



Box 1—from the vantage point of a high mountain resort in Norway (Tynholmen) the story of the wife-and-husband team—*La Kahina* and Ambassador *K.*—the change in the domestic relationship, in their moving residences, corresponded with the lateral drift of teeming-spaces from the domestic sphere, to his work sphere (in the wake of IT/oil venture).

Mono-railed to an electric scooter and equipped with a headset, the contemporary *ego* appears to have achieved its hermetically sealed ultimate. Travelling without moving—a choreographic ground zero where the world and life passes in review. The living/dead ego, that will react violently to any disturbance, like a zombie—scratched, chipped and desperate. Seeking stillness. But living with internal turmoil. To this I want to counterpose the *moving* and *moved* traveller. Because s/he will help us to grow, develop and explain in relation to the questions of re/par. Like the Biblical Jacob.

Moving, changing, re/paring as an aspect of growth, development, explanation or *anaptúxis*. That is, in the aspects involving the *face*, the *subject* or the *system*: the emergent heterostructural entity embodying the *virtual* in a bubble. In counterpoint to the above caricature of the ego, the type featuring in the more heroic traveller who is moving—and moved—there is a kind of *labour* that proceeds by the toil of living: what rubs, marks and chips the bubble. It is at this precise point that we move from illusion to fiction: from the static ego, to a dynamic and demanding deeper self.

The work demanded is *not* a productive one—in the sense of problem-solving—but the work of *reception* (the linguistic meaning of [kabbalah](#)): if is about getting out of trouble, becoming clear and ready. Keeping a *diary* is a textbook example of reception. The regular character of this practice helps keeping stock of the lateral drift in which humans (within and beyond the confines of the ego) are irrevocably caught. The work of reception can partially make up for this change. But never completely: there is always a *remainder*. It is part of aging and also the gist of “sacrificial logic”.

The story of *La Kahina* and *K.*—told in these terms—is a case in point: *La Kahina*’s regular keep of her diaries (71 in all) features the work of reception in the aspect of clearing trouble, but also in keeping track of what one (in Biblical language) could call a change of face: in the scope of a lifetime, the relation between *La Kahina* and *K.* is comparable to Jacob and Laban’s. It was moderated by her diaries, and mitigated by her life-choices: she never left *K.* but, in his vocational pursuits, he left her. Work life changed and was no longer tethered to a domestic partner, to which it was allied in the pursuit of success.



Box 2—the bifloral pattern features the kind of re-pair that occurs no matter what, in the distribution between truths growing and developing from teeming spaces, and the impact on the range and type of job-mobility. Assuming that this has been a significant trend since the mid 80-s it might constitute a major indicator/explanation of changes in value creation.

The model for their collaborative relationship changed in the *mid-eighties*. Where the home had been a host to mundane events, providing people the occasion to cloak their interaction in off-the-record conversations, the repertoire of the office began to include chance/methods (whiteboards and brainstorming), team-work and the possibility for individuals to prove themselves in teams including the leadership. The former organisation of bureaucracy in a hybrid relations of industrial mode of production, and military organised cohorts based on rank. Basically, the Congress of Vienna (1814) was over: the teeming spaces were *integrated*.

And also its post-imperialist aftermath. Maintaining colonies was no longer an alternative. Neither was the access to their natural resources, through relations of domination in international economic clusters and alliances.

What we saw around 1985 was the organisa-

tion of world capitalism, the direct access to resources to whoever could afford it, and redirecting military power by delegation of the fire-power to mercenary outfits. While maintaining the strength of loose ties between “our security, what we live from and our culture.” To use one of *K.*'s favourite phrases, or mottos. The point being that these don't add up, and are maintained through politics.

So, *La Kahina's* and *K.'s* world-views were divided in this way that her work of making up for a lateral drift—the meandering path between the *mundane* and *quotidian* in her diaries—had *K.'s* counterpart of national interests that would *never add up*, and were hinged to a governance that could navigate into (hold, maintain and develop) *positions of power*. The deregulation of the fossil fuel industry, became a harbinger for companies to strike deals on their own, sometimes assisted by international diplomacy, and under the democratic audit of the government and the media.

At this point it will be an advantage to keep things simple. While *La Kahina's* life was focussed on *reception*, *K.'s* focus was on *production*. With the gradual computerisation of business and diplomacy the command of facts entered a new era. Teeming spaces, mingling and brainstorming became quickly part of a new lingo. It stripped the household from one of its main functions in the work-life of diplomacy, and this did not fail to affect the domestic relations between *La Kahina* and *K.* The new work-form was more cost-effective in time and money, though not *a priori* in its results.

What makes diplomacy interesting is that the teeming-spaces—whether they are *home* (as they were first) or they are at *work* (as the growing tendency later)—is that they have a parallel in the requirements on *job-mobility* which they the eventually shared with a growing segment of the private sector: such as the IT/oil-business. As though domesticating professional teeming-spaces and job-mobility were somehow paired, and also re-paired: co-evolving under each other's mutual influence, unto the next stage of the same principle (with the scooter and headset on the horizon).

From this vantage point (I am presently in a mountain resort [Tynholmen]) this process is going downhill: there is something in the value assessment in our productive pursuits which is simply not on keel. It is as though we fundamentally lack that [trim-tab](#) allowing to keep *value* in perspective. Which coincidentally comes with the crisis in politics: not from ailing ideologies, nor lack of political parties, but from the working machinery of the electoral democracy itself. It is fundamentally lacking in substance. We do not seek to establish a design for the truth/impact equilibrium (**Box 2**).

That is, *the truth* of the powers-that-be—which is invariably the “crop” of the teeming spaces—and their *impact* on the state of mobility: from the *extreme sport* forays amongst the elites from the



Box 3—This Bible art painting is sure to raise horror from two vantage points: a) *aesthetically* b) on account of its *didactic* point (the dawning on Jacob of his two-faced father in law), in the background). But it is the duplication of Jacob's face over the Holy Writ we are interested in here. It is consistent with the literal translation of Gen. 31:2: “And Jacob saw Laban's face; and behold, we are not with him, like three days ago.” He divided his flock into small droves.

consoles of *domestic* professionalism (especially in the wake of Covid 19 pandemic and the lockdown), to the accelerated [drilling](#) for primary resources by corporations working under the radar of inter/national attention. While the *res publica* of politics is crumbling, the new stasis is domestic: the takeover of a corporatist work-life of the domestic sphere.

The private archive from *La Kahina* and *K.* provide an ethnographic material for a *case study* of this takeover, as a public matter for cultural history. In their old age, *K.* and *La Kahina* turned to religion: *K.* coming from a family with deep historical roots in the Reformation. *La Kahina* from a mixed background with a matrilineal descent of Sephardic Sofek Jews. They both converted to Catholicism. It happened about the time when her Jewish descent was clarified. It provided them with the possibility of joining again in a House, that made their *home* once more a teeming-space. Laban may have prevailed on his [Teraphim](#).