

Beata Absalom:

Fake

Therapie &  
Political  
Therapy

Critical Fridays  
Reader Nr.1





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Fake Therapie & Political Therapy

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«Fake-Therapie» und «Politische Therapie» sind Praktiken zwischen zwei Personen, welche die manchmal verborgenen Fähigkeiten eines jeden stimulieren und reaktivieren, jeden (oder alles) zu heilen. Sie sind autonom von disziplinären Ursprüngen und lehnen Expertise oder jede Form von Wissensautorität ab. Erfunden und als Open Source zugänglich gemacht hat sie die Künstlerin Valentina Desideri. Es begann mit dem Versuch, sich zu treffen, um 20-minütige Einzelsitzungen zu machen, in denen eine Person versuchte, die andere zu ‹heilen›, ohne zu wissen, wie. Jedes Mal wurden die Rollen getauscht und die letzten zehn Minuten waren dazu bestimmt, möglichst detailliert zu beschreiben, was die ‹Therapeut\*innen› taten. Daraufhin entwickelte sie ein Kartenspiel mit Anweisungen, die von diesen Beschreibungen inspiriert sind und die auf jede erdenkliche Weise modifiziert werden können. Die Rollen von Therapeut\*in und Patient\*in sind beliebig und austauschbar.

Beata Absalon führt in diese von der Künstlerin Valentina Desideri erfundene Praxis der Open-Source-Problembearbeitung ein. Die «Fake-Therapie» lädt dazu ein, Probleme auf einer persönlichen Ebene anzugehen, während die «Politische Therapie» sich mit strukturellen Problemen befasst und die Voraussetzungen schafft, andere Sprachen zu entwickeln, um über Politik zu sprechen und sie zu machen.

Keine Lösung, keine Heilung ist beabsichtigt.  
Die Sitzungen sind für diejenigen, die nicht repariert werden müssen oder wollen. Indem wir mit dem therapeutischen Set-up spielen, werden wir das Konzept der (Selbst-)Pflege neu überdenken und die Fähigkeit von Problemen feiern, Gedanken und Bilder durch Berührung und Gespräch zu entfalten.

Valentina  
Desideri

Fake  
Therapy  
and Political  
Therapy

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**Did you always believe that  
anyone can heal anyone else  
but never knew how to do it?**

**try**

**FAKE THERAPY**

Ask Valentina when you see her around or email her at [valedesideri@gmail.com](mailto:valedesideri@gmail.com)

*“Therapy is not the reconduction of the sick body to normality but of Being to what is possible to be.”*  
Franco Bifo Berardi

*“Perhaps one day we will know that there wasn't any art but only medicine”*  
J.M.G. Le Clèzio



Fake Therapy and Political Therapy are practices initiated by Valentina Desideri, now used and developed by many. The deck of cards was developed in the summer 2010 in K3-Hamburg during a collective artists residency of Sweet & Tender Collaborations. Every day a group of people would get together to make 20 min one-to-one sessions in which one person would try to 'heal' the other, without knowing how. Every time the roles were reversed and the last ten minutes were dedicated to describe in the most detailed manner what the "therapists" did. The indications on the card come from these descriptions.

Anyone is invited to use, copy, change, print these cards or make their own set of cards. You can practice Fake Therapy, Political Therapy and/or invent new ones.

This blog could eventually serve as a container to list and link all the uses of these cards and these therapies and you can generate. So please contact me if you want to add content, links or write on the blog.

### What is Fake Therapy?

It is a practice between two persons that stimulates and reactivates the sometimes hidden capacities of anyone to heal anyone (or anything) else. It is a practice autonomous of disciplinary origins and refuses expertise or any form of knowledge-authority.

The main focus for the therapist is to maintain herself in a state of not knowing what it is that she is doing while setting the intention to heal the other person. To set the intention simply means that the therapist assumes whatever she is doing or is happening as healing.

The role of therapist and patient are always exchangeable.

### How should I give/get Fake Therapy?

One person takes the role of the Therapist (*T*) and the other person takes the role of the Patient (*P*)\*

*P* lies down or finds any other most comfortable and relaxed position and closes her eyes.

*T* shuffles the Fake Therapy cards while setting the intention of healing *P*

*T* picks 4 cards from the deck, places them one next to the other and reads them.

*T* can start from the indication written in the cards to give the therapy to *P* until *T* feels that the session is over.

\* For optimal results it is recommended to exchange roles and repeat the procedure.

### What is Political Therapy?

It is a practice between two persons which deals with problems of a political nature and creates the conditions to develop other languages to talk about and do politics.

The session is structured around a political problem brought forth by whomever is receiving the session. A "political problem" is any problem, thought or question that the person is directly experiencing that will be formulated as a political question. It may be something that bothers or preoccupies her, regardless of whether it is primarily lived out on a practical, personal, ideological, conceptual or existential level.

Nor the therapist nor the patient is responsible for any

Tune in with your partner's breathing

Follow your intuitions

Imagine your hands touching the inside of your partner's body

Just put your hands somewhere

Keep yourself in a state of not knowing what it is you are doing

Start from the extremities and move towards the centre of your partner's body

Clean the inside of your partner's body

Indulge in the imagination of what your hands can do

Don't stress about time

Be aware of your own sensations and finds there clues to go on

Give unconditional love to your partner

Pass your hand a centimeter away from your partner's body and notice the shifts of temperature

kind of 'solution' to the problem. The problem is rather treated as an occasion for language to develop, for speculation to happen and politics to be felt. It's a therapy for those who do not need, nor want, to be fixed. The role of therapist and patient are always exchangeable.

How should I give/receive Political Therapy?

One person takes the role of the Therapist (*T*) and the other person takes the role of the Patient (*P*).

*T* invites *P* to tell her what her political problem is. *T* and *P* discuss as briefly as possible to formulate *P*'s problem in the most concise and clear way possible, it is best if formulated as a question.

*T* invites *P* to embody her political problem and to lie down either on her front or back, in a most comfortable and relaxed position.

*T* shuffles the set of fake therapy cards and picks the first 4 cards from the deck

*T* can start from the indication written in the cards to perform the hands-on healing on *P* until *T* feels that it is enough – minimum time for this session is 10 minutes.

*T* tells *P* that she has finished and asks *P*, who is still embodying the problem, how she is feeling and if she had any images, thoughts or sensations during the therapy.

*T* and *P* engage in a discussion about the problem starting from what they experienced during the therapy, connecting it with the original issue.

*T* and *P* can write together a conceptual map, putting down the problem/question in the middle of the page and linking it with all the thoughts, ideas and possibilities that are coming out of the talk. Until they both feel it is enough.

To practice you can make your own deck of fake therapy cards. You can find the existing cards here: <https://fake-therapy.wordpress.com/cards-deck/>

Set the clear intention of  
healing

Leave time  
for observation

Get away from the  
conventions of the usual  
economy of attention

Become aware of the way  
you make decisions

Become aware of your  
own energy in the  
centre of your bodu

Observe your  
own desire

Forget simmetry

Picture white energy  
entering your skull, through  
your centre, through  
your hands into  
your partner's body

Form a feedbacking loop of  
sensation with your partner

Stay open and maintain a  
soft gaze on your partner's  
body

Keep your spine long  
and the back of your neck  
open and relaxed

Forget meaning and  
interpretations



While touching your partner,  
bring awareness on  
the same body-part  
on your own body

Start from the extremities and  
move towards the centre of  
your partner's body

Clean the inside of your  
partner's body

Indulge in the  
imagination of what  
your hands can do

Don't stress about time

Be aware of your own  
sensations and finds there  
clues to go on

Give unconditional love  
to your partner

Keep your spine long  
and the back of your neck  
open and relaxed

Redistribute energy along  
your partner's body

Da Silva,  
Desideri,  
Döcker,  
Katsouraki

Another  
Image  
of  
Existence

Critical Fridays  
Reader Nr.1

“First having met each other in 2011, Valentina Desideri and Denise Ferreira Da Silva have since been collaborating on a practice of sensing and/as sense-making that they have come to term Poethical Readings, a mot-valise and an artistic endeavour that blends the notions of the poetic and the ethical in order to work toward an “ethics with/out the subject” (2015). Desideri and Ferreira da Silva employ tools for a poetics as well as a non-Kantian aesthetics of radical imagination that figures as an ethics unbound from the illusion of the transcendental subject and its violent onto-epistemological operations while at the same time acknowledging the lasting power of this modern illusion (hence the with/out). At the centre of this approach is the attempt to create, via tarot, hand-reading, reiki and other devices, a situation in which the imaginary as well as the somatic may be triggered so as to unleash the creative and possibly reresorative or healing potential of paying attention and attending to deep implication. The aesthetic experience, here, engenders not so much a state of Kantian self-affectation, but a state of alter-affectation. Likewise, on a practical level, Desideri and Ferreira da Silva emphasise the importance of establishing relations by regularly inviting to “The Sensing Salon,” a gathering for collective experimentation with Poethical Readings. Poethical Readings speak of both the philosophical project of Ferreira da Silva and the artistic project of Desideri, although their collaboration on Poethical Readings is very much designed to overcome if not the differences, then the hierarchy of philosophy and art. In her philosophical efforts from the past 15 years (outlined in the monograph *Toward a Global Idea of Race* from 2007, as well as in crucial articles such as “No-bodies: law, raciality and violence” and “Toward a Black Feminist Poethics,” both from 2014), Ferreira da Silva has been ruthlessly dissecting modern, post-Enlightenment thought and its construction of history, science, critique, aesthetics, as well as modern law, politics, and economy, as the paradigms that determine the value of life. Most importantly, she considers the functional opposition of self-determined, transcendental subject or “transparent I” vis-à-vis “affectable I” (2007, xv-xvi) as the device that modernity employs in its racial division of white and non-white/non-European persons, collectives, territories, and global regions for the purpose of the creation of capital. At the same time, Ferreira da Silva counter-acts the disavowal of non-white lives as mere affect bundles and things by invoking and perverting Kant’s Thing as a limit phenomenon of knowledge that points toward the potential of a body or rather flesh establishing a different matter and ways of mattering differently from the value operations of the subject. Poethical Readings, if understood against the backdrop of Ferreira da Silva’s philosophy, figure as a practice of sensing and knowing that, instead of perpetuating critique’s and aesthetics’ complicity in modern racial violence, generates sense and sensations that appreciate the Thingliness of existence while understanding that it cannot ultimately speak of and for it.

Desideri, in her artistic practice as well as in her dialogues with authors such as Stefano Harney, has likewise been working toward a loosening of the grip of the subject. Since 2006, she has been conceiving deliberately ambivalent



healing practices such as Fake Therapy and Political Therapy, whose settings most crucially refer to the genealogical reference of Lygia Clark's artistic-therapeutic and psychoanalytical body work from "The Structuring of the Self" (1970s/80s). The somatic work of Desideri's practices can be said to perform a curative dimension that manifests in what she and Harney once called a form of "self-sabotage" (2013, 170): a process in which the self is encouraged to overcome or undermine its own mechanisms of self-control by accepting the sensuous stimuli it receives as those relating instances that first constitute it as a self. "Love" is another word that Desideri (as well as Harney) chooses to circumscribe this experience (2013, 164, 168). It can easily be understood how this artistic approach resonates with Ferreira da Silva's philosophical considerations, as both investigate an episteme and an ontology or deontology of the self and the other in their irreducible and ethically charged entanglement."



Georg Döcker: Valentina, in a talk about your and Denise's Sensing Salon from December 2019 at Centre Pompidou in Paris you explained: "At a moment of crisis, you open up a reading." A few months later, we saw the crisis of the COVID-19 pandemic unfurl, which keeps affecting the health situation, sociality, and economy of communities all over the world as we speak. Denise and you consequentially reacted with a public reading: on July 5, 2020, the two of you set up a Poethical Reading about the possibilities of the present moment using tarot cards; the event was live streamed via the platform EhChO. Could you both tell us how this reading came about and what your connection is to EhChO, an online platform that presents and archives materials of different media to act as tools in relation to the pandemic specifically in the so-called Global South.





A

Conversation

Between

Valentina

Desideri

and Denise

Ferreira

Da Silva

Critical Fridays

Reader Nr.1

1. July 8, 2015

VALENTINA I would like to start from a recent thought. It's not a fully formed thought, it's just an intuition, a beginning. We did many readings<sup>1</sup> together and I start to see how healing happens through those practices. I mean, they seem to really help and not only on the intellectual level of opening up interesting perspectives or new ideas. Some things just really made sense or made a difference at some level for the people we read with and I'm trying to think how that happens. How can we think of healing as a political practice of (re)connecting internal and external processes of different scales? When we formulated our own political problem for which we did readings, we asked "How to image an ethics with/out the subject?" and I feel that this question of healing is very connected with it...

DENISE We could think with Reiki, for instance, and the experience of connecting in such a way that we access another person's past, present, and future, and also connect to things and animals and the whole planet. Now, one of the distinguishing aspects of the subject is precisely the assumption that the human is separate from everything else. Then an ethics with/out the subject (one which is with and out) decenters the subject, without ignoring it, and has to begin by considering that we are connected to everything else. For that we can relate to Leibniz and his description of the plenum.

VALENTINA I understand the fact that we are connected with everything else as the background assumption. And yet it's not like saying we are all one, as if we had to reconnect with the One or any other hippie or religious stuff. I'm thinking about how we make also new connections, how the process of making connections is healing in itself. Especially when I am sick or suffer. I really do not feel connected with the plenum then, or anything else really.

DENISE We are connected but we live with the assumption that we are not connected.

VALENTINA Is there a way to reconnect?

DENISE It is not so much about reconnecting. We are always already "connected." What Reiki does it to recall (to make actual) the (virtual) connection because we live with the illusion that we are isolated, self-enclosed – or, as they say, "self-possessed" individuals.

VALENTINA Mmm.. It would be nice if we could manage to reconfigure self-possession not as an illusion about ourselves that we have to break, which feels to me like a new battle, a new quest for change or breaking "free". That would feel like a lot of work to do. Instead, how do we see that it's not about doing something more? On the contrary! We constantly do a lot of work to keep up that illusion. If we stop working, if we stop doing that work, maybe that illusion goes. So what is that work of maintaining the illusion of "self-possession"? When do we sense it? How do we recognize it?

DENISE When do you sense that you are not in control?

VALENTINA I was trying to think when do I sense that I'm working to be in control...

DENISE I think it is important to look at those moments when we are not being in control, with that feeling that somehow something escapes you. When that happens, you have to do something, to work. What I mean is: when we are working to be in control you feel like you have to do something, not just the things you usually do, but something

extra. Like when you have to go on a diet. When you diet you need to control what you eat, to pay attention ... When we are called to pay attention is when we realize how much work it takes to be in control. For the most part, we do the work without paying attention.

VALENTINA So the work we do to keep ourselves as one (subject) is the work we do without paying attention, all these things that feels normal. I'm thinking of an example: I started not to make introductions before lectures or events I organize, just in order to not determine what something is before it happens. This is really not much, but it helps to keep the situation, the way of talking or being in space open. Here there is also something about how we use language.

DENISE Yeah, this thing about not perceiving the work we do to be in control, I think, has to do with language. We assume that there is something that does (the subject) and there is an object, which is something that is done. Is there a way to speak without it being an indication that we are determining something? That we are doing something? The subject is a linguistic figure: I think, I work...

VALENTINA Maybe if I would pay attention to all the rest that is also happening at the same time, like saying now: "I am writing". No, it's not me! I am in conversation with you... but also with other people and thinkers and thoughts and future readers and conversations.

DENISE We tend to place the "I" in a context: a historical, cultural, social, or existential one. Now the suffering I appears in the existential context, where it has to face the world. In the Sartrean version, this is "hell" – because this world is also inhabited by other Is, and not only by objects and things. Could it be more about how we work? I can see when we fail, or when it fails, that we have to do some work. I think it is more about how we are affected by the inability to actually be in control – because we live in the world with other Is – in love, when you get sick, when something happens to somebody you love. I think it is always a crisis... and that crisis shows that we are actually not in control.

VALENTINA Then you can also say that the I is part of living because we need a sense of self in order not to be completely lost in the complexity of world. I guess we need that to orient agency, but when the I is in the center, when I is the self-possessed subject that acts, then the crisis is just a moment of exception, a mistake, some thing "bad", before the norm ("good") gets reinstated...

DENISE That could also happen with readings. When someone decides to have a reading, there is an expectation for the usual approach, which is meant to reinstate "control": the assumption is that once you know what is going on, you can act, and fix it. The way we do readings is different, no? When we read, the reading brings out the complexity. There is no fixing. It is all there and the person who comes for the reading will experiment with living with the complexity, instead of trying to resolve it. Now there is no deciding what is what. This is why the question is with/out the subject, assuming that it is very difficult to displace or eliminate the I. The important question, I think, is how you respond to the crisis? Do we try to resolve it? Or do we take it as an opportunity or a situation, in which you recall the connection, to experiment in the complexity. Once you recall the connection, the crisis is no longer a crisis.

VALENTINA The crisis opens up another way of living and being that feels OK again. Also the crisis, the problem, stops being something “bad”, an exception that confirms the rule or something to be fixed as soon as possible. Rather, the crisis or the problem becomes a place that holds the potential to change those rules and the situation. In that moment of crisis when you realize you’re not in control, that the situation it’s not what you thought, then you have to re-image the situation, and your place in it, the forces acting upon and within it and so on. That is why reading is nice: it does this imaging, and it does it collectively. You have to be at least two to do a reading, and through all the speculations you end up making, another kind of organization will emerge that you could not have imagined or planned ahead on your own. You can make different decisions.

DENISE This is why the question is about ethics; it is about how we think about how we live as part of a collective; it is not about how to live, but about the best way to live. At the same time it is not something to be institutionalized, which would become a requirement, like to be “self-possessed.” Because if it would be, then it would become the same thing, something institutionalized, a requirement, which is about control. To experiment living with complexity is to live without trying to control.

VALENTINA Healing in this sense is always going on. It is a process that is never done, there is no moment of outcome, neither successful nor unsuccessful. It’s not about capturing something and holding on to it as “the right thing to do”. Healing is a political practice: if we understand that politics is how we organize life together, then we can question and formalize other kinds of ways, rules, practices and habits we partake in, and situate them in a context without institutionalizing or instrumentalizing them.

DENISE To live with the awareness of the complexity that we are, to think with Joan Rettelack and Leibniz...

VALENTINA Do you think that living with the awareness of the complexity is a way of healing? It is as a political practice, in the sense that it proposes a specific way of living with others/other things.

DENISE Yes, but not in terms of identity, or in regards to the question of who we are, as an ontological question. It is existential, it is about how we live, how we are aware of the relationships; how we live through each other. Even though we are different, this difference is also related to how other people are. How do we live knowing that every body affects all other bodies? And everybody – a body is a thing – expresses everything else in the only way that each can express it (Leibniz). That is also assuming that relationships are fundamental in a particular way, because it is not about reacting (as in cause and effect) but about expressing: everything is also an expression of everything else. The question is how to image the world in this complex way, instead of making sense only in one way, one articulation – that is, without the need to resolve or determine. What discourse that presupposes the subject can allow the statement that everything relates to everything else through expression? That is, it is not relativism because the different positions are also fundamentally connected.

VALENTINA I guess it’s important to draw specific connections. I think a lot through my own crises, with work



or love or any kind of crisis... How do I live with them? How can I make any sense of those situations and feelings? For me it is fundamental to draw connections also with processes of different scales, beyond just me and the other person, or the project or whatever else. I want to be aware of the gender politics, the cultural and historical backgrounds, the personal histories, the economy, the power-structures involved in the situation I am suffering from. This is not to make a big map where every thing is put down and at the end I can say: this is how it works and now I can control it. I can't. But, at each new reading, with each new connection, I make a movement. I move, the way I feel or think or talk moves. The situation changes. There is a big relief, a sense of space when you deresponsibilize a little and it is not just about me and you, that you are wrong or I am wrong... all these things are playing on us too and we practice them.

DENISE So, yes we can do that: we can say a lot about how the world is and how we live and yet it's not about that, as we can never say exactly how it is. We have one practice: we read. We do the poethical readings. There are obviously other practices. There is not one map for how exactly one should live. There is one stance that is important to the readings we do: to pay attention and stay there without trying to name and to fix, which is what the subject has done.

VALENTINA So we could see reading as a tool that can help us pay attention while staying in the crisis?

DENISE I would say: it is a practice. We use so many different tools when reading. Reading is a practice. It is actually a praxis: there is a view of how to live that is tied to it (which is a kind of knowing) and also it is something that you do (a kind of doing) – so reading could be a way to recall (or actualize) the connection. When we do it, when we image or read and approach a crisis/question without meaning to gather knowledge to fix things, this other way of living together takes place. So, it is something that can be part of how we as people organise our lives, but it can't completely organize our lives because we live in political economic structures that presume the subject. So, this is again why we need to remember that it is about an ethics with/out the subject.

*(silence)*

VALENTINA I was also thinking that one kind of work we do to keep ourselves one, as self-possessed subjects, is calculating. You know: the way we integrated economic logics into our behavior, so that we constantly have to calculate, optimize, profit etcetera. And not even because we want or mean to! We are always reminded of our debts, work is precarious and scattered, deadlines are scattered too, and so on. So when we want to embrace complexity, to follow Retellack, what do we do? Do we stop calculating? Or do we complexify calculations?

DENISE The problem with calculation is that it is just an effect of our assumption of separability, that is, we see ourselves as separate (and superior) to everything else in the world. Because of that, we also presume that it is our task to determine, and control, everything else. So, calculation – which is about being able to control (through prediction of what will happen in the future) – becomes necessary.

So I think we have to be aware of the separability. Cause if the ontological condition taken for granted is separability then calculation is natural, isn't it? If we are not aware of that preconditioning then we end up identifying with the work we do, and then trying to instrumentalize something. And instrumentalization still begins with and reinforces the subject. You see?

VALENTINA Yes! Yes, it should not be about finding a solution, it's not about saying: ok well then when you think you're calculating, don't calculate and you'll be fine.

DENISE Yes! That's why I prefer to think in terms of practice. How do we then practice? We have to get engaged in a praxis that first and foremost does not assume separability and hence the need for determining things. So we change the way we live by living differently and we change the way we think about living by doing it differently rather than by having a plan. Because so far, all the political projects we have had always had a plan of what the world should be and the set of things needed in order for it to make it so. But that failed, right? Because that is the logic of separation: from this plan I know how the world functions, because I am here, I look at it. And then I have this plan that accounts for all the mechanics and dynamics of the world and if you follow the plan then the world will be better. There is always some violence. Because of the different ways that we have been further separated and acted upon this separation. From the perspective of healing, that's what's healing is all about. It is something to do. Even medicine is something that is done! Even when you ask a physician about what's really happening they can never answer, because they don't know, but there are things that can be done – treatments, which in the case of modern medicine is very invasive – the body comes back to some kind of integration. Because we are thinking about it in the context of ways to self-organize – in particular for those who are no longer being attended by the welfare state – is about a praxis a way of living differently, of doing differently. Self-organizing is not the right word, really it's just about living in particular ways that violate separability or that do not reproduce it or do not rehearse it. So this is reading as a practice, and all the different tools for reading do that. They don't assume separability and they do not reinstate it. If we approach reading in a non new-age way, how you approach relationship is the same. Instead of yelling at your partner about all the ways in which you want him to change you can instead look at the way you relate to each other and you find ways to relate that minimize the pain IF you want to stay together, and if you don't wanna be together then you just go away. And there is no recipe for it, because each relationship will be completely unique in its own way and at the same time it will be just like any other relationship in another way.

*(giggle)*

In terms of larger political processes one of the things we have to remember is how the globe is so tightened in so many layers of expropriation exploitation, and domination and it doesn't flow. Everybody knows about the history of colonialism, everybody knows that Germany was bailed out after the second world war and now it is acting as if bail out would be from another planet. So why is it

that we forget what we know when making statements? In particular about economic behavior?

VALENTINA 'Cause history is in the past..

DENISE Yeah, but it's not right? Especially this one! It is so present! It's like the other day. History, as a discipline, is how we remember. But it makes us remember in a way that doesn't allow us to remember what really matters.

VALENTINA Maybe it could help us to look at history as an image rather than a narrative. What if or how do we look at an historical situation or crisis as an image that also reveals the different histories/narratives within itself? Not as the past but as living history, histories that are living within that situation, within us..

DENISE But we know that and yet it is repeated, it doesn't stick. For instance, back in the 1980's when Brazil, Argentina and Mexico were all going through crisis. We never stopped repeating: the Marshall Plan for Europe, why don't we have one for Latin America? Or Africa? Eventually that relief came to African countries, the Third World, and then capitalism changed again. Profit was not coming from countries trying to pay unpayable debts but from the opening up again to the expropriation and exploitation of their natural resources; from them changing their labour laws, so that labour could be exploited again.

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VALENTINA Why doesn't it stick?

DENISE Yes why doesn't it stick? That 's the question... I keep seeing the separation.

VALENTINA Yes they (back then) are fundamentally not us, they are the "other," separate. So we fail to actually know... How do we live with that?

DENISE And how do we organize against that? When we are so worried with our own lives, everyone turning against each other for the crumbs or "a job" the JOB!!

VALENTINA That's what I was thinking about with reconnecting problems of different scales, because if you can't connect that feeling you have about your lover or the job with those larger processes, then it's hard to reorient your actions. You just feel powerless.

DENISE I know, I completely agree. This is how the notion of the Nation has worked since ever, as an individual member of that nation you do things because you are a part of that whole but that whole separates you from other wholes. That we have to reconnect is for sure, but how we connect? Not in terms of what to do but in terms of how we image that connection.

VALENTINA For me it has to do with the ability to think complexity and scale. It's almost as if it was a new dimension that has to become visible. Otherwise we get stuck with the holistic kind of "Whole", we reconnect to the Whole and that, be it God or the Nation, still separates us from other wholes, as you said. There's no reconnecting to the Whole! It's a matter of specific connections; of asking which connections. They form complex geometries that are diverse and divergent and form images that allow us to think, discern, distinguish, but without having to determine what that image is for everyone, as seen from above, from the point of view that is me looking at it. Really I like to think in terms of some kind of geometry. Cause when you start to connect points you have lines, then planes and then surfaces, spaces, worlds...

1 Denise and Valentina use well known as well as newly invented reading tools such as Tarot, Astrology, Reiki, Fake Therapy, Political Therapy, Poetry etc., to map out hybrid poetical/ethical readings of political problems. They call this practice Poethical Reading.





