



If we consider that the remote, medial and intimate are 3 basic modes that can be coded to order and manage our proximal space, it cannot be assumed that older is more removed than younger. In the secretary above, the oldest date is on the lid, the middle date is inside, and the youngest at the core.

Here I will deal with a *topic* that is likely to appear as odd and marginal in the beginning, but may be of central importance to how we can use coding—as Camnitzer understands it—to trigger communicative interaction. That is, to propose alternative orderings of *time*, as sustained interaction manifests enough systemic features to integrate an order different from its own, or an order that it simply does not have to start with. Such an alternative ordering is displayed above, and in the photo down to the left: in both cases, the *outer layer is older* the *deeper/removed layer newer*.

Since *recent* will readily be conceived as closer to the body—and *older* as more removed from the body—the arrangements in the two examples clearly beg to differ. There is an explanation for it: in the top image, the secretary’s main body may have been constructed in 1785, while the core element may have been replaced by a *new one* 40 years later. In the photo underneath, the Camnitzer’s assignment is from 2011 (5771 H-time) while the solution to it is from 2023 (5783 H-time). This arrangement is likely the same for any material laid before us for ritual interaction.

For the more recent element to be conceived in real time on its own terms, it has to be removed from us: it then emerges on the backdrop of the unknown, and does not trace directly back to the body, but instead links up with a wider sense of self. What is closest to us will then appear, at first, as a wall forbidden and sealed, then to reveal itself a door to the deeper recesses where we will find ourselves—obviously—but also yet unnamable entities. It is the way that wording passes unto naming; as naming grants a measure of existential autonomy where wording grants none.



In my solution of Camnitzer’s assignment the oldest element is in the front and my solution that iterates the assignment came 12 years later. 5783 is 2011. 5771 is 2023. 2 Afikomen from 2 sedarim

The Seder ritual is much older than whoever performs it. The meanings and values surfacing from the depth of its performance, are its live aspects. Performing the Seder ritual on the secretary, drew me closer to the live aspects of the person to whom the secretary (that I inherited) belonged. The tag with her name on it is also the deepest element of the furniture as it was delivered to me (and youngest in time since she was born June 9th 1902). Can we thereby conclude that remembrance results from the splicing of two times (or, more) where the older contains the younger?

Affi (Anna Fredrikke Isaachsen) is my grand-aunt; my mother’s aunt and my maternal grandmother’s sister. Daughter of great-grand mother Nanna Isaachsen. A matrilineal way of thinking conferred to ritually inverted arrangements where different times are co-

present. When such arrangements become stable enough—for instance for memories of earlier performances while the ritual is ongoing—then the body will emerge as a second horizon/wall: an horizon on which the ritually emancipated entities will project, work and mark. In such a way that the body, in the last instance, is not abandoned but educated. A receptacle that holds memories.

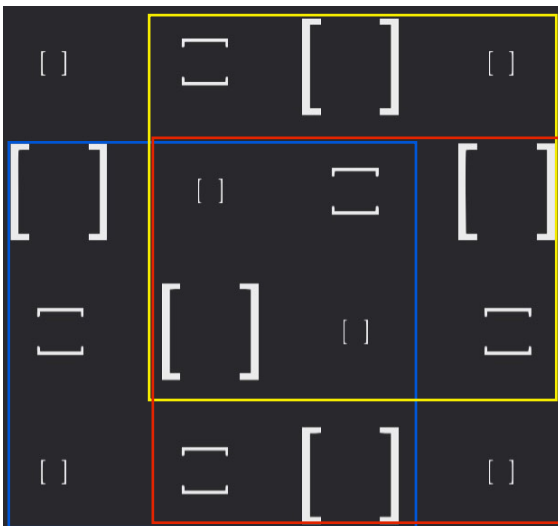
Or, holds and conjugates memories in a development where the emancipated/liberated entities will emerge as references that the body keeps in mind. The emergence of this body—as the personal and professional body—is not tethered to, or limited by a narcissistic psyche. S/he will not seek to be in charge, but will prefer to have the last word. The difference between a fussy wannabe and a real leader could be defined in these terms. But more importantly, we have now defined the two walls/horizons between which it is possible to define & develop a medial zone.

That is, a zone between the remote and the intimate: between what is articulated in the remote mode by a variety of vehicles—objects, images, writing—and what is articulated in the intimate recesses of the unconscious. What is the kind of relationship between the remote, the intimate and the medial that allow all three to be (continuously and flexibly) calibrated to one another: and thereby to prevent any of the three to act as the seat of rigour, scaling the other two according to an arbitrary sense of justice. Of which narcissism, determinism and imperialism are 3 instances.

Evidently, narcissism, determinism and imperialism can work together, because the intimate, remote and medial can be disordered elements that simply interact. Which means that—in the spirit of Luis Camnitzer (the way that I understand it)—a certain way of ordering them can be proposed, as an assignment. The assignment: permute the order between the remote, medial and intimate till the interaction between them manifests responsive systemic features, rather than leaving them to their own means, to conspire for the disempowerment of human beings.

The latter option clearly being the opposite of education. The former alternative is to make the co-articulation of the medial, intimate and remote a core of general and specialised education. The point being that if the relation between the remote, medial and intimate is not fixed and not only flexible, but critically adaptive. Which means that we do not only adapt to change, but hatch new repertoires that are needed for preferred outcomes to occur. We have put ourselves into a situation where we have disabled ourselves from navigating towards good/preferred outcomes.

If we are to change that existential situation we must learn to somehow shape ourselves to tasks, occasions and encounters that be, not to comply but to evolve. We have come to a point in the life of humanity on planet Earth either will evolve, or most likely cease. The argument goes like this: if the three modes—intimate, remote and medial—are necessarily interacting, but are disordered, a way to reflect this condition is to let them interact in permutable order (as is suggested in the diagram down left). None of them commands.



There are no pseudo-causal claims that can put one in the command over the other: and it does thereby feature what Luis Camnitzer calls ethical anarchy. Perhaps a better term would be ethical heterarchy. That is, each mode—remote, medial, intimate—take turns in being in commanding and relaying. In the left diagram, the possibility of conjugating the three, according to a rotating heterarchy is demonstrated. As we use all the occasions we have to task ourselves in this way, a 4th mode will eventually emerge.

Which is what Baruch de Spinoza calls the 3rd kind of knowledge, or intuition. It surfaces when creative process, production and performance come together in a non-fragmented and heterarchical way. It holds reason and sensoriality together in a form of cogency, which is not diffuse and ephemeral: on the contrary, intuition is specific and subject to precisations. The relation between the 3 modes is explained in the subtext to the diagram to the left. It invites practice.

The matrix above is made up of diagonals featuring the remote (big), the medial (middle) & the intimate (small) in infinite sequence. The matrix is coded with the help of a red, blue and yellow square. Each of the squares are bidirectional: the permutations within each square as the same as apply between the squares. This is cogency/intuition in pure state.