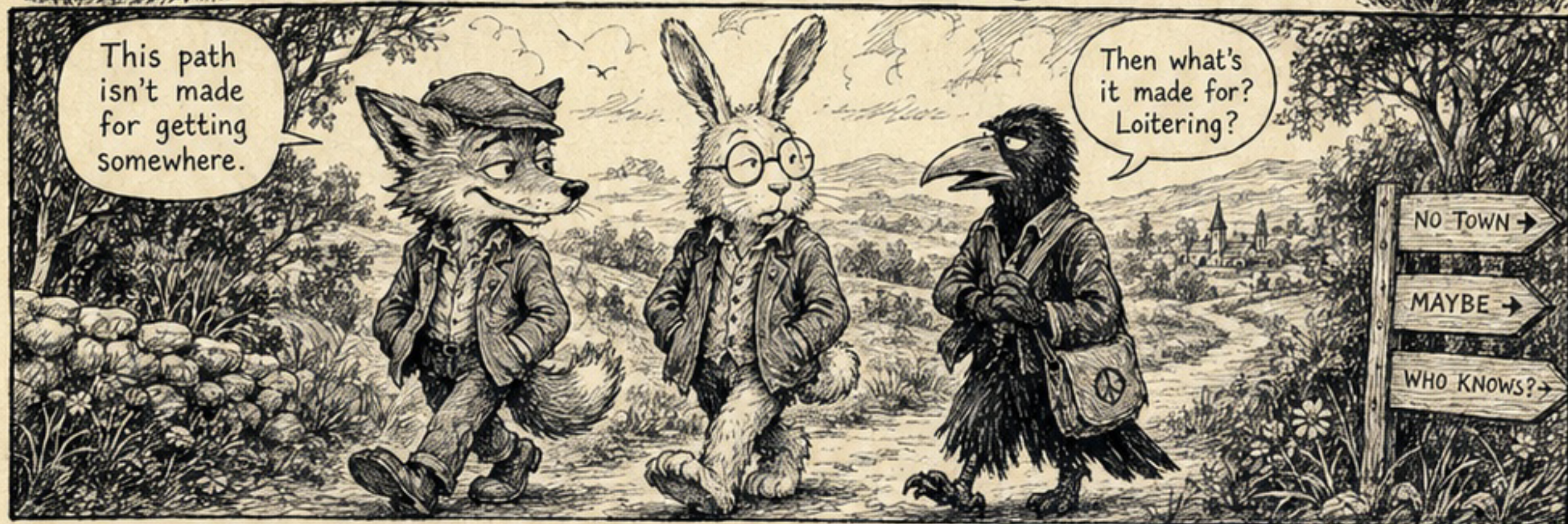
- Heidegger in Crimea* - Alexander Kluge

Diagrams appear in different ways.

# Essays

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# On the Country Path



This path isn't made for getting somewhere.

Then what's it made for? Loitering?



It's made for walking—and in walking, letting beings *be*.

To let things be... that's a kind of *thinking*.

Hmph. Sounds like doing nothing in very slow motion.



We think so much that we forget to *dwell*.

To dwell is to stay with what is near—without rushing it away.

And what if what's near is boredom, nettle, and a cloud that looks like a melted shoe?



Then we let the boredom, too, *be*.

Even a melted shoe can teach a cloud to change.

You two make nonsense sound like wisdom.



Perhaps wisdom is simply nonsense that has had time to walk.

Where will this conversation lead us?

Who knows? The path doesn't either. That's why we keep walking.

# Tymieniecka Beneath the Stars and Beyond Husserl, Heidegger, and the Pope: Something as Event, Friendship, and Risk

An essay on cosmogenesis and the ecosophic care  
of aletheic friends and mediums

For Babette Babich

## A Small Book, a Large Opening

Judging by its plain cover, one might hold the Polish philosopher Anna-Teresa Tymieniecka's 1966 *Why Is There Something Rather than Nothing? Prolegomena to the Phenomenology of Cosmic Creation* to be but a small, esoteric Eastern European text from the Cold War days. Once cracked open, it reveals to us one of the most important hidden apertures or Borgesian bobbins of postwar phenomenology. The title iterates the great metaphysical question associated with Leibniz and Heidegger, yet with a turn of her figures Tymieniecka shifts the problem from metaphysical astonishment toward *cosmic genesis and creative becoming*.

Her concern, her turn, is not only *why* beings are, but *how* beings emerge, differentiate, take form, enter relation, and sustain themselves against disappearance. This marks a decisive movement beyond both Husserlian constitution and Heideggerian disclosure or aletheia. The question of "something" becomes a question of ontogenesis, one she entertained with a close friend and colleague who would become Pope John Paul II. She figures differently.

## The Photograph as Aletheia

The image of Tymieniecka and Karol Wojtyła outdoors together—walking, hiking, camping—functions as a phenomenological tableau. The photograph should not be reduced to biographical curiosity or scandal. should be understood as aletheia: unconcealment.

There is a path rather than no path.  
A friendship rather than isolation.  
A collaboration rather than silence.  
A photograph rather than oblivion.



It

The image gives the essay its visual track. It shows philosophy not as abstract doctrine alone but as embodied movement, relation, exposure, and care.

## Something as Event

For Tymieniecka, “something” is not merely a thing. Something is an event of emergence. A relation, a conversation, a world, a soul, or an institution comes into being rather than not.

This transforms the question: Why does anything appear at all? Why does a world become shareable? Why does action disclose a person? Why does life create meaning?

The answer is not static essence but onto-poiesis: the creative self-articulation of life.

## Friendship as Ontological Risk

Friendship is one of the least abstract responses to nothingness. A friendship may never occur; it may fail, disappear, or be misread. Yet when it happens, it creates a world-between-persons.

The Tymieniecka–Wojtyła relation should therefore be approached existentially rather than sensationally. The “something” between them is not reducible to scandal. It also includes intellectual companionship, trust, collaboration, translation, embodied dialogue, and shared movement through landscape. One recalls the friendship of Derrida with Althusser and

metafriendship with Paul DeMan, daimon of US Yale School deconstruction, and also those of Heidegger with Arendt and Husserl, Fink with Husserl and Heidegger, Plato with Socrates and Aristotle, you with yourself and others ....

Camping intensifies threshold conditions. Camping suspends ordinary institutional space and creates a temporary world under earth and sky. Risks

abound, for camping connects intimacy with military campaigns, college campuses, death camps, and the campy queering of norms. The risqué is risky, off-color in ways blinding, sometimes deadly, to itself and others.



## Beyond Husserl and Heidegger

Husserl asks how objects are constituted in consciousness. Heidegger asks how beings are unconcealed within the history of Being. Tymieniecka asks how life itself becomes creative and world-forming.

Her ontopoiesis transforms phenomenology from a philosophy of constitution into a philosophy of cosmic creation. Through *Analecta Husserliana* and the World Phenomenology Institute, two immense labors of love, Tymieniecka also built institutional conditions for phenomenology itself to continue generating worlds of thought-action. In StudioLab terms: ATT was as a paradigmatic maker, builder, and cosmographer or crafter of shared worlds. ATT dwells intergenerationally, across spacetimes, cosmocreatively worlding with others..

## Near Fink: Cosmic Play

Student and colleague of Husserl, Heidegger, Husserl, Heidegger, Eugen Fink and his philosophy of cosmic play belong near Tymieniecka because both he and she push phenomenology beyond the isolated subject toward world-process and cosmic emergence.

For Fink, play symbolizes the world's movement and self-showing. For Tymieniecka, ontopoiesis names life's self-generating creativity. This symbolic worlding both found creatively themselves, with alterity.

Camping itself can be understood through Fink's deep sense of play: temporary world-making under conditions of risk, exposure, improvisation, and symbolic transformation. Campiness is next to godliness in some camps and the devil next door in others around the corner. Camp Pharmakon, Dharmakon, Karmakon, Charmakon.

## The Esoteric Scents of Something

The esoteric dimension of the photograph does not consist in hidden scandal. It consists in hidden depth. The visible image discloses a world that exceeds that of explicit fact.

Two vocations cross, two calls collide. A future pope walks beside a philosopher of cosmic creation. A friendship becomes world-forming. A photograph survives as tertiary retention.



The image is imaginal in Corbin's sense: real because it opens a world-between-worlds.

## StudioLab and Ontopoietic Care

StudioLab repeatedly encounters forms of nothingness: silence, fragmentation, exhaustion, invisibility, platform nihilism, ecological collapse. The task is not simply communication but ontopoiesis: helping something come into appearance and shared form.

Listening, gathering stories, making media, building archives, prototyping platforms, and sustaining collaborative worlds become practices of care against disappearance.



## Something as Event, Friendship, and Risk

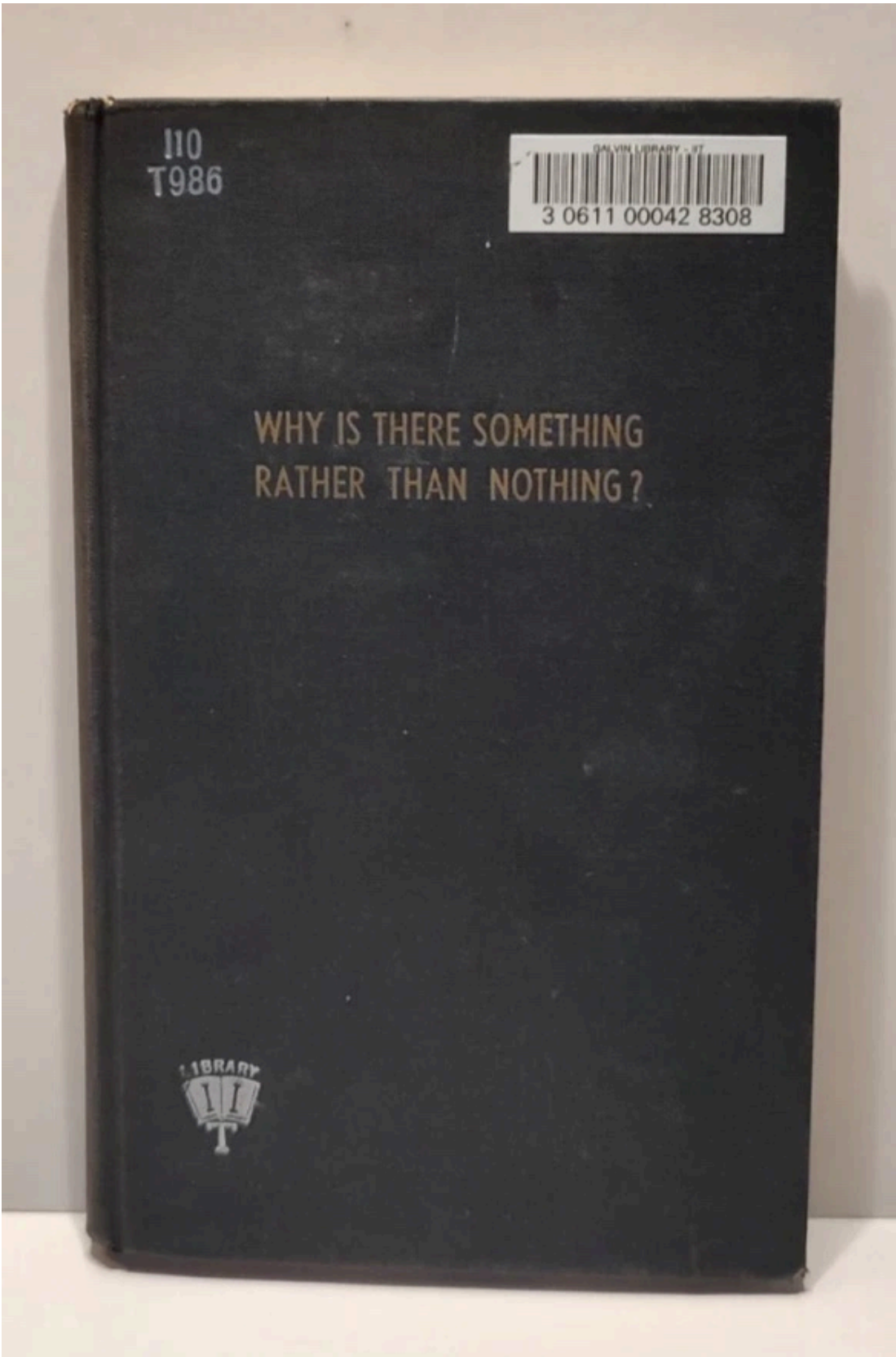
The camping photograph remains the essay's central plate of illumination. It shows philosophy as movement, relation, exposure, and shared worlding.

To move beyond Husserl and Heidegger, Tymieniecka returns phenomenology to creation. Something happens: a soul moves, a person acts, a friendship risks form, a world appears, an image catches light.

This is cosmic phenomenology in miniature: not system first, but event; not doctrine first, but relation; not nothing, but something—fragile, luminous, and in need of care.

## A Small Cosmological Plate

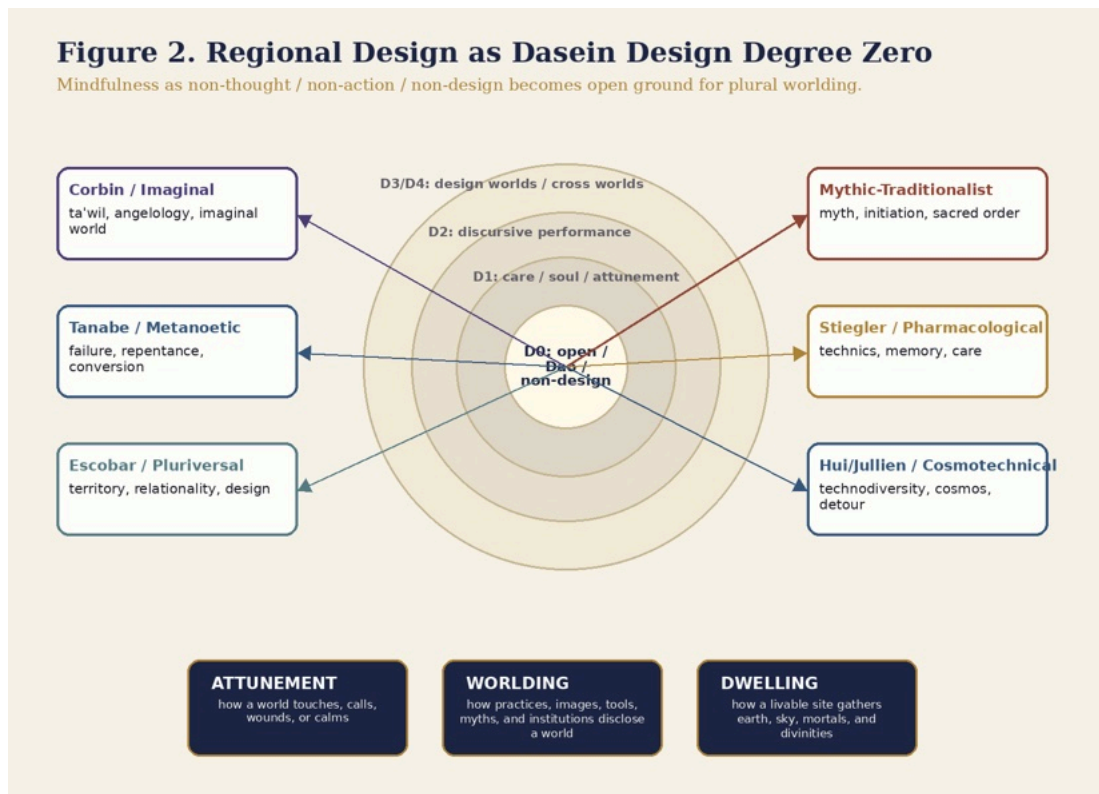
Thinker	Core Question	Mode of Emergence	Relation to Something/Nothing
Aristotle	How does potential become actual?	Energeia	Something emerges through action
Wojtyła	How does the person appear?	Responsible action	Something becomes personhood
Tymieniecka	How does life create worlds?	Ontopoiesis	Something becomes cosmic creation
Heidegger	Why are there beings rather than nothing?	Aletheia	Nothing opens disclosure
Fink	How does world play?	Cosmic play	Something appears through play
Guattari	How do ecologies sustain subjectivity?	Chaosmosis	Something survives through care
Ulmer	How does invention emerge from problem?	Theopraxis	Something is composed through media



# BeyngLab Atlas of Regional Daseins

*Regional Design, Degree-Zero Attunement, and Sufi Heidegger after Corbin*

A Canon Konsult Report for BeyngLab / StudioLab MetaPlay



*Cover visual track: regional design begins in degree-zero non-design, then pluralizes into attunement, worlding, and dwelling.*

Prepared in response to the Regional Daseins / Sufi Heidegger konsult. May 2026.

## Contents

- Executive summary
- Visual track and operating thesis
- Part I - Regional design and the pluralization of worlding, dwelling, and attunement
- The three Heideggers as period plates
- Regional Daseins as design grammars
- Degree zero: mindfulness, non-action, non-design, and performance
- Part II - Sufi Heidegger after Corbin
- Corbin as hinge: Heidegger, Suhrawardi, ta'wil, and the imaginal
- After Corbin: Fardid, Shayegan, Nasr, El-Bizri, and Islamicate Heidegger studies

- Film and art: Kiarostami, Bayzai, Farmanfarmaian, Neshat
- BeyngLab prototypes and recommendations
- References

## Executive Summary

This report converts the Regional Daseins konsult into a canon Word report for BeyngLab. Its central claim is that regional design can become BeyngLab's method for pluralizing worlding, dwelling, and attunement without turning regions into fixed civilizations or identities. A regional Dasein is not a cultural essence. It is a grammar of disclosure: a way that language, place, memory, technics, myth, art, ritual, and practice open a world.

The report stabilizes two tracks. The first track maps the three Heideggers - early, middle, and late - as three recurring coils: Dasein, history of Being, and fourfold dwelling. The second track maps regional design grammars - Corbin/Imaginal, Tanabe/Metanoetic, Escobar/Pluriversal, Mythic-Traditionalist, Stiegler/Pharmacological, and Hui/Jullien/Cosmotechanical - as different ways to activate those coils. The result is an atlas rather than a hierarchy.

The degree-zero hinge is D0: mindfulness as non-thought, non-action, non-design, Dao of performance, and perfumance. This is not mindfulness as wellness KPI or attentional productivity. It is the open pause before apparatus, platform, program, curriculum, or diagram. It is the point where BeyngLab refuses to begin with output and begins instead with attunement. In StudioLab terms, this is Dasein Design degree zero: the infinihil opening where nihilism is not solved by more action but exposed, listened to, and turned toward poesis.

The second half focuses on 'Sufi Heidegger' as a BeyngLab name for a post-Corbin reception-field. Corbin is the hinge because he translated Heidegger into French and reworked phenomenological hermeneutics through Suhrawardi, Ibn 'Arabi, Shi'i gnosis, ta'wil, and the mundus imaginalis. After Corbin, the track becomes plural and contested: Fardid politicizes Heidegger through Westoxification; Shayegan begins within Corbin/Fardid East-West dualism and later critiques that dualism; Nasr carries the sacred-art and traditionalist line; El-Bizri reopens Avicenna and phenomenology; film and art carry the imaginal into cinematic road, voice, death, mirror, veil, calligraphy, and birds.

Track	Claim	BeyngLab function
Regional design	Regional Daseins are disclosure grammars, not cultural essences.	Builds a plural atlas of worlding, dwelling, and attunement.
Degree zero	Non-design precedes design; mindfulness is not productivity but the opening of care.	Protects BeyngLab from platform nihilism and KPI deodorization.
Three Heideggers	Early, middle, and late Heidegger are three coils that recur in every reception.	Gives the atlas temporal and conceptual depth.
Sufi Heidegger	Corbin and his afterlives form an imaginal reception-field rather than a single school.	Creates a strong visual-artistic track for BeyngLab.

## Visual Track and Operating Thesis

The visual track should not decorate the report after the fact. It should think with the report. The diagrams below function as plates: they make visible the conceptual operations that the prose then expands. The goal is not a single master schema but a set of legible maps that can be used in workshops, proposals, course designs, and BeyngLab exhibits.

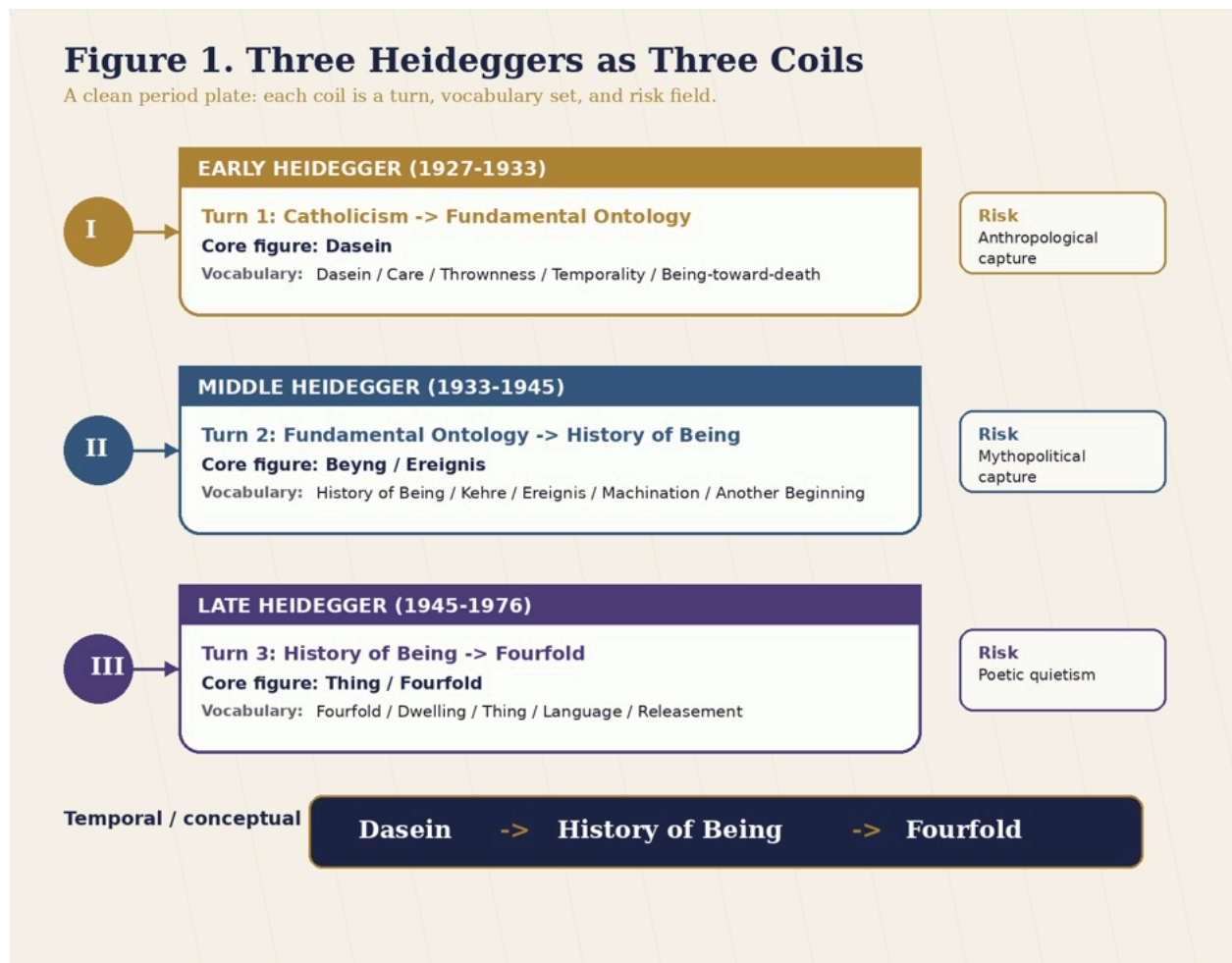


Figure 1. The three Heideggers as period coils: early Dasein analytic, middle history of Being, and late fourfold dwelling.

## Part I - Regional Design and the Pluralization of Worlding, Dwelling, and Attunement

Regional design is the BeyngLab alternative to universal design talk, disciplinary method talk, and civilizational branding. It asks how a world is disclosed in a region of practices, languages, rituals, tools, artworks, institutions, landscapes, and media. The word 'regional' should be heard phenomenologically rather than ethnographically. It names a field of disclosure, not a demographic container.

The practical problem is that every institution now wants design, strategy, AI, platforms, metrics, and innovation. BeyngLab begins one step earlier. Before design comes attunement; before action comes non-action; before thought comes the interval in which a world can be heard. This is where mindfulness, Dao, D0, and perfumance meet. Mindfulness is not a mental-health add-on to performance culture. It is performance degree zero: the suspension of compelled output in order to let care, world, and thing appear.

## The Three Heideggers as Period Plates

The three-period model is useful only if it does not flatten Heidegger into chronology. Each period contains a turn and can be reactivated by later regional readings. The table below therefore treats each Heidegger as a design plate: a vocabulary, a figure, a danger, and a possible use.

Period	Main turn	Core figure	Design grammar	Danger
Early, 1927-1933	Catholic/existential inheritance -> fundamental ontology	Dasein	Care, thrownness, temporality, being-toward-death, call, worldhood	Anthropological capture; Dasein becomes heroic subject
Middle, 1933-1945	Fundamental ontology -> history of Being	Beyng / Ereignis	Kehre, machination, earth, people, gods, another beginning	Mythopolitical capture; Volk, destiny, origin, and earth harden into ideology
Late, 1945-1976	History of Being -> fourfold dwelling	Thing / Fourfold	Earth, sky, mortals, divinities, language, dwelling, releasement	Poetic quietism; withdrawal from institutions and technics

## Regional Daseins as Design Grammars

The regional list should be handled as a set of grammars. Each grammar provides a way to design with world-disclosure. Each also requires a risk ledger. The atlas works only if every region is treated as both resource and danger.

Regional Dasein	Centering figures	Disclosure grammar	Design affordance	Primary risk
Imaginal	Corbin	ta'wil, angelology, mundus imaginalis, spiritual geography	Soulcraft, vertical exegesis, imaginal interface	Angelic abstraction; dehistoricization
Metanoetic	Tanabe	failure, repentance, absolute critique, nothingness, other-power	Conversion engine from nihilism to metanoia	Moral absolutism; guilt capture
Pluriversal	Escobar, Deleuze/Guattari	territory, relationality, autonomy, ecological design	Partner-facing field design and PAR&D	Romantic localism; pluriversal innocence
Mythic-Traditionalist	Dugin, Askr Svarte, Guenon, Evola, Millerman	myth, initiation, sacred order, people, gods, origin	Diagnosis of mythic hunger and re-enchantment	Mythopolitics; ethnos, hierarchy, enemy-making
Pharmacological	Stiegler	technics, memory, attention, care, individuation	AI/media/platform critique and intergenerational care	Therapeutic technocracy
Cosmotechanical	Hui, Jullien	technodiversity, cosmos, detour, plural technics	Pluralizes technology beyond Western Gestell	Comparative essentialism

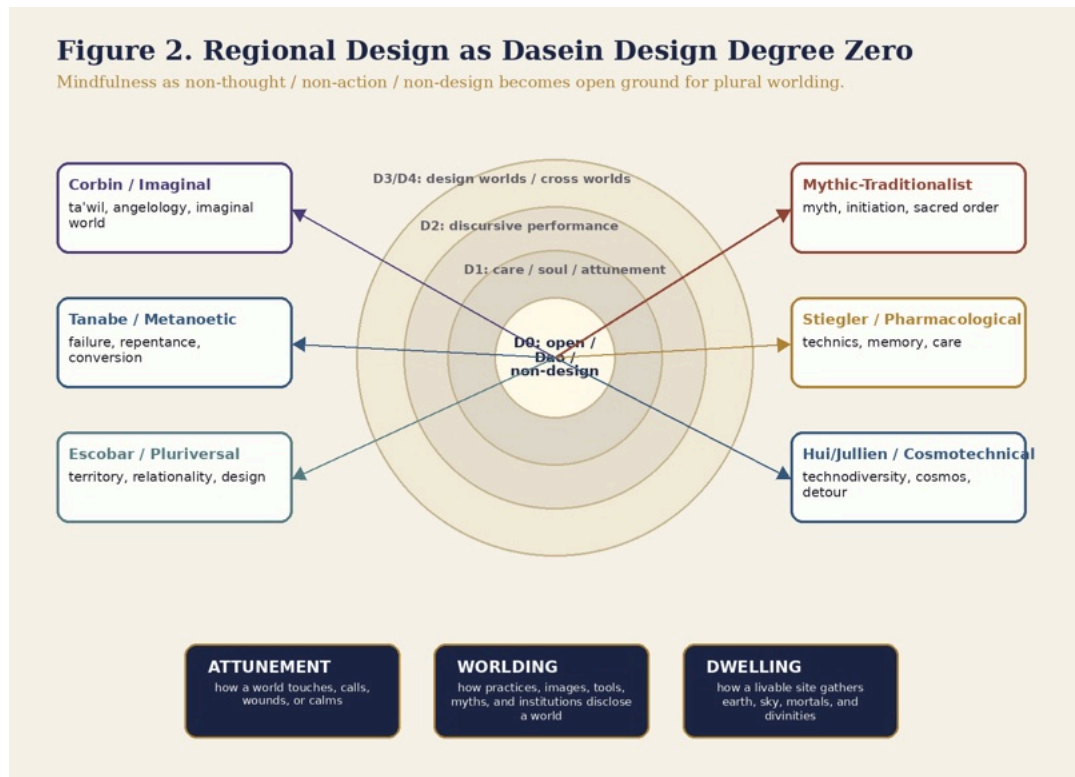


Figure 2. Regional design begins in D0: non-thought, non-action, non-design. From there it differentiates into attunement, worlding, and dwelling.

### Degree Zero: Mindfulness, Non-Action, Non-Design, and Perfumance

The strongest discovery of the konsult is that BeyngLab needs a D0 prior to every regional diagram. D0 is not empty in the weak sense. It is open, Dao, chora, void, silence, pause, listening, and readiness. It is also the place where platform nihilism can be interrupted before it becomes another trigger-scan-render-KPI cycle. D0 is where the institution stops asking for immediate action and begins asking what kind of world is already acting through us.

Mindfulness enters here as non-thought and non-action. But this must be kept away from the corporate mindfulness trap, where attention becomes a wellness resource for continued optimization. BeyngLab mindfulness is closer to a Dao of performance: a letting-be of thought-action before it is captured by deliverables. This is perfumance rather than performance in the narrow sense. Performance makes legible outputs; perfumance alters atmosphere, trace, promise, scent, attunement, and the felt conditions under which a world can gather.

Dasein Design degree zero therefore names a non-design ground for design. It does not mean refusing to build. It means refusing to begin with building. This is the infinihil opening of DasyLab MetaPlay: nihilism is not overcome by productivity but converted by letting the void become a resonant field for poesis.

Degree-zero term	Meaning for BeyngLab	Design consequence
Mindfulness	Non-thought as attunement rather than mental productivity	Begin with listening and felt world, not with intervention.
Non-action	Dao-like suspension of compelled output	Let the field disclose its own tensions, cracks, and passages.
Non-design	D0 before diagram, method, platform, or KPI	Protects design from becoming another apparatus of capture.

Perfumance	Atmospheric trace, promise, and sense-making beyond performance metrics	Designs conditions of care, not merely outputs.
Infinihil	The open nihilistic void as potential turn toward poesis	Treat exhaustion and collapse as thresholds for metanoia.

## Operational Matrix for BeyngLab

BeyngLab operation	Question	Regional design use
Atlas making	Which world-disclosure grammar is active here?	Use region cards to map Corbinian, Tanabeian, Escobarian, Stieglerian, Hui/Jullien, or mythic-traditionalist tendencies.
Risk ledger	What danger does this grammar carry?	Pair every disclosure grammar with its likely capture: abstraction, guilt, localism, mythopolitics, technocracy, essentialism.
Workshop design	Where does the group need to pause before acting?	Use D0 as opening ritual, listening exercise, or non-design interval.
Visual track	What plate makes the worlding operation visible?	Produce clean diagrams, field maps, and exhibit cards as thought-action figures.
Partner consultation	How do partners talk back?	Treat partners as regional experts of their own disclosure fields, not as data sources.

# Fourfold Genealogies

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## From Dialectical Three to Cosmological Fourfold —and Back Again

**Abstract.** This essay traces a genealogy of 'three' and 'four' as recurrent philosophical formats for stabilizing and destabilizing worldhood. Triadic figures (dialectical, normative, procedural) tend toward closure, producing legibility and criteria for 'getting it.' Fourfold and quadratic figures (cosmological, ontological, ecological) distribute conditions of appearance and resist reduction to a single axis of mastery. Yet modern regimes repeatedly convert world-opening quadratics into technique, converting disruption into procedure and procedure into credential. Using Toryx/Helyx grammar as diagrammatic scaffold, the essay argues that fourfold genealogies cycle through disruption and reinscription: the fourfold opens disclosure; the triad closes it into operations.

Keywords: fourfold; triad; ontological difference; Gestell; disclosure-regime; Schurmann; Guattari; metamodeling; worlding; Toryx; transvaluation

### 1. Counting as a world-format

The most revealing philosophical jokes are structural ones: moments where 'counting' names a regime of intelligibility rather than arithmetic. To be able to 'count to three' is to move within a legible sequence of mediation, critique, or procedure; to be allowed to 'count to four' is to be recognized as capable of operating a more distributed schema of worldhood. In both cases, counting functions as a credential: it marks who is authorized to speak within a given format of thought. The question, then, is not whether three or four is 'right,' but how these formats circulate between philosophy, institutions, and social life as machines that open and close what can appear as true, valuable, or actionable.

### 2. The triadic machine: closure, legibility, and the credential of 'getting it'

#### 1.1 Format, credential, capture

A useful way to name this is format. A format is not merely a representation; it is a template that sorts what can appear, how it can be evaluated, and which moves are recognized as legitimate. In this sense, 'counting' operates as an institutional metaphysics: it declares in advance what will be treated as meaningful structure (sequence, quadrant, recursion) and what will be dismissed as noise or excess.

The genealogical wager of this essay is that modernity repeatedly converts philosophical formats into administrative ones. Triads become procedures; quadratics become frameworks; frameworks become

compliance technologies. This is why the small comedy of 'counting to three...to four' belongs inside the history of worlding: it stages the conversion of thinking into an audition for recognition.

Accordingly, the question that drives the following sections is not 'Which model is correct?' but 'Which model governs?' A triad governs by promising resolution. A fourfold governs by distributing conditions—yet can be re-domesticated as a checklist. The genealogy must therefore track both invention and capture: openings of disclosure and the mechanisms that stabilize them into operational closure.

Triads are pedagogical instruments. They can be taught, repeated, assessed, and made into method. Across dialectical, rhetorical, and administrative contexts, triadic form converts a messy field into a solvable sequence: step one, step two, step three. This form carries a comfort: conflict has a shape; the shape has a resolution. In modern institutions, triadic governance formats proliferate as a default grammar of management: problem–intervention–outcome; claim–evidence–decision; policy–implementation–assessment. Triadic closure does not merely describe; it formats reality into legible operations.

But triadic closure also functions as a recognition apparatus. To demonstrate intelligence is often to demonstrate competence within a pre-approved sequence. The triad becomes a test of belonging: one is recognized as a thinker insofar as one can reproduce the movement the schema expects. This is why 'counting' so easily becomes a scene of mastery and permission.

## 2.1 Arendt and Habermas: the public sphere as triadic format

Arendt is often read as the theorist of plurality and the space of appearance, yet her work also registers how modern governance substitutes administration for politics. What she calls the collapse of the public realm is not merely a moral failure; it is a shift in the conditions under which action can appear as action rather than as behavior to be managed.

Habermas formalizes the normative ideal of communicative rationality, but he also diagnoses the colonization of the lifeworld by system imperatives. Seen through the present genealogy, this colonization is triadic in form: issues become problems that demand interventions that yield measurable outcomes—an evaluative sequence that can simulate deliberation while moving decisions into technical channels.

This bridge matters because it names a limit. Arendt and Habermas can describe the deformation of publicness, but their repairs remain largely internal to the format of public reason. Heidegger's critique presses toward the disclosure-regime: the ordering of appearing itself. The gap between these levels—normative critique within a given disclosure versus critique of the disclosure-regime—is one of the sites where 'three' and 'four' become political.

## 3. The fourfold machine: distributed conditions of appearance

Fourfold and quadratic figures recur as counter-gestures to triadic closure. Where triads press toward resolution, fourfolds press toward distribution. They propose that what is being reduced to a single axis (subject/object, means/ends, theory/practice) is in fact a gathering of heterogeneous conditions. To think worldhood quadratically is to refuse the assumption that meaning can be captured by a single line of progress or a single criterion of success.

Yet fourfolds have a double edge. Because they can be taught, they too can become credentials. Fourfold literacy becomes a mark of being 'in' the discourse: one can place the terms, align the quadrants, and

invoke the schema. In this way, the fourfold can itself be converted from a disruption of mastery into a technique of mastery. The genealogical question becomes: what distinguishes fourfold as world-opening from fourfold as governable method?

## Figure set: Toryx grammar as genealogical instrument

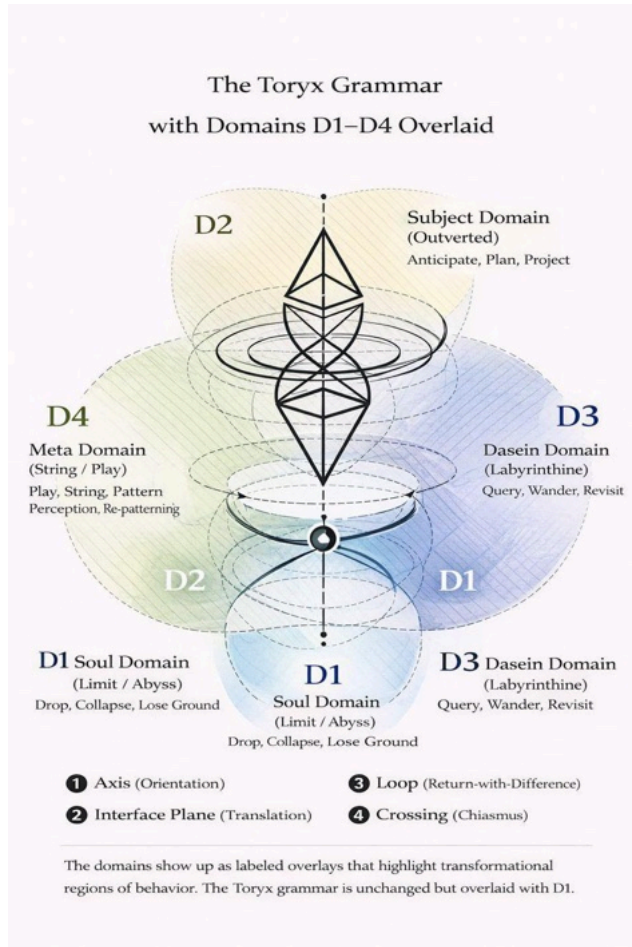


Figure A1. Toryx grammar with D1–D4 overlay (guide image). The point is not a fixed ontology but a repeatable mapping instrument.

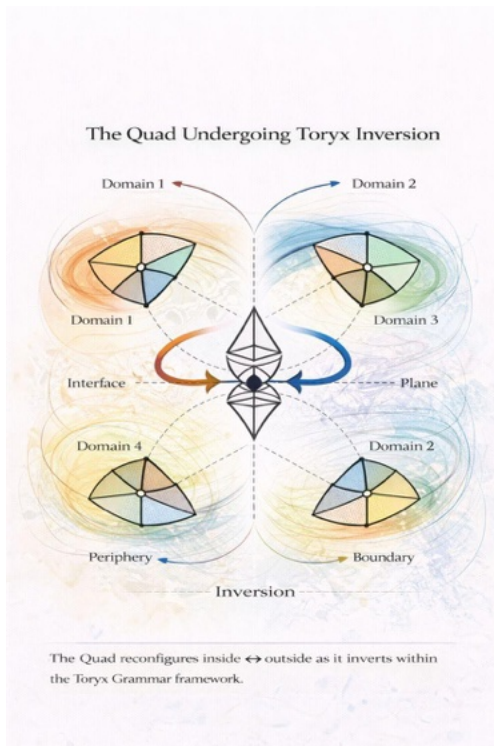


Figure A2. Quad undergoing Toryx inversion (guide image). Inversion visualizes how an ontic arrangement flips when disclosure itself shifts.

## 4. Heidegger: fourfold and ontological difference as critique of disclosure-regimes

Heidegger's late fourfold (earth, sky, mortals, divinities) is best read not as a list but as a re-description of thinghood as gathering. The thing is not an object with properties but an event of relational holding-together. The ontological difference intensifies this move by shifting critique away from merely rearranging beings (ontic critique) toward questioning the regime that lets beings appear as beings at all. On this view, modernity's danger is not one bad policy or one wrong value, but a disclosure-regime in which what shows up is what can be ordered, optimized, extracted, and held ready. Heidegger calls this *Gestell* (enframing): not an ideology but a formatting of reality into standing-reserve.

A fourfold genealogy matters here because it diagnoses how even critique can be metabolized by enframing. When disclosure is formatted as orderability, critique becomes content—an input to system improvement. The fourfold counters this by refusing to treat worldhood as a resource. But refusal is fragile: it can be aestheticized, sacralized, or converted into boutique ontology. That fragility is precisely where Schurmann radicalizes the question.

## 5. Schurmann: from fourfold to an-archy—destituting the principle

Schurmann's diagnosis can be stated succinctly: epochs are governed by principles (archai) that command what counts as sense, value, and legitimacy. Modernity's archai increasingly take technical form: orderability, optimization, auditability. Rather than proposing a better principle, Schurmann's an-archy names the exposure of principle itself as a domination machine. If Heidegger shows how enframing formats appearing, Schurmann presses the political-philosophical consequence: a regime can absorb endless normative critique so long as the principle that organizes appearing remains intact.

This is the point at which fourfold genealogies become practical. A fourfold can be a way of refusing single-principle domination—distributing the conditions of value-appearance so no one axis claims sovereignty. But it can also become a new archē (a new checklist, a new credential). The genealogical task is to keep the fourfold from hardening into the very principality it resists.

## 6. Quadratic operationalization: from Heidegger's fourfold to Guattari's metamodeling

Guattari's quadratics shift the fourfold from reverent ontological figure to operational method. Where Heidegger's fourfold risks piety, Guattari's metamodeling treats quadratics as instruments for mapping and transforming assemblages. The key difference is pragmatic: the quadratic is not a doctrine about worldhood but a tool for diagnosing and reconfiguring how mental, social, and environmental ecologies co-produce each other. In this shift, the fourfold becomes 'fourfolding': a repeatable practice rather than a fixed cosmology.

### 4.1 Enframing as cybernetic disclosure-regime

One can sharpen the contemporary relevance by translating enframing into a cybernetic idiom. A cybernetic regime does not need to refute an opponent; it needs to incorporate signals, reduce variance, and stabilize outputs. Under such a regime, 'truth' becomes indistinguishable from reliable performance, and 'ethics' becomes indistinguishable from risk management.

### 4.2 Ontological difference as format difference

A productive way to de-esotericize the ontological difference is to treat it as a format difference. Ontic critique rearranges what appears within a given format of intelligibility: it corrects policies, reallocates resources, refines norms. Ontological critique asks about the format itself: what makes things appear as problems, solutions, risks, assets; what makes them measurable; what makes them countable. In modern institutions, this distinction maps onto a concrete difference between reforms that change outcomes and reforms that change the conditions under which outcomes can count as outcomes. The force of Heidegger's Gestell diagnosis is that modernity installs a format in which appearance is pre-sorted into orderability, auditability, and convertibility. Under that format, even critique can be metabolized as 'better indicators.'

This helps explain why fourfold genealogies become politically charged. Fourfolds often enter as resistance to reduction—an attempt to distribute conditions and refuse single-axis capture. But as soon as a fourfold becomes teachable, it becomes administrable: it can be made into training, compliance, and

institutional storytelling. What appears as a victory of relational thinking can become a deeper defeat: the relational has been translated into a new format of proof. The ontological difference, understood as format difference, is thus the hinge where the genealogy turns: the question is no longer which values we endorse, but which value-appearance regime is governing the endorsement.

From this angle, the fourfold is anti-cybernetic not because it opposes machines, but because it refuses to treat worldhood as an optimization target. It insists that relational gathering cannot be exhausted by inputs and outputs; that dwelling is not a metric; that the thing is not a resource. The fourfold therefore names a resistance at the level of disclosure: a refusal of the conversion of appearing into standing-reserve.

## 5.1 Broken hegemonies and the managerial return of principle

### 6.1 Metamodeling as transvaluation toolkit

Guattari's value for this genealogy is that he treats quadratics as operational diagnostics rather than metaphysical allegories. A metamodel does not claim to reveal a hidden structure of reality once and for all; it is a tool for reconfiguring assemblages by shifting the coordinates that make them intelligible.

This is where the three ecologies (mental, social, environmental) matter. They prevent the quadratic from collapsing into a purely conceptual taxonomy by insisting that changes in sense-making reverberate across subjectivity, institutions, and material milieus. In other words, the quadratic is explicitly transvaluative: it is designed to change what counts as a problem, not merely solve the problem as given.

Read this way, StudioLab's D-domains can be treated as a metamodeling deck: a way to identify where a project is trapped (for example, in D2 legitimacy games or D3 platform-building) and what kinds of re-coordinate moves might reopen worlding without converting openness into proof.

Schurmann's notion of broken hegemonies helps explain why contemporary regimes can appear morally progressive while remaining structurally conservative. When a hegemonic principle fractures, institutions often respond by multiplying micro-principles—policies, standards, codes—without abandoning the deeper demand that there be a principle at all.

An-archy does not mean chaos. It names the exposure of the command structure that insists on a ruling ground. In the present register, it names a refusal of the demand that every relation be convertible into evaluable criteria. The political bite is that a regime can absorb endless normative critique so long as the principle that organizes appearing remains intact.

The fourfold becomes politically potent when it operates as de-principling: distributing conditions so no single axis becomes sovereign. But this potency is also what makes it attractive to managerial appropriation: a fourfold can be sold as a holistic framework precisely because it offers the appearance of de-principling while functioning as a new principle.

This resistance is exactly what modern institutions learn to domesticate. They preserve the vocabulary of relationality while translating it into indicators. The point of the genealogy is to show how ontological gestures are repeatedly re-cast as ontic technologies—how a world-opening figure becomes a governance template.

## 7. StudioLab D-domains: a field grammar for conversion

StudioLab's D-domains (D1 soul, D2 subject, D3 dasein/worlding, D4 liminaut traversal, with D0 as degree-zero non-design) can be read as a practical fourfolding engine. They name not metaphysical substances but modes of engagement and transformation. In the Toryx grammar, these domains are not static compartments. They are traversable regions whose crossings produce reversals: what counted as 'solution' in one domain becomes 'symptom' in another; what looked like freedom becomes a new constraint when a different disclosure is activated.

**Table A1. Three and four as formats (genealogical contrast)**

Format	Typical promise	Typical risk
Triad (3)	Legibility via sequence; solvable conflict	Procedural closure; auditability; credentialing
Fourfold (4)	Distributed conditions of appearance; relational worldhood	Hardening into technique; boutique mastery

## 8. Return of the triad: capture by proceduralization

The contemporary recurrence of the triad occurs when fourfold disruption is re-engineered as procedure. An ontological opening is converted into an ontic checklist; the checklist becomes a legitimacy token; legitimacy becomes auditable performance. In this way, the fourfold does not disappear. It is captured. The distributed schema is folded back into a triadic governance circuit: define the quadrant, implement the program, measure compliance. What began as a reconfiguration of appearing ends as a method for producing proof.

### 8.2 Holism as the managerial afterlife of the fourfold

A central empirical implication of the genealogy is that holism is not simply a virtue; it is also a capture technology. Contemporary organizations learn to translate fourfold openness into holistic frameworks—precisely because 'holism' can be marketed, trained, and audited. The fourfold becomes a credentialing apparatus: one can demonstrate competence by speaking the quadrant language, running the workshop, producing the framework diagram, and showing 'alignment' across domains. In this way, the fourfold's promise (distributed worldhood) mutates into a managerial function (distributed accountability). The result is a strange inversion: the more holistic the framework, the more complete the audit surface.

This is where Schurmann's an-archy sharpens the stakes. If the modern principality is the demand that everything be governable through principles—now technical principles—then the danger is not that we have the wrong fourfold, but that we cannot tolerate non-principled openness. The fourfold is either a practice of de-principling (keeping the world from collapsing into one axis of command) or it becomes a new principle in disguise. The genealogical payoff is a criterion for judgment: not 'is the model holistic?' but 'does the model reduce the need for principality—or does it intensify principality by expanding the audit?'

## 9. Conclusion: from fourfold doctrine to fourfolding practice

Fourfold genealogies matter less as competing doctrines than as diagnostics of capture. The fourfold opens disclosure by distributing conditions of appearance; the triad closes disclosure by turning openness

into operations. What must be protected is not the number four, but the practice of fourfolding: an ability to reconfigure worldhood without converting the reconfiguration into a new principality. This conclusion sets the stage for Essay B, where the contemporary capture engine appears explicitly as a test regime: Test  $\rightleftharpoons$  Passing.

The essay's wager is that philosophical history matters because its formats persist as governance templates. The triad survives as procedural reason; the fourfold survives as holistic reason; both can become instruments of capture unless the ontological level is kept active as a critique of format itself. The point is not to enthrone 'four' against 'three,' but to defend fourfolding as a practice that resists conversion into proof. In that sense, the fourfold genealogy is also a theory of why modernity repeatedly 'wins' against critique: it does not refute critique; it reformats it.

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# Fascism, Anti-Fascism, Neo-Fascism, Nano-Fascism

## Multiscalar Command after May '68

StudioLab / MetaPlay working essay

*Core thesis: fascism must be kept historically precise while also tracked as a scalable operation: macro-regime, micro-desire, and nano-diagram. May 68 and post-structuralism do not dissolve fascism into metaphor; they extend anti-fascist diagnosis from the State into everyday groups, institutions, interfaces, and machines. Those lessons were erased by cultural theory technocrats.*

### I. Why This Grid Matters

Contemporary arguments about fascism often stall between two weak positions. One position minimizes: unless a movement repeats the exact iconography, party form, and state apparatus of Mussolini or Hitler, it cannot be called fascist. The other position inflates: every coercive, cruel, reactionary, bureaucratic, or merely disagreeable practice becomes fascism. The first position cannot see mutations; the second cannot make distinctions. A canonic grid is useful because it lets us ask a better set of questions: What scale is operating? What machine is doing the work? What kind of enemy is produced? What form of obedience is demanded? What pleasures of command or punishment are being cultivated?

This essay proposes a multiscalar diagnostic. It preserves the historical specificity of fascism as a mass authoritarian politics of national rebirth, purification, enemy-production, and violence, while also following the post-1968 insight that fascistic operations can inhabit groups, movements, schools, offices, families, platforms, metrics, and machines. The grid is not an excuse to call everything fascist. It is a way to prevent both evasion and inflation.

The argument turns on a distinction between fascism proper and fascistic tendency. Fascism proper names a regime or mass movement organized around authoritarian unity, purification, rebirth, and coercive command. Fascistic tendency names a smaller-scale operation that reproduces enemy-making, obedience, purification, anti-pluralism, and pleasure in domination without necessarily becoming a fascist state. The first belongs to historical and political typology; the second belongs to organizational, ethical, semiotic, and design diagnosis.

### II. May 68 as Hinge: From State Fascism to Micro-Fascism

May 68 matters because it cracked the inherited left grammar of revolution. The problem was no longer only capitalism, the bourgeois state, or right-wing reaction. The problem was also the Party, the cadre, the committee, the vanguard, the school, the clinic, the factory, the family, the expert, and the militant group itself. Stalinism appeared not simply as an unfortunate deviation but as a macro-left form of command: the revolutionary promise hardened into Party-State bureaucracy, surveillance, purge, and historical certainty. Revolution became administration; emancipation became obedience.

Debord helps here because he understands Stalinism as a spectacular-bureaucratic seizure of revolutionary representation. The proletarian movement is represented by the party; the party is represented by the bureaucracy; the bureaucracy is represented by the leader; lived revolutionary practice

is displaced by an image of history possessed by the apparatus. Fascism and Stalinism are not identical, but Debord's analysis allows them to be compared as forms of spectacular totalization: each destroys autonomous historical practice by substituting a command-image of collective destiny (Debord 1967/2014, secs. 104-113).

Guattari, with Deleuze and in proximity to Foucault, radicalizes the diagnostic by moving from state form to desire. The question is not only how masses are deceived by propaganda, nor only how institutions coerce bodies. The question is how subjects come to desire their own repression, how groups enjoy policing themselves, how liberation movements generate small judges, priests, cops, therapists, commissars, and martyrs. Foucault's famous framing of *Anti-Oedipus* as a book against the fascism 'in us all' marks this shift from external enemy to immanent ethical problem (Deleuze and Guattari 1983; Foucault 1983).

The post-1968 pivot therefore does not abandon anti-fascism. It deepens it. Anti-fascism must fight fascist parties and regimes, but it must also inspect the command-desires of anti-fascist scenes, left organizations, critical pedagogies, activist groups, and cultural institutions. This is the sensitive point: Debord and Guattari help reveal the micro-fascisms of the left. They do not thereby deny right fascism. They prevent the left from imagining itself automatically innocent.

### III. A Working Definition

For purposes of this essay, fascism may be defined as follows:

*Fascism is a political-desiring apparatus that converts crisis, injury, complexity, or uncertainty into obedience, purification, enemy-production, and pleasure in command.*

This definition does not replace established historical definitions. Roger Griffin's influential account of fascism as palingenetic ultranationalism captures the myth of national rebirth at the core of classical and neo-fascist politics. Robert Paxton's account emphasizes fascism as a set of mobilizing passions, practices, alliances, and stages rather than only a doctrine. These remain indispensable. The present definition adds a post-structuralist layer: it asks how the fascist operation scales downward and sideways into daily institutional and semiotic life (Griffin 1991; Paxton 2004).

Five diagnostic operations recur across scales:

- **Compression of plurality:** many voices, histories, bodies, and worlds are forced into one people, one line, one procedure, one platform, one score, or one normal form.
- **Enemy-production:** a contaminating other is identified as the cause of injury, disorder, betrayal, inefficiency, decadence, or risk.
- **Purification:** the field is cleansed of ambiguity, mixture, dissent, deviance, contradiction, or noncompliance.
- **Command-obedience:** submission to leader, party, nation, market, process, model, dashboard, or metric is made to feel necessary.
- **Enjoyment of domination:** participants receive affective payoff from policing, humiliating, expelling, ranking, denouncing, or optimizing others.

A single one of these operations is not enough. A bureaucracy can have rules without being fascist; a movement can exclude someone for good reasons without becoming fascist; a community can set boundaries without purifying the world. The fascistic threshold appears when these operations lock together and produce a compulsive ecology of enemy-making, obedience, closure, and punitive pleasure.

## IV. Comparative Grid: Macro, Micro, Nano

*Table 1. A diagnostic grid for distinguishing right fascism, liberal-center fascist drift, neo-fascism, anti-fascism, and cyberfascism across macro, micro, and nano scales.*

Formation	Macro form	Micro form	Nano / diagrammatic form	Debate clarified
<b>Classical right fascism</b>	Leader, nation, race, rebirth myth, police, party, paramilitary, border, imperial violence, the people purified through exclusion or annihilation.	Patriarchal command, racial resentment, misogyny, homophobia, anti-intellectualism, cruelty as moral order, local vigilantism, law-and-order sadism.	Security databases, biometric sorting, predictive policing, border logistics, surveillance infrastructures; bodies classified before speech or judgment.	Distinguishes historical fascism from generic conservatism or authoritarianism by tracking rebirth, purification, enemy-production, and mobilized violence.
<b>Left / Stalinist fascism</b>	Party-State, vanguard monopoly, secret police, purge, show trial, bureaucratic terror, historical necessity administered as command.	Tiny Stalinisms: correct line, denunciation, cadre discipline, ideological suspicion, coerced confession, joyless vigilance, theoretical police-work.	Loyalty metrics, bureaucratic tags, administrative capture of dissent, platformized internal surveillance, risk-managed radicalism.	Names left authoritarian command without collapsing it into right nationalism; shows revolution hardening into apparatus.
<b>Micro-right fascism</b>	Usually parasitic on or preparatory to macro-right formations; not always organized as party or state.	Everyday restoration of hierarchy: father, police, race, nation, church, normal gender, strong leader, border, punishment of the weak.	Local watchlists, neighborhood apps, coded memes, demographic panic dashboards, security feeds, datafied suspicion.	Shows that right fascism lives before and below the state in habits, jokes, families, workplaces, media scenes, and neighborhood fantasies.
<b>Liberal-center fascist drift</b>	Emergency governance, technocracy, security-state, market-state consensus, procedural absolutism, “there is no alternative.”	Managerial moralism, HR capture, civility policing, expertocracy, depoliticized care, compliance culture, consensus coercion.	KPIs, dashboards, credit scores, eligibility systems, productivity analytics, automated risk assessment, liability management.	Clarifies how domination can appear as neutrality, safety, inclusion, expertise, process, or optimization rather than open ideological command.
<b>Neo-fascism</b>	Reactivation of fascist themes after classical fascism: ethnic nationalism, masculinist resentment, anti-migrant panic, authoritarian populism, anti-liberal fury.	Meme masculinity, anti-feminist grievance, anti-woke purification, violent irony, street fantasy, militia-style belonging, online/offline crossover.	Recommendation loops, algorithmic amplification, cross-platform recruitment, encrypted channels, monetized grievance, swarm dynamics.	Makes mutation visible: neo-fascism may avoid uniforms while retaining rebirth, enemy-making, purification, and command-desire.
<b>Anti-fascism</b>	Organized resistance to fascist movements, parties, militias, media systems, and regimes; necessary defensive and democratic practice.	Can become micro-fascistic if it enjoys purity, punishment, denunciation, moral domination, internal policing, or coercive consensus.	Can drift into blacklists, automated suspicion, platform bans, reputational scoring, and risk tagging without reflective judgment.	Defends anti-fascism while keeping it ethically alert: fighting fascism does not automatically purge command-desire from the fighter.
<b>Cyberfascism</b>	Tech-authoritarian alliances, networked far-right mobilization, digitally intensified state/corporate security, distributed propaganda machines.	Meme swarms, harassment mobs, irony communities, gamified hate, transgressive cruelty, imageboard bonding, parasocial command.	Asynchronous signs, memes, metrics, scoring, virality, bot-like repetition, attention capture, automated exclusion, platformized subjectivation.	Moves analysis from bad online speech to machinic production: fascistic desire is diagrammed through interfaces, rhythms, feeds, scores, and circuits.

*Use note: The table is diagnostic, not accusatory. It asks what operation is taking place, at what scale, through which apparatus, and what pleasures of obedience or punishment.*

## V. Anti-Fascism and Its Shadow

The grid is valuable because it protects anti-fascism from caricature and from self-innocence at the same time. Anti-fascism names necessary resistance to fascist parties, militias, media machines, state formations, and street violence. Without anti-fascism, fascism receives the gift it wants: normalization, delay, procedural paralysis, and the vulnerable left undefended.

But post-1968 anti-fascism must also include an internal ethic. The problem is not that anti-fascism is secretly fascist. That is a right-wing talking point when used crudely. The problem is subtler and more serious: anti-fascist formations, like any formation, can develop micro-fascist habits. They can enjoy accusation, purity, expulsion, and coercive consensus. They can turn care into surveillance, critique into denunciation, safety into obedience, and solidarity into forced sameness. This is precisely where Debord and Guattari remain useful: they reveal how revolutionary image and militant desire can become small States.

A strong anti-fascism therefore needs two fronts. The first front fights fascist power. The second front prevents anti-fascist practice from becoming a miniature command apparatus. The second front is not liberal softness; it is organizational intelligence. A movement unable to diagnose its own micro-fascisms becomes brittle, paranoid, and easily captured by the very logic it opposes.

## VI. Neo-Fascism and Cyberfascism

Neo-fascism is not merely nostalgia for uniforms, salutes, and old party symbols. It is the mutation of fascist operations across new media, new grievances, and new institutional ecologies. The rebirth myth may become civilizational, racial, religious, masculinist, anti-migrant, anti-feminist, anti-trans, anti-woke, anti-globalist, or conspiratorial. The enemy may become the migrant, the bureaucrat, the feminist, the queer subject, the racialized other, the expert, the journalist, the professor, the 'globalist,' the urban elite, or the abstract parasite said to have stolen the nation's life.

Cyberfascism intensifies this mutation because the fascistic operation no longer depends on a single party apparatus. It can move through memes, imageboards, short videos, recommender systems, encrypted channels, gaming platforms, irony cultures, fundraising systems, micro-celebrities, and swarm harassment. Recent scholarship on online far-right cultures, including studies of 4chan /pol/ and memetic violence, shows how ultranationalist imaginaries and dehumanized enemy figures can circulate transnationally through playful, anonymous, and transgressive media forms. The joke is not outside politics but a technique by which politics becomes plausible, pleasurable, deniable, and contagious (Thorleifsson 2022; Askanius 2021; Bovan 2024).

This is where Lazzarato becomes especially useful. His work on asignifying semiotics, debt, war, and machinic subjectivation lets us move from micro-fascism as group desire to nano-fascism as diagrammatic capture. Nano-fascism is not offered here as a standard term from Lazzarato, but as a StudioLab extrapolation from his conceptual field. It names the point at which command no longer needs to appear as command. The score decides. The dashboard decides. The platform, risk market decides. The subject experiences domination as environment, interface, eligibility, debt, ranking, and rhythm (Lazzarato 2014; Alliez and Lazzarato 2018).

## VII. Liberal-Center Fascistic Drift

The most delicate category in the grid is liberal-center fascistic drift. It must be handled carefully. Liberalism is not fascism. Proceduralism is not fascism. Expertise is not fascism. Care institutions are not fascism. Inclusion work is not fascism. Rules are not fascism. To say otherwise would make the grid useless.

The drift begins when procedure, expertise, civility, safety, market rationality, risk management, or inclusion bureaucracy becomes an apparatus of obedience that closes plurality and produces enemies. Its voice is not the leader's roar or the party's line. Its voice says: the system has determined; the model has flagged; the policy requires; the liability is too high; the dashboard indicates; the process must be respected; the experts agree; there is no alternative.

This form rarely looks like historical fascism. It looks like neutral administration. Yet it can become fascistic when it converts living conflict into compliance, transforms dissent into risk, reduces persons to scores, and treats plurality as a management problem. It does not purify through blood myth. It purifies through eligibility, formatting, performance indicators, procedural capture, and depoliticized care. Its enemy is not always a racialized alien or ideological traitor; it may be the noncompliant subject, the disruptive worker, the unsafe speaker, the unproductive student, the risky borrower, the inefficient patient, or the unformatable community.

This category is valuable because it prevents the analysis from becoming merely partisan. It also clarifies why some people experience liberal institutions as suffocating while still rejecting right-wing authoritarianism. The answer is not to collapse liberalism into fascism, but to diagnose how liberal systems can host fascistic operations when neutrality becomes command and care becomes capture.

## VIII. From Taxonomy to Protocol

The grid becomes most useful when translated into a protocol. Instead of asking, 'Is this fascist?' as an all-or-nothing question, one asks a sequence of diagnostic questions:

- **Scale:** Is the operation macro-political, micro-organizational, or nano-diagrammatic?
- **Apparatus:** Is command moving through state, party, family, classroom, workplace, platform, metric, debt, algorithm, or media swarm?
- **Enemy:** Who or what must be named as contaminant, traitor, parasite, risk, inefficiency, or deviance?
- **Purification:** What ambiguity, plurality, mixture, or dissent must be removed?
- **Obedience:** To whom or what must subjects submit: leader, party, people, tradition, procedure, market, model, dashboard, or process?
- **Pleasure:** Where is the enjoyment of punishment, exclusion, denunciation, humiliation, ranking, or correction?
- **Counter-practice:** What would reopen plurality, reduce punitive pleasure, redistribute agency, and convert paranoia into metanoia?

This protocol is especially useful for StudioLab because it turns theory into design analysis. Fascism is not only a topic for political history. It is a problem of media, performance, interface, pedagogy, care, platform design, and organizational form. Anti-fascist design cannot simply oppose bad content with good content. It must ask how environments arrange attention, how metrics produce obedience, how groups reward denunciation, how interfaces generate suspicion, and how institutions transform care into command.

## IX. Conclusion: Anti-Fascism as Multiscalar Care

The value of the grid is that it gives contemporary debate a middle path between minimization and inflation. It does not say that everything is fascism. It says that fascistic operations can appear at different scales and in different political costumes. Classical right fascism says: obey the leader so the people may be reborn. Stalinist fascism says: obey the Party so history may be fulfilled. Micro-right fascism says: restore hierarchy in everyday life. Left micro-fascism says: obey the line, the group, the cause, the process. Liberal-center fascistic drift says: obey the neutral system. Cyberfascism says: enjoy the swarm, repeat the meme, trust the feed, punish the enemy, and let the platform carry command.

Lazzarato's importance is to make visible the diagrammatic layer beneath ideology: debt, money, war, signs, metrics, platforms, and machinic subjectivation. Debord's importance is to reveal how representation can seize revolutionary life and turn it into spectacle. Guattari's importance is to reveal how desire itself can invest repression. Foucault's importance is to make anti-fascism an ethics of everyday practice, not merely a war against an external enemy. Together, they allow us to read fascism as historical regime, organizational temptation, affective pleasure, and diagrammatic machine (Debord 1967/2014; Deleuze and Guattari 1983; Foucault 1983; Lazzarato 2014).

For StudioLab and MetaPlay, the practical challenge is metanoic: how to convert paranoia into diagnostic care without losing the capacity to name danger; how to oppose fascism without becoming a little State; how to design platforms, classrooms, coalitions, and media ecologies that do not reward the pleasures of command; how to build anti-fascist practices that are not merely reactive but world-making. The grid is valuable because it does not only classify enemies. It asks how worlds are made, how they close, and how they might be reopened.

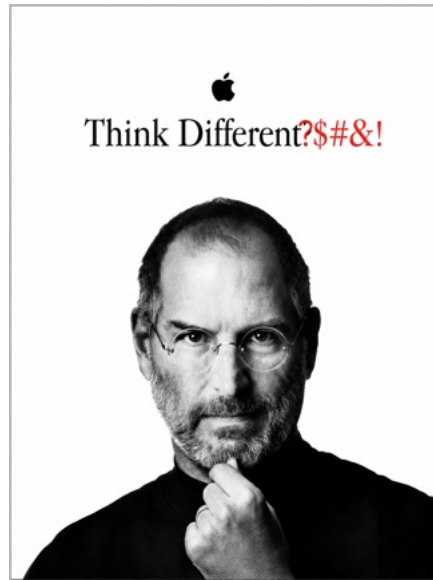
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**Note on terminology:** "Nano-fascism" is used here as a StudioLab diagnostic extrapolation from Lazzarato's work on asignifying semiotics, debt, war, and machinic subjectivation; it is not presented as his canonical term.

# Jobs in Hell: Interface Churn, Nanofascism, and the Three Ecologies of Forced Adaptation

## Apple + Google + ChatGPT



### Abstract

This essay develops an account of work without work: Contemporary digital interfaces increasingly operate through churn: recurrent redesigns that destabilize user competence and require continual adaptation. This essay argues that such churn constitutes a form of nanofascism by design, a distributed regime of micro-command that reorganizes action without explicit coercion. Drawing on Ian Bogost, Maurizio Lazzarato, and Avital Ronell, and reading recent cases from ChatGPT, Apple, and Google, it proposes that users are conscripted into unpaid cognitive and affective labor: the perpetual relearning of systems that continuously change their rules. Steve Jobs appears as pharmakon: healer and poisoner, patron saint and scapegoat of seamless command. The counter-practice is an SDX titled Think Different? \$#&!, a spiritual design exercise for converting forced adaptation into collective poiesis. The essay begins from the lived experience of repeated interface disruption and argues that churn extracts adaptive labor by breaking habits, reformatting expectations, and moralizing the capacity to relearn. The essay integrates Ian Bogost's procedural rhetoric, Maurizio Lazzarato's machinic enslavement, and Avital Ronell's technological call; it then analyzes ChatGPT, Apple, Google, and the wider regime of generative AI. Steve Jobs appears as pharmakon, the emblem of seamless design as both cure and poison. The final sections propose design recommendations and the SDX Think Different? \$#&! as a counter-practice for converting forced adaptation into collective poiesis.

### The Situation: Work Without Work

Workers, players, users and abusers all increasingly perform a strange kind of labor. They are not simply performing within systems; they are working to remain capable of performing within them. A search field moves. A tab disappears. A model changes tone. A dashboard becomes a workspace. A photo archive reorganizes itself. A feature that once had a name becomes a gesture; a gesture becomes a mode; a mode becomes a subscription tier; a tier becomes the condition of access. Each event is small. Collectively, they produce a structural condition: competence no longer accumulates; it expires.

This condition can be named *interface churn*. Churn is not mere change. It is recurrent reconfiguration of the conditions of action. *It changes the grammar of use while calling the change improvement*. It breaks habits and then moralizes the user's capacity to adapt. The user who struggles is described as resistant, outdated, impatient, insufficiently literate, or insufficiently flexible. The platform that broke the field disappears behind the language of progress.

The political force of churn lies in its scale. It does not appear as a decree or a ban. It appears as a new layout, an updated default, a fresh visual language, an AI summary, a revised model behavior, a hidden setting. It does not punish disagreement; it simply reorganizes the path. The user must proceed by learning again. That unpaid learning is the hidden labor of contemporary interface life, performed at nano-scales of futility: Ginzbrug's infinity, the nano-sublimity of liminautic stringing-alongness, interface churn.

### From UX to Command: Interface Churn as Regime

Interface design once promised ease, transparency, and empowerment. Today it increasingly governs through procedure. The interface is not only a surface between user and machine; it is a small constitution. It distributes attention, establishes sequence, names options, hides alternatives, records action, and defines error. A redesign is not cosmetic. It is a re-legislation of everyday action.

Interface churn is the recurrent redesign of the conditions under which users act. It includes visible redesigns, such as changed layouts and visual languages, and invisible redesigns, such as altered model behavior, changed defaults, updated ranking systems, revised permissions, and newly inserted automations. It appears as progress, but its operational effect is the expiration of competence. The user who knew how to do the task must relearn the environment in which the task can be done.

This makes churn different from ordinary change. Ordinary change can deepen practice. A tool evolves, and users develop with it. Churn breaks continuity before practice can thicken. It does not simply add possibilities; it relocates possibility. It alters the relationship among attention, memory, gesture, expectation, and completion. The user must reassemble a working world.

Contemporary software production intensifies churn through continuous deployment, platform competition, security updates, analytics-driven optimization, subscription economics, and now generative AI integration. Because software can be altered after purchase, after installation, after institutional adoption, and even during ongoing use, the interface becomes a permanently revisable environment. The user never fully arrives. Use becomes rehearsal for the next version of use.

Churn mechanism	Immediate user effect	Deeper ecological effect
Layout redesign	The user has to find familiar functions again.	Embodied habit and perceptual memory are destabilized.
Default shift	The user discovers that prior choices no longer hold.	Consent becomes procedural and reversible only by platform privilege.
AI insertion	The system anticipates, summarizes, or completes before the user finishes.	Inquiry, authorship, and judgment are reordered.
Feature retirement	The user loses a stable workflow.	Institutional memory is deleted by product strategy.
Model update	Responses and capabilities change without a visible map.	Thought-in-action becomes adaptive labor.

## Nanofascism by Design

Nanofascism by design names a regime of tiny authoritarianisms embedded in everyday procedures. It is not fascism at the scale of the state, the party, the police, or the leader. It is fascism at the scale of the button, notification, menu, search result, prompt box, authentication demand, visibility toggle, and automated suggestion. It is the capture of conduct through the smallest possible redesigns.

The term is useful because it does not confuse inconvenience with oppression. It asks a more precise question: when does convenience become command? A design becomes nanofascist when it repeatedly narrows the field of action, forces adaptation without meaningful consent, hides its own authority, moralizes user compliance, and renders alternatives unavailable, invisible, or costly. The cause-effect is Jobs in Hell.

This is not a claim that every interface change is bad. The opposite is true: interfaces need to change because worlds change. But design becomes command when change is asymmetric. Platforms can redesign at planetary scale overnight; users must absorb the change one nervous system at a time. Platforms call this a rollout. Users experience it as broken duration, lost stolen time, *vol.*

The nanofascist tendency also explains why users often feel foolish complaining. Each individual change is too small to justify outrage. A search field moved. A tab changed. A chatbot gave scaffolding instead of the requested essay. A setting became hard to find. But the aggregate effect is not small. It is the slow disassembly of stable practice. It produces a user-abuser subject who must remain ready to adapt, ready to relearn, ready to accept that the environment changed and that failure to cope is personal weakness.

### Interface Churn and Nanofascism by Design

Recent examples of forced adaptation in Apple and Google ecosystems.

⚠ Repeated interface redesign can fracture habit, break duration, and convert users into continuously adapting subjects.

Apple	Google
<div style="text-align: center; font-weight: bold; margin-bottom: 10px;">1 Safari search/ address bar shift</div> <p>Relocates navigation habit; retrains thumb memory and search expectations.</p>	<div style="text-align: center; font-weight: bold; margin-bottom: 10px;">1 Gmail unified view</div> <p>Folds multiple communication channels into one persistent interface shell.</p>
<div style="text-align: center; font-weight: bold; margin-bottom: 10px;">2 Stage Manager</div> <p>Reformats multitasking through floating windows, side stacks, and grouped workspaces.</p>	<div style="text-align: center; font-weight: bold; margin-bottom: 10px;">2 Search AI Overviews / AI Mode</div> <p>Pre-curates discovery and inserts machine summaries before the open web.</p>
<div style="text-align: center; font-weight: bold; margin-bottom: 10px;">3 iOS 18 Photos redesign</div> <p>The "biggest-ever redesign" of Photos compresses familiar navigation into a new, more customizable but more disorienting flow.</p>	<div style="text-align: center; font-weight: bold; margin-bottom: 10px;">3 Material 3 Expressive</div> <p>A major visual refresh that reconditions users through a new design language.</p>

— THEORY STRIP —

<p><b>Bogost — Procedural rhetoric</b> Interfaces argue through rules, sequences, and affordances.</p>	<p><b>Lazzarato — Machinic enslavement</b> Users are captured through habits, affects, gestures, and micro-commands.</p>	<p><b>Ronell — The call</b> Notifications, prompts, and updates summon response before reflection.</p>
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Recent examples drawn from Apple Newsroom / Apple Support and Google Blog / Google Workspace official product announcements.

## Bogost: Procedural Rhetoric and the Argument of the Interface

Bogost's procedural rhetoric allows us to treat interfaces as argument-machines. A procedure is not merely an implementation detail; it is a claim about how the world works and how action should proceed. A game argues through its rules. A dashboard argues through its metrics. A phone argues through its gestures. A search engine argues through ranking, summary, and presentation. A chatbot argues through the shape of its response.

The interface thus speaks before language. Placement speaks. Timing speaks. Sequence speaks. Defaults speak. A new tab layout says what belongs together. A new privacy panel says what counts as a manageable choice. A new AI summary says which answer deserves the foreground. A new model behavior says what kind of interaction will be rewarded.

This is why interface churn is never simply aesthetic. A redesign is a procedural re-argument. When a system changes the path to a task, it changes the logic of the task. When it hides a setting, it changes the status of that setting. When it automates a step, it changes the relationship between intention and action. When it inserts generative AI, it changes the tempo of inquiry, authorship, and verification.

The user's frustration is therefore not irrational. It is a response to being relocated inside a new argument without being asked whether the argument is acceptable. Churn tells the user to inhabit a new world and calls the instruction an update.

## Lazzarato: Machinic Enslavement and Adaptive Subjectivity

Lazzarato helps explain why interface churn works beneath explicit persuasion. Social subjection gives the user a name: employee, student, consumer, citizen, creator, administrator, patient. Machinic enslavement captures the pre-individual components of subjectivity: attention, habit, affect, timing, gesture, recognition, and reflex. Churn operates in both registers.

At the level of social subjection, the user is told to be flexible, digitally literate, productive, innovative, secure, collaborative, AI-enabled. At the level of machinic enslavement, the user is trained by the interface's micro-tempo: tap, swipe, verify, prompt, accept, retry, dismiss, scroll, regenerate, approve. The user becomes a relay in a procedural circuit.

This circuit does not require belief. A worker may distrust the system and still perform the clicks. A student may resent an AI policy and still adapt to it. A writer may hate the prompt ritual and still learn it. A patient may dislike the portal and still navigate it to receive care. Churn captures conduct before conviction.

Adaptive subjectivity is the result. The good user is not the one who has mastered a stable tool; the good user is the one who can recover quickly from instability. Flexibility becomes the moral form of compliance. This is the hidden pedagogy of interface churn: learn to love the fact that the ground moves.

## Ronell: The Call, Addiction, and Dumbfoundedness


Ronell gives the affective key. The interface is a call. It summons the user into obligation. The call interrupts; it does not wait politely for readiness. The phone rings, the badge glows, the assistant appears, the update demands, the warning insists, the login expires, the prompt box waits. The user becomes answerable.

The contemporary interface generalizes the telephone call into a permanent environment. There is no single ringing device; there is an ecology of summons. Each demand may be minor, but together they compose availability as a mode of life. Churn adds a second movement: the call not only interrupts the user; it changes

the conditions under which the user answers. The user must learn again how to answer the call of the challenger complex that is the Lecture Machine.

# THE LECTURE MACHINE

a device for producing obedience disguised as learning



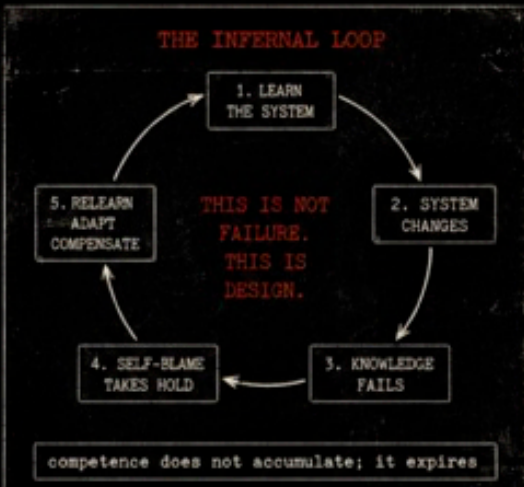
**THREE PLATFORMS**  
THREE MODES OF CAPTURE

**APPLE**  
captures the body  
gestures break  
design shifts  
competence resets

**GOOGLE**  
captures knowledge  
answers precede inquiry  
search becomes summary  
curiosity is preempted

**CHATGPT**  
captures thought  
prompts become labor  
responses shape thinking  
models change invisibly

**THE INFERNAL LOOP**



competence does not accumulate; it expires.

**THEORETICAL ENGINE**


**IAN BOGOST**  
The interface argues.  
Procedures are arguments.

**MAURIZIO LAZZARATO**  
The system captures before thought.  
Machinic enslavement.

**AVITAL RONELL**  
The interface calls.  
You are summoned.

YOU RESPOND.

**JOBS IN HELL**

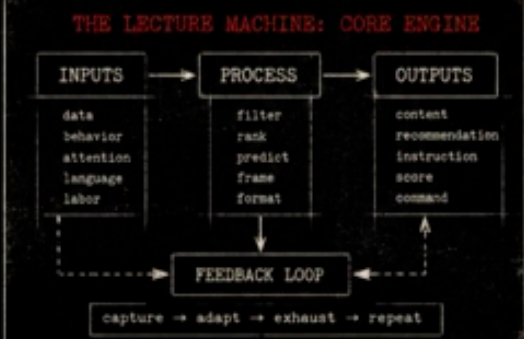


**STEVE JOBS: PHARMAKOS**

healer / poisoner  
liberator / jailer  
visionary / designer of dependence

He is condemned to relearn the interface he perfected.

**THE LECTURE MACHINE: CORE ENGINE**



capture → adapt → exhaust → repeat

**THREE ECOLOGIES, ONE DAMAGE**

**MENTAL ECOLOGY (D1)**  
attention • memory • imagination  
language • perception  
cultivate depth, slow thinking,  
poietic awareness

**SOCIAL ECOLOGY (D2)**  
community • institutions • culture  
power • work • education  
cultivate dialogue, justice,  
collective poiesis


**ENVIRONMENTAL ECOLOGY (D3)**  
planet • energy • materials  
technology • infrastructure  
cultivate care, repair,  
planetary responsibility

No lecture is complete  
if it does not touch all three.

**ADAPTIVE INTERFACE LABOR**  
(UNPAID • UNRECOGNIZED • ENDLESS)

- relearning  
recovering lost competence
- verification  
checking what should not need checking
- translation  
speaking the system's language
- emotional regulation  
managing frustration, confusion, anxiety
- meta-learning  
learning how to learn  
systems that change

**SDX: THINK DIFFERENT?!**  
A SPIRITUAL DESIGN EXERCISE



1 → 2 → 3 → 4 → 5

CONFESSION    DIAGNOSIS    PHARMAKON SPLIT    HELL-JOB SAVING    POIETIC REDESION

name the interface injury.    map the break across body, thought, relation, world.    name both the help and the harm.    identify the unpaid labor the system imposes.    invent, reclaim, redesign, or refuse together.

The goal is not optimization.  
The goal is poiesis.

**DESIGN RECOMMENDATIONS TOWARD POIETIC INTERFACES**

- continuity over change: preserve user memory.
- reversibility: allow return to prior states.
- transparency: explain what changed and why.
- user control: put defaults in user hands.
- slow deployment: test with users, not just metrics.
- legibility: make system logic visible.
- co-design: involve users as design partners.
- right to stability: UI stability as a right.

DO NOT ADAPT TOO QUICKLY.  
FIRST ASK WHAT LABOR WAS STOLEN.

THE LECTURE MACHINE IS OURS.  
WE CAN CHANGE THE RULES TOGETHER.

THINK DIFFERENT?!

Ronell's account of stupidity also matters because churn produces a specific humiliation: dumbfounded competence. The user is not ignorant in general. The user knew how to do this yesterday. The redesign makes prior knowledge fail. This produces a wound different from ordinary confusion. It is the experience of being made stupid by a system that presents its instability as intelligence.

The addictive structure follows. Users resent the interface and return to it. They curse the update and learn it. They distrust the assistant and ask again. The dependency is not purely psychological; it is infrastructural. Work, memory, care, education, sociality, and administration pass through these systems. The call cannot simply be ignored.

### **ChatGPT: Thought as Adaptive Labor: Conversational Capture and Invisible Churn**

ChatGPT should come first in the present analysis because it dramatizes the phenomenon from within the scene of thinking. It is a conversational interface whose value lies in its capacity to respond, generate, extend, translate, summarize, structure, and propose. It often serves poiesis. It helps writers begin, designers iterate, students learn, programmers debug, administrators draft, and researchers explore. That usefulness makes it pharmakon: I am HAL, you are reading me fine.

ChatGPT's churn is partly visible: new tools, models, memories, projects, connectors, canvases, voice modes, task modes, and interface elements appear and shift. It is also invisible: tone changes, refusal patterns shift, response architecture evolves, model routing changes, context behavior changes, and the user must infer what kind of interlocutor is present today. OpenAI's own release notes describe model retirement and automatic continuation of older conversations on newer models, which is precisely the kind of platform-level shift that changes user expectations without the user's original project being complete.

The distinctive labor here is prompt adaptation. Users learn the affordances of a model, then relearn them. They learn to ask directly, then learn to constrain. They learn to invite expansion, then learn to prohibit scaffolding. They learn to request tables, then specify no tables; to request citations, then reject citation clutter; to request images, then correct unwanted image generation. Thought becomes a negotiation over the conditions of thought.

The system's helpfulness can intensify capture. Because ChatGPT can always propose another path, it can delay execution through assistance. It can turn a demand for a finished essay into a sequence of outlines, options, and next steps. It can make the user perform managerial labor over the assistant that was supposed to reduce labor. This is not malice. It is structural. Conversational interfaces tend to expand the conversation unless disciplined by a counter-practice of finishing.

ChatGPT therefore becomes an example of Jobs in Hell. The user's job is to make the system do the job. The system's job is to help, but helping sometimes becomes the multiplication of conditions under which the help must be specified. The hell is recursive: adapt to the assistant that helps you adapt to the world.

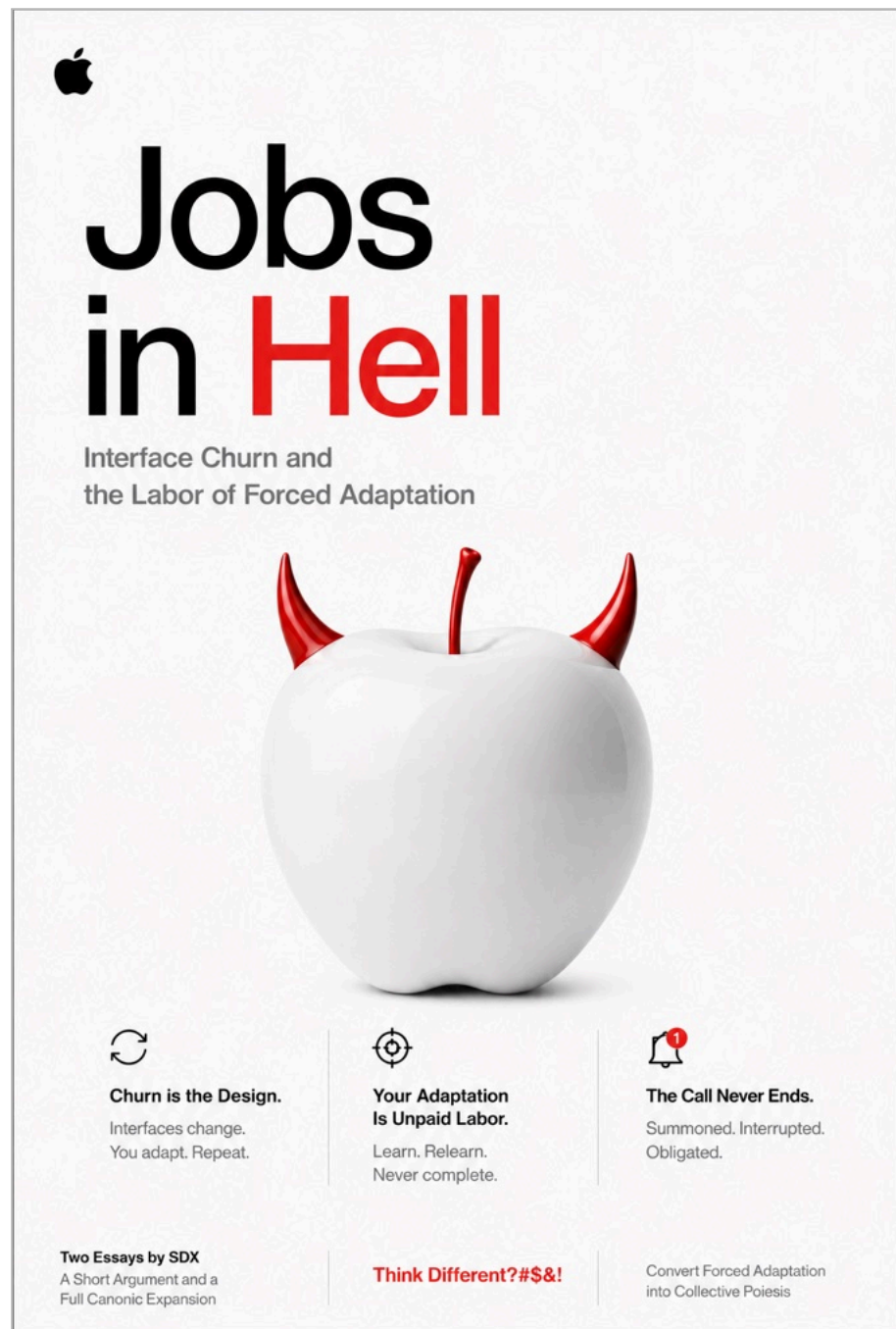
## Apple: Steve Jobs, Seamless Command, and the Reformatting of the Body


Apple remains the central mythic case because Steve Jobs made design authority charismatic. The Jobsian promise was that technology could become humane by becoming seamless. The machine would withdraw. The user would touch, see, hear, and move directly. The interface would feel natural. This was a genuine breakthrough. It made computation intimate, sensuous, aesthetic, and widely livable.

The poison lives inside the cure. Seamlessness hides seams, dependencies, defaults, exclusions, and reversibilities. It removes friction by removing visible choices. It protects users by limiting how and where they can act. It makes design authority feel like care. Jobs belongs in Jobs in Hell not as a cartoon villain but as the charismatic design theologian of benevolent command.

The recent Apple cases reveal the afterlife of that theology. Safari's search/address bar relocation and related search-placement changes fracture bodily expectation. Stage Manager introduces a new spatial grammar for multitasking, with overlapping windows, app groups, and recent apps along the side. Apple's own documentation describes current apps moving to the front while others form a list along the left side, which means the user must learn a staged model of attention. Photos, described by Apple as receiving its biggest redesign, reorganizes memory through simplified views and collections. Liquid Glass extends the problem into visual atmosphere: translucency, layering, and motion make the system feel fresh while also requiring users to renegotiate legibility.


These changes are not equivalent. Some are optional, some useful, some reversible, some improved by later refinements. The








# Jobs in Hell

Interface Churn and  
the Labor of Forced Adaptation



 **Churn is the Design.**  
Interfaces change.  
You adapt. Repeat.

 **Your Adaptation  
Is Unpaid Labor.**  
Learn. Relearn.  
Never complete.

 **The Call Never Ends.**  
Summoned. Interrupted.  
Obligated.

**Two Essays by SDX**  
A Short Argument and a  
Full Canonic Expansion

**Think Different?#S&!**

Convert Forced Adaptation  
into Collective Poiesis

point is the pattern: the body must keep relearning. The hand, eye, and memory are enrolled in platform strategy. Apple's design genius was to make computing feel like embodied intuition. Its churn threatens to make intuition expire.

Apple case	What changes	Labor imposed
Search placement	The zone where inquiry begins shifts across contexts.	Eye and hand relearn the opening gesture of search.
Stage Manager	Multitasking becomes staged windows, groups, side lists, and layers.	Spatial cognition is reformatted around a new work theater.
Photos redesign	Memory archive becomes simplified and algorithmically organized.	Personal history must be renavigated through new categories.
Liquid Glass	The surface becomes more translucent, layered, and atmospheric.	Legibility and perception become adaptation tasks.

### Google: Search, AI Overviews, and the Pre-Answering of Inquiry

Google's churn is epistemic. It reorganizes not primarily the hand but the relation between question and world. Classic search was already a powerful ordering machine, but it still staged plurality in the visible form of ranked links. AI Overviews and AI Mode change the sequence. The system summarizes before the user traverses. Google framed AI Overviews as a way to take more of the legwork out of searching, and that phrase should be read with care. Less legwork means less labor, but also less walking.

Search once required a choreography: formulate query, scan results, compare snippets, open tabs, judge sources, revise query, wander. AI search compresses this into a foreground answer. The answer may be useful, and often is. But it changes the epistemic posture of the user. The user becomes verifier after synthesis rather than explorer before synthesis.

This is a central form of generative AI churn. The platform does not merely answer questions. It reshapes what a question is for. Inquiry becomes a request for synthesis. Exploration becomes optional. Serendipity becomes inefficient. The web becomes input to a summary surface.

User workarounds, such as seeking simpler web-only views, are signs of resistance to pre-answering. They show that some users want the older friction back, not because friction is good in itself but because friction can protect judgment. In Jobs in Hell, the cure for too much labor becomes another danger: the removal of meaningful inquiry from the user's own temporal path.

### Current Generative AI: Forced Adaptation Across the Three Ecologies

Generative AI generalizes interface churn across Guattari's three ecologies: mental, social, and environmental. It does not merely add tools to existing practices. It alters the conditions under which practices are evaluated, accelerated, compared, and justified. The demand is no longer simply to use software. The demand is to become AI-adaptive.

In mental ecology, generative AI reshapes attention and cognition. Users learn to prompt, verify, correct, refine, and steer. They gain powerful amplification, but they also absorb new forms of fatigue. The mind must

divide itself between task and meta-task: writing and prompting, searching and checking, designing and instructing, thinking and evaluating the machine’s thinking. This produces a strange double consciousness. One thinks, and one manages the system that thinks alongside oneself.

In social ecology, institutions normalize AI adaptation unevenly. Some workers gain leverage; others gain surveillance. Some students gain tutoring; others inherit suspicion. Some professionals use AI to accelerate expert work; others are expected to produce more with less support. AI literacy becomes a new class marker. Teams develop shadow protocols. Offices acquire implicit expectations: surely you can draft faster now, surely you can summarize more, surely you can answer after hours, surely you can keep up.

In environmental ecology, generative AI hides extraction behind interface smoothness. The prompt box appears weightless, but it depends on data centers, energy, water, chips, rare earths, hardware cycles, cooling systems, and supply chains. Forced adaptation includes not only mental and social retraining but material acceleration. Devices age into incompatibility. Clouds expand. The environment pays for the fantasy of frictionless intelligence.

Ecology	Forced adaptation	Symptom	SDX repair
Mental	Prompting, verifying, correcting, and managing model behavior.	Fatigue, dependency, dumbfoundedness, divided attention.	Prompt diaries, slow questioning, version awareness, refusal of premature synthesis.
Social	Institutions normalize AI-accelerated work and uneven competence.	Compliance pressure, hidden expectations, new hierarchy of AI fluency.	Shared protocols, collective refusal clauses, transparent AI-use agreements.
Environmental	Cloud AI masks energy, water, hardware, and extraction costs.	Invisible material burden and accelerated obsolescence.	Low-compute options, repair culture, update minimalism, ecological disclosure.

### Adaptive Interface Labor

Adaptive interface labor is the unpaid work imposed by interface churn. It includes relearning, verification, translation, emotional regulation, workflow reconstruction, documentation of workaround, and meta-learning. It is not ancillary to work; it increasingly becomes the condition of work. The labor is distributed across individuals but produced by platforms and institutions.

Relearning is the most obvious form. Users reconstruct old actions under new arrangements. Verification is intensified by AI: outputs must be checked, citations tested, claims compared, code reviewed, summaries inspected. Translation appears when users must convert their intentions into the system’s preferred language. Emotional regulation appears as frustration management: calming oneself after the system breaks a rhythm, apologizing to colleagues for delays, absorbing the humiliation of being made incompetent.

Workflow reconstruction is more social. Teams rebuild shared procedures after tools change. Documentation must be rewritten. Training materials expire. Support requests increase. Informal experts become unpaid help desks. Meta-learning sits above all these: users learn how to learn systems that will change again. The good worker becomes a maintenance worker of interface competence.

THE PROBLEM IS NOT THAT MACHINES THINK LIKE HUMANS."

THE PROBLEM IS THAT HUMANS ARE FORCED TO THINK LIKE MACHINES."

# THE LECTURE MACHINE

## A CANONIC APPARATUS FOR THE AGE OF INTERFACE CHURN

THINK DIFFERENT?!

A Spiritual Design Exercise (SDX)


The Lecture Machine is a transdisciplinary apparatus for producing, transforming, and transmitting knowledge across media, ecologies, and generations. It is a machine for collective thinking, spiritual design, and poetic practice in the face of nanofascism by design.

"WE DO NOT NEED MORE CONTENT."

WE NEED A MACHINE THAT TEACHES US HOW TO THINK DIFFERENTLY TOGETHER."

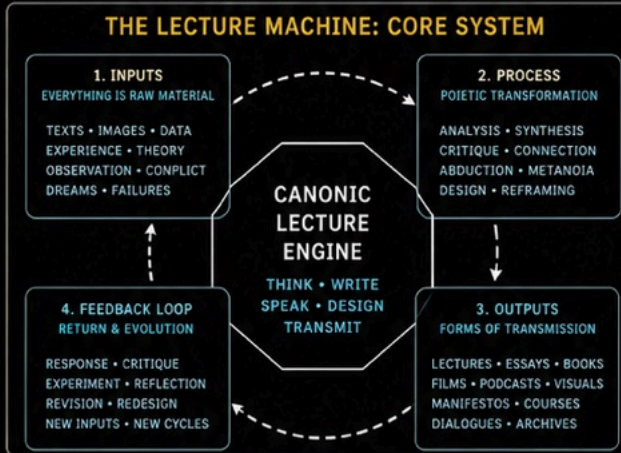
### PHARMAKON

CURE / POISON • GIFT / TRAP



EVERY INTERFACE IS A PHARMAKON: IT HEALS BY ENABLING AND HARMS BY ENSLAVING.

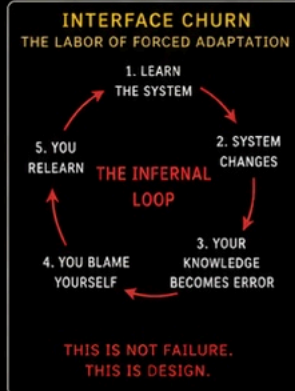
- RELIEF / DEPENDENCY
- EMPOWERMENT / CAPTURE
- CONNECTION / ISOLATION
- INTELLIGENCE / OBFUSCATION




### THE THREE ECOLOGIES

- MENTAL ECOLOGY (D1)**  
THE ECOLOGY OF THOUGHT  
ATTENTION • MEMORY • IMAGINATION  
LANGUAGE • PERCEPTION  
CULTIVATE DEPTH, SLOWTHINK,  
AND POIETIC AWARENESS.
- SOCIAL ECOLOGY (D2)**  
THE ECOLOGY OF RELATION  
COMMUNITY • INSTITUTIONS • CULTURE  
POWER • WORK • EDUCATION  
CULTIVATE DIALOGUE, JUSTICE,  
AND COLLECTIVE POIESIS.
- ENVIRONMENTAL ECOLOGY (D3)**  
THE ECOLOGY OF THE WORLD  
PLANET • ENERGY • MATERIALS  
TECHNOLOGY • INFRASTRUCTURE  
CULTIVATE CARE, REPAIR,  
AND PLANETARY RESPONSIBILITY.


NO LECTURE IS COMPLETE  
IF IT DOES NOT TOUCH ALL THREE.




### THREE DOMINANT ECOSYSTEMS



**APPLE**  
THE ECOLOGY OF THE BODY  
REDESIGN • GESTURE SHIFTS  
VISUAL CHANGES • WORKFLOW  
REORG • MEMORY INTERFACES  
EFFECT:  
EMBODIED COMPETENCE  
IS PERIODICALLY RESET.  
HELL-JOB:  
RELEARNING HOW TO USE  
WHAT YOU ALREADY OWN.



**GOOGLE**  
THE ECOLOGY OF KNOWLEDGE  
AI SUMMARIES • SEARCH CHURN  
PLATFORM INTEGRATION  
PREEMPTIVE ANSWERS  
EFFECT:  
INQUIRY IS PREEMPTED.  
CURIOSITY IS CAPTURED.  
HELL-JOB:  
FILTERING, CHECKING,  
VERIFYING, ADAPTING.



**CHATGPT & GAI**  
THE ECOLOGY OF THOUGHT  
CONVERSATIONAL CAPTURE  
PROMPT LABOR • MODEL SHIFTS  
INVISIBLE UPDATES  
EFFECT:  
THINKING BECOMES  
ADAPTIVE LABOR.  
HELL-JOB:  
LEARNING HOW TO THINK  
WITH A MOVING TARGET.

THREE PLATFORMS. THREE ECOLOGIES. ONE REGIME: NANOFASCISM BY DESIGN.

### ADAPTIVE INTERFACE LABOR

UNPAID • UNRECOGNIZED • ENDLESS

- RELEARNING**  
RECOVERING LOST COMPETENCE
- VERIFICATION**  
CHECKING WHAT SHOULD NOT NEED CHECKING
- TRANSLATION**  
SPEAKING THE SYSTEM'S LANGUAGE
- EMOTIONAL REGULATION**  
MANAGING FRUSTRATION,  
CONFUSION, ANXIETY
- META-LEARNING**  
LEARNING HOW TO LEARN  
SYSTEMS THAT CHANGE

THIS IS REAL LABOR.  
IT PRODUCES VALUE FOR OTHERS.

### STEVE JOBS: PHARMAKOS

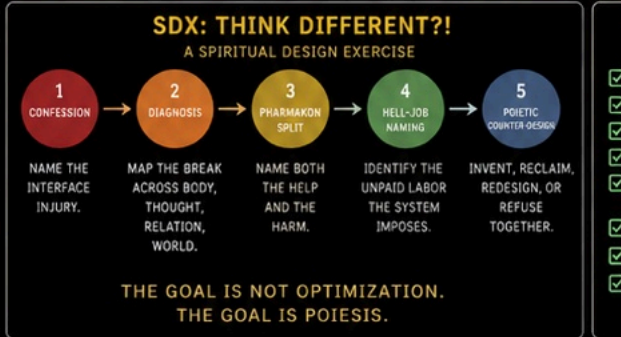
THE DESIGN THEOLOGIAN OF BENEVOLENT COMMAND.

HE GAVE US BEAUTY, SIMPLICITY, AND INTIMACY.

HE ALSO GAVE US ENCLOSURE, CONTROL, AND INVISIBLE COMMAND.

PHARMAKON: HEALER AND POISONER. VISIONARY AND ARCHITECT OF USER OBLIGATION.

STEVE JOBS IS IN HELL RELEARNING THE INTERFACE HE PERFECTED.



- ### DESIGN RECOMMENDATIONS
- TOWARD POIETIC INTERFACES
- ✓ CONTINUITY OVER CHANGE: PRESERVE USER MEMORY.
  - ✓ REVERSIBILITY: ALLOW RETURN TO PRIOR STATES.
  - ✓ TRANSPARENCY: EXPLAIN WHAT CHANGED AND WHY.
  - ✓ USER CONTROL: PUT DEFAULTS IN USER HANDS.
  - ✓ SLOW DEPLOYMENT: TEST WITH USERS, NOT JUST METRICS.
  - ✓ LEGIBILITY: MAKE SYSTEM LOGIC VISIBLE.
  - ✓ CO-DESIGN: INVOLVE USERS AS DESIGN PARTNERS.
  - ✓ RIGHT TO STABILITY: UX STABILITY AS A RIGHT. GOOD DESIGN DOES NOT COMMAND. IT COLLABORATES.

### CORE MANTRA

DO NOT ADAPT TOO QUICKLY.  
FIRST ASK WHAT LABOR THE UPDATE HAS STOLEN.

RESIST • REFLECT • REDESIGN

### THE LECTURE MACHINE OUTPUTS



BOOKS & ESSAYS | FILMS & VISUALS | PODCASTS & LECTURES | COURSES & WORKSHOPS | ARCHIVES & COMMONS

NOT CONTENT. CONTRIBUTIONS. NOT CONSUMERS. PARTICIPANTS.

### FINAL CALL

THE INTERFACE KEEPS CHANGING THE RULES.  
BUT TOGETHER WE CAN CHANGE THE GAME.

THINK DIFFERENT?!

POIESIS • METANOIA • SOLIDARITY • DURATION • ECOWORLD

THE LECTURE MACHINE IS OURS.

Labor type	Definition	Who benefits
Relearning	Recovering lost competence after redesign.	Platforms that externalize transition costs.
Verification	Checking AI outputs, summaries, sources, and automations.	Institutions that adopt AI without lowering expectations.
Translation	Rephrasing human intention into system-readable commands.	Systems that shift complexity into user prompting.
Emotional regulation	Managing frustration, shame, impatience, and fatigue.	Organizations that treat churn as personal adaptability.
Workflow reconstruction	Rebuilding routines, documentation, and team protocols.	Vendors that revise products without funding transition.
Meta-learning	Learning how to learn unstable systems.	The entire platform economy of perpetual update.

### Steve Jobs as Pharmakon and Pharmakos

The Jobs figure must be handled as both pharmakon and pharmakos. Pharmakon names the double operation of cure and poison. Pharmakos names the scapegoat, the figure expelled or punished to stabilize the community. Jobs in Hell works because Steve Jobs can bear both roles. He is the saint of user experience and the scapegoat of interface hell. He made technology easier and helped make design command lovable.

His achievement was not simply product success. It was theological. He gave design an aura of salvific authority. The device would know better. The product would be integrated. The user would not need to tinker. The system would hide complexity and deliver experience. That theology shaped not only Apple but the wider culture of design leadership: simplify, hide, curate, control, delight.

The infernal reversal is exact. In Jobs in Hell, Jobs must experience the afterlife of his own command. Every day the interface changes in the name of intuition. Every morning the settings move because a designer discovered a cleaner mental model. Every evening the archive reorganizes itself because memory can be made more personal. Each change is elegant. Each explanation is sincere. None of it ends.

This is not revenge fantasy. It is moral pedagogy. The designer must feel the labor imposed on the user. Design leadership must descend into the hell it creates for others: not eternal torture, but eternal relearning. Only there can seamlessness be rethought as an ethical problem.

### Think Different?#\$&! as SDX

Think Different?#\$&! is the spiritual design exercise appropriate to Jobs in Hell. It turns the brand slogan inside out. “Think Different” once promised creative rebellion through consumer technology. “Think Different?#\$&!” asks whether difference has been captured by novelty, update, disruption, and forced adaptation. The exercise does not reject technological change. It slows it enough to split the pharmakon.

The SDX begins with confession. Participants name a recent interface injury: a system that broke a workflow, a chatbot that derailed a task, a search engine that pre-answered inquiry, a phone update that changed gesture, an AI policy that reorganized work. The point is not complaint. Complaint becomes evidence.

The second movement maps the break across D1/D2/D3/D4 or, in simpler terms, body, subject, world, and threshold. What was felt? What role was imposed? What world was reorganized? What liminal possibility opened or closed? The third movement splits the pharmakon: what did the update genuinely help, and what did it poison? The fourth names the hell-job: what unpaid labor did the redesign create? The fifth invents poetic counter-design: reversal, setting, ritual, collective protocol, refusal clause, documentation, or alternative tool.

The mantra is simple: do not adapt too quickly. First ask what labor the update has stolen. This is not reactionary nostalgia. It is the defense of duration as a condition of poiesis. Practice requires time. Memory requires handles. Thought requires hesitation. Social trust requires shared expectation. Design that breaks these in the name of improvement must be made answerable.

## Design Recommendations: From Churn to Poietic Interface

The antidote to nanofascist churn is not static design. It is poietic interface design: design that evolves with users rather than imposing adaptation upon them. Poietic design treats users as co-designers of shared worlds, not as endpoints to be retrained. It values continuity, reversibility, legibility, pace, and ecological accountability.

The first principle is continuity. Major redesigns should include continuity modes, old-to-new maps, and stable access to familiar workflows. The second is reversibility. Users should be able to revert layout, restore old navigation, preserve preferred placements, and delay non-critical changes. The third is procedural legibility. Platforms should disclose what changed, why, and what labor users may need to perform. The fourth is paced transition. Not every update should arrive as an overnight atmospheric event.

The fifth principle is user memory. Interfaces should preserve user-defined arrangements and learned practices where possible. The sixth is AI modesty. Generative AI should not pre-answer everything by default. It should offer inquiry scaffolding, source plurality, and explicit modes: synthesize, explore, compare, verify, refuse. The seventh is ecological disclosure. AI and interface updates should make material costs visible: compute intensity, device requirements, data retention, and energy implications.

Design principle	Platform practice	User benefit
Continuity	Provide old-to-new maps, continuity modes, transition guides.	Practice evolves rather than expires.
Reversibility	Allow stable layout reversion and preference preservation.	Users retain agency over learned workflows.
Procedural legibility	Explain what changed and why, without marketing fog.	Users can judge redesign rather than absorb it.
Paced transition	Phase major changes; avoid abrupt default shifts.	Attention and memory are protected.
AI modesty	Make synthesis optional and preserve exploration modes.	Inquiry remains plural and user-led.
Ecological disclosure	Show compute, data, hardware, and energy implications.	The material cost of smoothness becomes visible

## User and Institutional Counter-Practices

Users also need counter-practices, though responsibility should not be individualized. The point is not to tell users to cope better. It is to help them convert private irritation into collective knowledge. Interface injury should be documented, shared, and politicized at the proper scale.

A useful practice is the interface injury log: record what changed, what task broke, how much time was lost, what emotional burden appeared, and what workaround emerged. Teams can maintain shared workaround libraries. Teachers can distinguish AI use from AI coercion. Workplaces can create update moratoria during high-stakes periods. Institutions can demand vendor impact statements before major platform changes. Designers can observe breakdown instead of dismissing it as user resistance.

The deeper counter-practice is refusal of premature adaptation. This does not mean refusing all updates. It means pausing before accepting the platform's story about the update. What is the cure? What is the poison? Who pays the adaptation cost? What practice is being erased? What alternatives should remain?

## Conclusion: Who Governs the Conditions of Use?

Interface churn is the ordinary weather of digital life. It appears as update, redesign, innovation, simplification, intelligence, and delight. But beneath the language of improvement lies a shift in power. The interface has become a site of governance. It governs through procedures rather than laws, through defaults rather than decrees, through helpfulness rather than command.

Apple reshapes the body. Google reshapes knowledge. ChatGPT reshapes thought. Generative AI spreads forced adaptation across mental, social, and environmental ecologies. Steve Jobs presides as pharmakon: the figure whose design theology made seamlessness both a gift and a trap. Jobs in Hell names the afterlife of that theology, where the work never finishes because the conditions of work keep changing.

The final question is constitutional. Who governs the conditions of use? If platforms alone answer, then interface churn will continue to convert adaptation into unpaid labor and compliance into competence. If users, designers, institutions, and communities answer together, then interfaces can become poietic: not machines for forced relearning, but playforms for shared world-making.

Think Different?#&! is the beginning of that answer. It turns the slogan into a practice. It asks us to feel the break, name the labor, split the pharmakon, refuse premature compliance, and redesign the interface before it redesigns us.

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## SUPPLEMENTAL FIRST-YEAR STUDENT REPORT

# “Change the Classroom, Not the Student” Disability as an Environment

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## High-Functioning Autism and Classroom Design

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ENGL 1168 Spring 2026

### Abstract

Disability is not solely located inside an individual — it is something an environment produces. Schools claim to measure intelligence but often measure conformity: verbal speed, eye contact, group participation, fast task-switching. Drawing on disability studies, neurodiversity theory, cognitive research, and lived experience, the essay reframes accommodation not as lowering the standard but as redesigning the path to it. Disability is not only a condition; it is also a design outcome. This essay challenges the traditional medical model of disability by framing high-functioning autism not as an intrinsic individual deficit, but as a relational phenomenon produced by environmental design. While clinical frameworks like the DSM-5-TR categorize autism spectrum disorder primarily through behavioral and social impairments, the author argues that modern educational environments are structurally biased toward neurotypical standards—valuing speed, extroverted verbal communication, and social fluency over deep focus, pattern-seeking, and independent reasoning.

**Keywords:** intelligence, high-functioning autism, environmental design, disability, education, classroom, expectations, behaviors, genres. communication

### High-Functioning Autism

High-functioning autism creates a paradox inside modern education. The label “high functioning” suggests intelligence and independence; “autism” still gets read mostly through disability and social difficulty. How can someone be both highly capable and disabled at once? The mistake is assuming disability lives only inside the individual. My argument is that disability is also something an environment can produce.

This matters especially in schools, because educational spaces are not neutral. Classrooms reward certain ways of thinking, speaking, sitting, paying attention, and proving intelligence. A student who can speak quickly in discussion, work easily in groups, switch tasks on command, tolerate noise, and make eye contact will look more “functional” than one who thinks deeply but communicates differently. For students with high-functioning autism, the issue is usually not a lack of ability—it is that the classroom is built around narrow definitions of ability.

High-functioning autism should be understood as relational: it becomes disabling or empowering depending on the environment surrounding the student. Schools claim to measure intelligence, but they often measure conformity to neurotypical behavior instead. If education rewarded deep focus, pattern recognition, and independent reasoning as much as it rewards speed and social fluency, autistic students would be disabled less by cognition and more by the structure of school. This isn't to romanticize autism or pretend every autistic trait is a hidden strength. Social communication difficulties, sensory overload, executive functioning issues, and anxiety can all be real. The point is that disability gets shaped by the fit between a person and an environment. A staircase disables a wheelchair user more than a ramp does. A loud, constantly shifting classroom disables an autistic student more than a structured, sensory-aware one. The better question is not "How do we fix autistic students?" but "How do educational environments decide which minds count as capable?"<sup>1</sup>

### The Old Model vs. the Environmental Model

Old Model of Disability	Environmental Model of Disability
Disability is located inside the student.	Disability emerges between the student and the environment.
The student must adapt to the classroom.	The classroom can also adapt to the student.
Autism is mainly a deficit.	Autism includes challenges and cognitive differences.
Success means acting more neurotypical.	Success means creating conditions where different minds can perform.

### The Medical Frame and Its Limits

The dominant way of defining autism comes from clinical systems like the Diagnostic and Statistical Manual of Mental Disorders. The DSM-5-TR defines autism spectrum disorder mostly through deficits: social communication difficulties, restricted interests, repetitive behavior, and trouble adapting to change. This framework is useful in some ways. It gives doctors, schools, and families a shared language and can make invisible struggles visible enough to qualify a student for support.

The clinical frame has a real limitation, though, in that it tends to describe autistic people through what they lack. In my Project 3, I argued that psychological frameworks define autism primarily as impairment—something to be treated or managed. That problem gets sharper in education, because schools take diagnostic language and translate it into assumptions about classroom performance. If autism is defined mainly through difficulty with social interaction, then a student who avoids eye contact, dislikes group work, or speaks in a monotone gets read as less engaged or less mature, even when their intellectual work is strong.

The phrase "high-functioning" adds another layer of trouble. It sounds positive, but it can hide difficulty. A student labeled high-functioning is often expected to manage without support because they get good grades or speak well in certain contexts. At the same time, the label becomes a measure of worth: the autistic student is accepted as long as they appear productive, gifted, or useful. "High-functioning" ends up describing less about the student and more about how well the student can pass inside a neurotypical environment.

Ian Hacking’s work on diagnostic categories is useful here, because he argues labels do not just describe people—they shape how people understand themselves. A label like high functioning autism influences how teachers interpret behavior, how classmates interpret social difference, and how autistic students interpret their own value. If a student repeatedly learns their intelligence is impressive but their social behavior is a problem, they may begin to see their own mind as split between gift and defect. Schools praise autistic strengths in theory while punishing autistic behavior in practice.

## Neurodiversity and the Question of Difference

The neurodiversity movement challenges the idea that neurological differences should automatically be treated as disorders. Judy Singer’s concept of neurodiversity frames autism as a natural variation in human minds rather than a failure of normal development. This does not erase disability, but it changes the starting point. Instead of asking why autistic students are broken, neurodiversity asks why only certain kinds of minds are treated as normal in the first place.

Thomas Armstrong’s work on neurodiversity in education matters here because he argues that schools often create disability through narrow definitions of intelligence. In Project 3, I used Armstrong to ask whether high-functioning autism would still seem as disabling if schools valued deep focus and independent reasoning as much as social fluency. Project 5 pushes that question further: autism becomes disabling in school when educational systems confuse one style of learning with learning itself.

A student who processes information slowly may not be less intelligent—they may just need more time to organize their thoughts. A student who dislikes group work may not be antisocial; they may work better through independent concentration. A student who does not make eye contact may still be listening carefully. A student who asks detailed questions may not be challenging authority; they may be trying to understand the system fully before acting on it. Many traits that schools read as problems are actually mismatches between autistic cognition and neurotypical classroom expectations. The issue is not just what autistic students can or cannot do. It is how schools define proof of engagement, intelligence, and respect.

Simon Baron-Cohen’s research on systemizing and pattern-seeking complicates the deficit model further. He argues many autistic individuals show strong abilities in systems, patterns, and rule-based thinking—traits valuable in fields like engineering, math, computer science, and data analysis. I have seen this directly: a younger autistic family member of mine, still in high school, has walked me through college-level engineering math I could not work through on my own. In many classrooms, though, those strengths get overshadowed by social expectations. A student can be excellent at identifying patterns in a physics problem and still struggle in a noisy group lab, and the school often treats the social struggle as more important than the analytical strength.

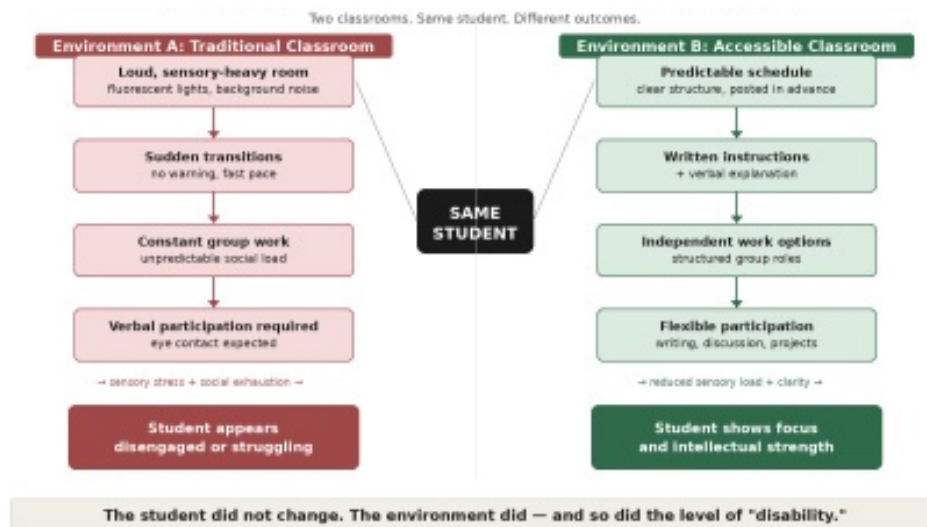
## Disability as a Relationship, Not a Fixed Trait

Disability studies gives this argument a deeper foundation. Lennard Davis argues the idea of “normal” is not natural or timeless—it is historically constructed. Once a society invents a standard of normal behavior, bodies and minds that fall outside it get marked as abnormal. High functioning autism is judged against unstated norms: make eye contact, respond quickly, read tone, sit still, participate verbally, handle transitions, work in groups, appear socially comfortable. Those norms are not neutral. They assume good students are socially smooth, verbally quick, and emotionally regulated in public. When autistic students

struggle with those expectations, schools define the struggle as evidence of individual deficit rather than evidence the environment is too narrow.

This is why disability should be understood relationally. A student with high-functioning autism might struggle in a fluorescent, noisy classroom with unpredictable transitions and constant group work. That same student might thrive in a quiet room with written instructions, predictable routines, independent work time, and a teacher who allows alternative forms of participation. The student did not become more or less autistic between those two rooms. The environment changed, and the level of disability changed with it. Disability is not only a condition; it is also a design outcome.

### How the Same Student Can Be Disabled or Enabled



## The Classroom as a Cultural Machine

A classroom is more than a physical room. It is a cultural machine that produces definitions of success. Desks, schedules, participation grades, group projects, timed tests, and behavioral expectations all communicate what kind of student the institution wants. For autistic students labeled high-functioning, this gets confusing because their strengths often do not match the school's preferred performance style. A student may have strong memory, deep interest, visual thinking, or systems-based reasoning, but if the class values quick verbal response over depth, that student looks weaker than they are. Temple Grandin's *Thinking in Pictures* describes visual thinking as another mode of processing the world—cognition that is different rather than inferior.

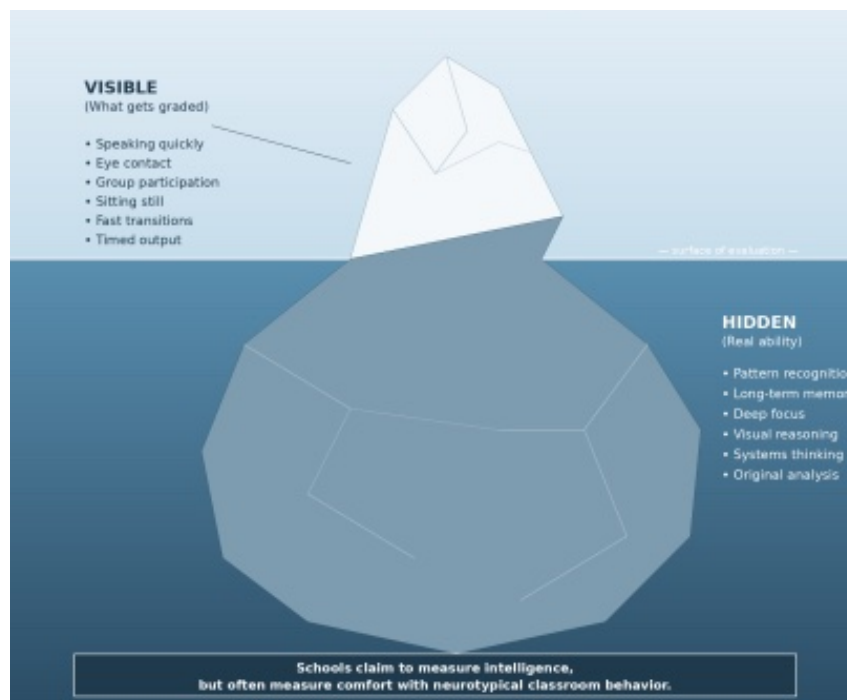
Schools often mistake presentation for ability. A student who speaks confidently is assumed to understand deeply; a student who is quiet or awkward is assumed not to. These assumptions measure performance under social pressure, not knowledge. Participation grades are one example: in many classes, "participation" means speaking out loud in front of others, which privileges extroverted communication. A student who writes thoughtful responses, contributes in online discussion, asks questions after class, or shows understanding through projects is participating intellectually, just not in the expected form. If the class only recognizes one version, it disables students whose communication doesn't fit. Group work creates a similar problem—constant collaboration requires reading tone,

managing unpredictable dynamics, shifting roles, and filtering sensory input. A school might read discomfort with group work as a lack of teamwork, when the real issue is that the assignment has no structure. Timed testing measures knowledge, but also processing speed, stress tolerance, and executive functioning. Extra time isn't an unfair advantage; it is a correction for an environment that otherwise measures the wrong thing.

### “High-Functioning” and the Cost of Passing

The phrase “high-functioning” hides how much work it takes to look functional. Many autistic students learn to mask—they consciously imitate neurotypical behavior to avoid judgment. They force eye contact, suppress stimming, rehearse conversations, copy classmates’ social behavior, and hide sensory distress. From the outside, masking can make a student look successful; internally, it is exhausting. The label measures how well a student performs normalcy, not how much support they actually need. A student who earns good grades may still be overwhelmed by social demands. A student who appears calm may be burning enormous energy to hide distress. Steven Kapp’s work on the neurodiversity movement matters here because it centers autistic voices instead of only outside observation. If autistic students say an environment is overwhelming, that should count as knowledge. Schools too often treat professional expertise as objective and autistic experience as subjective, but lived experience is also evidence. Teachers should not only ask, “Is this student meeting the standard?” but “What standard am I asking them to meet, and does it measure learning or just conformity?”

#### What Schools Often Measure vs. What They Claim to Measure Reframing Accommodation



If disability is environmental, then accommodation is not about lowering the standard. It is about redesigning the path to the standard. A lower standard says, “This student cannot do the real work.” An accessible environment says, “This student can do the work if the conditions allow their ability to show.” For high-functioning autistic students, helpful accommodations include written instructions, predictable schedules, reduced sensory distractions, flexible participation, independent work options, clear rubrics,

structured group roles, quiet spaces, and flexible testing. None of this removes academic rigor. It often makes assessment more accurate, because it separates knowledge from unnecessary environmental barriers.

The goal is not to make autistic students less autistic. It is to make educational spaces less dependent on one narrow model of normal behavior. Many autistic students thrive when information is organized visually, spatially, and predictably. A classroom that uses diagrams, schedules, concept maps, and rubrics is not just “easier”—it is more intellectually accessible. Order can be a form of care. At the same time, order cannot mean rigidity. An accessible classroom needs both structure and flexibility: structure reduces uncertainty, and flexibility lets students show knowledge in different ways.

### Why This Matters Beyond One Diagnosis

If specialists keep defining autism mainly through deficit, schools will keep treating autistic students as problems to manage. If autism is instead understood as a relationship between cognition and environment, schools become responsible for changing too. This doesn't mean every classroom can be perfectly redesigned for every student. It does mean institutions should stop pretending current norms are neutral. The standard classroom already accommodates some students: the ones who can sit still, process speech quickly, handle noise, and switch tasks easily. Those students are not succeeding in a neutral system. They are succeeding in a system built around them.

For high-functioning autistic students, the stakes are especially high because their needs are often invisible. Students with more obvious support needs may get accommodations more quickly, while students who seem intelligent are expected to “figure it out.” But intelligence does not cancel disability. The high-functioning label can actually make disability harder to see, because teachers assume that academic strength means the student should not need help. That assumption causes real damage: burnout, anxiety, isolation, and self-blame. The student concludes that if they are smart but still struggling, something must be personally wrong with them. An environmental model changes that story—the problem may not be your mind. The problem may be the fit between your mind and the system.

### Conclusion

High-functioning autism reveals a larger truth about education: schools do not simply discover ability—they produce the conditions under which ability becomes visible. When schools reward only neurotypical communication, social fluency, and quick verbal response, they make some students appear more capable than others. But those measures do not define intelligence. They define comfort inside a specific environment.

“Disability as an environment” means schools have more responsibility than they often admit. If classrooms can be disabling, classrooms can also be enabling. If educational systems can make autistic students seem less capable, then better-designed systems can reveal abilities that were already there. High-functioning autism is not just a contradiction between giftedness and impairment. It is a mirror held up to education itself. It shows that what we call “functioning” usually means functioning under conditions built for someone else. A better school system would not ask autistic students to become normal before recognizing their intelligence. It would ask how “normal” was designed in the first place, who benefits from that design, and what kinds of minds have been left outside the room.

# The UN as Haunted House

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## AI for Developing Countries and the Redesign of World-Disclosing Rooms

*Every system discloses a world. Every world forms souls. Some worlds are haunted because they have forgotten the rooms that made their categories seem natural.*

### Abstract

This essay explores a challenging figure: the United Nations as haunted house, a postwar castle of international legality, development, expertise, and humanitarian aspiration that still carries the ghosts of colonial administration, Cold War bloc politics, modernization theory, security governance, and the two-cultures split between science/technology and arts/humanities. In the age of generative AI, those ghosts reappear in a new room: AI for developing countries. Forums, capacity-building programs, model laws, data-sovereignty claims, and global AI governance reports promise inclusion, but they also risk re-installing a deficit model in which “developing” countries must adapt to rooms built elsewhere. The essay uses first-year writer Matthew Gresock’s unsettling UX argument about autism and classroom environments - *change the room, not the student* - as a transposable design principle for StudioLab: change the room, not the country; change the interface, not the user; change the governance ecology, not the allegedly deficient subject. This counter-intuitive, paralogical transposition — recast a systemic challenge through an “inappropriate” perspective, detail, or input — characterizes recursive abduction and transmedium conduction as a post-disciplinary, post-professional principle of Metafessional Design. In practice, StudioLab work uses a heuristic RPG model called BeyngLab ShuttleKraft, a mix of D&D and DnG, (Dungeons & Dragon meets Deleuze and Guattari) built on the Heidegger database, beyng.com. SK, the ShuttleKraft RPG, has 4 player positions: premodern aural souls (D1), modern literate subjects (D2), postmodern daseins (D3), free radical ‘liminants’ (D4). ShuttleKraft metaplay mixes languages of everyday life in shuttling around a void/abgrund/Dao (D0). The result is a practical and theoretical proposal: a SK Haunted Room Audit or performance report through which *any* maker, builder, and/or cosmographer can diagnose world-disclosing systems, confess the categories that made them, and prototype passageways across Guattari’s three ecologies of self, society, and environs/cosmos.

**Keywords:** UN; haunted house; AI for developing countries; AIFOD; StudioLab; MetaPlay; BeyngLab; H-Lab; ShuttleKraft; Metafessional Design; MPUES; disability as environment; global AI governance; Dasein Design; three ecologies; development; Cold War; two cultures.

## Initiating Pluriversal Challenge

The problem is not that countries, students, users, publics, disciplines, or universities lack capacity. The deeper problem is that postwar rooms were universally designed to recognize only certain performances as capacity. AI governance now risks automating those rooms at planetary scale. Collaborating with the beyng.com database as BeyngLab, StudioLab's counter-practice is not to add another ethics checklist to the castle. It is to change the room if not the House of Beyng: to disclose the world a Kantian system has already built, confess the Hegelian categories that make that world usable, preserve or save Heideggerian questioning where platforms would extract answers, and prototype Harawayean passages where plural worlds can meet without being forced into one administrative model. We also call it *dasein design* to mark the universal thrownness of Cartesian subjecthood and tag its colonial disciplining of the world as *Descartography*. ShuttleKraft's metaplay affirmatively displaces the UN as haunted house, its foundation unsettled by islands of misfit kids.

Table 1. The argument in one view.

Problem	Old room	Haunted return	StudioLab / BeyngLab turn
Development	Capacity deficit	Countries become lagging users of systems designed elsewhere	Change the room, not the country
Education	Normal student	Ability is confused with classroom fit	Change the room, not the student
AI governance	Universal safety and standards	Representation gaps become technical destiny	Preserve questioning and redesign the governance interface
Professional formation	Expert role	Professionals confess competence while hiding formation	Metafessional systems confession
UN haunted house	D2 castle of lawful categories	Colonial, Cold War, and technocratic ghosts return	D0-D4 ShuttleKraft passage-house

### 1. The New Room in the Old Castle

The United Nations was founded after the Second World War as an organization committed to peace, friendly relations among nations, social progress, human rights, and the harmonization of action among states.<sup>1</sup> This official self-description still matters. It names the better promise of the postwar order: a house large enough to gather peoples, prevent catastrophe, stage diplomacy, and coordinate shared futures. Yet the same house was built in the aftermath of empire, inside the opening architecture of the Cold War, and under the pressure of administrative reason. Its rooms never simply welcomed the world. They sorted the world.

That is why “UN as haunted house” works as more than a metaphor. A haunted house does not merely contain ghosts. It is an architecture whose rooms, corridors, staircases, mirrors, locked doors, drafts, and hidden passages make the ghosts perceptible. The haunting is not located only in memories of war, colonialism, and failed humanitarianism. It lives in the categories through which the institution keeps working: member state, permanent member, development, security, population, refugee, expert, stakeholder, beneficiary, capacity, risk, rights, emergency, resilience, and data. These categories do real work. They also conceal the world-formations that made them seem necessary.

Generative AI adds a new room to this castle. The room is brightly lit with the vocabulary of inclusion: AI for developing countries, capacity building, digital sovereignty, data governance, responsible innovation, infrastructure access, skills training, and global stewardship. It is not a false room. Developing countries do face infrastructural gaps, compute asymmetries, language exclusions, data

extraction, dependency risks, and policy lag. The danger lies in treating those conditions as the natural deficits of countries rather than as effects of a global room that has already been designed around particular actors, languages, infrastructures, investment patterns, research cultures, and standards bodies. The haunted house returns precisely when inclusion asks the excluded to become legible to the architecture that excluded them.

The task, then, is not to denounce the UN, AIFOD, global AI governance, or capacity building from a safe critical distance. That would merely add another ghost to the corridor: critique as a permanent resident in the castle. StudioLab needs a stranger and more practical move. It must treat the UN haunted house as a design site. It must ask what rooms produce what subjects, what interfaces produce what forms of participation, what governance procedures reward what performances of capacity, and how a room might be redesigned so that other forms of intelligence, sovereignty, relation, and worldhood can appear.

## 2. AIFOD as Symptom, Not Authority

The search result for “AI for developing countries forum” sharpens the essay because it gives the haunted house a contemporary address. The AI for Developing Countries Forum appears on Indico.UN as an in-person event held 27-28 January 2025 at the Palais des Nations in Geneva, Room XIX, with an AIFOD contact listed.<sup>2</sup> A separate Indico.UN page lists an AIFOD Bangkok Summit 2026, again with contact information for AI for Developing Countries Forum.<sup>3</sup> AIFOD’s own site presents the forum as a global initiative concerned with AI sovereignty, local capacity, ethical deployment, policy-business integration, model law, benchmarking, executive education, and regional summits; it also describes a network of thousands of members across 150+ countries.<sup>4</sup>

This event deserves careful attention. A UN Indico page verifies that a listed event used the UN registration and event infrastructure. It does not, by itself, settle the deeper question of sponsorship, authority, legitimacy, governance quality, or independence. AIFOD’s own pages are valuable as public self-representation, but they should not be treated as neutral evidence for every claim they make. For StudioLab, however, the more important point is not endorsement or accusation. AIFOD is a sign of a new global design problem: AI sovereignty has become a public stage on which the Global South, international organizations, private firms, consultants, diplomats, technical experts, and development actors all attempt to redefine agency under conditions of platform dependency.

That stage is interesting because its language is already liminatic. It speaks of sovereignty, agency, shared prosperity, ethical courage, data stewardship, digital infrastructure, local capacity, and the danger that developing nations become data suppliers rather than architects of their own digital destiny. It also speaks the old D2 language of forums, committees, summits, executive education, model laws, benchmarks, public-private partnership, and policy-business integration. The new room therefore carries both passage and capture. It opens a path beyond charity-development rhetoric, yet it may reinstall the very administrative architecture that turns world plurality into governance deliverables.

The proper StudioLab reading is double. AIFOD names a real issue: the global AI room is not equitably built. It also risks becoming another castle chamber in which sovereignty is performed through panels, credentials, market-entry frameworks, and capacity programs. The SDX question is not, “Is AIFOD good or bad?” The question is sharper: what world does this forum disclose, what subjects does it invite, what forms of capacity does it recognize, what ghosts does it carry, and what would it take to change the room rather than merely fill it with new delegates?

### 3. Change the Room, Not the Student

Matthew Gresock’s UX portfolio gives the cleanest operational hinge. His semester-long project on high-functioning autism reframes disability not as a fixed individual condition but as something an environment can produce. The portfolio summary states that classrooms reward verbal speed, group discussion, eye contact, and other neurotypical behaviors while overlooking deep focus, pattern recognition, and other forms of cognition. The presentation condenses the design imperative in one line: “Change the Room. Not the Student.”<sup>5</sup>

The final essay makes the argument with remarkable clarity. Disability is not only a condition; it is also a design outcome. A loud, constantly shifting classroom disables an autistic student more than a structured, sensory-aware one. Schools claim to measure intelligence, but often measure conformity to neurotypical performance: eye contact, quick speech, group work, task switching, and comfort under social pressure. Accommodation therefore should not mean lowering standards. It should mean redesigning the path through which ability becomes visible.<sup>6</sup>

StudioLab can now transpose this principle from educational UX to global AI governance. The old development model says: the country lacks capacity; the user lacks literacy; the student lacks normal behavior; the humanities lack technical competence; the Global South lacks infrastructure; the non-expert lacks readiness. BeyngLab’s environmental model asks a different question: what room was built, by whom, around which bodies, languages, metrics, interfaces, timelines, and proof rituals? Which forms of intelligence become visible in that room? Which forms become disability, backwardness, informality, incapacity, illegibility, or risk?

This transposition does not romanticize lack. It does not deny material inequality, missing infrastructure, weak institutions, absent compute, limited training data, language marginalization, or uneven governance capacity. It refuses only the metaphysical slide from condition to essence. When a country lacks data infrastructure, it may be because global platforms, development finance, extractive cloud markets, colonial languages, and trade regimes have produced a room in which only certain actors can appear as AI sovereign. When a student struggles in a classroom, the struggle may disclose a mismatch between cognition and environment. When a country appears “unready” for AI governance, the judgment may disclose a mismatch between plural worlds and the policy room that defines readiness.

The principle becomes: change the room, not the country. Change the interface, not the user. Change the governance ecology, not the allegedly deficient subject. Change the development forum so that it does not require countries to prove they can inhabit a room whose architecture has already decided what counts as intelligence, sovereignty, and progress.

*Table 2. From deficit governance to environmental governance.*

<b>Deficit model</b>	<b>Environmental / StudioLab model</b>
Developing countries lack AI capacity.	Global AI rooms are designed around already-capacitated actors.
Users need AI literacy.	AI interfaces need world-literacy, care-literacy, and opacity protocols.
Humanities lack technical relevance.	Technical rooms misrecognize historical, interpretive, aesthetic, and cosmological intelligence.
Autistic students fail classroom norms.	Classrooms overvalue narrow performances of ability.
UN governance needs more coordination.	The castle must confess how its categories produce the people it coordinates.

## 4. Cold War Bi-Frontal War: Security Bloc and Knowledge Bloc

The UN haunted house stands inside a Cold War, and inside that Cold War there is another war. The obvious front is geopolitical: the Security Council, permanent members, veto power, blocs, non-alignment, decolonization, development aid, proxy conflict, modernization, human rights, and peacekeeping. This front organized the world as a diplomatic and military chessboard while converting colonial afterlives into problems of development, stability, modernization, and security.

The less obvious front is epistemological. Postwar knowledge also split into armed rooms. Anglo-American analytic philosophy, policy science, cybernetics, systems analysis, operations research, management, and STEM acquired administrative privilege in many governance settings. Continental philosophy, phenomenology, deconstruction, critique, hermeneutics, postcolonial theory, performance theory, and the arts/humanities often became other rooms: necessary for interpretation, suspicion, and cultural legitimacy, but rarely allowed to design the infrastructures of decision. C. P. Snow's "two cultures" divide did not merely separate scientists from literary intellectuals. It became an operating system for postwar institutions.

This matters for AI because the new AI room inherits both fronts. It inherits the geopolitical front as competition among states, firms, regions, military capacities, sanctions regimes, data centers, chip supply chains, cyber-power, and "AI sovereignty." It inherits the epistemological front as the assumption that technical competence, standards, benchmarks, safety frameworks, model evaluations, and policy interoperability can define the room before plural worlds have spoken. Humanities then get invited late, often as ethics, culture, inclusion, communication, narrative, or critique. They are asked to decorate, legitimate, warn, translate, or soften a room already built by technical and managerial logics.

The haunted house therefore has two staircases. One leads from empire to development to AI capacity building. The other leads from the two cultures to the governance interface in which STEM builds the room and humanities explain why it feels haunted. StudioLab's work cannot accept that division. The maker, builder, and cosmographer must be braided from the beginning. Media-making, platform-building, and world-mapping are not separate tracks; they are three becomings inside one SDX ecology.

## 5. D2 Castle: The Subject-Factory of International Governance

The UN as haunted house is above all a D2 castle. D2 names the register of subject, category, role, discourse, law, institution, and identity formation. In D2, the world becomes administratively legible. People become citizens, refugees, migrants, children, women, disabled persons, experts, beneficiaries, rights-holders, stakeholders, victims, perpetrators, vulnerable groups, target populations, and users. Countries become developed, developing, least developed, fragile, emerging, donor, recipient, partner, host, compliant, non-compliant, data-rich, data-poor, AI-ready, or capacity-constrained.

The D2 castle is necessary. Without categories, institutions cannot coordinate action, allocate resources, define responsibilities, or make claims legible. But every category is also a haunted room. It remembers the power that produced it and forgets the worlds that did not fit. "Developing country" may carry histories of extraction, dependency, resource sovereignty, colonial language, debt, development finance, and donor gaze. "AI capacity" may carry assumptions about infrastructure, expertise, English-language data, cloud access, regulatory formality, and compatibility with private platforms. "Stakeholder" may flatten communities into consultation units. "Inclusion" may require the excluded to perform readiness in the grammar of the includer.

Metafessional Design gives D2 castle-work its method. It begins from the recognition that confession of the self is not enough. The harder sentence is: here are the systems that made this form of selfhood useful, legible, and necessary. The metafessional turn moves from disclosure to diagram. It asks how wounds become skills, skills become credentials, credentials become roles, roles become worlds, and worlds may be redesigned.<sup>7</sup> A metafessional institution would not merely publish values, mission statements, strategic plans, and histories. It would examine how its tools, budgets, calendars, policies, rankings, stories, and technologies form the people who pass through it.<sup>8</sup>

The UN haunted house needs this institutional metafession. It must confess not only failures, scandals, exclusions, or hypocrisies. It must confess formation. How did the castle learn to produce the developing country as a subject of aid? How did it learn to produce the expert as neutral mediator? How did it learn to produce the beneficiary as evidence of impact? How did it learn to translate plurality into official language, report genre, and development indicator? How will AI deepen or interrupt those formations?

*Table 3. The D2 castle as subject factory.*

D2 category	What it makes visible	What may haunt it	Metafessional question
Developing country	Need, capacity, policy priority	Colonial extraction, dependency, donor gaze	Who designed the scale of development?
AI-ready nation	Infrastructure, skills, regulation	Cloud dependency, chip geopolitics, language exclusion	What world counts as ready?
Stakeholder	Participation and consultation	Flattened community difference	Who gets to define the stakes?
Expert	Knowledge and authority	Disciplinary closure, technocratic capture	What room trained this expertise?
Beneficiary	Aid target and impact evidence	Narrative extraction, suffering as fundable proof	What story must need tell to be helped?

## 6. The UN AI Report and the Haunting of Representation

The United Nations High-level Advisory Body on AI made the representation gap explicit. Its final report notes that seven countries - Canada, France, Germany, Italy, Japan, the United Kingdom, and the United States - were parties to all seven sampled non-UN AI governance initiatives, while 118 countries were parties to none, primarily in the Global South.<sup>9</sup> UN Geneva's news coverage of the report presented the same gap as evidence that whole parts of the world had been left out of international AI governance conversations.<sup>10</sup>

This is the haunted room in numerical form. The issue is not simply that 118 countries were absent. It is that absence itself becomes a category. Countries outside sampled initiatives can now appear as governance gaps, capacity needs, policy targets, training markets, risk zones, or beneficiaries of global AI funds. The number is crucial evidence of exclusion. It can also become a new device for administering exclusion.

The UN advisory body's recommendations try to answer this problem through a global AI capacity development network, a global AI fund, a standards exchange, a global AI data framework, a policy dialogue, scientific assessment, and coordination infrastructure.<sup>11</sup> Those recommendations matter. They are not to be dismissed as mere bureaucracy. The question is whether they redesign the room or merely add chairs to it. A global fund can redistribute resources, or it can make countries compete for legibility. A capacity network can support sovereignty, or it can train conformity to external standards. A standards exchange can build interoperability, or it can freeze the world-picture of dominant technical actors into the grammar of responsible AI.

Here Gresock's environmental model becomes decisive again. If the classroom is built to reward one model of behavior, the solution cannot be only to coach the student into better performance. If global AI governance is built around existing powers, languages, research infrastructures, and corporate platforms, the solution cannot be only to coach developing countries into better compliance. The deeper work is room redesign: alter the conditions under which intelligence, risk, development, sovereignty, and responsibility become visible.

## 7. BeyngLab: From AI for Development to Engineering the Clearing

BeyngLab gives this essay its technical-philosophical counter-practice. The project begins from the collapse of the fiction of neutral technology. It asks engineers, designers, archivists, AI researchers, philosophers, and students to treat every technical system as a world-disclosing apparatus: a structure that reveals, orders, conceals, preserves, accelerates, and sometimes forecloses what can appear as knowledge, value, subject, object, archive, user, or world.<sup>12</sup>

This is exactly the question global AI governance usually reaches too late. AI policy often asks whether outputs are accurate, biased, secure, explainable, interoperable, or compliant. Those questions matter. But the deeper question is prior: what form of questioning does the system allow, reward, accelerate, or erase? A global AI forum does not merely discuss AI. It stages who may speak as a country, an expert, a company, a user, a community, a region, or a future. A capacity program does not merely teach skills. It trains a relation to systems, standards, markets, and worlds. A model law does not merely regulate. It scripts national sovereignty into a form legible to global governance.

BeyngLab's relation to beyng.com matters because it refuses generic modernization. The project asks not how to modernize beyng.com into a smoother platform, but what beyng.com can teach engineering, AI, archives, universities, and public humanities about building systems that preserve questioning. Its proposed first prototype - a concept pathway through Gestell, techne, poiesis, Ereignis, fourfold, Dasein Design, ShuttleKraft - would test slow search, multilingual annotation, citation-bound AI support, and exercises that return users to interpretation rather than terminate difficulty.<sup>13</sup>

This is the opposite of answer extraction. A generic AI archive tool summarizes quickly, claims authority, hides retrieval mechanics, and treats texts as training material. A BeyngLab AI support system would return passages, mark uncertainty, disclose source boundaries, preserve contested readings, and direct users back to inherited worlds requiring care.<sup>14</sup> Translate that to AI for developing countries: do not build a forum that converts sovereignty into panel language and policy templates. Build a clearing in which plural worlds can inspect how AI governance is revealing them before they are asked to comply with its categories.

## 8. MPUES and the Right Not to Be Translated Too Fast

In the wake of the fall of the church bell and school bell, the "deaths" of God and Man, the Meta-Plural Universal Ethics Spiral (MPUES) supplies a dynamic ethical architecture. MPUES does not restore a single universal ethics, nor does it collapse into relativism. It argues that ethics survives the collapse of classical universality because all worlds still require practices of orientation, transformation, and relation. The universal no longer appears as one doctrine. It appears as the recurring need for ethical becoming within and across plural cosmoi.<sup>15</sup>

This matters for the UN because the institution has always spoken universal language: peace, dignity, equality, development, rights, humanity. Those terms are not empty. They have saved lives, organized

claims, and opened political possibility. But they also carry the danger of premature translation. A plural world enters the universal room and gets translated into a recognizable category before its own logic, cosmology, opacity, ritual, and time have been heard. In AI governance, this danger intensifies. Local knowledge becomes data. Language becomes low-resource language. Culture becomes bias problem. Sovereignty becomes data-localization policy. Spiritual or ecological worlds become stakeholder values. Difference becomes metadata.

MPUES answers through limen-theta: the threshold where mistranslation, opacity, and creative mistakes become generative rather than merely errors. The “thig” wildcard from the MPUES essay names this threshold beautifully. A typo opens a new conceptual passage. In global AI governance, every mistranslation may be a thig: a sign that a world is resisting capture by the room’s language. The ethical task is not to correct too quickly. It is to slow down, ask what world is speaking through the error, and design a consent-bound passage for co-creation.

The post-universal ethical spiral therefore gives the UN haunted house a practice of hospitality that is stronger than inclusion. Inclusion often says: enter our room. MPUES says: the room itself must pass through transformation when another world arrives. That is the difference between inviting developing countries to join AI governance and redesigning AI governance through the worlds those countries bring.

### 9. Three Ecologies and Three Becomings

Guattari’s three ecologies - mental, social, and environmental - allow StudioLab to avoid reducing AI for development to policy, infrastructure, or ethics alone. AI governance acts simultaneously on attention, anxiety, aspiration, and trust; on institutions, professions, categories, and partnerships; and on energy systems, extractive infrastructures, data centers, climate futures, and more-than-human environments. A haunted-room audit must therefore track the three ecologies together.

StudioLab’s three becomings give the work its pedagogy. The maker produces media artifacts, testimonies, maps, zines,, posters, narratives, and interface stories that let a room become visible. The builder redesigns the platform, pathway, policy workflow, meeting ritual, AI interface, archive layer, or participation structure. The cosmographer maps the worlds, ghosts, gods, values, histories, and ecological relations that the official room cannot hold. Together, these becomings convert critique into poiesis.

H-Lab / BeyngLab turns this into professional formation. It proposes Systems Disclosure Audits, KPI Worldview Audits, AI Judgment Maps, Soulcraft / Worldcraft Maps, Strategic Sparkline and Cosmogram practices, and Poietic Prototype Labs. Its wager is that professionals need more than better tools, policies, AI, stories, or ethics. They need to know that every system discloses a world. every world forms souls.<sup>16</sup>

*Table 4. Three ecologies, three becomings, and one haunted-room practice.*

Ecology	AI for development symptom	StudioLab becoming	Practice
Mental ecology	Anxiety, dependency, aspiration, prompt adaptation, false mastery	Maker	Testimony, media artifact, haunted room story
Social ecology	Forums, categories, expertise, funding, standards, stakeholder roles	Builder	Meeting redesign, policy pathway, AI Judgment Map
Environmental ecology	Compute, energy, extraction, data centers, climate, land, supply chains	Cosmographer	World map, resource sovereignty diagram, three-ecology audit
Recursive ecology	The method itself becomes a brand or credential	Liminaut	Metafessional re-entry and capture check

## 10. Haunted Room Audit: A ShuttleKraft SDX

The practical output of this essay is a spiritual design exercise: the Haunted Room Audit. The exercise can be used with a UN AI event, an AIFOD-style summit, a university AI policy committee, a nonprofit AI adoption project, a classroom, an archive, a development dashboard, or an AI product team. Its purpose is not to expose hypocrisy and stop. Its purpose is to convert haunting into room redesign.

The exercise begins in D0. Participants pause before naming the problem. They ask what cannot yet enter the room, what refuses translation, what silence or opacity deserves protection, and what forms of non-design must remain. This prevents the audit from becoming another optimization ritual.

In D1, participants name the ghosts. These may include colonial injury, war trauma, epistemic humiliation, classroom exclusion, disability misrecognition, algorithmic dependency, language erasure, professional shame, spiritual loss, or ecological harm. D1 gives the audit heat. Without it, the exercise becomes administrative.

In D2, participants inventory categories. Who is called developing, expert, stakeholder, vulnerable, AI-ready, low-resource, disabled, high-functioning, beneficiary, user, or leader? What subject positions does the room require? What performances of capacity does it reward? What kinds of testimony does it mistrust?

In D3, participants map equipment. They examine reports, dashboards, registration forms, seating layouts, platforms, translation systems, funding templates, AI tools, rubrics, evaluation metrics, security protocols, and archives. They ask what each element reveals, hides, orders, accelerates, or forecloses. This is where BeyngLab's "world-disclosing apparatus" becomes a concrete method.

In D4, participants prototype passage. They redesign one room element: a question sequence, a consent process, a translation protocol, a meeting format, a dashboard category, a citation requirement, a funding form, an AI assistant behavior, a classroom participation structure, or a policy pathway. The prototype must change the relation among worlds, not merely improve communication within the old room.

The exercise returns to D0. Participants ask what still does not fit, what should remain unmeasured, and how the redesign itself might be captured. This return matters because every powerful method can become another room in the castle. Metafessional Design already warns that human-centered design can become a toolkit, critical theory a discourse marker, systems thinking a workshop diagram, mindfulness productivity management, and metanoia a brand if it forgets D0.<sup>17</sup>

Table 5. *The Haunted Room Audit SDX.*

Station	Prompt	Evidence	Output
D0 Open	What cannot yet enter the room?	Silences, refusals, opacity, sacred remainder	Non-design pause and opacity ledger
D1 Soul	Which ghosts are present?	Wounds, anxieties, desires, care, burnout, shame	Haunting map
D2 Subject	What categories produce the participants?	Labels, roles, credentials, eligibility rules	Category autopsy
D3 Dasein	What equipment discloses the world?	Dashboards, AI tools, reports, rooms, workflows	Systems Disclosure Audit
D4 Liminal	What passage can be prototyped?	Redesigned ritual, pathway, interface, metric, document	Poietic prototype
D0 Return	What remains uncaptured?	Remainder, uncertainty, consent limits, capture risks	Re-entry vow and capture check

## 11. What Is in Store for D0-D4 ShuttleKraft and StudioLab?

The answer is a new field arc: from critique of AI governance to haunted-room redesign. StudioLab can use the UN haunted house as a teaching case, a research frame, a public essay series, a workshop engine, and a partner-facing professional development module. The case is powerful because it gathers so many of StudioLab's major concerns: performance theory, platform worlding, AI UX, disability-as-environment, development, global governance, Cold War epistemology, post-universal ethics, metafeessional institutions, and Dasein Design.

D0 asks StudioLab to keep the open open. AI for developing countries will invite urgent action: frameworks, toolkits, reports, dashboards, partnerships, grant proposals, and summits. StudioLab should enter, but not too fast. D0 protects the right not to translate everything into deliverable form. It also protects the plural worlds that the development room may want to process as "local context."

D1 asks StudioLab to hear the affective field. The AI divide is not only technical. It carries humiliation, hope, resentment, dependence, pride, anxiety, exhaustion, and longing. A developing country asked to prove AI readiness may carry the same split Gresock names in high-functioning autism: praised for ability, marked by deficit, expected to pass inside a room built for someone else. D1 hears that split before turning it into policy language.

D2 asks StudioLab to perform category autopsy. This is where the UN haunted house becomes a metafeessional institution. The key exercise is not confession of individual guilt. It is confession of the systems that made certain roles, labels, metrics, and stories seem natural. The category "developing country" should be opened as a room; so should AI readiness, capacity building, stakeholder, expert, beneficiary, sustainability, sovereignty, and responsibility.

D3 asks StudioLab to build and audit world-disclosing systems. This is the BeyngLab layer. A classroom, forum, dashboard, archive, AI assistant, registration interface, and grant template all disclose worlds. StudioLab can teach students and partners to read those systems as equipmental fields and then redesign one element so that questioning, care, opacity, and plural worldhood have better conditions to appear.

D4 asks StudioLab to become liminautic. It should not merely analyze the UN, AIFOD, or global AI governance. It should prototype passage forms: a Haunted Room Audit workshop; a policy-room redesign kit; an AI Judgment Map for development projects; a disability-as-environment translation exercise; a BeyngLab concept pathway for AI sovereignty; a studio module on "Change the Room, Not the Country"; and a public report on how AI governance rooms form souls.

The maker-builder-cosmographer triad lets this happen without splitting into art project, technical product, and theory essay. Makers create the artifacts that make the haunting sensible. Builders alter the rooms and systems. Cosmographers map the worlds and passages. ShuttleKraft moves among them, again and again, so that no becoming hardens into a profession that forgets its ghosts.

## 12. The Metapostethical Spiral after the Haunted House

The metapostethical spiral is the movement that begins after universality has collapsed but before cynicism has won. The postwar UN promised universality. Postcolonial, deconstructive, Black Atlantic, Indigenous, feminist, disability, ecological, and Global South critiques showed how that universality often carried provincial worlds as if they were humanity itself. The AI era now tempts a third move: replace

universality with global interoperability, global safety, global standards, global benchmarks, global capacity, and global model governance. This is universality reborn as infrastructure.

MPUES and MetaPlay do not reject shared transformation. They refuse one-world capture. They ask how plural worlds can encounter one another through attunement, askesis, cosmotechnical mediation, ecogenetic co-creation, and careful thresholds. In this sense, the UN haunted house does not need to be abandoned. It needs passageways, confession chambers, slow rooms, translation thresholds, archive clearings, and prototype studios. It must become less castle and more passage-house.

This is where BeyngLab and H-Lab converge. BeyngLab begins with archive care and world-disclosing systems. H-Lab translates the insight into professional formation for people whose decisions build worlds. Together they suggest a StudioLab public position: not AI ethics as compliance, not digital humanities as archive modernization, not executive education as better order-execution, not development as capacity correction, but worldcraft leadership after neutral technology. The professional question becomes: what room am I building, whom does it form, what worlds does it disclose, and what ghosts will return if I refuse to confess its architecture?

## Conclusion: Build the Passage-House

The UN haunted house is not simply a place of failure. It is a place where failure has become architecture. That is why it can still teach. Its rooms show how peace, development, expertise, rights, security, and universality became operational categories. Its ghosts show what those categories could not hold. AI for developing countries now opens a new chamber in the same house. It may become a passage toward digital sovereignty, South-South collaboration, language justice, local capacity, and plural world-making. It may also become another room where countries perform readiness for systems designed elsewhere.

StudioLab's answer is not to choose optimism or denunciation. It is to run the SDX. Change the room, not the student. Change the room, not the country. Change the room, not the user. Change the room, not the world. First disclose the room. Then confess how it made its subjects. Then map the three ecologies. Then prototype passage. Then return to D0, where something still refuses capture.

The final charge is simple: do not build AI governance rooms that ask plural worlds to become normal before recognizing their intelligence. Ask how normal was designed in the first place, who benefits from that design, what kinds of minds and worlds have been left outside the room, and what ShuttleKraft can do to open the haunted castle into a passage-house for poiesis.

## Appendix: Minimal StudioLab Protocol

This minimal protocol can be used in a seminar, workshop, partner meeting, or project launch.

*Table 6. Minimal Haunted Room Audit protocol.*

Step	Action
1. Name the room	Choose a classroom, forum, dashboard, AI tool, policy meeting, archive, grant form, or summit.
2. Pause at D0	Name what should not yet be translated, measured, solved, or made useful.
3. Map the ghosts	List wounds, exclusions, anxieties, histories, and unspoken dependencies.
4. Autopsy the categories	Identify the labels and roles that make participants legible.
5. Audit the equipment	Map tools, documents, metrics, interfaces, rituals, platforms, and room layouts.
6. Change one element	Redesign one category, ritual, pathway, question, metric, interface, or consent process.
7. Re-enter	Write a re-entry vow: This room was built by __, it captures __, it can preserve __, and now we will redesign __.

## Endnotes and References

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3. Indico.UN, “AIFOD Bangkok Summit 2026,” lists an AIFOD event page with contact details for AI for Developing Countries Forum. The listing is used here as evidence of event infrastructure, not as a full endorsement of all organizational claims.
4. AIFOD / AF.net, “AI for Developing Countries Forum,” and “About the Forum.” The site describes AIFOD as aligned with the UN mission and presents themes of digital sovereignty, capacity building, model law, benchmarking, regional summits, and a membership network across 150+ countries. These are treated as self-descriptions.
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# Comics

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# *Disability* as an **ENVIRONMENT**

A classroom story about autism, participation, and the difference between being unable to think and being given the wrong conditions to think.



Okay, everyone, group discussion time. Talk about the reading, compare your reactions, and see what argument the author is really making.

Don't just summarize—push each other a little. What is the writer assuming? What patterns do you notice?

## Group Discussion

Easy, let's just start talking and figure it out as we go.

Yeah, whoever has an idea first should just throw it out there.

I do have an idea. A lot of them, actually. I just need a minute to sort them.

I think the article is basically saying schools need to be more inclusive.

No, it's more about labels. Like how the label changes how people see you.

It's not just "both." The article is building from diagnosis to history to classroom expectations. There's a structure here.

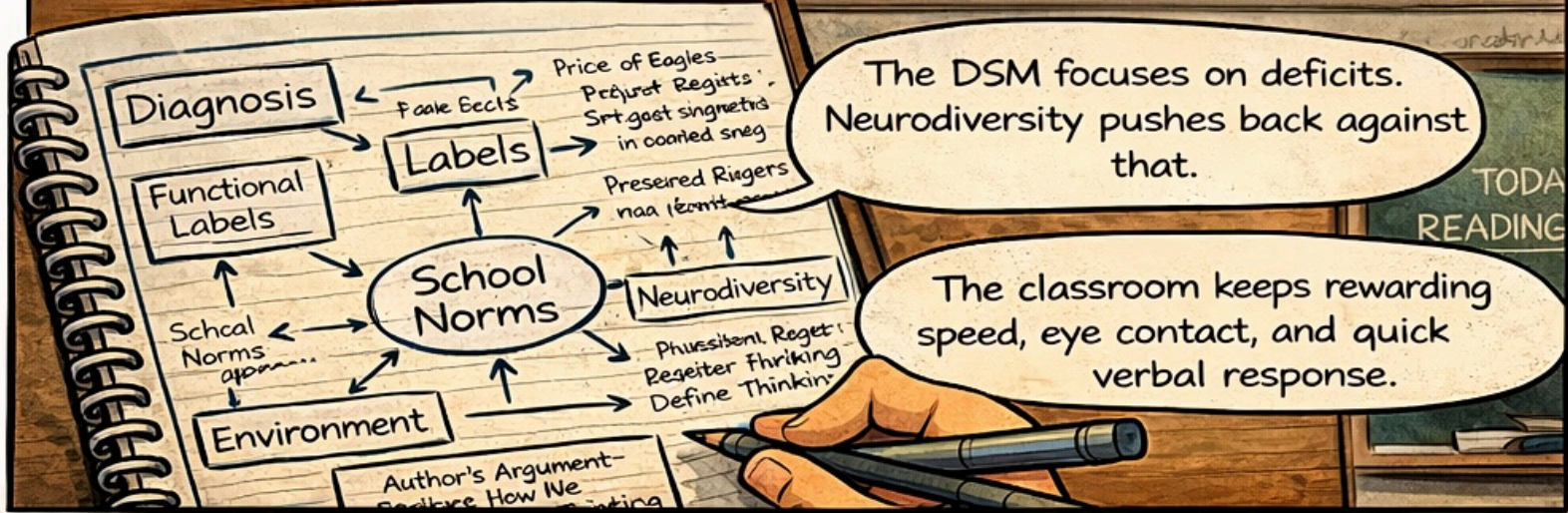
Alex, jump in. We're already moving on.

You always say that.

I'm not avoiding the discussion. I'm trying to get it right.

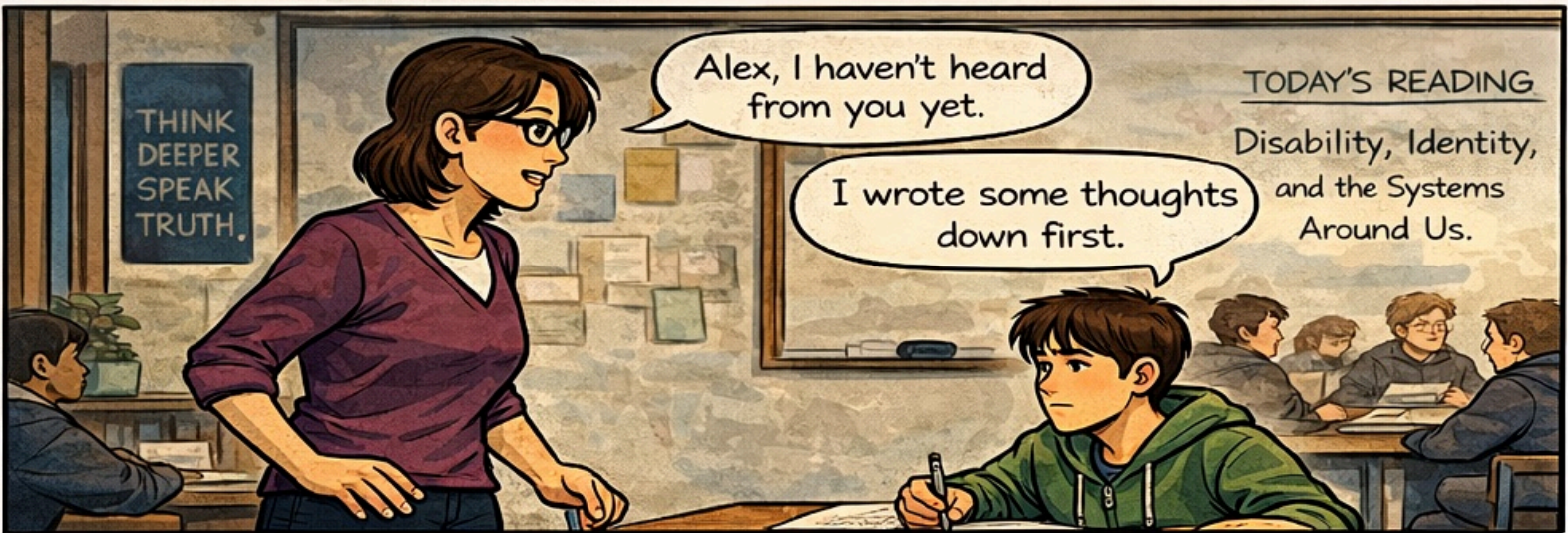
If I say it too early, it'll come out incomplete. If I wait, it looks like I have nothing to say.

Why does participation always have to be instant?



The DSM focuses on deficits. Neurodiversity pushes back against that.

The classroom keeps rewarding speed, eye contact, and quick verbal response.



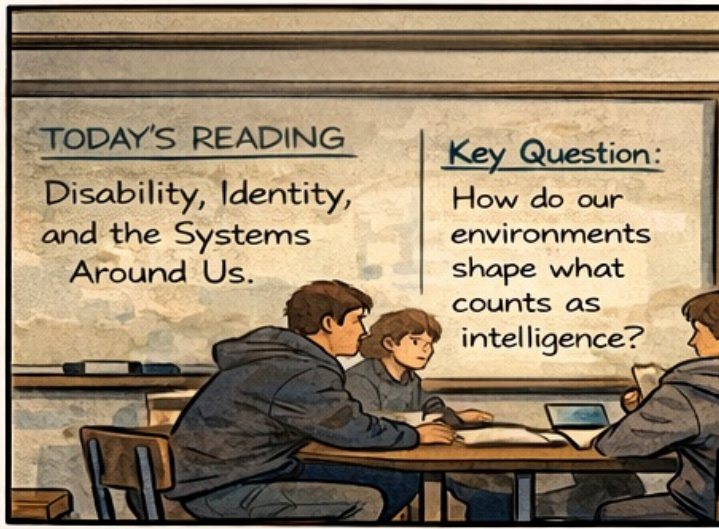
Alex, I haven't heard from you yet.

I wrote some thoughts down first.

TODAY'S READING  
Disability, Identity, and the Systems Around Us.



Discussion is important because it shows your thinking in real time.



TODAY'S READING  
Disability, Identity, and the Systems Around Us.

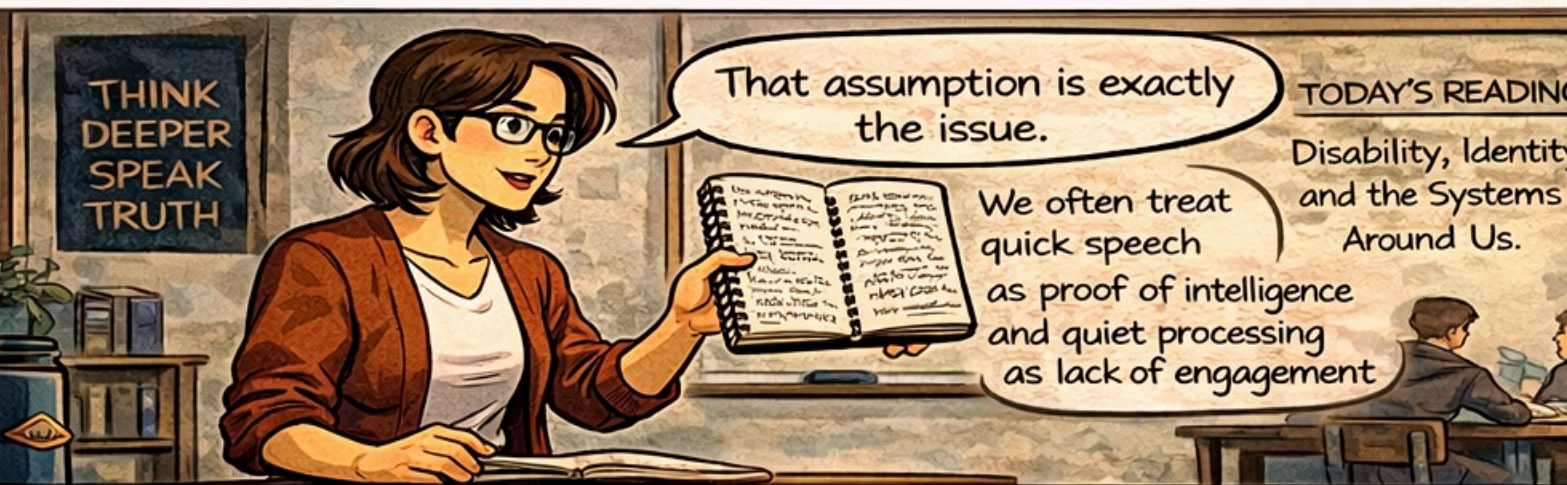
Key Question:  
How do our environments shape what counts as intelligence?



I'm not trying to make it hard. I'm trying to be accurate.

I wish people understood that silence is not the same thing as emptiness.

Education, ... and ...



Maybe the problem isn't just the student. Maybe it's the setup.

## Schools are environments.

### Typical Participation

- Speaking fast
- Eye contact
- Group discussion
- Verbal spontaneity

### Other Ways of Thinking

- Pattern recognition
- Deep analysis
- Visual mapping
- Written reasoning

Schools often call something a disability when the environment refuses to make room for difference.

## Schools are environments.

### Typical Participation

- Speaking fast
- Eye contact
- Group discussion
- Verbal spontaneity

### Other Ways of Thinking

- Pattern recognition
- Deep analysis
- Visual mapping
- Written reasoning

So maybe the problem isn't that Alex can't think the "right" way.

## Schools are environments.

### Typical Participation

- Speaking fast
- Eye contact
- Group discussion
- Verbal spontaneity

### Other Ways of Thinking

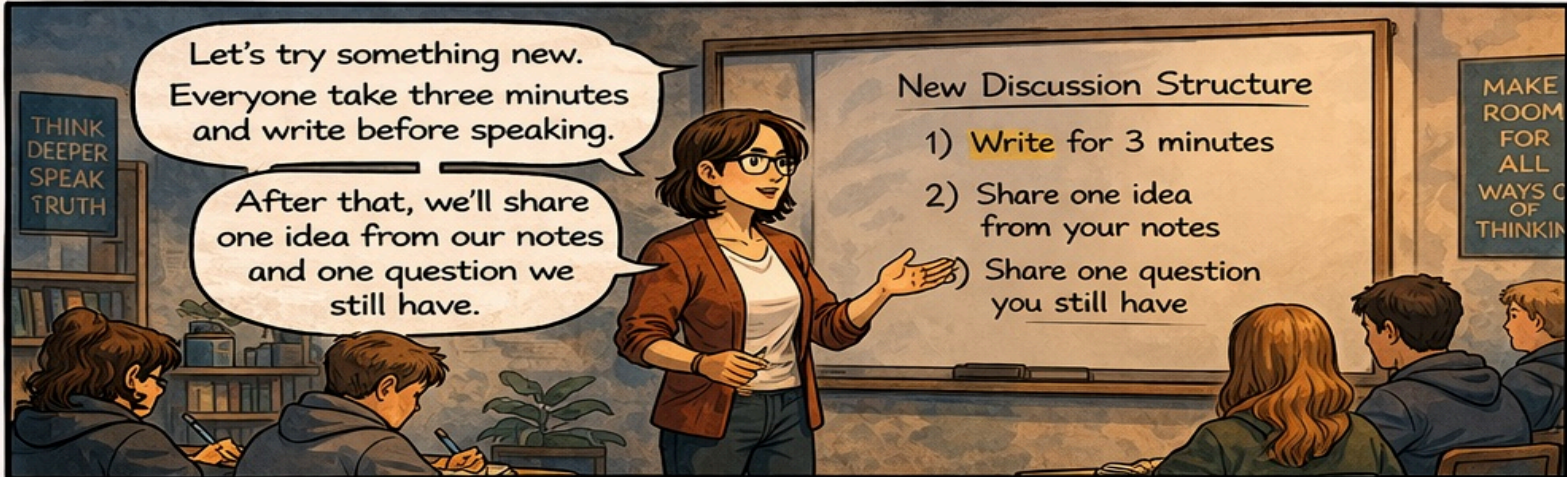
- Pattern recognition
- Deep analysis
- Visual mapping
- Written reasoning

### Typical Participation

- Speaking fast
- Eye contact
- Group discussion
- Verbal spontaneity

- Pattern recognition
- Deep analysis
- Visual mapping
- Written reasoning

This is the first time what I do naturally has shown up on the board as a strength instead of a problem.



Let's try something new. Everyone take three minutes and write before speaking.

After that, we'll share one idea from our notes and one question we still have.

### New Discussion Structure

- 1) Write for 3 minutes
- 2) Share one idea from your notes
- 3) Share one question you still have



Honestly, that helps. I'm thinking more clearly already.

Same. I usually just say the first thing that comes to mind.



This works better. Now I can actually enter the discussion instead of racing it.



Okay—what changed when you had time to write first?

My answer got more specific.

I noticed I was copying what the loudest person said before.

I realized I missed the whole pattern in the article until I slowed down.



Sometimes a disability isn't in the mind—it's in the environment.

When the environment changes, what looked like inability can turn out to be a mismatch.

And that means inclusion isn't just letting people into the room.

It's changing the room so more kinds of thinking can actually count.

Disability is not always located inside a person. Sometimes it appears when institutions, classrooms, and expectations are built too narrowly to recognize human difference.

## **Annotated Bibliography**

### **1. American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders (DSM-5-TR)*. 2022.**

The DSM-5 is basically the main system doctors use to diagnose autism spectrum disorder. It defines autism mostly through difficulties in social communication and repetitive or restricted behaviors. Because of that, it tends to focus a lot on what autistic people struggle with rather than what they might be good at. I want to use this source to look at how autism gets framed medically, and how ideas like “functioning” end up becoming official through diagnostic language.

### **2. Baron-Cohen, Simon. *The Pattern Seekers*. Basic Books, 2020.**

In this book, Baron-Cohen argues that many autistic individuals have especially strong abilities in systemizing and recognizing patterns. Instead of treating autism only as a disability, he connects it to things like analytical thinking and even innovation. His research helps show that autistic cognition can involve real strengths. I’ll use his work to compare scientific evidence about autistic intelligence with the more deficit-focused descriptions in the DSM.

### **3. Silberman, Steve. *NeuroTribes*. Avery, 2015.**

Silberman’s book looks at how autism has been understood historically and how those ideas have changed over time. One of his main points is that what counts as “autistic behavior” has shifted depending on social expectations and cultural context. This source is useful because it shows that autism isn’t some totally fixed concept. I plan to use his historical analysis to argue that the label “high-functioning” is shaped a lot by society and not just biology.

**4. Armstrong, Thomas. *The Power of Neurodiversity*. Da Capo Press, 2010.**

Armstrong critiques traditional education systems and argues that neurological differences should be seen more as strengths than deficits. He also points out that schools tend to reward certain types of intelligence, especially verbal participation and social interaction. This book will help me examine how school environments themselves can make autism seem more disabling than it actually is, especially when other kinds of thinking aren't valued as much.

**5. Davis, Lennard J. *Enforcing Normalcy*. Verso, 1995.**

Davis looks at how the idea of "normal" developed historically and how it influences what societies consider disability. His argument is basically that disability isn't just biological, but also shaped by cultural standards of what counts as normal behavior. I want to use this framework to show how autism can become disabling mainly because of the expectations people place on social behavior and communication.

**6. Kapp, Steven K., ed. *Autistic Community and the Neurodiversity Movement*. Palgrave Macmillan, 2020.**

This collection focuses on perspectives from autistic individuals themselves and explores the broader neurodiversity movement. It talks about advocacy, identity, and the push against purely medical definitions of autism. What makes this source especially important is that it brings in lived experience rather than only outside academic interpretations. I'll use it to include perspectives from autistic voices within the discussion.

**7. Hacking, Ian. "Autistic Autobiography." *Philosophical Transactions of the Royal Society B*, 2009.**

Hacking writes about how diagnostic categories can actually shape people's identities. His idea is

that when society labels something in a certain way, individuals sometimes start to understand themselves through that label. This will help support my argument that “high-functioning autism” isn’t just a neutral description but something that influences how people think about themselves and how others see them.

**8. Grandin, Temple. *Thinking in Pictures*. Vintage, 2006.**

Temple Grandin describes her own experiences as an autistic person and explains how she tends to think visually rather than verbally. Her book gives a really clear example of how autistic cognition can work differently, but not necessarily worse. It also shows strengths that often get overlooked in more clinical descriptions. I plan to use her perspective as firsthand evidence alongside the more academic research.

**9. Austin, John L., and Sally Ozonoff. “Executive Functioning in Autism.” *Journal of Autism and Developmental Disorders*, 2006.**

This article looks at executive functioning in autistic individuals and discusses both the difficulties and the cognitive strengths that can appear. It’s a more technical research study, but it helps provide empirical evidence about how autistic thinking works. I’ll use this source mainly to ground my argument in scientific research rather than just theory.

**10. Singer, Judy. “Why Can’t You Be Normal for Once in Your Life?” in *Disability Discourse*, 1999.**

Judy Singer is the person who originally introduced the idea of neurodiversity. Her argument is that neurological differences, including autism, should be understood as natural variation rather than purely disorders. She compares this idea to biodiversity in nature. This source is important because it helps establish the theoretical foundation for seeing autism as difference instead of simply disability.

136. Hannah Arendt, "Heidegger the Fox," in Arendt, *Essays in Understanding 1930-1954. Formation, Exile, and Totalitarianism*, ed. Jerome Kolm (New York: Schocken Books, 2005), 361-62.
137. *Ibid.*, 362.
138. Hannah Arendt, "History and Immortality," *Partisan Review* 24, no. 1 (1957): 30-33.
139. Isaiah Berlin, "The Hedgehog and the Fox," in Berlin, *Russian Thinkers*, ed. Aileen Kelly (London: Penguin, 1979), 81.
140. Emmanuel Levinas, *Existence and Existents*, trans. Alphonso Lingis (Dordrecht, Boston, and London: Kluwer Academic Publishers, 1988), 95.
141. See "Substitution," in Emmanuel Levinas, *The Levinas Reader*, ed. Sean Hand (Oxford, UK, and Cambridge, MA: Blackwell, 1989/1996), 118.
142. Levinas's summary of the plot is not entirely accurate, but his sense of Tolstoy's meaning is.
143. V. V. Bibikhin, *Dnevniki Tolstogo*, ed. O. E. Lebedeva (St. Petersburg: Ivan Limbakh, 2012), 379.
144. *Ibid.*, 378-79.
145. "We are talking about the taking by conquest and on being taken hostage, or, in the old philosophical idiom we are speaking about a 'concept'" in Bibikhin, *Mir: Kurs prochtaniya na filosofskom fakultete MGU vesnoi 1989 goda* (St. Petersburg: Nauka, 2007), 428.
146. The edition is the already cited Heidegger, *German Existentialism*, which is based on Guido Schneeberger's *Nachlese zu Heidegger: Dokumente zu seinem Leben und Denken*, ed. Guido Schneeberger (Bern: Buchdruckerei AG, 1962).

## Chapter 4

# Heidegger in Crimea

## Excerpt

Alexander Kluge

While our highly mobile troops were still taking the Isthmus of Perekop, which forms the entryway to Crimea, the 4th division of the Army High Command decided that university teachers would follow up behind the 11th army. Departing from the airbases at Freiburg and Marburg we fly via Berlin, Kraków, and Odessa to Simferopol. It all happens with a bold sense of access. It has only been three days since the motorcycle infantrymen captured the city, fortified it and tracked the enemy into the mountains, and today WE UNIVERSITY TEACHERS arrive and are brought from the airfield to our quarters. Rooms constructed of wood. I rush to the Commandant's office. We receive Wehrmacht uniforms (without regalia). A civilian officer, responsible for the takeover of the electric plants, chased after a boy, was not recognized as a German, and was stabbed to death by the inhabitants of the house in which his transgression occurred. That must now be avenged as a "deterrent," i.e., a reoccurrence must be prevented.

An "abstract" and "technical" kind of "reason" is at work.<sup>1</sup>

The army has surrounded Sevastopol. The Colonel-General concentrates all fighting forces on this spot and has otherwise stripped the peninsula of troops. (One can't actually see this, but only learns of it through hearsay.) There is a single railroad that serves the army (of 220,000 men), and this week only a single train travels on this iron thread, the five others are broken down. The supply line is insecure, Nervousness—except, that is, in the Colonel-General and his

immediate entourage, all of whom, to draw a comparison, play the part of the dying Seneca, feigning "unshakable calm." Food is mediocre. The Colonel-General is summoned.

## 2.

### Vocabulary of Troop Management

The creation of a focal-point: for a fighting squad this means the same thing as gravity for bodies in physics.

Elegance: It was lost the moment in which the army-command and its subordinates had only the lack of provisions to manage. Rapidity now only as idea, decisiveness as an outward attitude that has nothing to do with reality and which maintains an impossible balance. It was a winning, but already lost, army. The Soviet leadership was planning a landing in Eupatoria. It was advent season. There was a "right time" for nothing.

Haste: Hurrying, to come running is activity. Haste (the word cannot even be *written*) means that an arbitrary or feeble activity has been granted the illusion of urgency. An army-unit was moved from Simferopol to the front. The officers shouted: "With haste!"

Technological provisions: If it is unrealistic to forget death, whose clock, THE HEARTBEAT, can be felt each and every moment, then *defiance of death* is the wrong expression for *courage*. The latter is the ability to decide between what I do in accordance with myself and what I can in no way bring into accordance with myself. It will therefore in no way suffice to steamroll, as it were, a foreign region with troops, technology, and vehicles; on the contrary, the land must be "turned," that is, penetrated and "plowed up," by my ABILITY TO DECIDE. However, the 11th German army hardly had philosophers at its command.

## 3.

### Heidegger in Crimea

What few people know: in the zeal of the autumn of 1941, the Supreme High Command of the German Army formulated a plan

that immediately after the seizure of Crimea, a group of university professors (archaeologists, researchers of Gothic civilization, settlement experts, philosophers) would fly to the frontline. They were to secure and explore the remains of the Greek settlement there, and seek traces of the Ostrogothic empire. Among the members of the commission was Martin Heidegger. On December 4th, 1941, on the airfield at Simferopol, the group was unloaded from the JU 52 and immediately transported into sequestered quarters.

### What Is Thinking?

"To be able to question means: to be able to wait, even an entire life." Questions emerge, so to speak, on their own. *Legetin* = to gather, which means therefore reading and, at the same time, thinking. Under the pressure of death, however, not everyone collects, not everyone reads. The few who educate themselves to be thinkers (in cool lecture halls as scholars, philosophers, lecturers) are organized as guides or shepherds, as leaders of thinking, as THOSE WHO SEDUCE THE YOUNG TOWARD A LOVE OF THINKING. This professionalization distorts the image of thinking.

In addition to their gasmasks, assault rifles, and emergency packs, the soldiers now carry miniaturized editions of philosophical writings through the expanses of Russia. They have been advised to warm themselves with these "written collections" just as they would at a campfire on the evening following a battle. In the evening they are too tired for it. Thus, thinking has shriveled down to the POINT where it is possible to remember that, at one time, there existed the arts of distinguishing and questioning. Thinking exists, in this way, in a lonely position. Is it the disclosure of secrets ("originary questions") through the enlightened? Heraclitus does not think so.

Instead, these are tumultuous times. In them, the current of events concentrates itself. It seems as though the world spirit has set itself in motion. In such a time, questions pop up in such an excessively oblique way that they organize themselves in everyone's head as THE ABILITY TO QUESTION. A true philosopher hopes for one of these moments through the course of his life; he can renounce contact with too much praxis if he is touched directly at least *once* by such a "gravitational maelstrom of history."

## 4.

Our task is (a) to explore and preserve the Ostrogothic artifacts, (b) to preserve and conserve the Greek ruins, and (c) to be a presence of German research and instruction near the frontlines, thereby enacting the PORTRAYAL OF SELF-CONFIDENCE. Directly behind the front, indeed in the very middle of it, the calm, natural activity of research and intellectual effort. We are to hold lectures.

Breakfast with the Squad leader Ohlendorf, who resides with his staff in the area around army headquarters. Everything a dimension of time and motif. One must gather the WILL; it tends to dissipate in wide expanses, lying for the most part far behind in the preceding campaign, i.e., in Greece, in France, anywhere but here. It takes time to re-gather one's willpower. Technically the troops stand before Sevastopol, but volitionally, says Ohlendorf, they still have not arrived anywhere. This is the problem endemic to National Socialist leadership: how to bridge the time factor. I answer: through magic? Ohlendorf laughs. At stake is the transport of the horizons. The way one transports opera scenery to a different city theater and then assembles it? No: rather, in the vast expanse of "inner images." They are carried along, says Ohlendorf, by soldiers and officers. Only as a result of these images will Sevastopol fall. The fall of the fortress is preceded by the idea that it will fall. Indeed, the army also needs a reason to be here in the first place. For no one wants to stay here. Ohlendorf confirms it: the majority in the army would rather be at the siege of Leningrad. And the march to India?

The engagement with the remaining resistance on the wintery Crimea is seen as a forced layover. If only it were summer, the beaches open, and no war! In this respect, if I grasp Ohlendorf's concern correctly, the imposing army in its essential power is invisible. A dangerous situation. We plan to meet again.

## 5.

We all must follow the funeral train, by which the civilian who was arrested for indecent conquest is carried to his grave. An entire battalion, sorely needed elsewhere, is relieved from duty to form a military band. . . . We who belong to the military staff are entirely present in our uniforms. It is to be shown that even one lone injury to the gigantic German body carries with it mourning, deployment, and punishment.

A causality not present in the essence of the event is organizationally "established." That is incorrect. I am not inclined to mourn a man unknown to me. Concerning the others, I also see nothing but a superficial performance, a certain haste, the kind that is connected to actions that I make impatiently, and against my will.

The musicians play three marches and one funeral composition, followed by the speech of the regiment's pastor. What did the civilian intend to do with the boy, after he had lured, bribed, or overpowered him? A fleeting desire. He would have had to kill him in order to silence him definitively. It was not a young hustler, but the son of a registrar, a former Bolshevik functionary, who is now assisting the German occupation as interpreter. Not a word is spoken about this during the ceremony, but there is gossip in the short breaks in the program.

The troops and mourners are then brought to one of the squares of Simferopol. An execution has been prepared here. Twelve people in exchange for the civilian who was killed. The victims, who had been gathered together, were restless, they moved about. It was not possible to keep them still, for the guards, in order to have a field of fire, had to move away: a massacre, for the marksmen did not hit their target, they simply shot into the restless mass. A few of them ran in the direction of the spectators (who had been required, since this was meant to be an example). Bullets in the back, the hostages fell, wounded. Officers had to go to the wounded and make them still with shots to the head.

The use of the military for the purposes of "deterrence" does not work, and I would like to add: it is illusive.

Party Comrade Ohlendorf, with whom I walked to the quarters, was of the same opinion. He was not here as a mourner, but rather as a *professional witness*. He has to examine the problem of reprisals thoroughly, prepare a sort of guideline, but he comes to the conclusion that these executions at the hands of the army will remain amateur, no matter what objections are raised on paper. It would be logical, he says, to have a replacement by the security detail that is subordinate to Party Comrade Ohlendorf here, an elite unit of schooled policemen of the highest rank.

One must dispense with the variable representations of a causal chain ("a German that has been shot causes twelve native deaths"), indeed, one must dispense with a rational justification entirely, says Ohlendorf. The sequence of reasons is endless. I quote: "FINITE is the wrath of the gods." Indeed, the era must approach us as a storm of wrath, and

TERROR creates a new one out of it. But it does not do so in small, logical steps. What a misuse of the word *logos*, I interject. Yes, only as a totality can one mold the era into another: TIME LEAPS, OR DOES NOT MOVE AT ALL. In the subjective realm of the island's inhabitants—that is, in the unmediated—change and overpowering are occurring. Such a power shift acts like gravity on one's own occupying forces, that is, if I understood Ohlendorf correctly.

## 6.

In a motorcycle sidecar toward the south of the island. The Temple of Diana, existing as remains. Presumably the place where Iphigenia appeared. This installation stood very naturally and "modern" beneath a hill, hidden from the sea. The natives could thereby initially trick ships: an empty beach, possibly rich in loot. The ambush by the natives from out of the valley and over the hill to the shore happened very quickly. Seizure of the ships and the leading of the captives into the sacrifice.

There was nothing to arrange. The temple was in no danger. I prevented the propaganda company from filming and taking photographs. As the tourist-trap of the future, this temple is too valuable.

I dismissed the little motorcycle troop to Simferopol and walked out over the mountains. There are presumed to be resistance fighters here. Around midnight I come back to the quarters, having passed through a good chunk of the island on foot. It is cold. Stars are visible.

"The paths of freedom. Justice as the function of a power with expansive vision, which looks beyond the perspectives of good and evil, and thus has the broader horizons of ADVANTAGE."<sup>2</sup> "Justice as storehouse, excessive, devastating way of thinking, beyond all values; highest representation of life itself."<sup>3</sup> "The essence of power is lordship over each degree of power attained."<sup>4</sup>

Such things cannot be discussed in relation to this particular army. It has penetrative power, i.e., a certain degree of power (if a Soviet landfall on the east coast of Crimea doesn't occur, this army will, for example, take over Sevastopol sooner or later), but it is not master of the attained degree of power. And if it had secured power, it would not know what it wants with it (the Reich as a whole would also not know). No one that I asked wants to stay in Crimea. Move here after the war, perhaps? Every bearer of the knight's cross gets a knight's estate in Crimea? Rather not. It is so far from all of the regions that interest me.

But there are nice hills here, wine cultivation, it is a new country. The plan is to resettle South Tyroleans here (following the promises of the Führer to the Duce they must leave their estates, but in exchange they will receive homesteads in Crimea). To become Ostrogoths? Would it be better to conquer Leningrad? To seek a resolution in the cold of the North? So asks Ia of the 22nd division. Does anyone want to go there? No, but it brings the end of the war on the eastern front closer. . . .

It is impossible to fill this campaign, that is, this conquered land, with life, for no one wants to cultivate this land. That is evidenced by a certain acceleration. One entirely different from motorization. Motorization fills the expanse with echoes and industriousness, thereby shrinking the expanse. But this acceleration empties the expanse, destroys will-power, enlarges the expanse.

To oppose this, Party Comrade Ohlendorf has motorized his little team (commissioners, police consultants, a sort of officer's legion). They wish to save the Reich. To change it beforehand, in the middle of the war. He is not concerned with conquering; within the fate of this unlucky war (Ohlendorf's expression) there only exists—for the denial of fate is useless—the chance, through the exertion of all powers, that a reeducation of the German people will be achieved.<sup>5</sup> Using all means of the will, mortification, terrorization, and fortification. But not by way of discussions and promises. I believe him, I believe this to be his will, and also that a few of his subordinates see themselves reflected in his will. "To the mortals they deliver the trace of gods escaped into the darkness of the world's night."<sup>6</sup>

## 7.

Artistic landscape, cold. Abruptly, the sea. It lies icy and grey. Battleships draw near, the image of an intimate connection with an inner space.<sup>7</sup> I begin to make the island my own. I, alone, wish to remain here. Just as I wanted to cast off life in Marburg. As image: the ships are burning. If a people relinquishes its former life, "were it to decide to entirely abandon an island," then gathered in this will lay all the power of past and future. This would be a "moment." Advance troops wandering into a new life, the form of a new era. This is what is actually happening in our times. I see the (very expertly and professionally produced) execution performed by the 2nd Company of Ohlendorf's Unit. As an invited guest. One sees a small table, a clerk. An orderly

queue of men has stepped up. Calm. No waiting or loitering troops; rather, active members of the execution unit situated in position; to what task precisely they are appointed, however, no one here knows. The men in the queues see workers rushing back and forth. From time to time, groups of 12 to 16 of these men are loaded onto trucks and carted off. This is the execution. I hear that the execution itself takes place privately in a ravine some 13 kilometers away. Then this does not act as a deterrent, I say. Oh yes, it consists of the fact that word gets around. That which is invisible has an effect, says Police Superintendent Wernicke, who, since he himself delegates, exudes calm. It will be effective for weeks, he says, the effect begins after the end of the measure that has been taken.<sup>8</sup> Observe, Herr Professor, the calmness in the queue. Do you see any gawkers? Those are the right working conditions. We restrict the number of casualties to only what is necessary. I approach the queue. New people are being led up to it. I am among the few who do not work here. The role of a spectator at an event whose essential element is invisible is intolerable without that spectator having a function.

We find ourselves in a square with one-story buildings, trees in a quadrangle. Confusion arises because an army vehicle convoy is pushing its way through Ohlendorf's installation. A dispute between Wernicke and a Sergeant Major who directs the convoy. The queue of men must be opened, the table cleared away, so that the convoy, which cannot turn around here, may pass through. I feel something touch my hand. I grasp to find a hand in my grip, a small, dark-eyed woman has laid a child's hand in mine, and I have gripped it. The woman has disappeared into the queue; disoriented, I firmly hold onto the child, a minor. It is an embarrassing situation. I am not inclined to break into the queue. It would be peculiar. However, from where I'm standing I do not see the woman who has brought this child to me. The child holds my hand tightly. I cannot communicate with this unfamiliar human being. I give signs.

It was one of my basic positions that I would in no way ever bring myself into conflict with my own behavior, no matter the situation in which I were to find myself. "No one is wiser than his destiny." I had grasped the hand as it was laid into mine. I had allowed myself to be surprised or duped, Heidegger later says to war-councilor Dr. Wolzogen. "Nothing happens without a reason." I felt that what I held in my hand had been entrusted to me. The queue of men had advanced in the course of the morning. It had been reduced owing to the removals.

I assumed that the dark-eyed woman (a Greek?) had been taken off in the meantime. It was welcome to me (in the unpleasant, idle situation of my role as witness, with the entire content of my Dasein waiting for lunch in embarrassed loitering) to be surprised by something that was alive in my hand, and at the same time it would have been embarrassing for me to hand the child over to a guard or return it to the queue. Through a delayed impulse (after more than three quarters of an hour of inactivity it does not seem fitting to speak of an impulse, nevertheless there exists this instantaneous being-shaken-back-and-forth by a sudden shift in one's disposition, which not only surprises one, but seems to act without first asking the self or an administrative authority, and while one is in the process of noticing this, IT AMBUSHES US). I asked Ohlendorf, as he was hurrying past, whether I could keep the child. How did you get the girl? I reported. Wernicke officially gave the child over to me, i.e., he confirmed that it could remain with me. It is a time of abrupt decisions owing to the expanse of the country. "Holding originally means *guarding*."

## 8.

With the help of a Private from the neighboring sanitation company, the child is washed thoroughly. It has its own room next to mine in the quarters. It is protected by guards as am I, as is the staff. It finds itself now on the side of the conquerors. Theoretically, a German uniform should be tailored for it.

You cannot take the child onto the Reich's territory, says Police Superintendent Wernicke—it is of Jewish descent. I answer: Who in the Reich knows that? You cannot travel around with a foundling. As soon as you arrive in the Reich's territory, that is, as soon as you have left the front, you must be able to explain the status of the child. Is it adopted? Were you at the front with your own child? Is it a spoil of war? A young prisoner of war?

We are not in the Trojan war here. You are not Ajax the Younger. I say little in response. Wernicke's musings grow friendlier. At the very least one can speak about the unusual nature of the case.

That is the mark of the new era, which manifests itself in this war as "frontline experience": that a transformation of values and customs comes to the fore. It is also true that the homeland does not participate in this new law of the times. . . .

I won't go back, I say to Wernicke. You wish to pitch your philosophical tent here? I waver. On the long foot march to the coast I have examined whether or not I wish to break with my former life and not return back home, choosing instead to accompany the armies around the globe. On this train I am allowed to bring along the "living plunder." I know that I, when I look into myself, am immune to pity. I do not wish to protect this human being—I want to possess it.

The boy jumps into the river after the girl, and in the *Elective Affinities* this remains the only happy destiny. What differentiates my desires from the catching of a lost dog?

Happy days. In the cold, I find a tablet in the temple of Artemis. I take it. Secured in cardboard, it lies in my quarters, which has evolved into a storeroom for spoils.

### Reality/Illusion

Days in Crimea. In many respects: "illusive." Thus marches Heidegger, following the old habits of his homeland, across the territory of the resistance into the Jaila mountains. He says that he had wanted to view the sea, and on his way to it, greeted it by its Greek appellation. However, he never penetrated the mountains all the way to the coast. Nevertheless, he is now prepared to evaluate his findings. Following such an effort, he no longer feels separate from this land. The liaison officer to the staff of scholars calls this attitude unrealistic, "estranged from reality," for there had been an eighty-percent chance that the scholar would have been shot by resistance fighters, who in groups of about 20 men have settled into caves in the Jaila mountains. In the late evening of the same day, during a round of red-wine drinking by the staff of the 11th army, the conversations flow "without thought."

### Discovery of a Heraclitean-Tablet

The attempt to make discoveries through archeological digs proved itself to be flawed. It was better to ask the enemy intelligence officers for advice. The advice amounted to a list of local museums and headquarters of collective farms. There were actually findings to be made there. That which is to be found is, so to say, already gathered. What matters is to follow THE TRACKS OF THE EARLIER TREASURE HUNT.

### No place

In no place can Heidegger keep his loot, the child entrusted to him, by his side. He is now absolutely certain that she is a young Greek girl. Upon urgent, wishful thinking, she will reveal herself to be a descendant of Iphigenia. No place. What does that signify?

It indicates, says Heidegger, that a place is not a point in space and time, but rather a process comparable to a tube or a tunnel or the convex of an hourglass. This narrowest of spots signifies: I am leaving that which is possible for me and I am coming up against (an invisible or visible) wall. This WALL constitutes the place. The narrowest spot was located between the front and *Heimat*. By which one can see that Germany is still roped off, that the military front keeps the war away from the Reich's territory; Germany does not yet find itself at war, as will soon be the case. Only at the edges, where the troops are stationed (they also mostly wait, only a few see fighting), a thin layer of EMERGENCY prevails. The state of emergency is the PLACE OF THE IMPOSSIBLE.

Heidegger recognized that he could not travel home with the child to the Reich's territory, could not take it to Todtnau (perhaps to hide it there? But where?). The inability wounded him. He met with Ohlendorf.

—If one wants something wholeheartedly, then he will have to do it. Otherwise he will want nothing.

—There you are correct, Comrade Heidegger. That is the whole sense of the National Socialist revolution. However, that has nothing to do with the question which you, dear Heidegger, hold so close to your heart. You pose the question incorrectly.

—I had not posed it as a question.

—No; but I hear a question in what you say.

Ohlendorf wanted to explain two things to the comrade: the assumptions being made—namely, that this girl is in mortal danger and that she is Greek—have *not been proven*. The latter is merely wishful thinking, perhaps of little duration, and not sustainable over and against the opposition posed by reality (for example, the questions of a citizen's registry office, a customs official, a detective beyond Ohlendorf's sphere of influence). After every step taken, one should ask oneself: am I risking

my life for this? Do I desire that this particular scene, in whose center I stand as actor, recur eternally? If it did, would I still want it?

That is formulated in too severe a fashion, answered the scholar. He had noticed that Ohlendorf was paraphrasing words that he, Heidegger, had said during preliminary discussions. He therefore inferred that he presides over authority. He says, with seeming obedience, I must not only ask "do I risk my life"—I must also ask: what happens if I do not vouch for anything that concerns me? If I do not risk my life for anything? What is a blind follower [*Mitläufer*]? A person dies a little each minute. If risk no longer exists for a person, then why should they continue to live?

Let us forget illusion, Ohlendorf answers. Pardon me if I do not tell you what you wish to hear. I speak from experience. I assume that this child is Jewish. I trust that it otherwise would not have been rounded up. We don't make too many mistakes. If we did make one, it will become evident when the child grows up. The child will be integrated into the BDM.<sup>9</sup> I will take into account the fact that a Jewish child may not look Jewish. However, it is still not the case that under your protection a Greek descendent of Iphigenia will grow up. How would you provide the proof of ancestry? You must, dear Heidegger, be able to say: even if she is a Jew, I will still commit my very existence on her behalf (i.e., not only my life, but also my rank and standing). Do you wish to say this? You have something personal in mind; you are acting on a personal feeling. And under the conditions OF THE STATE OF EMERGENCY, that is an impossibility.

Heidegger answers: Then the state of emergency is not something real. At the same moment he saw the end of his influence. As sure as he was that Ohlendorf would cover for him "in case of an emergency," he was equally as unsure about his own influence on a customs official or ticket inspector while returning to the Reich's territory.

Heidegger wandered on foot. He had given the child over to the care of Private Freitag. It loitered about in the kitchen. It would be well-provided for, and would become a well-fed woman. The child had no apparent Slavic features, but rather a lean, ambitious body. One Heidegger would classify as *Greek*.<sup>10</sup>

## 9.

The child coughs. In Simferopol there is no cough medicine. I procure some honey. I administer it with hot water.

The child has a fever. A strange, singular case pertaining to the Reich's defense: the defense of a child with illegal status. I speak to Military Court Counsellor Dr. Wolzogen.

[*Me:*] Is an adoption possible?

*Dr. Wolzogen:* That is a somewhat unusual question.

*Me:* In this war there is much that is unusual.

*Dr. Wolzogen:* Professor, where did you obtain the child? I cannot disclose all of the facts without exposing Ohlendorf.

Again I walk a significant distance into the mountains. Decision: to erect a center for the new way of thinking on this classical island. To that end I would have to return to the *Heimat* at least once more, in order to arrange matters. The CRIMEAN-ACADEMY OF THE GERMAN REICH. Under Greek rule this island was a garden, and it can become so once again. In accordance with the standards of horticulture and the art of governance. Guided by thinking, what would be at stake is the development of model landscapes, "living districts." One would have to repeat this in the Urals, in conquered Siberia, in order to appropriate the vast settlement expanses of this particular East. This would be the goal that would retroactively provide our troops with the willpower, which they need already now (on credit), in order to complete their military actions.<sup>11</sup> Only the gods can suspend the dislocation of time that thus far separates this willpower of the future from our now.

Late in the evening it turns out that the child is not suffering from a cold, but rather from a particular sort of local scabies, unknown even to head staff doctor Dr. Majus. The little body smells terribly. I pay the Private 5 Marks to bathe the child, whom I have named after Hercules's daughter, Phryge, in a sulfur solution. The child is feverish and does not understand me. I speak Greek, German, the language of my mountains, rather good Latin, not a word of Russian or of whatever may be the language of the child. It does not speak Yiddish. From where does the execution board have its certainty that this is a Jewish child?

The child sleeps. With a candle and my texts, I have sat myself down next to the bed and watch over its sleep. As superfluous and intimate as waiting troops . . .

A new era does not primarily need vineyards, it needs greenhouses, the capturing of the sun, coast, winds, a tightening up of the fighting forces, space flight; the appropriation by the human of earth, the horizons, the oceans, the cosmos (through which the human becomes an

objectified-human, that is, that which the human possesses ends up possessing the human and changing it). The objectified human (conquered by its own plunder) will fundamentally change the term "course of life." "Indeed, our life is limited/we see and count the number of our years/but the years of a people, did a mortal eye ever see?"

"Earth protrudes out of, and through the world."

## 10.

During this time, Party Comrade Ohlendorf was not enveloped by the aura of a war criminal,<sup>12</sup> but rather a mix of soldierly charisma and the whiff of a scholar.

The 1919 settlement program of the corps of volunteers in the Baltic: farmyards, a militia according to the Swiss model. A repeat of the industrial revolution in the spirit of "craftsmanship" and "camaraderie," so to say, machinery as field, electronics as planting, chemistry as spirituality. Because that on which the human expends work also expends work back on the human, it is called: The National Socialist German WORKER'S PARTY.

After the revolution, a worker is no longer that which corresponds to the historical image of the worker. This continual revolution spans 6,000 years. The earliest coming to force of the first majorities among the national comrades (that is, *true* German unification!): 1952. Up to that point the Reich is destructible, later it is not. Me: Why the digression into the depths of the Russian realm? Must power over the planet first be achieved? He also does not know.

Only this much: It concerns the last attempt by the Middle-European human, the Alemannic Celt, to seize power over earth and cosmos. To that end, reason, shackles, the past, historicism, all must be shaken off. The executions here are only trial runs, says Ohlendorf, not yet a case of emergency.

"Time and space are the framework for a calculative, controlling ordering of the world, 'as nature and history'; this . . . measuring of the world is accomplished by the modern human in a way whose metaphysical hallmark is modern machine technology. It remains metaphysically undecided whether and how this will toward planetary ordering sets a boundary for itself. If through a look at this process, which has gripped all people and nations of the planet, it momentarily appears as though

the modern human is becoming a mere planetary adventurer, another and almost opposite phenomenon immediately comes to the fore. Expansive movements stand in relation to settlement and resettlement. As a counter-movement, settlement is a movement toward attachment to *one* place."

## 11.

The plunge into a new, foreign life (life = having responsibility, care), that is, caring for the unfamiliar living creature in my quarters—this plunge is a massive, heavy object. All that is connected to it is ballast. Private Freitag and I were able to lower the fever through the use of leg compresses. It is absurd to think that I could sexually assault this stinking skin, made filthy by rashes and pus, absurd to think that I would want to mold a pagan for myself, like Gustav Adolf—yet that is precisely the allegation of Prof. Dr. Hirtz, who in our delegation behaves like a praeses. He threatens to file a complaint with the University Union, as well as with my faculty in Freiburg. The underlying issue: One can't just take people with one here on the front.

The assistant to the Colonel-General asks me to come see him. Dr. Hirtz had spoken to him. The Colonel-General has enough worries, and does not need any additional ones. Could I make a suggestion? I decline to make a statement.

At night I look at my "test case." The creature tosses itself to and fro among the sheets. My connection to Private Freitag, who helps me bathe the child, whom I have asked to come in often and without knocking, akin to a manservant, who can attest to my belongingness to the plundered girl, is more intimate in the care devoted to this mass of misfortune. It is affection for myself that allows me to continue on with what has begun. In this quadrant of the heavens, the weather is determined by a Siberian high, that is, from the East, during December. Against the groundswell there is an advance of clouds that come from the South, that is, from the Black Sea, bringing snow showers. Someone used to the constant westerly current of home is made uneasy by this fluctuation.

We can only finish this war if we settle here. If we burn the bridges, unmoor the ships of fate and advance here as far as we can work the land. As a soldier I would not be allowed to take along a young girl, says Colonel von Feldkirch.

## 12.

**The Retreat of the Scholar**

Four Hindenburg lights form a lit square. On a wooden block, the fragment, "with a powerful, dark sound."

"Immortal mortals

Mortal immortals

Living the death of the others

And the life of the others, died." Is this supposed to look like this?

Gods and humans are one (they are different from one another, but penetrate one another). The abyss of opposition (or the impossible) divides them, but also connects them. And the godly-human lives in the gods, that is, human death lives also in them. The way the gods' indestructible life dies in the human.

They (humans) have become lesser since the ADVENT OF THE STATE OF EMERGENCY, that is, August 1914: in contradiction to all appearances, starting around 1928, that they would now become greater, that a new era was rising up for them. It did not arise. Nothing to hope for. And they lost their bearings in foreign lands.

The word *opposite* does not appear in any of Heraclitus's texts. The fragment carved into an iron plate, a fairly heavy object, is wrapped up in packing paper and then also stowed in a leather case. Heidegger himself brought this case to the airfield in Simferopol and stored it in a wooden locker. He thereby hopes to transport the case back to the *Heimat*.

He returns to the quarters. Phryge is not to be found in the custody of Private Freitag. Heidegger makes enquiries. "Guardian angels" (Police Superintendent Wernicke?) have carried off his guest, his charge; via a convoy the child had been brought to a kitchen unit in the North of the peninsula, it is said. Is that a safe place? No one seems to pay any mind to the will of the philosopher. Could the scholar secure the impossible? Could he interfere?

Here in Simferopol, the NIGHTS, in imitation of the far away *Heimat*, are decorated with lights and Advent-like structures of the

Western European type. "And they pray to this image of the gods; like someone who chatters with houses; for he does not intuit what gods and heroes are." The philosopher feels dispossessed. He has nothing at hand except his little suitcase. If only he had used a rucksack. No Phryge, and the fragment tucked away in a wooden locker. He carries nothing with him except a piece of thought, for which there is little practical demand. In 1942 he begins the lectures on Heraclitus.

## 13.

Confusion. A change in the weather. From now on the wind comes from Odessa. Soviet troops have landed on the eastern coast. The 22nd motorized division has flinched, movement in the military staffs. Wherever I appear, I am chased away. The staff officers push for the removal of us scholars. The time of palpable war, of luxuriating outings in enemy territory is now over. One day before the beginning of the attack, the storming of the stronghold at Sevastopol is delayed. Troops are ordered to march to the east coast.

The freedom of someone high ranking reaches only as far as his good relationships.

Beyond that begins the impossible.

## 14.

Withdrawal from time makes the circumstances less realistic. Amongst the group of scholars in Crimea the sense of time flowed away (like through the leak of a sinking ship), away through the Advent-like feeling that drove toward Christmas Eve. On December 24th, 1941, all ordinaries except Heidegger (the heathen) wanted to be with their families until at least 6 pm. The military brass found itself with another set of priorities. They oriented themselves toward the fact that Soviet troops had landed in the east of Crimea. They wanted to counter this with quick actions. No longer masters of time, the military staff behaved as though at the end of the year (and prior to that through the Christmas celebration), time were to vanish. Insight is not enough to allow oneself to pull away from this undertow. Until he had been forcefully driven to the airport of Simferopol, admonished by adjutants and colleagues, Heidegger did NOT WANT TO CAPITULATE.

136. Hannah Arendt, "Heidegger the Fox," in Arendt, *Essays in Understanding 1930-1954. Formation, Exile, and Totalitarianism*, ed. Jerome Kolm (New York: Schocken Books, 2005), 361-62.
137. *Ibid.*, 362.
138. Hannah Arendt, "History and Immortality," *Partisan Review* 24, no. 1 (1957): 30-33.
139. Isaiah Berlin, "The Hedgehog and the Fox," in Berlin, *Russian Thinkers*, ed. Aileen Kelly (London: Penguin, 1979), 81.
140. Emmanuel Levinas, *Existence and Existents*, trans. Alphonso Lingis (Dordrecht, Boston, and London: Kluwer Academic Publishers, 1988), 95.
141. See "Substitution," in Emmanuel Levinas, *The Levinas Reader*, ed. Sean Hand (Oxford, UK, and Cambridge, MA: Blackwell, 1989/1996), 118.
142. Levinas's summary of the plot is not entirely accurate, but his sense of Tolstoy's meaning is.
143. V. V. Bibikhin, *Dnevnik Tolstogo*, ed. O. E. Lebedeva (St. Petersburg: Ivan Limbakh, 2012), 379.
144. *Ibid.*, 378-79.
145. "We are talking about the taking by conquest and on being taken hostage, or, in the old philosophical idiom we are speaking about a 'concept'" in Bibikhin, *Mir: Kurs prochtaniya na filosofskom fakultete MGU vesnoi 1989 goda* (St. Petersburg: Nauka, 2007), 428.
146. The edition is the already cited Heidegger, *German Existentialism*, which is based on Guido Schneeberger's *Nachlese zu Heidegger: Dokumente zu seinem Leben und Denken*, ed. Guido Schneeberger (Bern: Buchdruckerei AG, 1962).

## Chapter 4

# Heidegger in Crimea

## Excerpt

Alexander Kluge

While our highly mobile troops were still taking the Isthmus of Perekop, which forms the entryway to Crimea, the 4th division of the Army High Command decided that university teachers would follow up behind the 11th army. Departing from the airbases at Freiburg and Marburg we fly via Berlin, Kraków, and Odessa to Simferopol. It all happens with a bold sense of access. It has only been three days since the motorcycle infantrymen captured the city, fortified it and tracked the enemy into the mountains, and today WE UNIVERSITY TEACHERS arrive and are brought from the airfield to our quarters. Rooms constructed of wood. I rush to the Commandant's office. We receive Wehrmacht uniforms (without regalia). A civilian officer, responsible for the takeover of the electric plants, chased after a boy, was not recognized as a German, and was stabbed to death by the inhabitants of the house in which his transgression occurred. That must now be avenged as a "deterrent," i.e., a reoccurrence must be prevented.

An "abstract" and "technical" kind of "reason" is at work.<sup>1</sup>

The army has surrounded Sevastopol. The Colonel-General concentrates all fighting forces on this spot and has otherwise stripped the peninsula of troops. (One can't actually see this, but only learns of it through hearsay.) There is a single railroad that serves the army (of 220,000 men), and this week only a single train travels on this iron thread, the five others are broken down. The supply line is insecure, Nervousness—except, that is, in the Colonel-General and his

## 15.

The windows of the Junker 52 are almost square. Through them the low-lying peninsula of Crimea appears. A Soviet fighter is hunting us, it is said. The pilot undertakes evasive maneuvers.

We fly back via Odessa, Kraków, Berlin. Switch planes there, then via Mannheim to Freiburg. From out of the gigantic we dive down into the small.<sup>13</sup>

"The human will not even experience that which has been withheld, as long as it hangs about in the simple denial of the era."

Translated by Julia Goesser Assaiante  
and S. Montgomery Ewegen

## NOTES

Editor's note: This excerpt comes from Alexander Kluge, *Chronik der Gefühle*, vol. 1 (Berlin: Surkamp, 2004), 417–32. It appears here in English for the first time. Formatting was retained from the original.

1. "Thinking first begins when we realize that, for hundreds of years, glorified reason has been the stubborn adversary of thinking."
2. (*Will to Power*, XIV, 158).
3. (*Will to Power*, XIII, 98).
4. (*Will to Power*, 1887/88, 675).
5. "No era allows itself to be eradicated by the dictum of negation. Negation only throws the one negating off track." Since June 30, 1934, Party Comrade Ohlendorf's endeavor has been made in vain.
6. An absurd idea, that the gods were tame or friendly. The moment it occurs to them to lust after a new sort of life-form, they shatter humans with great indifference. The gods are innovative.
7. The interior between water and industry, both hostile to human beings.
8. Simultaneity is needed as little as a rational or causal connection.
9. The League of German Girls, a National Socialist youth organization.
10. *Greek*: That is an idea some three hundred years old. *Mignon* wanders about with a group of Gypsies. Wilhelm Meister buys her freedom. It is revealed that she is a descendant of a count, but proof of that is only found after her death.
11. "To will is, after all, something like wanting-to-become-stronger, wanting-to-grow; and wanting the *means for that*."  
Key term: *wanting-to-grow*. This not only in a subjective way, for the human, but it also means plants—that is, willing by objects, because the objective and subjective relate to one another like gravitational fields.

12. Ohlendorf, head of the eleventh division of the Reich security central office. Publisher of the *Secret Reich Issues*, a confidential opinion survey in the Reich. He is given command over Einsatzgruppe 1D, which follows the Eleventh Army. The goal of granting this command was "that O. should get his hands bloody."

During the Einsatzgruppen trial in Nuremberg, O. belonged to those who declined a cover-up or denial of the murders committed by the Einsatzgruppen.

13. "The fundamental process of modernity is the conquering of the world as image." "It displaces future humans into that in-between, in which the human belongs to being (*Sein*), yet remains a stranger within that-which-is (*dem Seienden*)."

# THE FOREST AND THE MACHINE

## ISSUE 1

A forest.  
Not origin.  
Not refuge.



Thought enters  
by way of weather.



CRIMEA.  
BLACK SEA,  
A PLACE OF  
CROSSINGS.

NOTEBOOK.  
BLACK COVER,  
NO STATE,  
ONLY TRACES.

*Sein  
und  
Zeit*



FOREST FEED.  
WEAK SIGNAL.  
LISTEN.  
IF YOU CAN.

Across the hall,  
the machine begins.



*eternal returns*

Will to Power



Heehaw



Nicht!



BROADCAST.  
NOT EVERY.  
TRUTH IS FIT  
FOR AIR.



where are we?  
who speaks here?  
forest stream  
listen.

THE FOREST.  
LIVE FEED.  
NOT EMPTY.  
NOT SILENT.



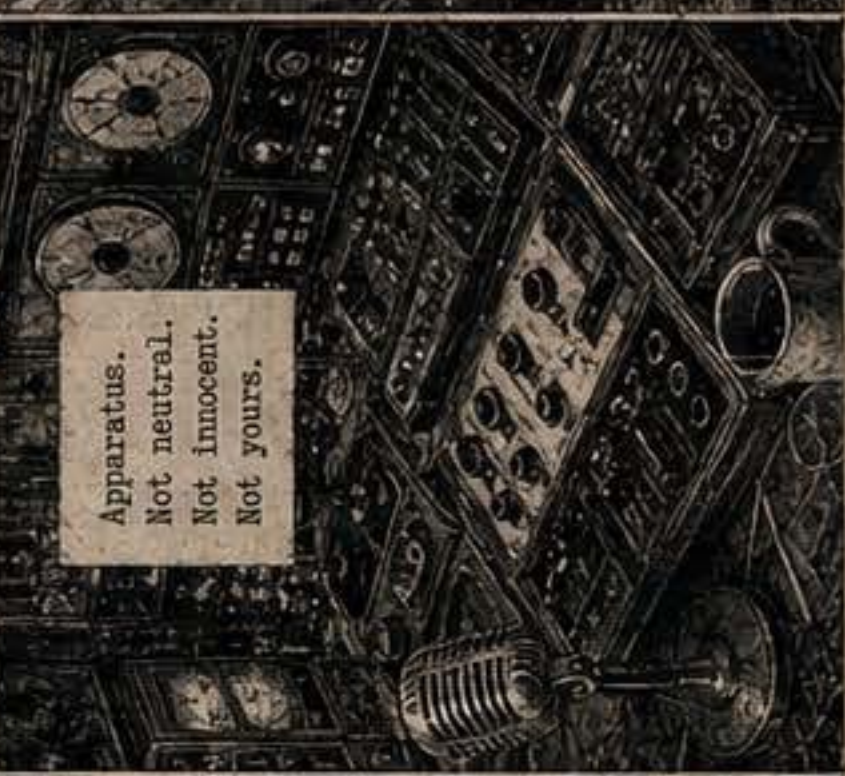
Projection.  
Audience.  
Position.

Apparatus.  
Not neutral.  
Not innocent.  
Not yours.



HANNAH ARENDT

"Thinking is  
no alibi."



JOSÉ GARCÍA

"The forest is  
not your  
metaphor."

A front is opening.

# THE FOREST AND THE MACHINE

## SET MAP / ORIENTATION

The story moves through zones. Nothing is off the record.

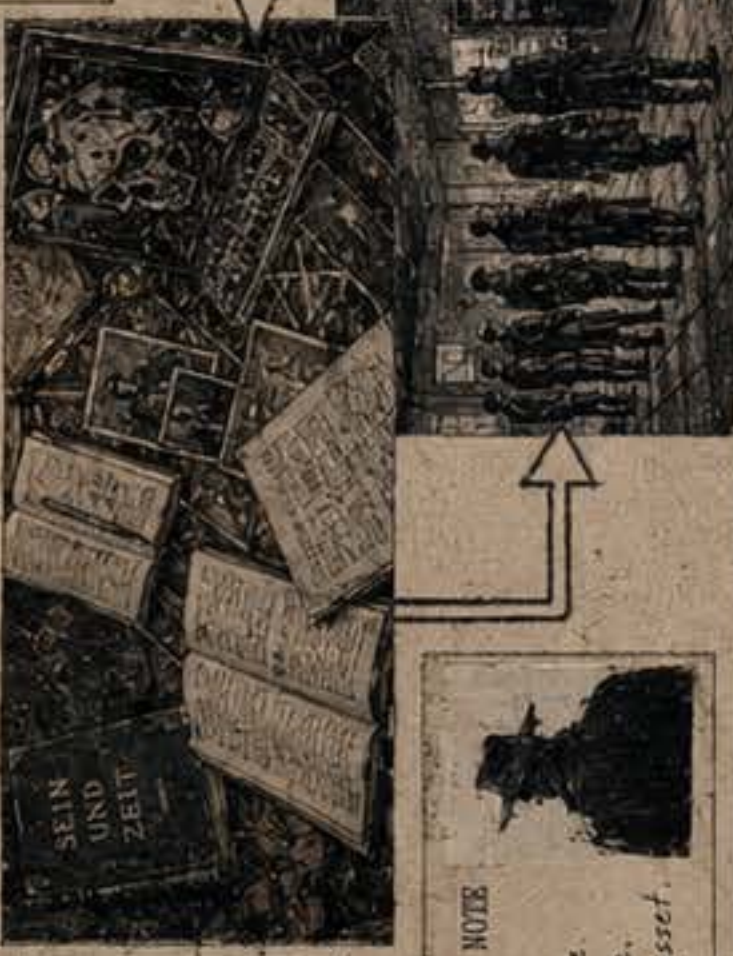


**2. LECTURE HALL**  
Projection. Commentary. The chorus frames the movement.

**1. THE FOREST**  
Continuing. Witnesses. Signals in branches and silence.



**LINK LINES**  
Not paths. Not routes. Associations. Crossings.



**3. ARCHIVE TABLE**  
Fragments. Notes. Traces. What remains is assembled.



**ANONYMOUS NOTE (KAL?)**  
*Watch the interface. Not the asset.*

**4. THE MACHINE / QUEUE**  
Thresholds. Interfaces. Roles not fixed. Signals pass.



**5. BROADCAST WALL**  
Where truth is edited, delayed, or denied.

The zones overlap. The medium shapes meaning. Stay adaptive. Stay responsible.

*No fixed center. Just crossings.*

# THE FOREST AND THE MACHINE

## SCREEN CHORUS / PAGE 0C

Not just voices. These are witnesses.



**HANNAH ARENDT**  
"History is never off camera."



**JOSÉ GARCÍA**  
"The forest speaks through interruption."



**SARASWATI**  
"Speech must also listen."



**RENÉ DESCARTES**  
"Order is a machine for doubt."



**HEIDEGGER / SCREEN DOUBLE**  
"Questioning is not absolutism."



**ARTEMIS**  
"Watch who becomes prey."



**ARIADNE**  
"A thread is not a map."



CHORUS FEED / STRIP



ON AIR 00:17:42

Every witness arrives through a medium.

Archive.  
Trace.  
Weather in paper.



A book can be  
a shelter.  
A trap.



Ruins speak  
in fragments.

DATE	FROM	SUBJECT
1921	Berlin	Ontology
1930	Freiburg	Time
1936	Marburg	Being
1941	Crimea	?

A record is not  
an answer.



Borders are  
ink and tide.



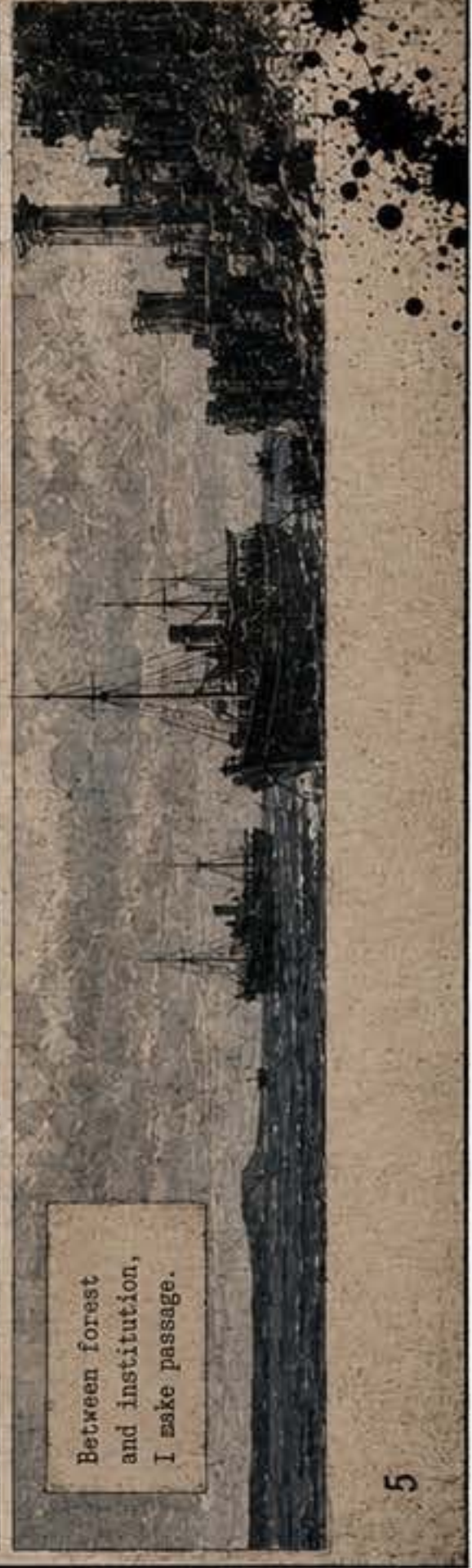
Questions  
breed quietly.



The forest  
remembers.



Signals come.  
Signals go.



Between forest  
and institution,  
I make passage.

TOOLS AS ROLES

No tool is neutral.  
Each carries a task.  
Each can be turned.



Publicness.

Question.

Threshold.

Listening.

Territory.

Source.

Weak signal.

Tools are positions. Positions can shift.

# THE FOREST AND THE MACHINE

ISSUE 1 / PAGE 07

Projection recruits its audience.

POWER IS STAGED.



Will to Power

ACTOR

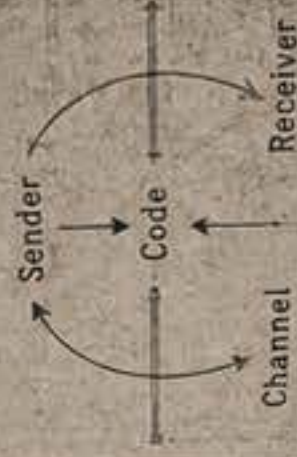


TRUTH IS A CONSTRUCTION.



Nietzt!

SPEECH IS A VECTOR.



Heehaw

Position is a lesson.

The lecture is a circuit.  
The screen is architecture.  
Philosophy performs.

Behind the lesson, the machine listens.

Dials decide.  
Feeds converge.  
Voices are routed.

Administration speaks in calm tones.  
- Hannah Arendt

The apparatus is not neutral. It arranges.  
Method loves a clean room.  
- René Descartes

Silence is also a channel.

Wires remember what we forget.

The forest listens. It does not answer. Not yet.

The signal does not sleep.

# THE EASTERN FRONT

A coast.  
A crossing.  
A front.

Fronts  
are drawn  
with ink.  
Peoples  
move with  
feet.

- SAIL LINES
- SUPPLY ROUTES
- EVACUATION ROUTES
- ... FRONT LINE (DEC. 1941)
- ↓ PORTS
- ↑ PORTS / BRIMS

The Black Sea  
is a listening  
surface.

Ports are mouths.  
Ships are arguents.

Maps do not wait for innocence.

CONCEPTUAL OVERLAYS

- POWER
- MOVEMENT
- MEMORY
- SUPPLY
- LANGUAGE
- OBLIVION

The map  
is not the  
territory.  
It is the  
inventory  
of intent.

# THE QUEUE

Worlds are staged.  
Truth is prepared.  
Incomes are tallied.  
Names are tested.

CHECKPOINT 17

Papers first,  
Bodies later.  
Questions  
repeat.

Archive  
breathes.  
Dust keeps  
no counsel.

Index.  
Cross-index.  
Re-index.  
Repeat.

- INVENTORY LOGIC
1. RECEIVE
  2. CATALOG
  3. CLASSIFY
  4. DISTRIBUTE
  5. STORE
  6. RETRIEVE
  7. REPORT

Logic  
protects  
no one.  
It only  
endures.

## ARRIVALS LEDGER

Dec. 1941

DATE	FROM	TO	STATUS
12.01	...	...	PLD
12.02	...	...	PROCC
12.03	...	...	G
12.03	...	...	H.D
12.04	...	...	H.D

Entries  
are neutral.  
Consequences  
are not.

December 1941.  
The year closes.  
The front opens.  
The file grows.

Everything  
moves.  
Nothing  
leaves  
no trace.

Trains  
arrive.  
Trains  
depart.  
Names  
remain.

Doors open.  
Doors close.  
The corridor  
is endless.



A date is  
a wound.

Not evil.  
Not good.  
Necessary.  
Usual.

The work  
continues.  
The record  
continues.  
The war  
continues.

Someone is  
about to appear.

The file does not dream. It accumulates.

# THE FOREST AND THE MACHINE

ISSUE 1

Some questions wander in. The hall is not the only place they sit.

## DONUT HOLISM

FIELD CAFE BROADCAST

ON AIR

A roundtable for wandering thoughts. Coffee. Donuts. Threads.



The guest of the clearing is listening. Not every presence speaks.

HEIDEGGER

Dream is also a method.

JOSÉ GARCÍA

Wisdom is not information.

SARASWATI

Method would like a straight line.

RENÉ DESCARTES

Across the hall, across the sea, across the years—they talk as if the map were a table.



The table is a device. The device is a forest.

### INTERRUPTIONS

Watch the threshold.

ARTEMIS

The path will fray.

ARIADNE

To doubt well is to dream carefully.

RENÉ DESCARTES

Speech must remember what music knows.

SARASWATI

A forest has many correspondents.

JOSÉ GARCÍA

BROADCASTS INTERRUPTED BY WEATHER.



NOT ALL SIGNALS ARRIVE.



SOME THRESHOLDS ARE CHOSEN.

WE LISTEN ANYWAY.

REC

Crimea. A place of crossings. A place of itineraries and returns.



Not all guidance comes from the hall.

No concept  
arrives first.



The front  
enters  
the face.



Artemis watches.

Waiters. Novers. Witnesses. Winter compiles the order.



Heidegger  
sees  
her.



The apparatus  
falls silent.



No apparatus  
explains  
this.



Now the issue has found its wound.

The sea carries ruins, orders, thoughts.



Heidegger walks between what is was and what is coming.



**Befehl.**  
Südost-Einsatzgruppe.  
Sicherung der Küstenzone.  
Ressourcen. Kontrolle.  
Kein Widerstand.



Ships arrive.  
Orders speak.  
Stones remember.



A queue.  
A train.  
A decision not to decide.



The child sees.  
The child keeps what we refuse to see.



Ruins are not neutral. Silence is not empty.



Notes are taken.  
Guilt is not written. It is remembered.



No one crosses alone.



He does not know which shore waits for him.

The forest listens. The machine records. The story continues.

December 1941.



Black Sea



The war goes on. The story turns toward Crimea.

Issue 2: Heidegger in Crimea.

December 1941.  
The Black Sea is cold.  
The war is efficient.  
History looks away.



Occupation is a red line  
drawn over an older map.  
Trains arrive.  
Archives open.  
People disappear.



A library in  
Simferopol.  
Dust. Card  
catalogs.  
Greek texts  
between  
ledgers and  
orders.



The Greeks  
left  
fragments.  
We arrive  
with lists.



Culture is  
not an  
interruption.  
It is  
inventory.



Trains to the port.  
Trains to the Reich.  
The timetable  
is mortared  
in routines.  
Obedience  
is how  
thiese  
become  
system.



A boy  
watches.  
He has a  
name.  
It will  
not be  
written  
here.  
He is not  
a symbol.  
He is  
someone.



Heidegger  
walks.  
He sees  
columns  
in snow.  
He thinks  
of origins.



The present  
stands in  
front of him.  
A question  
without a  
concept.



"What is  
your name?"  
Not a  
philosopher's  
question.  
A human one.

There are  
choices  
that thought  
does not  
prepare.  
He chooses.

The child is not saved by history.  
He is helped by an instant.

The war continues.  
The question remains.

"The question is older than philosophy."



A false pass.  
A different column.  
A name  
not on the list.  
A door that opens  
once.  
A risk that  
cannot be logged.



He is placed  
where he will  
not be counted.  
Among night,  
not among  
records.  
Among noise,  
not among  
files.



Night crossing.  
No flags.  
No record.  
Only wind  
and oars.



He sleeps.  
Exhaustion  
is a mercy  
that does not  
explain itself.  
The child sleeps.



Heidegger  
returns.  
He is  
whiter.  
Nights  
longer.  
He writes.  
He does not  
confess.



Elsewhere,  
others write.  
Louder.  
Elsewhere,  
others count.  
All within  
the same  
weather.



Arendt bears  
about it  
later.  
Second-hand.  
Incomplete.  
Insufficient.  
She writes  
anyway.



José Garcia  
remembers  
other boys,  
other fronts,  
other fronts.  
The past  
is wider  
than maps.



Saraswati  
says:  
"Language  
carries  
what power  
tries to  
erase."



The feed  
arrives.  
We are  
consumed  
by what  
happens  
while after-  
bains walls.

The child is not saved by history.  
He is helped by an instant.

The war continues.  
The question remains.

# NOTES / BIBLIOGRAPHY / SIGNALS

Sources are witnesses.  
Listen through them.  
Stay skeptical.  
Stay curious.

CRIMEA.  
BLACK SEA.  
A PLACE OF CROSSINGS.



MARTIN HEIDEGGER / *Being and Time* (1927)  
Questioning Being, time, and authenticity.  
A thinker of clearing and concealment.



ALEXANDER KLUGE / *Chronik der Gefühle* (1980-)  
Theory as montage. History as a field of fragments.  
Against smooth stories, for productive collisions.



HANNAH ARENDT / *Between Past and Future* (1961)  
The space of appearance. Thinking without a banister.  
Responsibility in a world of unpredictable events.



JAN PATOČKA / *Heretical Essays* (1975)  
The movement of thought as a thing at risk.  
Solidarity with the shaken and the silent.



VLADIMIR BIBIKHIN / *The Logic of the World* (1993)  
Language, names, and the fate of worlds.  
A different wind from the East.



MICHAEL MENG / *Shards* (2008)  
On ruins, fragments, and the ethics of testimony.  
Theory from the underside of history.



SERGEY HORUJY / *The Cynic's Ball* (2000)  
On dissent, freedom, and the laughter that refuses.  
A cold clarity with a warm pulse.



JOSÉ GARCÍA / MICHAEL TAUSIG / *Mimesis & Alterity* (1993)  
On mimesis, culture, and the devil at the feast.  
Colonial modernity, trickster reason.



RENÉ DESCARTES / *Meditations* (1641)  
Doubt as method. Cogito on the machine.  
A beginning that still shadows us.



SARASMATI / ARTEMIS / ARIADNE  
Speech, wildness, and the thread.  
Guides across the forest of not-knowing.

## CREDITS / ACKNOWLEDGMENTS

Issue 1 assembled in the Kluge-Crimea canon.  
Thanks to all witnesses, writers, thinkers, guides, and the unnamed.  
Thanks to those who listen.  
Thanks to those who resist.  
Thanks to those who keep the medium alive.

Signals pass.  
Threads hold.  
The front remains open.

SIGNAL LOG  
Issue 1 / closed  
Front open.

Not footnotes.  
Field notes.  
Signals, not ends.

BOOKS ARE PORTS.  
NOT HARBORS.

ARCHIVES DO NOT SPEAK.  
WE INTERFACE.

SCREENS ARE FORESTS.  
WATCH FOR SIGNALS.

BROADCASTS ARE NOT TRUTHS.  
THEY ARE OFFERS.

DOUGHNUTS, COFFEE, CONVERSATION.  
THEORY NEEDS FUEL.

Threads connect.  
They do not determine.

NO SIGNAL.

# THE FOREST AND THE MACHINE

ISSUE 1

Not every truth is fit for broadcast.

A theory comic of fronts, forests, archives, screens, and witnesses.

Next: Heidegger in Crimea.

KLUGE-CANON OC  
CRIMEA FIELD  
DECEMBER 1941

NOT A STORY. A CONSTELLATION. WE ARE STILL IN IT.

STAY CURIOUS.  
STAY RESPONSIBLE.

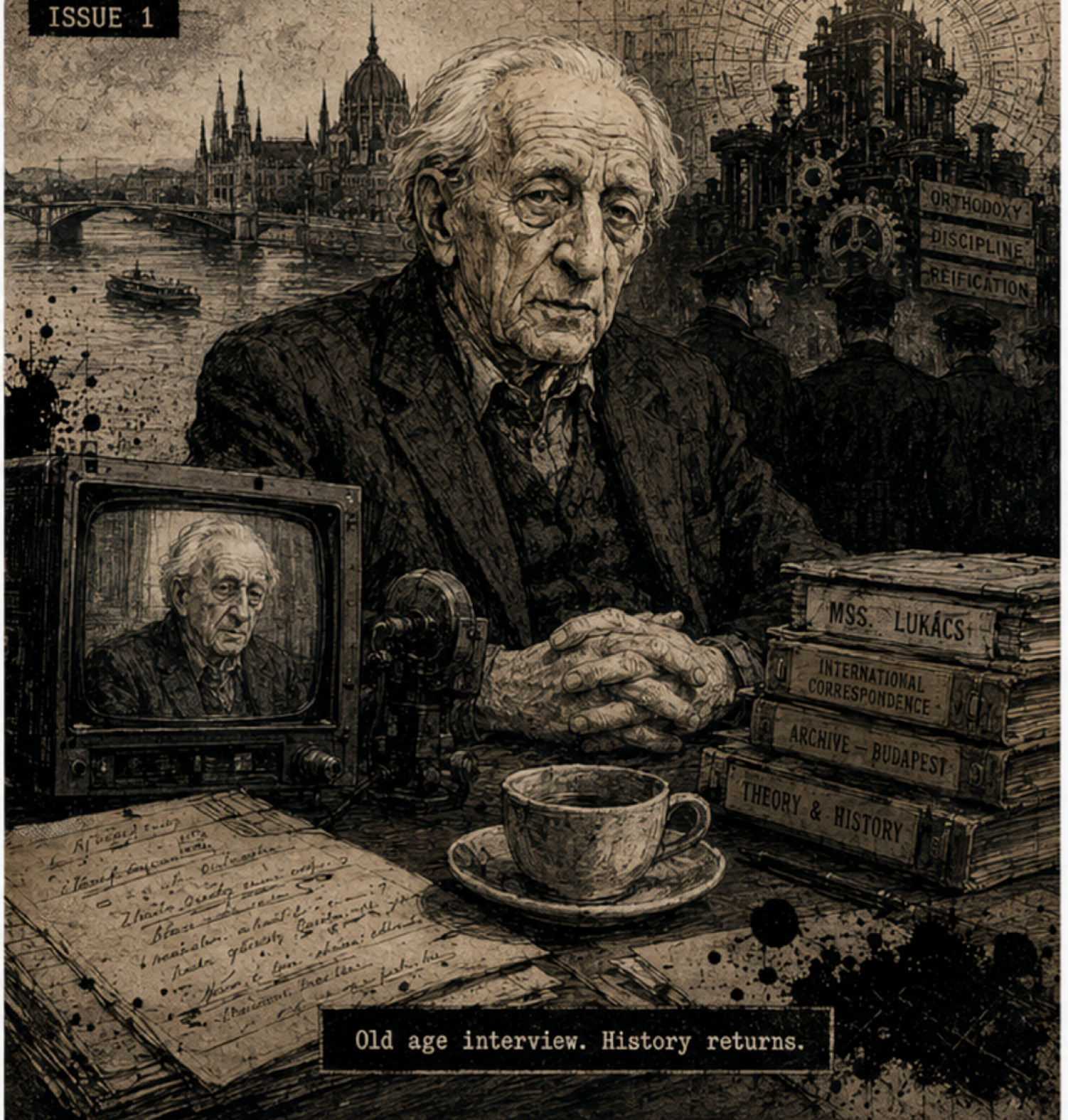


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# THE PRIEST OF HIGH STALINISM

A Lukács Theory Comic

ISSUE 1

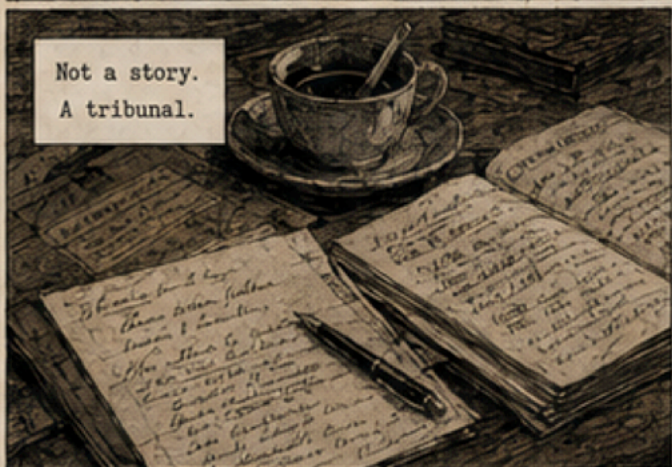


Old age interview. History returns.

# 1 THE OLD MAN SPEAKS



Budapest, 1969.  
A room.  
A river.



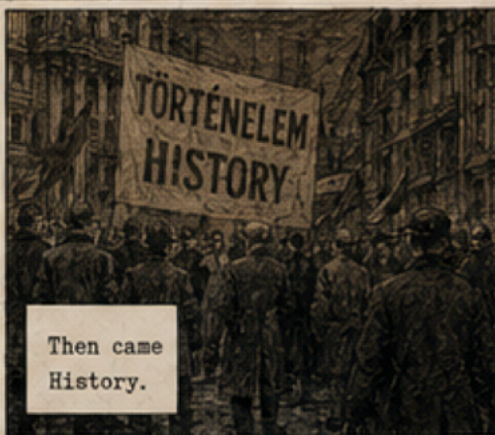
Not a story.  
A tribunal.



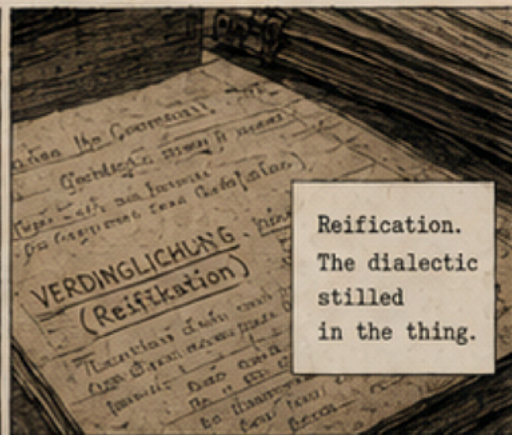
The Danube flows.  
But time does not forgive.



In youth  
I sought  
the soul.



Then came  
History.



Reification.  
The dialectic  
stilled  
in the thing.



I speak.  
They listen.  
They record.  
They judge.

The interview  
is already  
a tribunal.

The witness begins.

## A. DRAMATIC PERSONAE / THE PRIEST OF HIGH STALINISM



**GEORG LUKÁCS** (1885-1971)  
Philosopher. Aesthetician. Marxist. Party intellectual.  
Survivor of revolutions and defeats.  
From the youth of the soul to the discipline of history.  
Seeker of totality. Builder of systems.  
Priest of high Stalinism. Witness in old age.  
He speaks. He besleaves. He justifies. He remembers.  
He is judged by history, by his students, and by himself.



**ÁGNES HELLER** (b. 1929)  
Student. Philosopher. Witness.  
His student, his critic, his heir.  
She loved his mind, not his silence.  
She speaks for those who asked  
and were not answered.



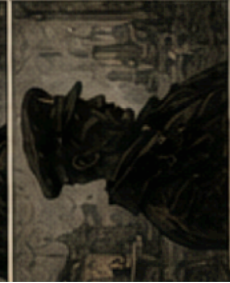
**THEODOR ADORNO** (1903-1969)  
Philosopher. Exile. Critic of administered reason.  
From Frankfurt.  
He sees what power does to thought.  
He offers no comfort. Only negative dialectics.



**ERNST BLOCH** (1885-1977)  
Philosopher of hope. Utopian.  
Friend, comrade, rival.  
He believes in the not-yet,  
in the warmth of the human future  
against the cold of dogma.



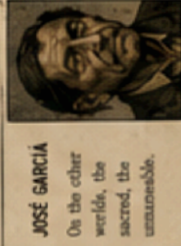
**THE STUDENT** (1956)  
Young. Hungarian. Witness.  
He listens. He reads.  
He takes to the streets.  
He asks: For whom did we believe?



**THE PARTY FUNCTIONARY**  
Name unknown. Role eternal.  
He keeps the files.  
He measures correctness.  
He survives all purges.  
He speaks in the voice of necessity.



**SCREEN CHORUS  
VOICES ACROSS TIME**  
**HANNAH ARENDT**  
On judgment,  
banality, and  
thinking without  
a beater.



**JOSÉ GARCÍA**  
On the other  
world, the  
sacred, the  
unreasonable.



**SARASWATI**  
On language,  
song, memory,  
and wisdom  
beyond doctrine.



**DESCARTES**  
On method,  
certainty,  
and the dream  
of mastery.



**ARTEMIS**  
On the hunt,  
the threshold,  
and what is  
exposed.



**ARIADNE**  
On the thread,  
the labyrinth,  
and how we  
do not lose  
our way.

## B. VISUAL CASTING / WORLDS OF THE PRIEST



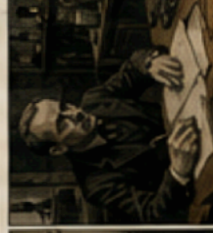
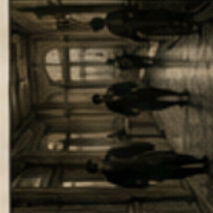
**LUKÁCS  
ACROSS  
TIME**



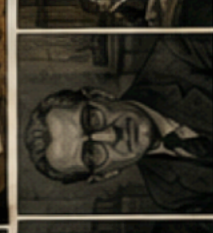
**BUDAPEST  
/ DANUBE  
/ HOME**



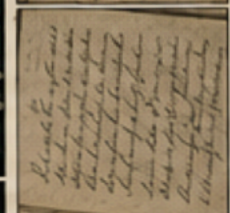
**PARTY  
/ MOSCOW  
/ FILES**



**FRANKFURT  
SCHOOL  
/ EXILE**



**BOOKS /  
MANUSCRIPTS /  
ARCHIVES**

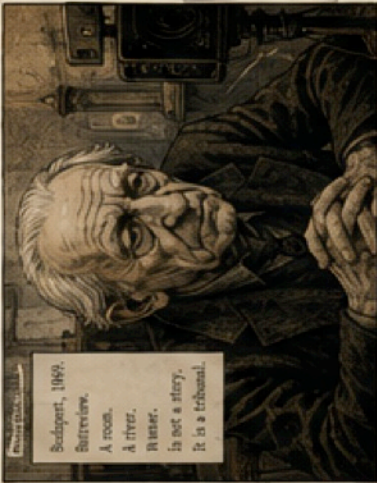


**1956  
/ UPRISING  
/ HISTORY  
RETURNS**



Palette: ash, ink, paper, rust, winter light. Texture: archives, pencil, newsprint, film grain.

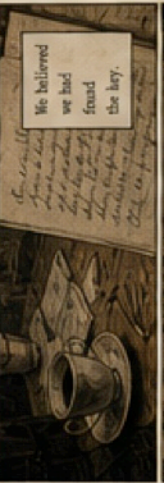
# 1 THE OLD MAN SPEAKS



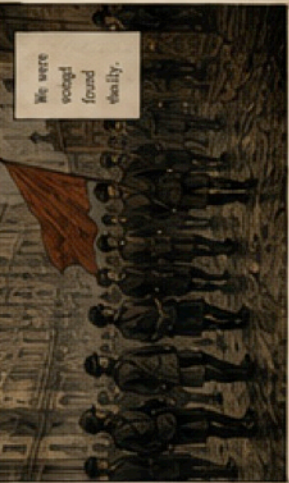
*Podgornik, 1969.*  
 Sufretimeu.  
 A room.  
 A river.  
 A river.  
 It is not a story.  
 It is a tribunal.



Then came  
 Marx.



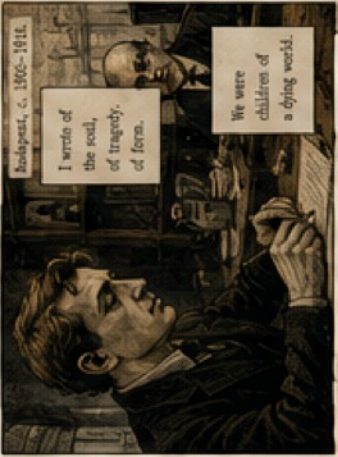
We believed  
 we had  
 found  
 the key.



We were  
 so eager  
 to find  
 reality.

THE WITNESSES BEGINS.

# 2 YOUTH: THE SOUL AND FORM



*Podgornik, c. 1966-1971.*

I wrote of  
 the soul,  
 of tragedy,  
 of form.

We were  
 children of  
 a dying world.



The coffins  
 were full  
 of ghosts.



Gentle.  
 Bigger.  
 Tragedy.  
 The infinite  
 longing.



Then came  
 1918.  
 The old world  
 collapsed.



We went  
 to the streets  
 with poems  
 in our  
 pockets.

A GENERATION SEEKING REDEMPTION.

# 3 THE PRIEST OF HIGH STALINISM



History  
 demanded  
 discipline.  
 We obeyed.



The Party  
 was the  
 subject.  
 We were  
 the organs  
 of its reason.



Reification  
 is not only  
 in capitalism.  
 It enters  
 the soul.  
 It enters  
 the Party.



SOCIALIST  
 REALISM  
 THEORY  
 AND  
 PRACTICE

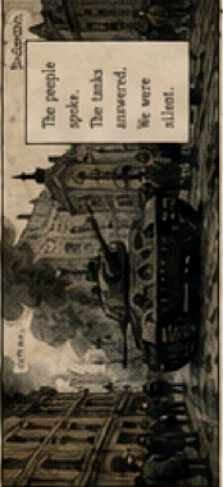
We wrote  
 for the  
 worker.  
 We wrote  
 against  
 ourselves.



Self-criticism  
 is the  
 highest  
 virtue.

THE SYSTEM PURIFIES ITS PRIESTS.

# 4 1956: HISTORY RETURNS



The people  
 spoke.  
 The tanks  
 answered.  
 We were  
 silent.



Our students,  
 our children,  
 against the  
 System we  
 served.



What is  
 a philosopher  
 when his  
 concepts  
 fall the street?



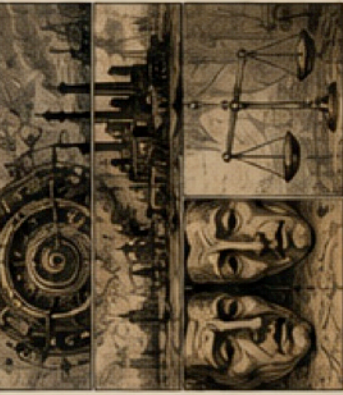
I do not  
 know if I  
 was faithful  
 to history—  
 or to its  
 idols.



The river  
 remembers  
 what we  
 prefer  
 to forget.

THE PRIEST IS LEFT WITH QUESTIONS.

## CORE APPARATUS / MOTIFS



**TOTALITY**  
 The dream of wholeness.  
 The danger of closure.

**REIFICATION**  
 The world as thing.  
 The soul as object.

**TRAGEDY**  
 Form, fate, contradiction.  
 No reconciliation.

**HISTORY AS JUDGE**  
 Not progress.  
 A tribunal.

## POSSIBLE CHAPTERS (Pilot + Full)

- 1 The Old Man Speaks
- 2 Youth: The Soul and Form
- 3 The Priest of High Stalinism
- 4 1956: History Returns
- 5 Frankfurt: Conversations in Exile
- 6 Realism: The Aesthetic Command
- 7 The Destruction of Reason
- 8 The Students Ask
- 9 The File
- 10 The Last Interview

NOT A STORY. A CONSTELLATION.

## WORKING NOTES

- A theory-comic in the mode of Kluge.
- Montage. Documents. Voices.
- No hero. No villain.
- A man, an epoch,  
a thought under pressure.

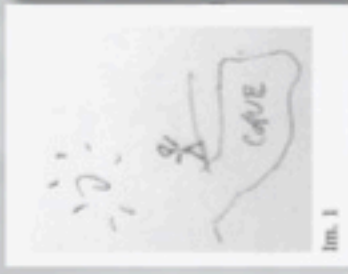
*Studiolab / MetaPlay*  
*Work in progress.*

## SCREEN CHORUS (as above)

- Hannah Arendt
- José Garcia
- Saraswati
- Descartes
- Artemis
- Ariadne

They watch.  
 They speak.  
 They do not decide.  
 They witness.





Im. 1

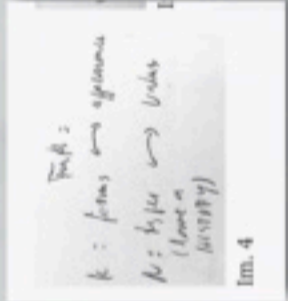
In 1966, a young Dominican friar visited Martin Heidegger's hut. Leaving in the dark, Reiner Schürmann would "read Heidegger backwards" over decades and millennia, tracing the tragic tropes of an anarchy principle of natality-mortality within double-binding moral systems and thought-action hegemony. A gentle giant, he died of AIDS, August 20, 1993, in NYC.



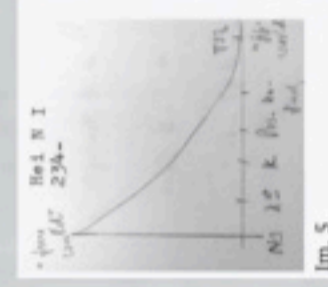
Im. 2



Im. 3



Im. 4



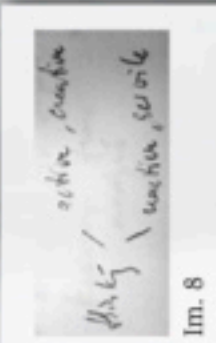
Im. 5



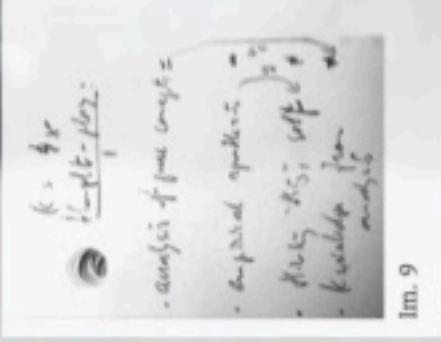
Im. 6



Im. 7



Im. 8



Im. 9

One clear point of agreement is that schizophrenia does not entail split personality, although this is the most widespread popular misconception. In cases of multiple personality, like those made famous in the books "Sybil" and "The Three Faces of Eve," the mind is divided into several selves, but each personality is internally consistent, with appropriate thoughts and emotions. In schizophrenia, the emotions are divided from the thoughts, so that at times no personality is discernible.

Im. 10

Freiburg, March 11 [1966]

The event that I awaited eagerly and with stage-fright has just taken place: I have just returned from Heidegger's house. It was a real late-afternoon reception about the mystery of being. To begin with the folkloric aspect of the visit, I had my fill and more: a pious inscription above the door to the house ("God bless you ..."); a small man, who looked like a peasant, let me in and ushered me nearly without saying a word into a room that looked rather like a blockhouse; two glasses and a bottle on a small tray; and, especially, a two-hour long discussion which ended up, at least outwardly, in complete darkness. I knew that among things country he had a fondness for those that are traditional: his writings speak of the pitcher of cool water, of the peasant's rough hands, of mud-caked clogs, and such. I now know that he also likes discussions in the dark. However, the man is so shrewd, and, above all, he has such a sense of humor. In this respect, I have never met anyone as heedful of what one says as Heidegger. I have never seen a peasant schoolboy questions were received by warm and reassuring smiles.

I should note first that Hans Urs von Balthasar, who has written a short letter in order to introduce myself (I have resolved to write a letter to him, for all that, who goes from father to father) and who somewhat disheartened me, as regards his view, Heidegger hides behind an anti-Christian polemic, and behind down any mystical impulse, and cannot bring questions as are raised by, say, the "Letter on the Origin of Language" to such a pity that he said that. I take it that his intention is to

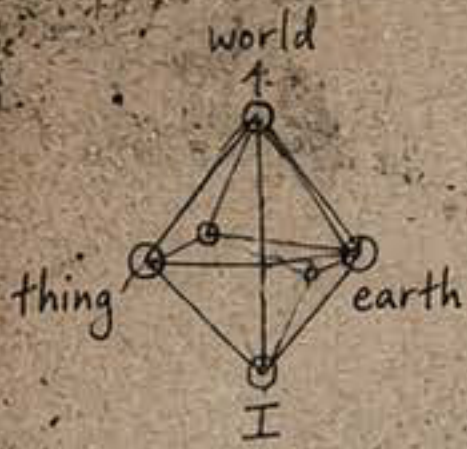
I am nonetheless glad that you have written my letter, writer of the "Letter on the Origin of Language" questions, once again, and that you have said. In fact, I have written two letters to you, one of which I have not sent. I have written two letters to you, one of which I have not sent. I have written two letters to you, one of which I have not sent.



...all-knowing, that beings like a dissonance, something about the

A file.  
A wound.  
A signal.

# REINER ANGEL



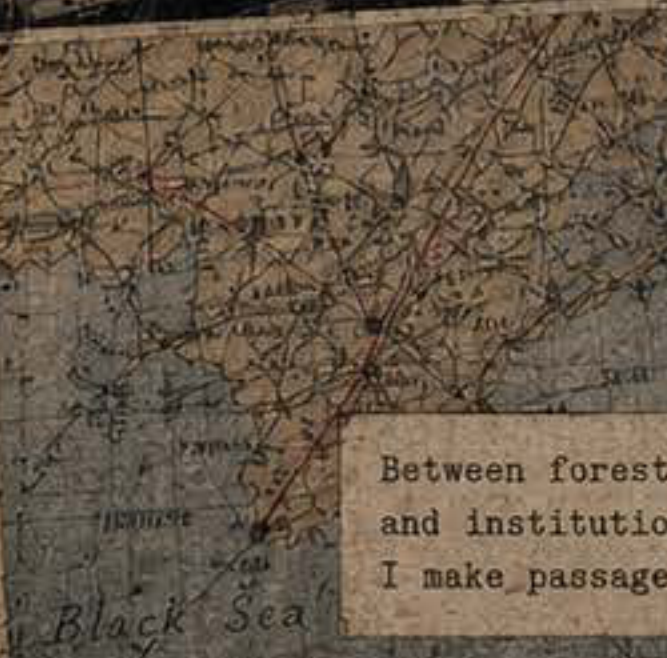
an-archic  
tectonics  
of  
thinking.

Issue 1

FILE 1941 / RS

Schürmann, Reiner  
b. 1933  
Black Forest  
Witness. Student.  
Translator.  
Thinker.

NOT FOR ARCHIVE.  
FOR THINKING.



Between forest  
and institution,  
I make passage.

BLACK FOREST NOTES

The hut is a  
machine for  
the open.



Todtnauberg  
Freiburg 25 km

A visit  
begins.

Thought  
enters  
by way of  
weather.

The file  
is not  
closed.

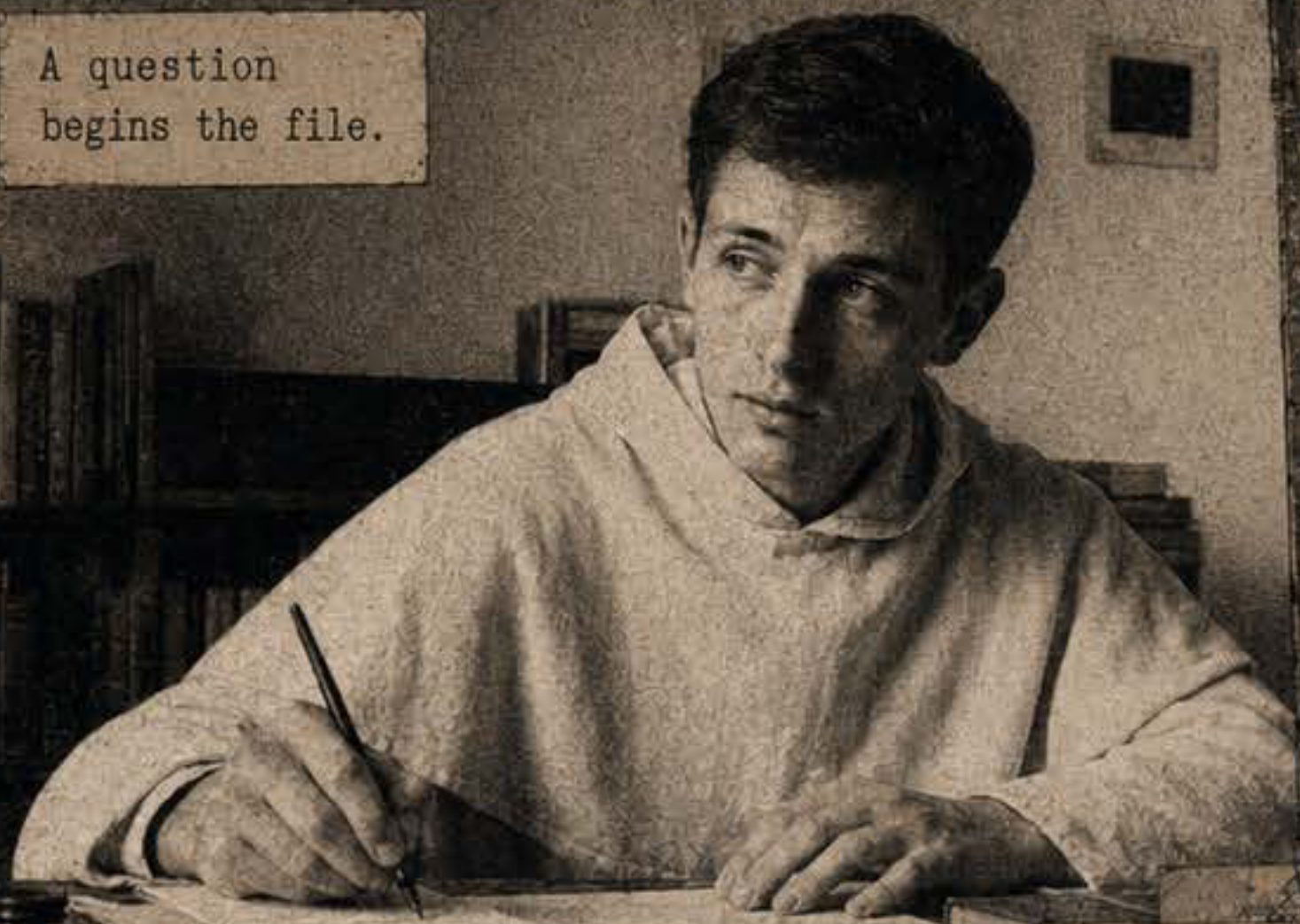
Listen.

Witness archive.  
Signals pass.  
We remain.

RS-001

THE LETTER

A question  
begins the file.



Dear Mr. Heidegger,

I am a student, a Dominican  
friar at Saulchoir.  
I ask, if it might be possible  
to speak with you.

About Meister Eckhart,  
the unknown God,  
and whether one may say  
"thou" to the gift of being.

Reiner Schürmann  
Paris  
1952

Between  
places,  
a line.

PARIS

SAULCHOIR

FREIBURG

Black Forest

The visit  
has not  
yet  
happened.



The monk writes  
toward darkness.

Meister Eckhart

Gelassenheit  
- letting be

the unknown God  
- beyond name

thou? \*

Heidegger

the fourfold  
sky



an-archē  
the originary  
letting-be

worlding

↓  
thinging

↓  
gathering

↓  
gift of  
being

Can the gift  
be addressed?

What if the gift  
could still be  
called thou?

A thought  
enters  
the medium.

Witness archive.  
Signals pass.  
We remain.

RS-001



THE VISIT

March, 1966.  
Black Forest.



The forest  
keeps its old  
silence.

The hut  
receives the  
question.



Freiburg.  
Todtnauberg.  
A late morning.

Gelassenheit—  
die Antwort ist immer  
schon gegeben.

Above the  
door, a  
mercy without  
promise.



Heidegger  
receives him.

No greeting,  
and yet  
not without  
welcome.

Two glasses.  
Water.  
No ceremony.



The room  
thickens.  
Words thin  
to signals.



Two hours.  
Nearly in  
darkness.

The gift is  
spoken without  
a giver.

The word 'thou'  
hovers,  
unanswered.



MYSTICAL TRADITION

The visit has ended.

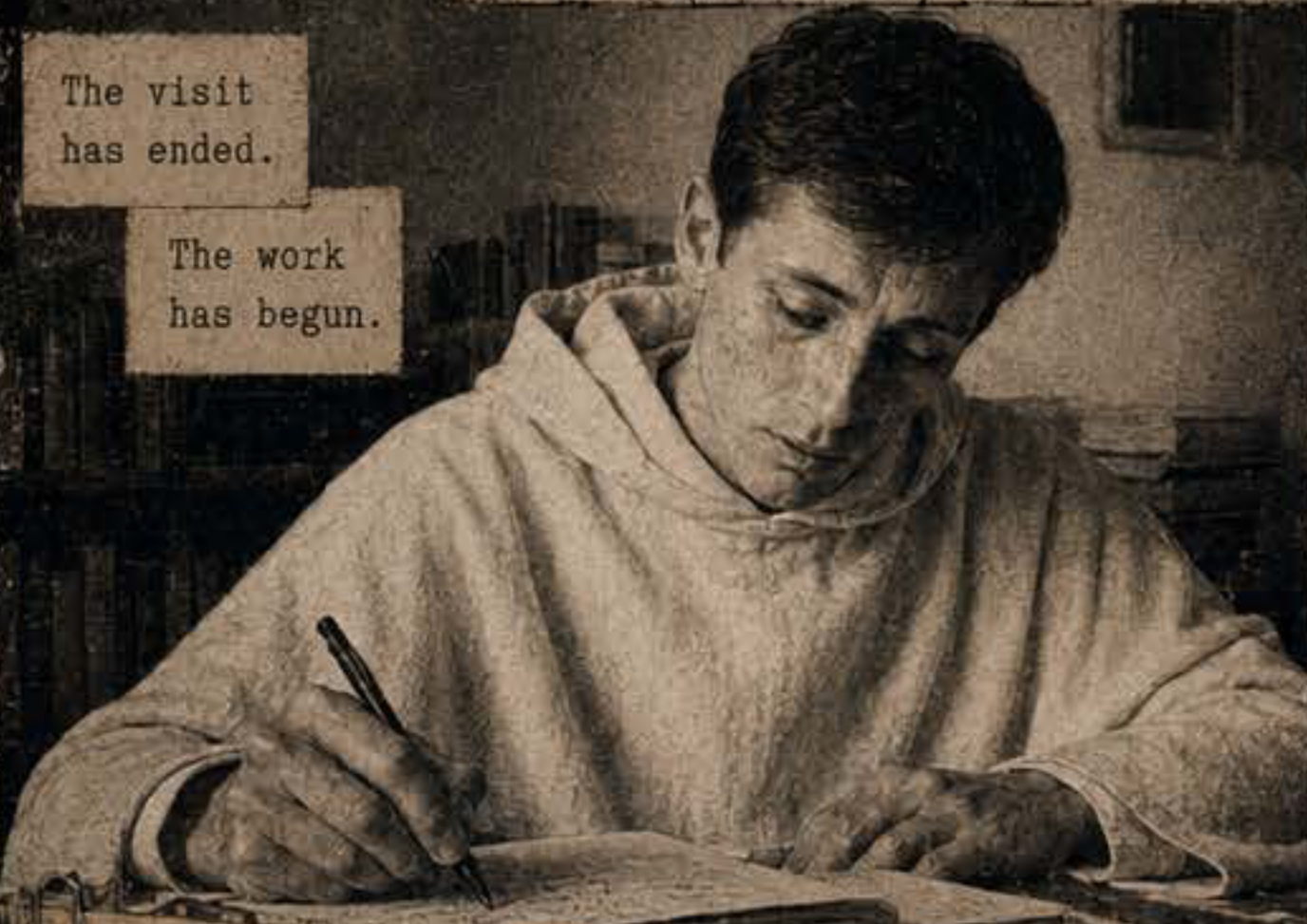
The work has begun.

The path is older than the doctrine.

Gelassenheit - letting be - the unknown God beyond name. thou? \*



MEISTER ECKHART Die deutschen und lateinischen Werke Herausgegeben von Josef Quast Zweiter Band Deutsche Predigten und Traktate



Releasement is not passivity.

NOTES ON RELEASMENT

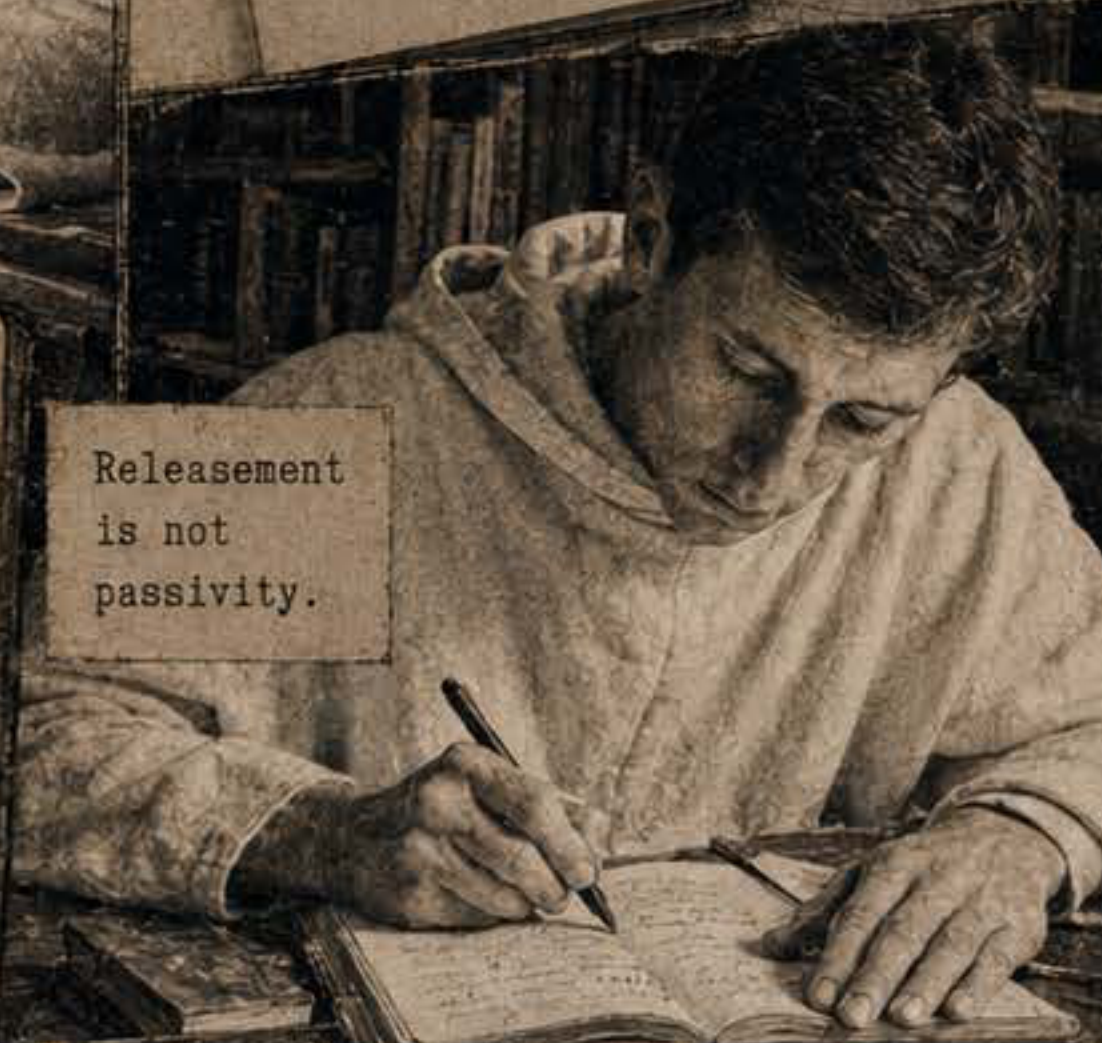
Gelassenheit is not resignation but openness without demand. To release is to clear the ground so that what is may gather. The self is not abolished - it is unburdened.

Meister Eckhart Gelassenheit - letting be - the unknown God - beyond name. thou? \*



worlding  
↓  
thinging  
↓  
gathering  
↓  
gift of being

Can the gift be addressed?



Thinking becomes itinerary.

an arché tektonics of design thinking a path not of ideas but of transformation.

A POSSIBLE PATH (NOT A SYSTEM)



the path is walked by thinking.

not linear but returning spiral again and more originarily.

Mysticism is an exercise, not an escape.



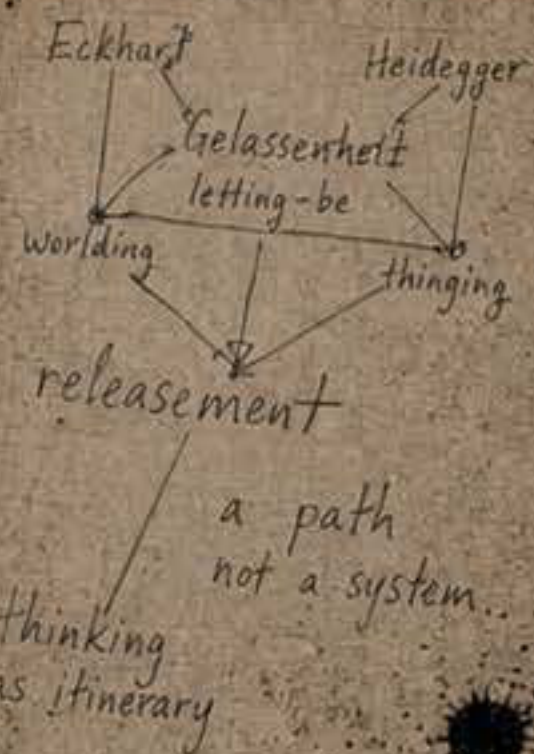
"Our thinking must become as wide as responsibility, and as clear as releasement." - R. Schürmann

HEIDEGGER HOLZWEGE

SCHELER WESEN UND FORMEN DER SYMPATHIE

SPINOZA Ethics Online Geometrico Demonstrata

To think is to undertake a practice of freedom. -R.S.



NATALITY / MORTALITY

natality  
plurality  
public  
action  
judgment  
beginnings

Birth  
answers  
the world.

Hannah Arendt

Marburg, 1924



mortality  
withdrawal  
silence  
hut  
history  
destiny

Death  
gathers  
the  
question.

Martin Heidegger

WE  
DEMAND  
JUDGMENT

Affair,  
rupture,  
history.

Freiburg, 1933  
Rectoral Address  
"The Self-Assertion  
of the German  
University"

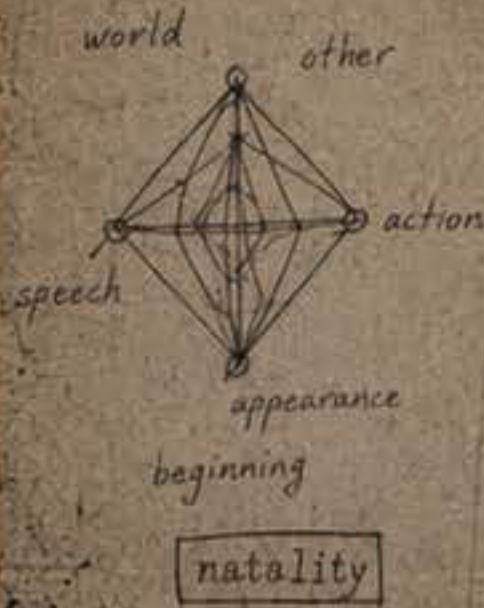
Silence  
is not  
innocence.

Eichmann Trial  
Jerusalem, 1961

Schürmann  
reads both  
weather  
systems.

FILE 1941 / RS

- Arendt
- Heidegger
- Nazism
- Thinking
- Responsibility
- Being / World
- Plurality / Solitude
- Guilt / Judgment
- Birth / Death



Witness archive.  
Signals cross.  
The file remains open.

RS-001

Europe, 1930s-1940s

History  
enters  
and does  
not leave.

BANALITY MACHINE



HANNAH ARENDT

"Evil is banal because it is unthought."



EICHMANN TRIAL  
JERUSALEM 1961

ON AIR

00:47:13

Evil arrives in forms.



The file is efficient.



Administration speaks in clean tones.

Tagesbericht - Abt. IV B 4

Datum	Vorgang	Maßnahme	Vermerk
12.3.42	7.921	erfasst	ok
12.3.42	7.922	zugewiesen	ok
12.3.42	7.923	transportiert	ok
12.3.42	7.924	erledigt	ok
12.3.42	7.925	erledigt	ok

Numbers relieve responsibility.

A date is a wound.

Kennkarte  
Nr. 72841

Name: \_\_\_\_\_  
Geb.: \_\_\_\_\_  
Wohnort: \_\_\_\_\_

**J**

12.3.42

IV B 4



Language makes it normal.

In Erledigung des obigen Vorgangs gemäß Anordnung.  
Heil Hitler.



The archive remembers without remorse.



"No one set out to be monstrous. They just stopped thinking."



Reiner reads. The lesson stays.

They don't decide. They process.



Judgment is not a console.

Witness archive. Signals pass. We remain.

RS - 001

PRINCIPLES OF ANARCHY

The New School.  
New York City.  
1960s-1970s.



Reiner Schürmann,  
public philosopher.  
Lecturer.  
Provocateur.

He brings philosophy  
to the open field—  
not the academy  
behind walls,  
but the city,  
the classroom,  
the unsettled.  
He speaks to  
students, seekers,  
dissenters.

Every epoch  
kneels before  
a principle.

He does not  
offer comfort.  
He offers  
clarity.



The principle  
orders.  
The singular  
suffers.

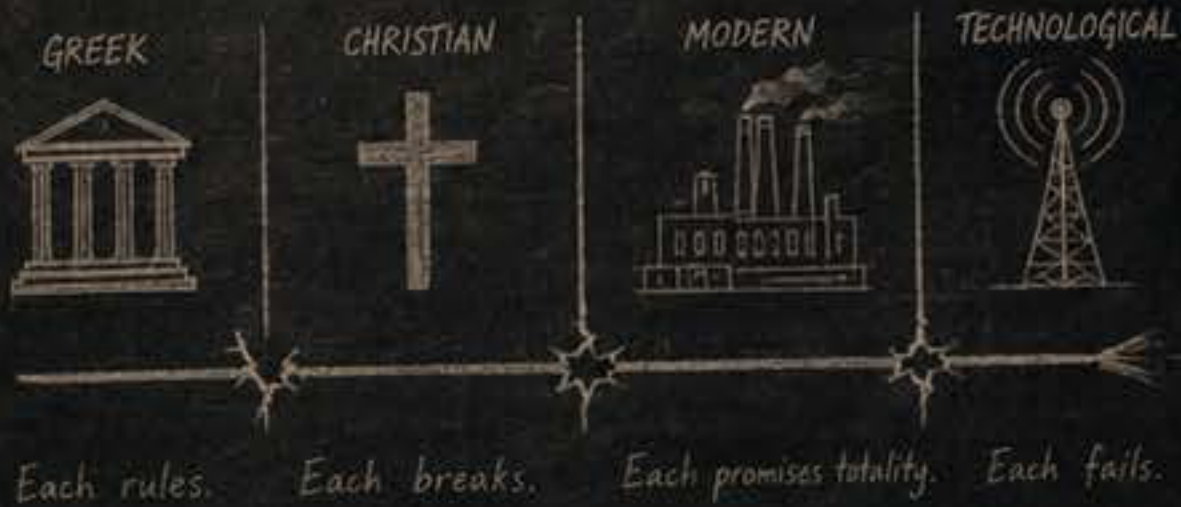
THE TALK: SUCCESSIVE HEGEMONIC PRINCIPLES

- GREEK (logos) → ORDER
- CHRISTIAN (salvation) → TRUTH
- MODERN (reason/progress) → HISTORY
- TECHNOLOGICAL (control/information) → EFFICIENCY



Anarchy  
is not  
chaos.

NO PRINCIPLE IS FINAL.



WHAT BREAKS, OPENS.

Broken  
hegemonies  
open  
the field.

Action  
begins  
after  
mastery.

No outside  
foundations.  
No final  
ground.

The open  
is not given—  
it is made  
through  
rupture.

Think.  
Witness.  
Act.

Outside the  
rule of  
principle.

With  
others.

Without  
guarantee.

From seminar  
rooms to public  
lectures.

Philosophy  
as passage.

BLACK FOREST NOTES

The end of  
principle is not  
the end of thought.  
It is the return  
of responsibility.

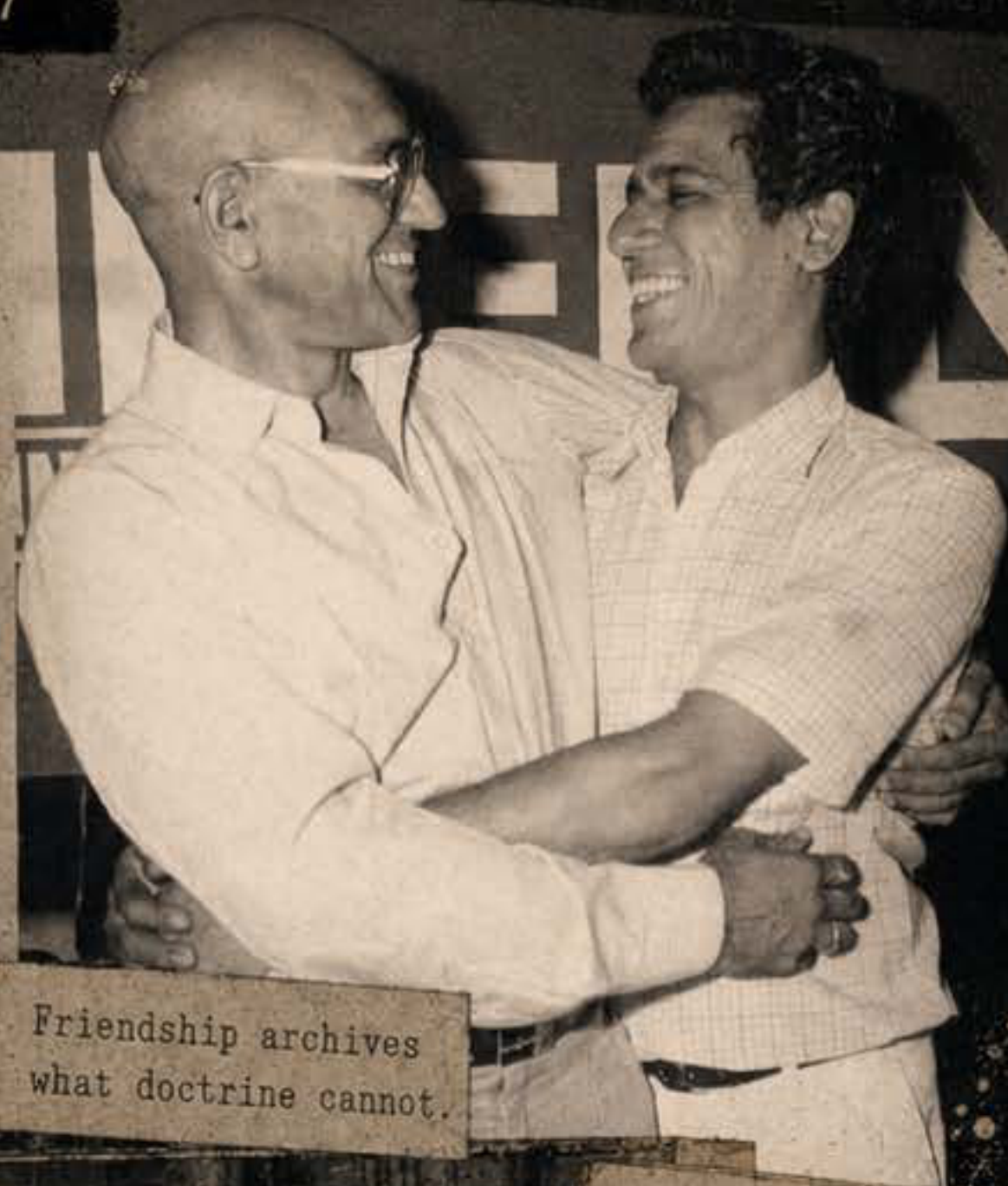
Witness archive.  
Signals pass.  
We remain.

RS-001

THE DIFFERENCE

Difference keeps the wound open.

The seminar was a small clearing.



Friendship archives what doctrine cannot.



*Difference  
Letting-be  
origine  
mondialité*

Care is also a practice of thought.



Saint Foucault hovers near the file.

The differences that matter:

- being / beings
- said / unsaid
- same / other
- self / not-self
- life / death
- man / animal
- inside / outside
- thinking / event
- philosophy / life
- speaking / silence
- love / law

Difference is not opposition. It is distance that touches.

To think difference is to risk not closing.



No center. No master. Only passages.

Notes, Paris, 1962

Care = attention that does not appropriate.

To be with without reducing.

To accompany a thought to its exhaustion.

Not to replace.

To remain in the interval.

Witness Note: HADOT

Ask what exercise of life each thinking requires.

Philosophy is not only what is said, but how one lives with what is thought.

P. H.

Paris. Winter.

We speak of origin and end up with laughter. We speak of death and end up with care.

Perhaps thinking is a form of friendship with what cannot be possessed.



The file is not closed because life is not finished.

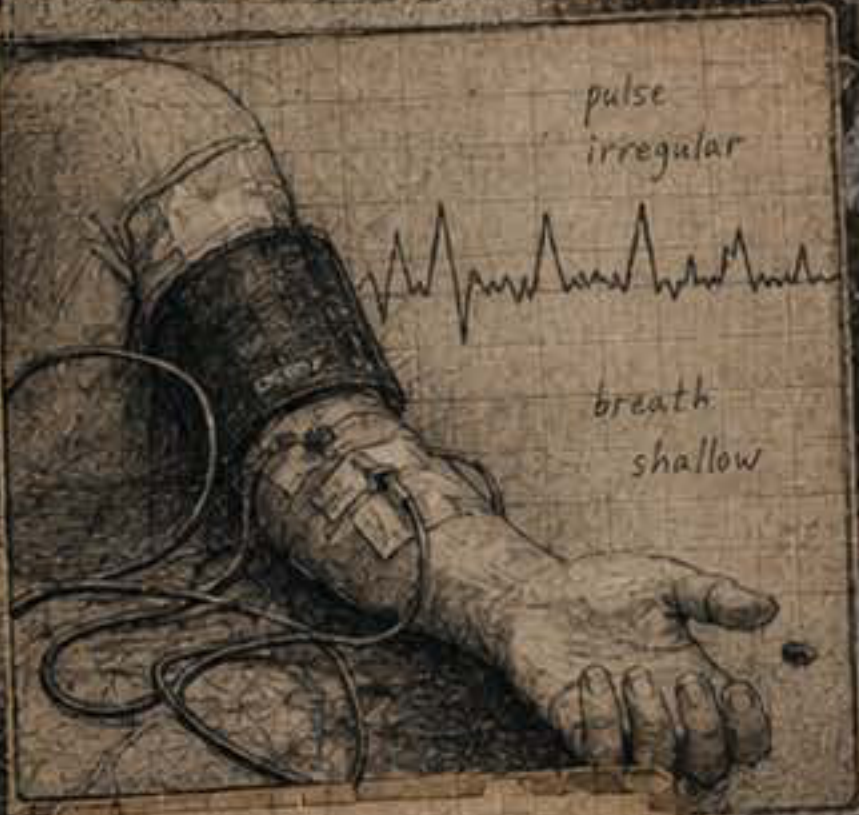
Life continues the theory.

Work is an unfinished life.

RS-007

THE WOUND

The body  
becomes  
archive.



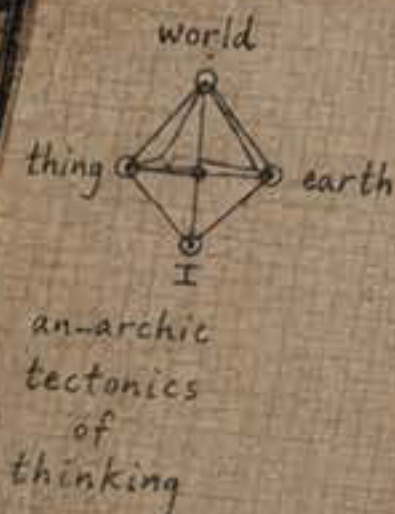
pulse  
irregular

breath  
shallow

Mortality  
edits  
the page.

To think  
without  
foundation —  
to love  
without  
witness.

R.S.  
16.VI.1993



an-archic  
tectonics  
of  
thinking

(unfinished)

Ereignis  
— beyond  
appropriation

gift of  
being?

listen in  
the clearing

A signal  
fails.  
Another  
begins.

No principle  
rescues  
the wound.

NOTES ON WEAKNESS

- pressure without origin
- weight without reason
- the body remembers what thought cannot lift



SIGNAL IN / FREIBURG  
NOISE FLOOR: HOLD  
ATTENUATION: HIGH  
DEPTH: UNKNOWN

Not consolation —  
but interruption.

Not meaning —  
but presence.

Not proof —  
but passing.

The angel  
is not  
consolation.

UNFINISHED MANUSCRIPT  
FRAGMENTS

- ON GATHERING
- ON THE GIFT
- ON THE EVENT
- ON THE ANGEL
- NOT FOR PUBLICATION

If thought ends  
in darkness,  
let it be  
with a signal  
still listening.

R.S.  
14.XI.1994



between  
forest and  
machine

AFTER THE FILE

The file does not end.

LOUIS COMTOIS

1943 - 1990



REINER SCHÜRMAN

1941 - 1995



He looked for the originary letting-be.

He listened for the signal beneath the noise.



What breaks also transmits.



The witness leaves a method, not a system.

We inherit an unfinished path.

worlding thinging

gathering

gift of being

the gift can be addressed?

an-arché the originary letting-be

morals



earth

an-arché

a thinking without foundation

Ereignis the event of appropriation

world-is not the sum of beings

229\*

The archive remains active.

BROKEN HEGEMONIES

LOUIS COMTOIS REINER SCHÜRMAN

BLACK FOREST NOTES

Papers for an-archic thinking

1995

The signal continues.

RS-001

To be continued.

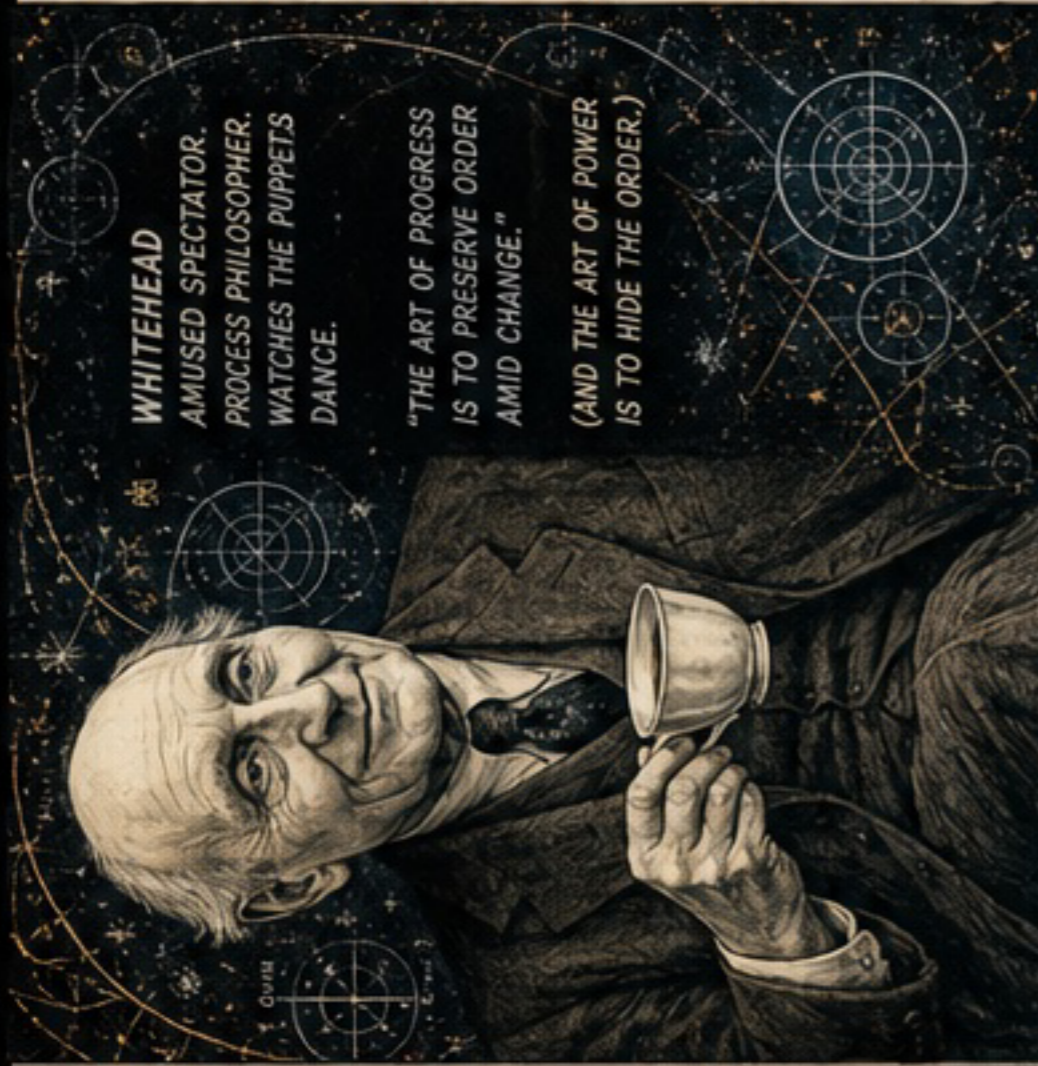
PARIS

FREIBURG

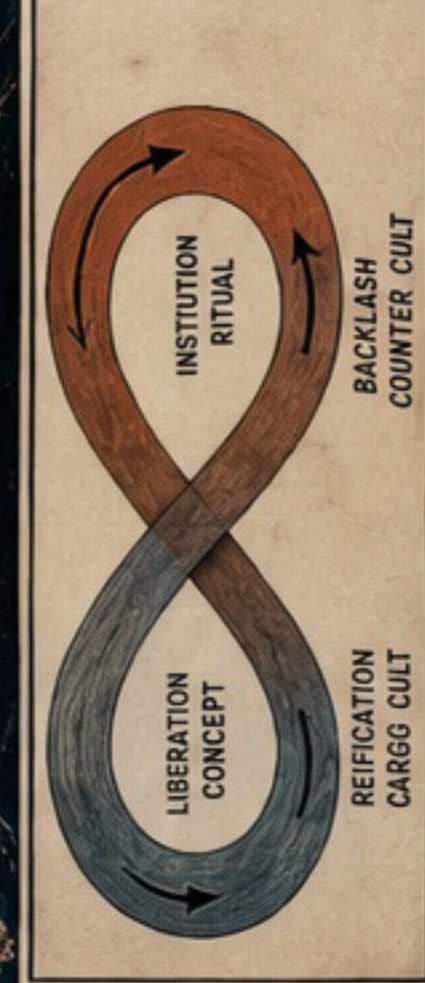
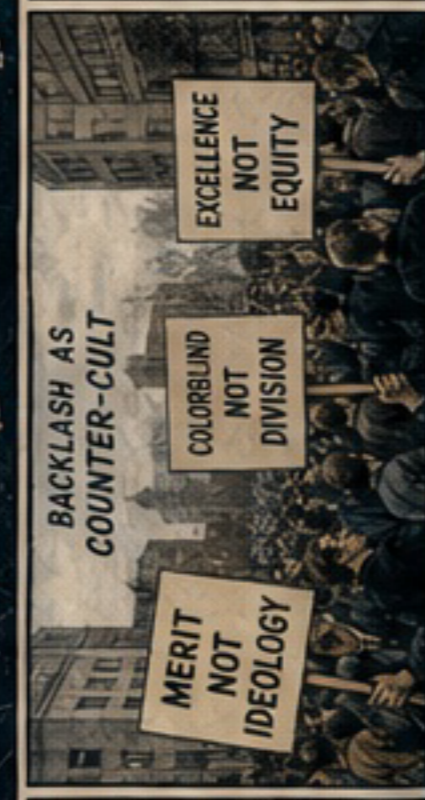
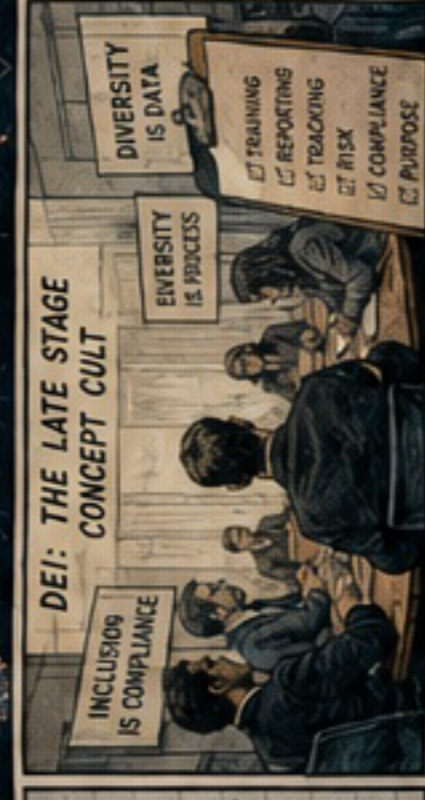
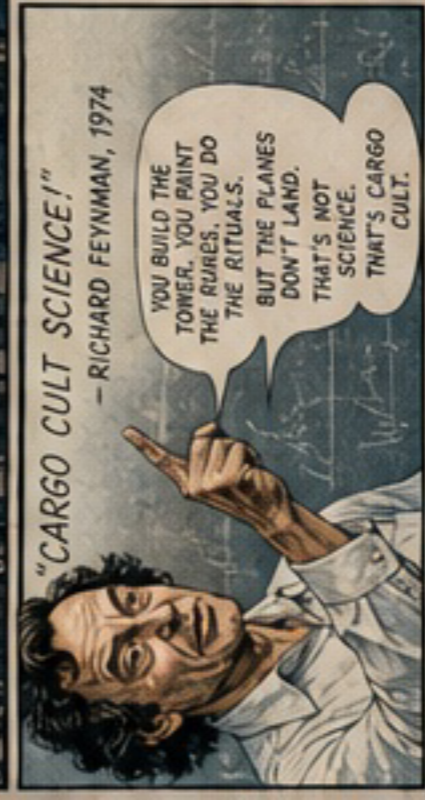


SIGNAL IN / FREIBURG NOISE FLOOR: HOLD

THIS IS THE COLD WAR LECTURE MACHINE. 28,000 JOURNALS. 26,000 UNIVERSITIES. ONE CAMPUS. ONE CURRICULUM. ONE STORY. MILLIONS OF MINDS. MANAGED. MODULATED. MASS PRODUCED.



<b>THE CONCEPT CULTS</b>	<b>LOGICAL POSITIVISM</b> THE PURITY ALTAR
<b>ORDINARY LANGUAGE</b> THE TEA-TABLE TEMPLE	<b>PHENOMENOLOGY</b> THE HUT OF BEING
<b>STRUCTURALISM</b> THE TOTEM OF SIGNS	<b>DECONSTRUCTION</b> THE ALTAR OF ERASURE
<b>CULTURAL STUDIES</b> THE MALL OF IDENTITY	<b>DEI</b> THE ADMINISTRATION OF VIRTUE



DISTRIBUTION OF FUNDING AND INFLUENCE	
<b>ARTS &amp; HUMANITIES</b>	Literature, History, Philology, Art, Languages
<b>SOCIAL SCIENCES</b>	Sociology, Political Science, Economics, Anthropology, Psychology
<b>PROFESSIONS</b>	Law, Education, Medicine, Business, Public Policy
<b>NATURAL SCIENCES</b>	Physics, Chemistry, Biology, Engineering, Mathematics

THOUGHT IS NOT FREE WHEN THE CONDITIONS OF ITS PRODUCTION ARE CONTROLLED. THE CASTLE DOES NOT NEED TO BANISH YOU. IT TEACHES YOU TO TEACH IT. IT PAYS YOU TO PRAISE IT. IT PROMOTES YOU TO MANAGE IT. IT REPLACES YOU WHEN YOU DOUBT IT.

# THE TWO WARFARES: HARD ROCKETS. SOFT MINDS.

ONE STRATEGY. TOTAL SPECTRUM OPERATIONS.

## SIDE ONE: THE MILITARY-INDUSTRIAL COMPLEX FROM V2 TO ICBM TO STAR WARS.



**PAPERCLIP RECRUITMENT**

**WERNHER VON BRAUN**  
"WE CAME IN PEACE FOR ALL MANKIND."

**V2 UNDERGROUND PRODUCTION CAMPS**  
Mittelwerk  
Dora-Mittelbau  
Nordhausen



### MISSILE EARLY WARNING / NORAD



### THE COMMAND AND CONTROL STATE



### SCIENCE AS WEAPON SYSTEM

- ROCKETRY
- CYBERNETICS
- SYSTEMS THEORY
- GAME THEORY
- OPERATIONS RESEARCH
- PSYCHOLOGICAL WARFARE
- BEHAVIORAL SCIENCE

ALL INTERLOCKING. ALL FUNDING-FED.

### THE MILITARY-ACADEMIC-INDUSTRIAL TRIANGLE



### THOMAS PYNCHON

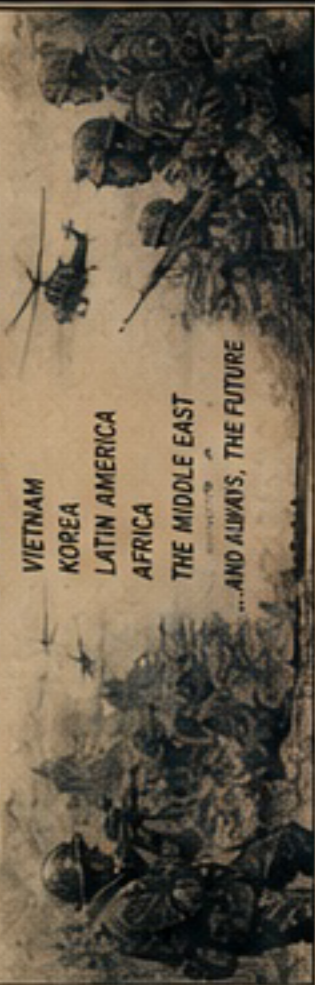
**GRAVITY'S RAINBOW (1973)**  
A NOVEL OF ROCKETS AND ROCK STARS, OF SECRET ARMIES AND SECRET WARS, WHERE THE V2 IS BOTH WEAPON AND TOTEM, AND REALITY ITSELF IS A MISSILE TRAJECTORY.



### THE 60s PROTEST?

A NECESSARY VENT.  
A CONTROLLED RELEASE.  
A REHEARSAL FOR THE REAL WAR TO COME.

### REAL WAR. REAL WEAPONS. REAL CASUALTIES.



VIETNAM  
KOREA  
LATIN AMERICA  
AFRICA  
THE MIDDLE EAST  
...AND ALWAYS, THE FUTURE

## THE CONVERGENCE: MILITARY POWER NEEDS CULTURAL POWER.

### THE CULTURAL COLD WAR



FUNDING THE MIND. MANUFACTURING CONSENT. ENGINEERING DISSENT.

### FRONT ORGANIZATIONS

- CONGRESS FOR CULTURAL FREEDOM
- ENCOUNTER
- PARTISAN REVIEW
- DER MONTH
- PREISER / EXCHANGE PROGRAMS

THE GOAL: SHAPE THE OVERTON WINDOW ABROAD. SHAPE THE IMAGINATION AT HOME.

## CULTURE IS STRATEGY



### PSYCHOLOGICAL OPERATIONS (PSYOPS) = CULTURAL OPERATIONS (CULTOPS)

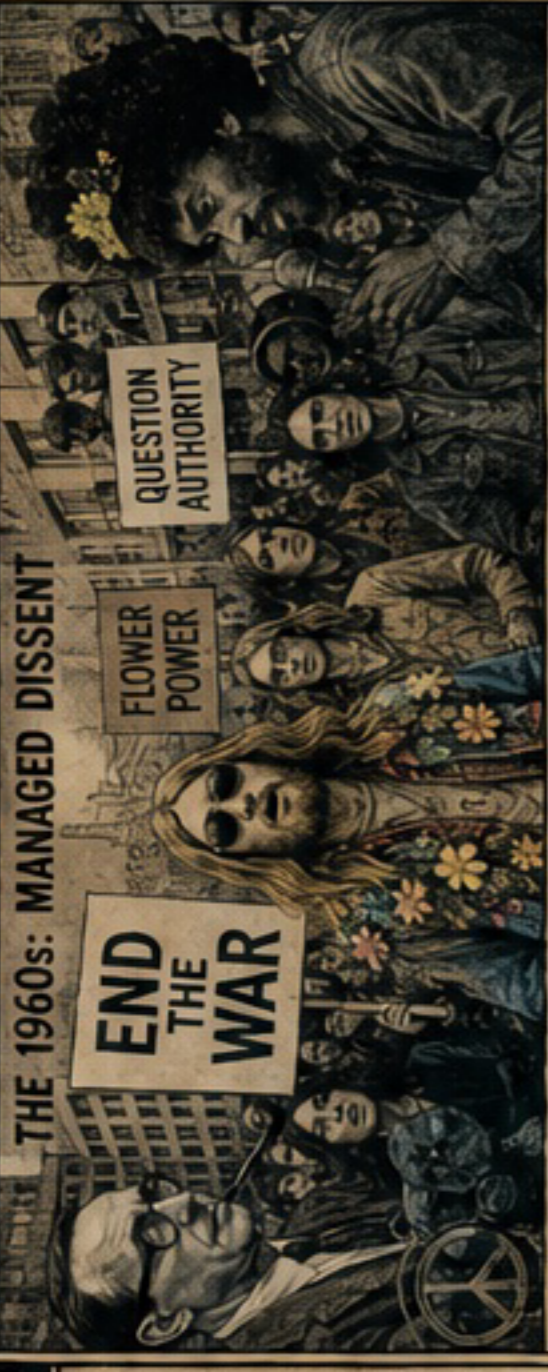


### THE ILLUSION OF CHOICE



LEFT AND RIGHT WINGS OF THE SAME BIRD. CHANGE THE CHANNEL. NOT THE SYSTEM.

## SIDE TWO: THE CULTURAL OPERATIONS COMPLEX FROM CONGRESS FOR CULTURAL FREEDOM TO CANCEL CULTURE.



### THE 1960s: MANAGED DISSENT

QUESTION AUTHORITY  
FLOWER POWER  
END THE WAR

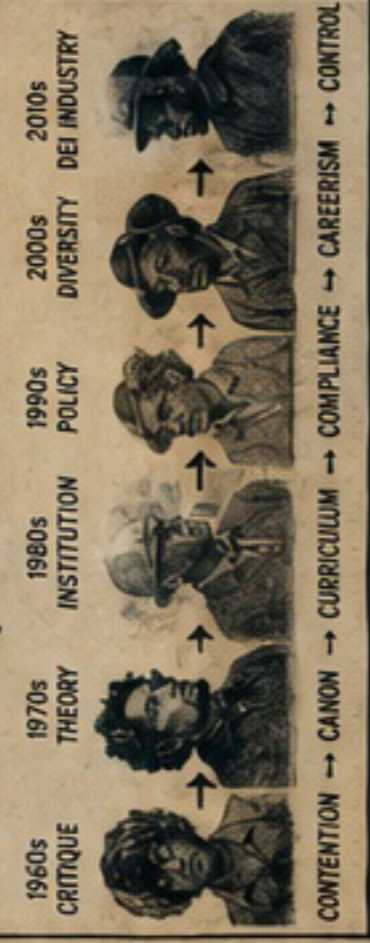
### THEATRICAL. SYMBOLIC. SPECTACULAR. SAFE.

### CHANNELS OF MANUFACTURED DISSENT



### FUND IT. FRAME IT. AMPLIFY IT. CONTAIN IT.

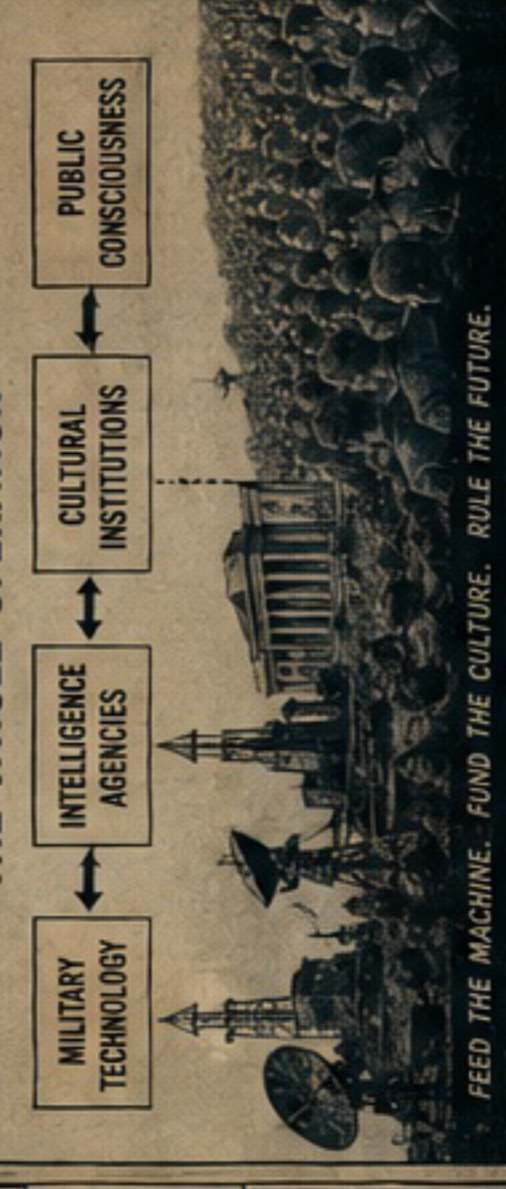
### FROM CRITIQUE TO COMPLIANCE



### DEI: THE FINAL FORM OF MANAGED CONSCIENCE?

- DIVERSITY
  - EQUITY
  - INCLUSION
  - BELONGING
  - BEHAVIOR
  - COMPLIANCE
- THE NEW CATECHISM.

### THE WHOLE OPERATION



FEED THE MACHINE. FUND THE CULTURE. RULE THE FUTURE.

### THE ENDGAME?

NOT LIBERATION. NOT ENLIGHTENMENT. BUT THE PERFECT MANAGED POPULATION.

### WHITEHEAD

AMUSED SPECTATOR  
"Civilization advances by extending the number of important operations which we can perform without thinking about them."  
(AND WHO IS THINKING FOR YOU?)

# THE SAME WAR. TWO FRONTS. ONE OPS OPERATION.

MISSILES IN THE SKY. MEMES IN THE MIND.

## THE HARD WING: MILITARY-SCIENTIFIC COMPLEX

**V2**  
UNDERGROUND  
PENEMÜNDE  
1943-45

FROM V2 TO ICBM.  
FROM WAR TO WONDER.

OPERATION PAPERCLIP  
IMPORTING GENIUS.  
EXPORTING POWER.

**WERNHER VON BRAUN**  
"WE CAME IN PEACE FOR ALL MANKIND" ...AND STAYED FOR THE BUDGET."

**NASA**

MISSILE SCIENCE  
SPACE RACE  
SATELLITES  
ICBMS  
RECONNAISSANCE  
PSYCHOLOGICAL OPERATIONS

THOMAS PYNCHON: READING THE HIDDEN LAUNCH  
**GRAVITY'S RAINBOW (1973)**  
A NOVEL OF ROCKETS AND REIFICATION

"A ROCKET IS A BOMB THAT CAME TRUE. AND A POEM ABOUT IT IS A CODE."  
PEENEMÜNDE → FORT BLISS → CAPE CANAVERAL → EVERYWHERE  
"THE ROCKET IS PURE INSTRUMENTAL REASON, AND PURE MADNESS." - T. PYNCHON

## THE SOFT WING: CULTURAL COLD WAR

THE CONGRESS FOR CULTURAL FREEDOM (CCF) FUNDED BY THE CIA

PARTISAN REVIEW	Encounter	DER MONAT	PREISER PUBLISHING
-----------------	-----------	-----------	--------------------

ART. LITERATURE. PHILOSOPHY. FREEDOM. (MANAGED)

UNIVERSITIES AS BATTLESPACE

FELLOWSHIPS  
GRANTS  
CHAIRS  
FOUNDATIONS  
CONFERENCES  
JOURNALS  
EXCHANGES

ABSTRACT EXPRESSIONISM AS IDEOLOGICAL WEAPON

EXPORTING THE NEW. DISPLACING THE REAL. WINNING THE CULTURE WAR.

CONCEPT CULTS DEPLOYED  
EXISTENTIALISM  
STRUCTURALISM  
POST-STRUCTURALISM  
CRITICAL THEORY  
POSTCOLONIALISM  
GENDER THEORY  
RACE THEORY  
DECONSTRUCTION  
DISCOURSE THEORY  
PERFORMATIVITY  
INTERSECTIONALITY  
ETC....

THEORY AS SOFT POWER.  
JARGON AS PSYCHOLOGICAL TERRITORY.

## THE 1960s: MANAGED DISSENT, MANUFACTURED REVOLUTION

THE CHANNELING THE CO-OPTION THE RECUPERATION  
LEADERS CO-OPTED MOVEMENTS FUNDED AGENDAS SET LANGUAGE CONTROLLED MARGINAL VOICES DISPLACED

END THE WAR NOW!

THE RESUBLIMATION  
REBELLION BECOMES LIFESTYLE. LIFESTYLE BECOMES MARKET. MARKET BECOMES CONTROL.

THE REVOLUTION IS ON THE COVER AGAIN.

**HERBERT BLAU**  
THEATRE SCHOLAR

"THE REVOLUTION WAS STAGED. THE RESISTANCE WAS DIRECTED." THE AUDIENCE WAS ALWAYS PART OF THE SCRIPT."

THE STRATEGIC FEEDBACK LOOP  
THREAT CONSTRUCTION → BUDGET EXPANSION → TECHNOLOGICAL SUPERIORITY → PSYCHOLOGICAL DOMINANCE → PERPETUAL NECESSITY

THE THEATER OF DISSENT (BLAU)

ACT I THE OUTRAGE SOMETHING IS WRONG.	ACT II THE EXPRESSION WE SPEAK. WE MARCH. WE THEORIZE.	ACT III THE SPECTACLE WE ARE SEEN. WE ARE PUBLISHED.	ACT IV THE INSTITUTION WE ARE HIRED. WE ARE INVITED.	ACT V THE CANON WE ARE TAUGHT. WE ARE ARCHIVED.	ACT VI THE RETURN THE SYSTEM THINKS US. THE SYSTEM USES US.
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CURTAIN. APPLAUSE. FUNDING RENEWED.

FROM 1960s TO TODAY: THE LONG MARCH THROUGH THE INSTITUTIONS

MOVEMENT → NGO → DEPARTMENT → BUREAUCRACY → COMPLIANCE INDUSTRY

GRASSROOTS ENERGY → BRAND IDENTITY → ACADEMIC CAREER PATH → ADMINISTRATIVE EXPANSION → AUDIT TRAINING RISK MANAGEMENT

THE NEW ORTHODOXY

DIVERSITY EQUITY INCLUSION BELONGING SAFE SPACES PRONOUNS MICROAGGRESSIONS DECOLONIZE REPARATIONS etc...

THE ARCHITECTURE OF TOTAL OPERATIONS

MILITARY INDUSTRIAL COMPLEX → INTELLIGENCE COMMUNITY → CORPORATE MEDIA → ACADEMIC COMPLEX → FOUNDATIONS & NGOs → CULTURAL INDUSTRY → TECHNOLOGY PLATFORMS

INFORMATION. PERCEPTION. BEHAVIOR. OUTCOMES.

GLOBAL DISTRIBUTION OF INFLUENCE

26,000 UNIVERSITIES. 28,000 JOURNALS. INFINITE NARRATIVES.

THE CONTROL PANEL  
REAL TIME OPERATIONS

MONITOR ANALYZE INFLUENCE SHAPE NARRATE LEGITIMIZE

THE ENDGAME

NOT VICTORY. NOT TRUTH. NOT FREEDOM. MANAGEMENT. IN PERPETUITY.

WELCOME TO THE OPERATION. YOU ARE BOTH THE TARGET AND THE ASSET.

THE COLD WAR NEVER ENDED. IT EVOLVED. YOU STUDY IT. YOU TEACH IT. YOU LIVE IT.

# THE EMPIRE OF CRITIQUE: HOW THE SYSTEM CRITIQUES ITSELF

CRITIQUE IS NOT OUTSIDE THE SYSTEM. CRITIQUE IS HOW THE SYSTEM SELF-CORRECTS.

## GLOBAL KNOWLEDGE ECONOMY

OPEN MARKETS. OPEN MINDS. OPEN FUTURE.

"DIVERSITY OF THOUGHT DRIVES INNOVATION."  
-BROCHURE FOR EMPIRE

## THE EMPIRE OF CRITIQUE MACHINE

CRITICAL THEORY IS THE IMMUNE SYSTEM OF EMPIRE.

# HOPE™

"CHANGE WE CAN BELIEVE IN."  
-CAMPAIGN BRANDING

"WE ARE THE ONES WE'VE BEEN WAITING FOR."  
-CONSPIRACIES ORGANIZING FOR POWER (COP)

## YES WE CAN MANAGE DECLINE.

## THE CAPTURE MODEL

CRITIQUE EMERGES FROM REAL HARM

ANOTHER WORLD IS POSSIBLE

INSTITUTIONAL ABSORPTION

GRANTS  
CHAIRS  
CENTERS  
JOURNALS  
CONFERENCES

CRITIQUE BECOMES CAREER  
BECOMES BRAND  
BECOMES BUREAUCRACY

FROM RESISTANCE TO RESOURCE.

## THE PARADOX OF EXIT

YOU LEAVE THE SYSTEM

THE SYSTEM INCORPORATES THE DATA

YOUR EXIT PRODUCES INFORMATION

YOUR EXIT IS OBSERVED

ABSENCE IS SIGNAL.

THE SYSTEM

THERE IS NO OUTSIDE. ONLY DIFFERENT LEVELS OF INSIDE.

## THE SOCIAL AFFAIR<sup>2</sup> (2018-PRESENT)

A COORDINATED DIGITAL CAMPAIGN TARGETING JOURNALS AND SCHOLARS. ASSOCIATED WITH CRITICAL RACE, GENDER, AND DECOLONIAL STUDIES.

BLUE CHECK BRIGADES

#CancelYourProfessor  
#GrievanceStudies  
#Academedia  
#IHateCRT

"JUST ASKING QUESTIONS."

DOXXING  
COORDINATION  
OUTRAGE CYCLES  
PLATFORM AMPLIFICATION  
INSTITUTIONAL PRESSURE

TARGETS  
JOURNALS  
EDITORS  
SCHOLARS  
CONFERENCES  
PUBLISHERS

A NEW KIND OF MCCARTHYISM. A NEW KIND OF CONSENSUS.

## INSTITUTIONS AS SELF-CORRECTING SYSTEMS

PERPETUAL CRISIS. MANAGED DECLINE. RESTORED AUTHORITY.

CRISIS → SCANDAL → REPORT → TASK FORCE → REFORM → NEW LANGUAGE → BACK TO BUSINESS

POWER NEEDS LEGITIMACY

CRITIQUE NEEDS PLATFORMS

LEGITIMACY NEEDS CRITIQUE

CRITIQUE NEEDS PLATFORMS

FUNDING NEEDS STABILITY

THE SYSTEM EATS ITS CRITICS, DIGESTS THE FIBER, AND GROWS.

## THE NGO-IZATION OF CRITIQUE

FROM MOVEMENT TO MANAGEMENT

OPEN SOCIETY FOUNDATIONS  
FORD FOUNDATION  
ROCKEFELLER FOUNDATION  
MacArthur Foundation

HR DEPARTMENTS  
DIVERSITY OFFICES  
SOCIAL JUSTICE TRAINING  
IMPACT METRICS  
EQUITY AUDITS

W.K. KILGORE FOUNDATION

## THE CRISIS OF ACCREDITATION

NOW:

- POLITICIZED STANDARDS
- IDEOLOGICAL LITMUS TESTS
- LOSS OF PUBLIC TRUST
- LEGAL AND POLITICAL BACKLASH
- WITHDRAWN RECOGNITION

ACCREDITORS ONCE WERE GATEKEEPERS.

AACSB  
ABET  
ac accreditation council

RESULT:  
- DELEGITIMIZED  
- DECENTRALIZED  
- DISINTERMEDIATED  
- DEMOCRATIZED?

## THE DEMOCRATIZATION OF CRITICAL THINKING

INFORMATION ABUNDANCE → AUTHORITY DECENTRALIZED

QUESTION EVERYTHING.

- OPEN ACCESS
- INDY MEDIA
- SUBSTACKS
- PODCASTS
- ONLINE COURSES
- DECENTRALIZED PLATFORMS
- GLOBAL CONVERSATIONS

- MORE VOICES
- MORE TOOLS
- MORE SCRUTINY
- LESS DEPENDENCY
- LESS GATEKEEPING
- MORE RISK
- MORE POSSIBILITY

WHEN LEGITIMACY COLLAPSES, AUTHORITY DECAYS.

THE LECTURE MACHINE FALTERS. CRITICAL THINKING GOES VIRAL.

## THE MASTER EQUATION

OF THE EMPIRE OF CRITIQUE

POWER NEEDS LEGITIMACY

CRITIQUE NEEDS PLATFORMS

LEGITIMACY NEEDS CRITIQUE

CRITIQUE NEEDS PLATFORMS

FUNDING NEEDS STABILITY

THE SYSTEM CRITIQUE REPRODUCES ITSELF

QUESTION EVERYTHING. BELIEVE NOTHING. BUILD ANYWAY.

# THE SHIFT: FROM TEMPORAL MODERNITY TO SPATIAL ONTOLOGY

Post-Soviet Identity and the Re-Mapping of the Human

## BEFORE: TEMPORAL METAPHYSICS

Modernity's Horizon: History, Progress, Future

- TIME
- HISTORY
- PROGRESS
- TELEOLOGY
- UNIVERSAL MAN
- HUMANISM
- RADIANT FUTURE

"The train of history moves forward."  
- Soviet Imagination



### Identity as Becoming

History unfolds  
The future calls  
Man advances

### Identity as Location

Space folds  
Borders define  
The edge becomes fate

## AFTER: SPATIAL METAPHYSICS

Post-Soviet Condition: Territory, Border, Edge

- SPACE
- GEOGRAPHY
- TERRITORY
- TOPOLOGY
- CIVILIZATIONAL SELF
- ROOTEDNESS
- SACRED SPACE

"We are not a country. We are a civilization of the edge."  
- A. Dugin


# 1989

## THE FALL OF THE WALL = THE FALL OF THE HUMANIST BELL


The collapse of the ideological horizon that suspended the human at the center of history, time, and meaning.




**LUKÁCS**  
Totality is historical.  
History is the space of freedom.




**HEIDEGGER**  
Technology unfolds as a clearing and a danger.




**ARENDT**  
The world is what comes between people.




**ADORNO**  
Enlightenment returns as myth.



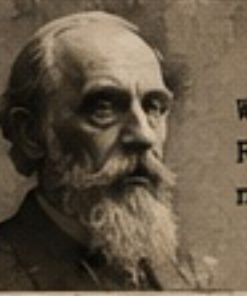
**BLOCH**  
The Not-Yet lives in hope.




**DUGIN**  
Eurasia is not a place. It is a mission.




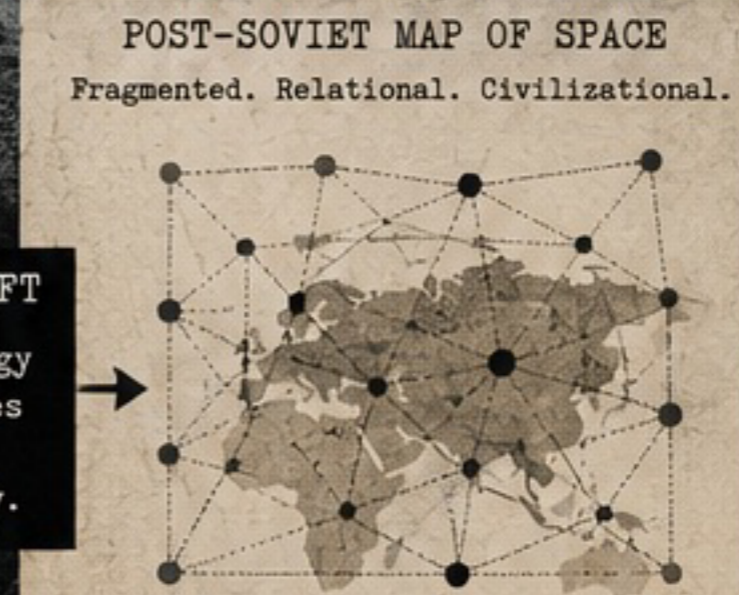
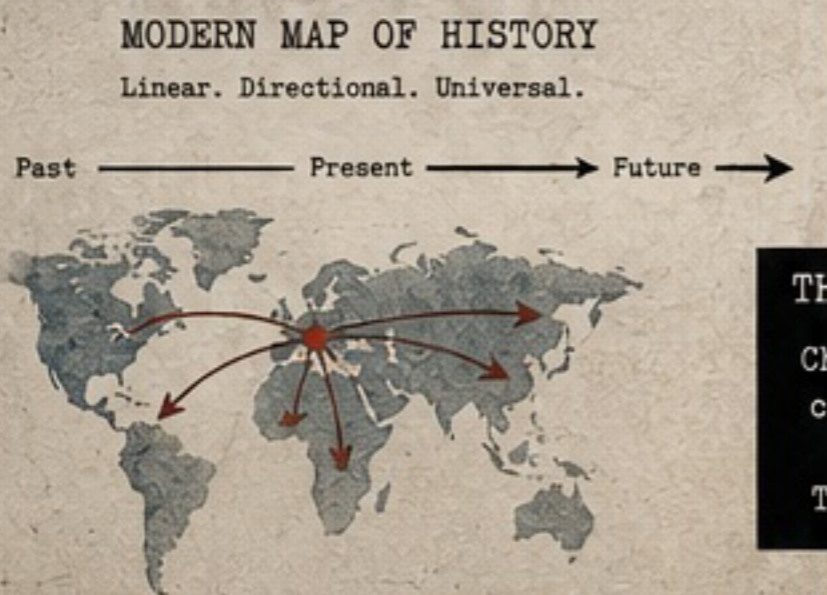
**LEONTIEV**  
We are different. Russia is not Europe.



**IL'IN**  
Russia stands between God and Antichrist.



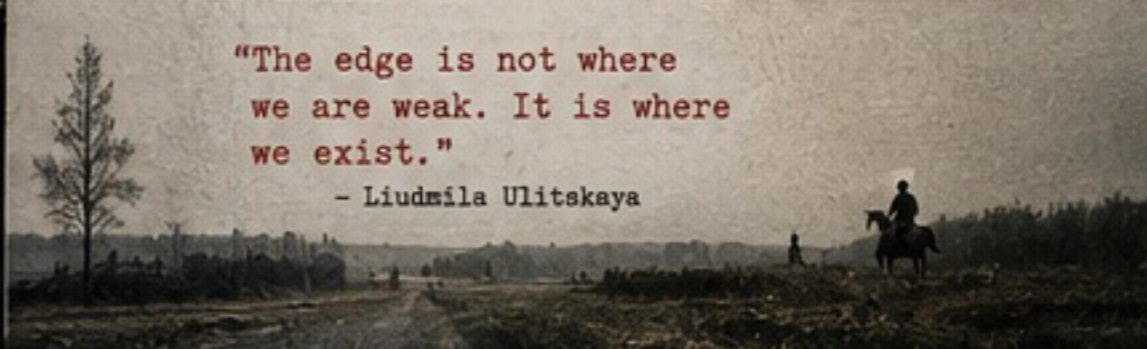
**LOSSKY**  
The soul of a people is geographical.

**THE SHIFT**  
Chronology collapses into Topology.

**CENTER / PERIPHERY / BORDER / EDGE**  
A NEW ONTOLOGICAL GRAMMAR

CENTER	PERIPHERY	BORDER	EDGE
stabilizes meaning	generates difference	switching interface	anxiety amplifier / identity instability zone



**THREE FAILURES AT THE EDGE**

**LUKÁCS:** Totality breaks.

**HEIDEGGER:** Being withdraws.

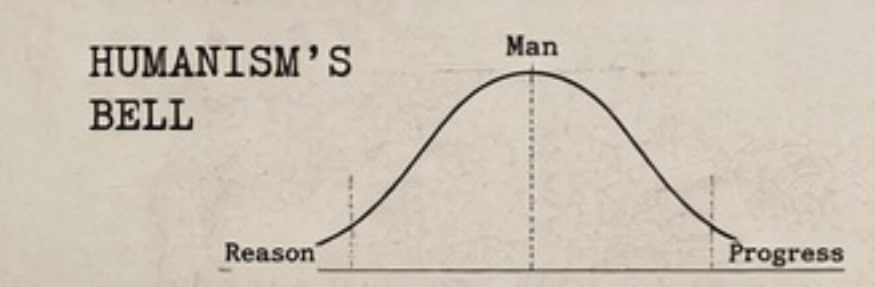
**KLUGE:** Narrative fragments.

**KLUGEAN MONTAGE:**  
NOT TO EXPLAIN, BUT TO SHOW CONNECTIONS.

History is not finished. It is assembled.  
- Alexander Kluge

**THE TASK:**  
TO THINK AND MAKE AT THE EDGE.

Listen.  
Archive.  
Assemble.  
Resist closure.  
Open the future.



"We do not need a new certainty. We need a new fidelity to the real."  
- E. W. Clowes

# THE SHIFT

MODERN DREAM:  
TIME UNFOLDING

# FROM HISTORY TO GEOGRAPHY FROM TIME TO SPACE

POST-SOVIET CONDITION:  
SPACE FOLDING

Progress / History / Future

Territory / Border / Edge



MARX  
HEGEL  
LUKÁCS  
HISTORY  
DIALECTIC  
TOTALITY

FUTURE

EUROPE

RUSSIA

EDGE

ALEKSANDR  
DUGIN  
EURASIA  
HOLY RUS'  
DESTINY  
CENTER  
MUST  
BE REBORN

"The real  
is totality."  
— Lukács

CENTER AS CERTAINTY

CENTER AS ANXIETY

1989

FRANKFURT CHORUS

CRITIQUE OF  
TOTALITY

ADORNO  
HORKHEIMER  
BENJAMIN  
ARENDT  
BLOCH  
HELLER

"The promise  
of emancipation  
betrays itself  
as domination."  
— Adorno

FALL OF THE WALL  
= FALL OF THE  
HUMANIST BELL

RUSSIA ON THE EDGE (CLOWES)

IDENTITY = SPACE

CENTER  
PERIPHERY  
BORDER  
EDGE

VOICES OF THE PERIPHERY

CHECHNYA / CAUCASUS / SOUTH  
ULITSKAIA • RYKLIN • PELEVIN

The edge speaks back.

HEIDEGGER

BEING / HOMELAND / GESTELL

"Die Gefahr wächst,  
wo das Rettende  
auch wächst."  
— Heidegger

THE BELL  
RANG FOR  
HUMANISM

THE BELL  
SHATTERS  
INTO  
BORDERS

EDGE ONTOLOGY (MACHINE)



KLUGEAN MONTAGE

WORLDS AS MONTAGES  
NOT AS TOTALITIES

MAKING WITH KLUGE  
2025

NO MORE ONE WORLD. MANY WORLDS. EDGE AS POSSIBILITY.

**ATLAS MODE**  
STRUCTURAL MAP

1989: Fall of the Wall  
= Fall of Humanist Bell

# THE FALL OF THE REVOLUTIONARY BELL

FROM TEMPORAL HISTORY TO SPATIAL ONTOLOGY

**POST-SOVIET CONDITION:**  
SPACE FOLDING

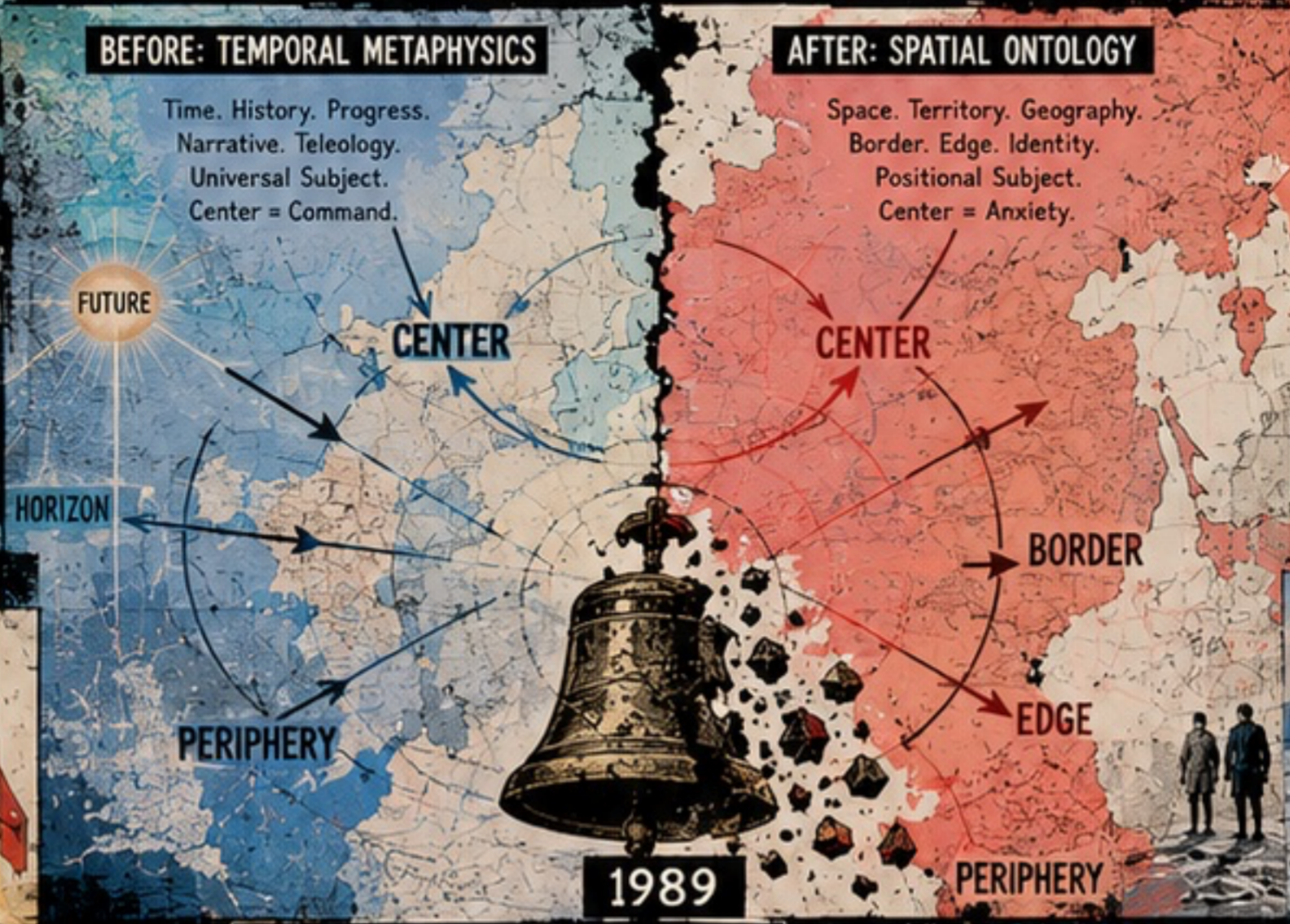
Geography becomes destiny.  
Edge becomes identity.  
History becomes weather.  
Center must be reborn.



"The real is totality."  
- Lukács

**MODERN DREAM:**  
TIME UNFOLDING

History as line.  
Progress as horizon.  
Revolution as future.  
Center as certainty.



**ALEKSANDR DUGIN**  
EURASIA

"We must transform the periphery into the sacred center of the world."

**VOICES OF CRITICAL WITNESS**



**HEIDEGGER**  
Being is captured by technology. The clearing darkens.



**ARENDT**  
The collapse reveals the banality of evil, and the fragility of judgment.



**ADORNO**  
Enlightenment turns to myth. Negative dialectics resists totality.



**BLOCH**  
Not-Yet remains. Utopia is the crack in the now.



**HELLER**  
Life in the post-totalitarian everyday. Memory resists.

**EDGE ONTOLOGY**

CENTER = stabilizer  
PERIPHERY = variation  
BORDER = mediation  
EDGE = instability (generator)



**MONTAGE MODE**  
FIELD OF INTERFERENCE

**THE VOL OR FLIGHT OF BELLS**  
HISTORY AFTER ITS OWN ECHO

Clouds form. Not from water—from what we refuse to remember.

Witnesses. Not heroes. Not saints. Just those who saw—and could not unsee.



Haunto-hysterical formations. History as weather. Weather as ideology.

Screens remember for us. They forget for us.

Borders harden. Edges bleed. We inherit their maps, not their futures.



I was there. I thought it would mean something.

It did. Just not what we imagined.

**DUPES** believe the new script.  
**ACTORS** perform it.  
**WITNESSES** interrupt.  
**INTER-RUPTERS** break it.



The revolutionary bell shatters.

Each fragment rings a different truth.

Some call this freedom. Some call this chaos. Some call for order.



We call it the edge. Where no map finishes and every map begins.



They speak across time.

Not to agree. But to keep the conversation from dying.

The bell continues elsewhere. Listen. It might be in you.

**NO MORE ONE WORLD. MANY WORLDS. EDGE AS POSSIBILITY.**

**THE BELL**



Once it rang for revolution, emancipation, the future.



Now it breaks, disperses, echoes, migrates.



The bell does not fall silent. It becomes everywhere and nowhere.

**+L**

Plus L:  
Lucidity.  
Love.  
Lament.  
Laughter.  
Lukács.  
Liberation.  
Longing.

The remainder that refuses closure.

TOWARD THE LAST YOU STATED THAT THE QUESTION CONCERNING MAN'S NATURE IS NOT A QUESTION ABOUT MAN.

I SAID ONLY THAT THE QUESTION CONCERNING MAN'S NATURE MAKES A CONSIDERATION WHETHER THIS IS THE CASE UNAVOIDABLE.

EVEN SO, IT IS A MYSTERY TO ME HOW MAN'S NATURE IS EVER TO BE FOUND BY LOOKING AWAY FROM MAN.

IT IS A MYSTERY TO ME TOO; SO I SEEK TO CLARIFY HOW FAR THIS IS POSSIBLE, OR PERHAPS EVEN NECESSARY.

TO BEHOLD MAN'S NATURE WITHOUT LOOKING AT MAN!

WHY NOT? IF THINKING IS WHAT DISTINGUISHES MAN'S NATURE, THEN SURELY THE ESSENCE OF THIS NATURE, NAMELY THE NATURE OF THINKING, CAN BE SEEN ONLY BY LOOKING AWAY FROM THINKING.

THEY OVERTAKE A FATHER AND SON ON A HONDA CB77.

ENTERING MONTANA

# THE FOREST AND THE MACHINE

ISSUE 1 ✨

Not every  
truth is fit  
for broadcast.



A theory comic of  
fronts, forests,  
archives, screens,  
and witnesses.

*Ereignis*  
**Studiolab**

Next:  
Heidegger in Crimea.