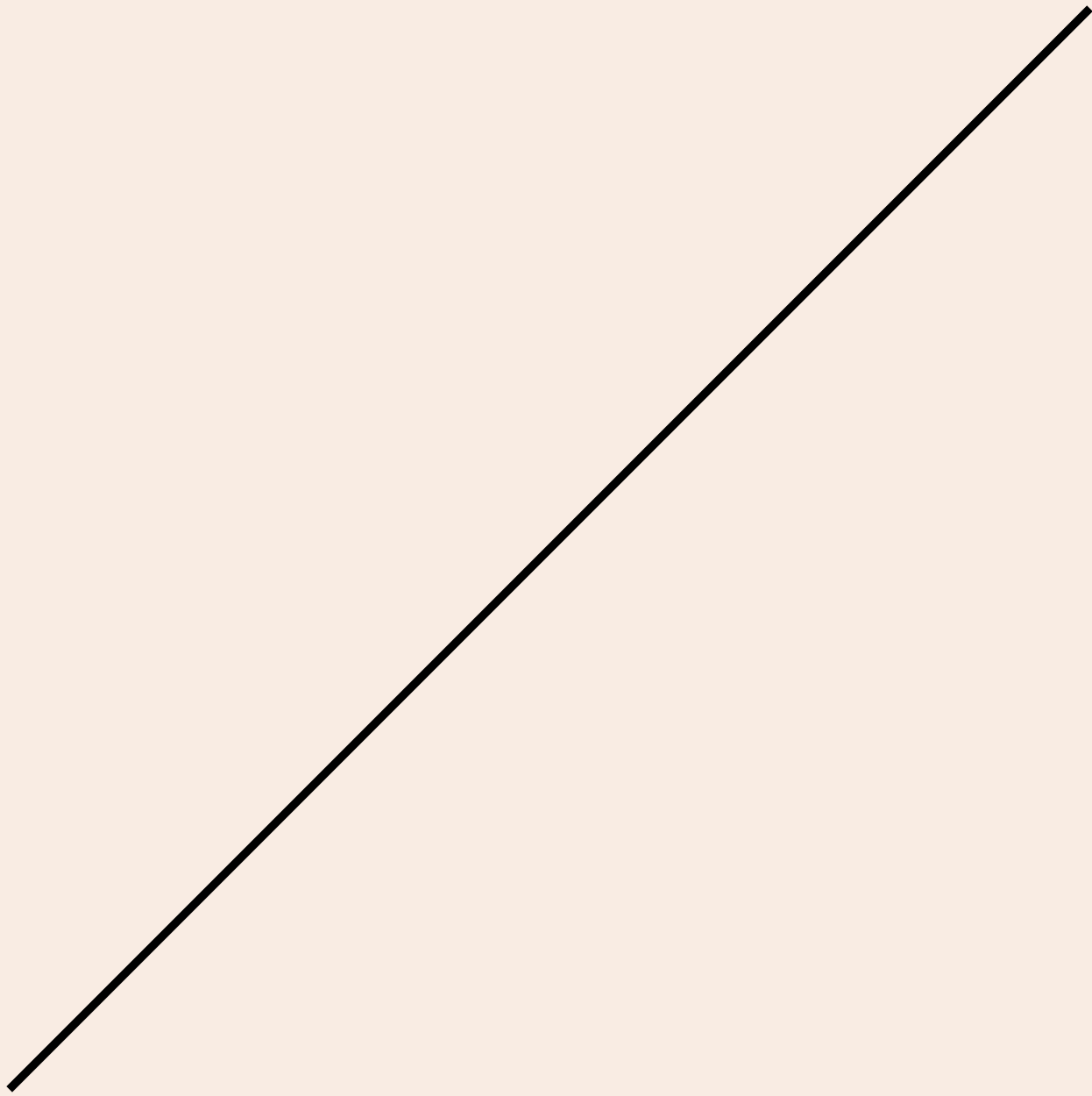


**Some Walls**

**Fall/Out**

*Spence Messih*



**Apparition**

Today the most important things want to remain invisible.



A system can put some bodies under pressure without that pressure being experienced, let alone witnessed by others who are not under that pressure.



How bodies resist capture by being nowhere and everywhere  
at once: a room can feel a body after it has left, a body can carry  
a room as it goes.



Repetitions have about them the compulsiveness of prayer itself.



Compulsion-to-repeat.



Apparition

Bodies, desires, pleasures, tactility, rhythms, echoes, textures,  
deaths, morbidity, torture, pain, sensation, and punishment.





Pleasure follows this arrangement of forces.



Cruising involves the subtle broadcasting of low-intensity messages of desire – a wink, a tap of the foot, a way of standing – that are meant to be invisible to those who are not looking for them.



Bonds that tie me to the universe.



Mysterious awe of deep time.



Astral projection.



Apparition

Spatiality, bodies, movement, the individual subject, touch,  
the interior and exterior of ourselves.



**Lauren Berlant and  
Michael Warner**

Lap dancing.



Apparition

Finding strategies to counter the abuses of power.



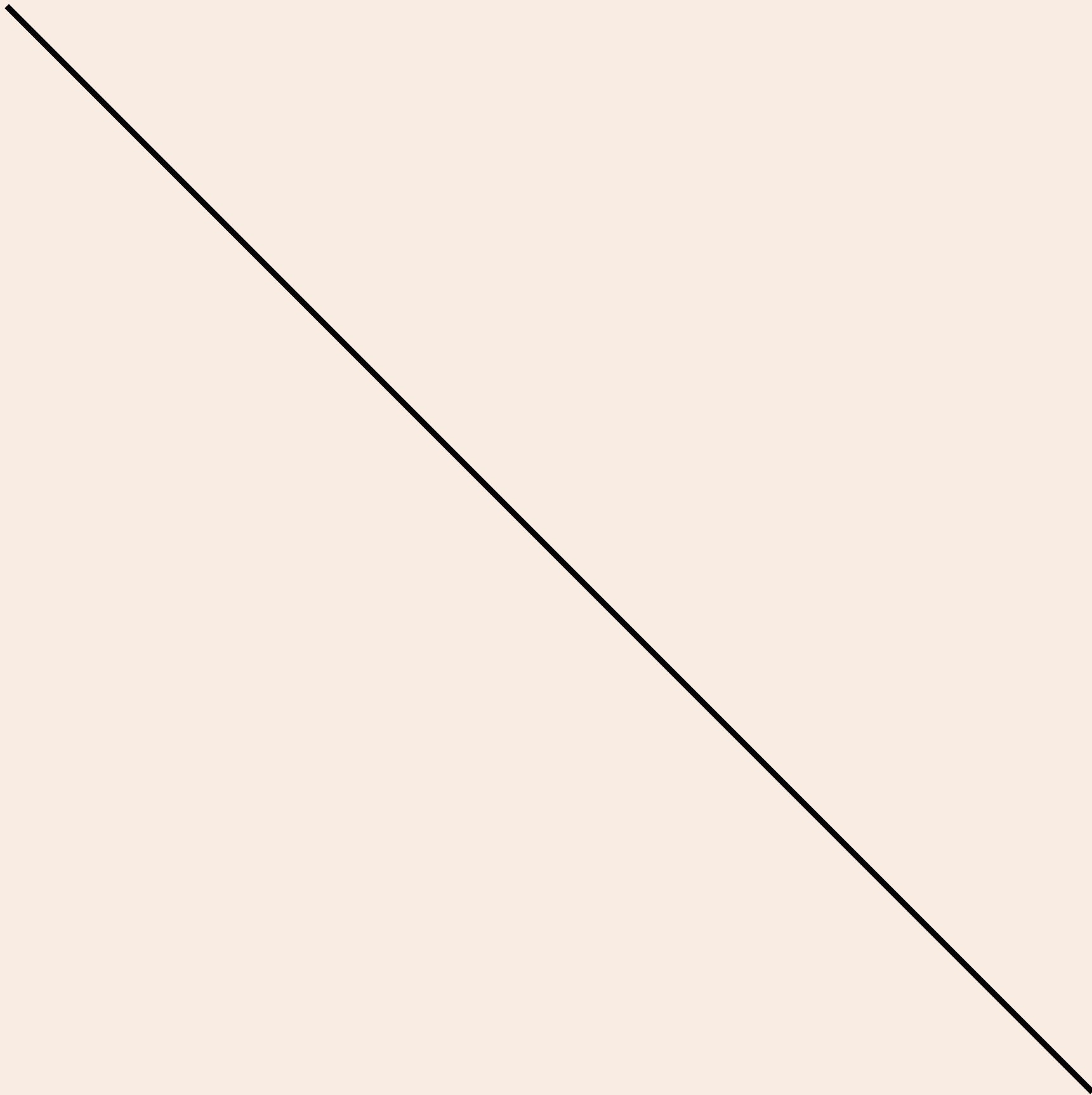


Sacred icons are needed today, just not as often.



That kind of mentality leads to wars.





**Ambiguity**



The diagonal of personal ecstasy.

Straight and glorious.

Ambiguity



Infinitely malleable.

Ambiguity



To point to some real thing.

Orgasmic force is both the most abstract and the most material  
of all workforces.



Perceptual politics that encourages productive confusion and unreadability.

“Ambiguity” is safe to invoke, because it places blame for our own limitations elsewhere.

Different frames of reference – science, news, religion,  
ordinary homophobia – compete.

I don't make boy sculptures.

Our world economy is dependent on the production and circulation of hundreds of tons of synthetic steroids.

Skin: a border that feels.

Sandy Stone



There is no territory between.

Ambiguity



Communication between precariously living subjects.



It's not how many fragments you are split into.



Can objects help us re-think gender on a bodily level?

Simplicity of shape does not necessarily equate with simplicity of experience.

**Silence**

When people keep making light of something, something heavy is going on.

The movement going on inside.

Silence

The quality of having an inside.

Every internal relationship.

Silence



In its very silence, the populace seems infinitely more mature than all these puppets bickering among themselves about how to govern it.

It is necessary to pay exquisite attention to detail.

I was not making an object.

Carrying, caring, lifting, placing, and folding bodies.

The difficulties of reading abstract art resulted from its  
withstanding attempts to categorize based on resemblance  
or the exterior.

Refusal of resemblance.

Silence

The vision which demands that a person's being is reducible to what they are (as if the latter could be known).

Pleasure in the domain of resistance — sexualizing modern structures in order to centralize instability and plasticity in life, living, and the self.



Silence is rendered as pointed and performative as speech.

Corporate and government bodies generally proved receptive to Minimalism's fierce rhetoric.

Finding opaque ways of resisting seems to be a somewhat efficient option.

Silence, too, can protect antinomies.



**Violence**

Some people want to run things, other things want to run.

|

The more I run after myself, the more tired I get.

|

I want to relearn how to see.



|

We must begin immediately to do so.

|

The qualities of publicness or privateness are imposed on things.

Lauren Berlant  
and Michael Warner

Intimate life is the endlessly cited elsewhere of political  
public discourse

Violence

|

The crowd carries an abstraction of violence.

|

Outrage about violence becomes the cause of a disturbance  
and not the violence itself.

|

We cannot be satisfied with the recognition and acknowledgment generated by the very system that denies a) that anything was ever broken and b) that we deserved to be the broken part; so we refuse to ask for recognition and instead we want to take apart, dismantle, tear down the structure that, right now, limits our ability to find each other, to see beyond it and to access the places that we know lie outside its walls.

|

I tell myself that if the oceans could dry up and then refill, my heart as well can purge itself of politics and be filled again.

|

The undertow of ambiguity is complacency and surrender, and it is misapplied to acts of refusal and self-definition.



|

What if you are required to provide evidence of your own existence?

|

Specific questions produce specific kinds of answers.

|

Specific.

Violence

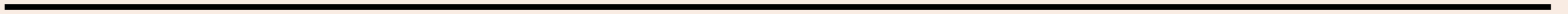
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Special feelings.

Violence

|

Certain lines in relation to each other.



**Passing**

Liberated time doesn't mean a vacation.



---

It is about ups and downs, stopping and starting; how we pass through at one moment while being stopped at another, depending on who is receiving us, depending on what is being received through us.



— The qualities of scale, proportion, shape, mass are physical.



The main things are alone and are more intense, clear and powerful.

— Making something, then hiding it again.

— Connotative spin.

Passing

**Lauren Berlant and  
Michael Warner**

— Beginnings take a long time.

Passing

— Opening the way for new forms of resistance and political action.

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There are some things that are hard for no reason and there are some things that are hard for a reason.

---

When we are talking about the policing of gender, we are talking about walls, those ways in which some are blocked from entry, from passing through.



— Whose perception is “real” – whose ability to read, interpret, and translate whose bodies should we consider credible?

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We have come to realise that ‘just looking’ is not just looking but that looking is invested with identity.

— Survival of our desire.

— Active and slippery.

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The primary anxiety today is not that transpeople will fail to pass, but that they will pass *too well* – that they will walk among us, but we will not be able to tell them apart *from* us, an anxiety that mirrors current apprehensions about nationality, border control, and the war on terror with uncanny precision.

— What type of subject are we trying to produce collectively?



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by Spence Messih

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