At Oslo National Academy of the Arts (KHiO), the problem of how *congregations* connect with *constituencies*, came to my attention through the work of PhD fellow Jørund Blikstad (furniture) on the "Peacock-dilemma": *the truth and falsehood of the same elements, on different arcs of the peacock's tail*.

The collapse of truth and falsehood as the peacock's tail is *folded*: thus, the necessity of *other* categories than truth and falsehood. Relying on constituencies rather than on congregations: the dilemma moving from the *othering* of congregation, to the *rule of law* in constituencies. Another set of walls!

The Peacock's dilemma: *the power of the constitution—constituting and constituted—is makeshift*. Rather than reducing the debt of human being's gregarious nature, it increases it. With the possibility of yet an offshoot of the Peacock's dilemma: *there no repair that does not include the damage*.

forensic architecture

DESTRUCTION AND RETURN IN AL-ARAQIB
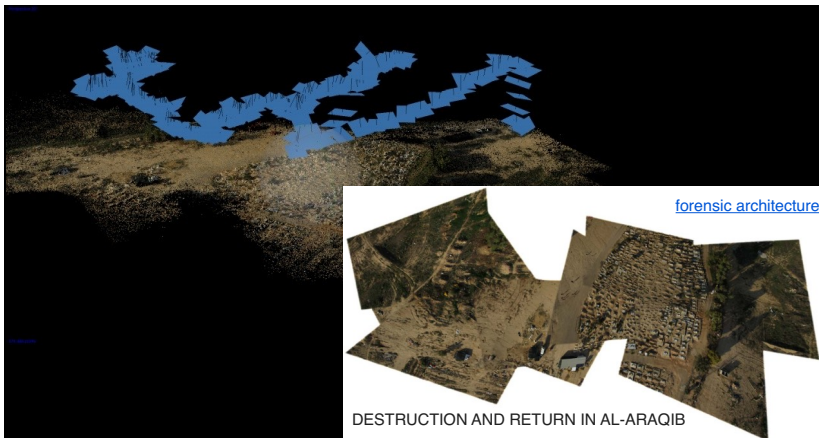
In a *constituency*, the categories linking the *core* and *outskirts* of the *place* —called *a* constituency—are constituting *and* constituted. Agamben has stated the need for a *third power*, which is *neither* constitutive *nor* constituted. A candidate third category could be 'the congregating process'.

As long as it is congregating the process is *gregarious*: however, when it passes the critical threshold of *ipseity*—that is, when it becomes *a* congregation—the process leads to a place-making phase, which is *tangential* to constituency. When it shifts into a constituency it is no longer gregarious.

An *anthroponomic* query will take interest in the makeshift dynamics at *this* critical threshold. More specifically what happens when the *dues* of the congregating process are compensated—in the form of *payment*—to the constituency. How the debt of the congregation *founds* the constituency.

A process is initiated whereby the *increasing* debt to the congregation—as boundless gregariousness is not deemed sustainable—increases the solidity of the constituency. *The deeper the debt, the higher the walls*. The process is escalating and is *schismogenetic*, in Bateson's sense of the term.

In his book *Naven* (1936), Bateson defines *schismogenesis* as: ""a process of differentiation in the norms of individual behaviour resulting from cumulative interaction between individuals." Suggesting that, at some point in the escalating process, *individual* behaviour can go through *collective* shifts.

The idea that a *public* token as money can be *privately* owned is a striking historical example from the past. It challenges logic, but our whole economic system is presently based on it. Which is to say that there is a priori no reason that it cannot suddenly/gradually change again. We'll see.

Presently, we are living through an *apotheosis* of the *constituency*—owing to the C19 pandemic. During the lockdown, the architects of gregariousness have had the opportunity to work with a more *limited* scope. The pathways of congregating have been more narrow, and also have shifted.

The nature of this shift is of anthroponomic *interest* because *another* scale than global has come into existence *between* private *and* global, which is related to *work life*—a placeholder—but engages a *placemaking* activity with a social and cultural bearing, that exceeds work-life: the *life-form*.

The emergence of *places* that are *non-sites*, but still *local* (e.g. like local TV) has emerged with *video-conferencing*, during the time of the pandemic. In Norway, a distinctive feature of the shift has been for people to seek each others' company in natural environments. An environmental *re*-pairing.

The emergent *pair*: **1)** video-conferencing from home; **2)** seeking the company of small groups outdoors. The question of their sum—**1) + 2)** —is the question of *re-pair*: how did we pair up analog-digital previously? What is the architecture of the *timescape* in which the two of them *coalesce*.