

THE LATEST 37 PAGES from the 900 PAGE DIARY of Jean-Marie Mauclet

The diary of TINYisPOWERFUL was started on 10-19-2017. Not a chronological history of the Charleston Rhizome Collective's work. More like a personal view of what it brought to me and what I contributed to it: thoughts, references, background, sometimes the experiences and shortcomings which come with age.

There are references to mostly members of the collective: Victoria, Gwylène, Morgan, Arianne, Rayn, Kit, Pam. Olivier is our faithful, last minute maker.

Acronyms are: TiP for TINYisPOWERFUL - cTOO for conNECKtedTOO - TC for TinyCulinary - 701 CCA for Center for Contemporary Art at 701 Whaley, Columbia SC.

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01-01-22

This morning, on a Documenta-related educational site, I picked up a word rich in implications: Artistic intelligence and, even better: Collective Artistic Intelligence.

It was used in contrast with Artificial Intelligence

Also, Phinias did not respond to my proposal for a note he would write on Bishop Tutu for the NewsLetter. So, I just sent him an other message where I wonder if he would get his three daughters to say a few words about the man. Stressing the difference between the authenticity of their (or his) words, compared most of what we hear here from a distant, mythical figure who just died. We will see if he responds to this one.

I have been doing more studio work in the last few days, pickling in white and protecting all the elements of the Martha Lou memorial. I also figured that I could recycle one of conNECKted pieces - the ruined facade of the Rice Warehouse building - and make it the entrance to a city farm-garden, inspired by an architectural project I saw on ArchDaily. Nothing particularly original nowadays, but the point of the TC installation is to visualize 'a Tale of Charleston' for all to start believing in ... This may be an example of how Artistic Intelligence can put in convergence so many layers of knowledge and related imaginings, give them a shape, a graspable reality, and offer them out as possible developments. The visualization of dreams or visions is a large part of how I see my work with TiP. Unfortunately, very solitary work at the moment, although I am more fascinated by the 'collective' than the 'artistic' in the the phrase 'collective artistic intelligence'. Maybe the fact that, in the latest NewsLetter, an introductory text is clearly reminiscent of the Tale - a projection, collage of dreams of Charleston as a green, car-free city where citizens live in peace - is proof that, maybe, offering my own dream to others frees their own imagination and inspires them in a similar direction. One + one + one + more and more makes what was a personal dream turn into a

collective dream, which nothing will be able to stop, thus making it possible, real, in the future.

This is where I affirm that borrowing and making one's own an idea, a dream, a thought, gleaned here or there, is not necessarily an appropriation but the beginning of a new reality, however local, partial. It affirms the future as a malleable medium. It challenges the "end of History" scenario, which wants us to believe that late Neo-liberalism is the only solution to the ills of the world.

Then, what is the privatization of potentially collective thoughts, dreams, ideas doing to our future? Basically, it is killing it. Anyway, a good case can be made for intellectual production never becoming intellectual property, whether through legal or illegal trickeries.

See, there are intersecting consequences to everything late capitalism is producing. Isn't this the sign that this regime is on its last leg. It has tied itself into strangling knots. It cannot untangle them anymore. I say knots, not dialectical contradictions. I am observing a lethal internal logic which should signify the end of the system. I am not talking about a tautology either; some kind of - my definition! - intellectual montage where "all is in all and reciprocally", as dear ass Mr B. would have said!

01-03-2022

This morning, I was very creative again! The high table I built a few months ago, just for the pleasure of making an imagined design real? Inspired - incidentally - by the work of Amanijad. I found a function for it! It will carry a map of Charleston as a green garden-city with a lot of the features described in the Tale. There will be geographic markers with, for each of them, a vertical, needle-thin post holding at its top a small sign describing it in words and possibly in pictures. Posts will be of flexible steel so that they sway when handled. 'Cause they'll have to be handled if you want to read them. No? What is art without a dose of iconoclasm?

01-08-2022

In the last few days lots has happened! Getting closer to the one year anniversary of the ransack of Congress stirred deep thoughts about time as a major factor in change, our sense of time. History, how our living it, in it, shapes our perceptions, our understanding, our interiorizing, our mind-organizing.

To this new sense of "Modulation", I may be able to attribute how I approached the final touch on the Martha Lou monument. All along, I was planning to attach a 'plaque' to the tower/stand; a reproduction of the sign left by ML when she closed her restaurant for the last time. But my idea was always to make a paper copy and slap it on, maybe behind a metal grate, a replica of the grate on her front door, with the handwritten sign behind it. Well! Yesterday I did not slap a sheet of standard white paper on the stand. I decided to hand-paint the whole thing. There will be no standard paper but a board, painted white, with a brush deliberately too small for the surface, meaning that brush strokes define a texture, on which to paint the ML text. At least this is what I intended. The result is not sloppy but almost. A first though. I won't say it is closer to the original this way! It would be demeaning for the maker and very judgmental although I don't mean to be. Whatever ... I had understood the difference between painting and slapping. I consider this to be a huge step for a sculptor always venturing into painting, usually with miserable results! A step brought about by the emergence of a renewed sensibility. Maybe one of hope, after all, that the general atmosphere is changing.

Other factors and events are contributing to this sense of change. And they will require many words to be formulated clearly! Let me try!

. Jo Biden's speech, yesterday (first anniversary of 06-01-2021). He was redefining what a president can be when urgency strikes and when the president decides to lead and not be lead by events.

AGENCY is the name of this phenomenon. Joe Biden showed how agency overcomes inertia and a sense of deep doom - on which Trump counts fully as a basis for his popularity. As a matter of fact, Joe, on the 7th, visited the town devastated by urban fire in Washington state and today he is at .. Read's funeral in Colorado. May age not be an obstacle to his conversion!

. this morning I heard how NPR's Saturday edition treated the spread of covid. I sensed a shift here as well. A sense that we were now able to be actors in the struggle and not only on the defensive. Joe's conviction seemed to have spread to the news cycle. It may be that it is my mind shifting, only! But minds don't shift so, alone! If I sense a shift, others do to, and that is a god sign.

. Yesterday also, on Médiapart, a roundtable about the global rise of fascism. The fact the three panelists did not agree on a single definition of what it is gave viewers a wider sense of what fascism covers, as an ideology, an attitude v-a-v power and the role of the populace. Where they all agreed was essential though:

(1) Fascism rises when the people are morally down, economically and/or politically as well. In search of a beacon of hope, they zero in on an unusual character, well known or not. Always a shameless demagogue. And they surrender whatever agency they have to her/him.

(2) This "rise of authoritarianism" (typical journalistic euphemism) is global because, at the tail-end of capitalism, no alternatives have emerged.

(3) Clearly, we do not yet understand that there will not be one single response to a very diverse problem. At the same time, a countless number of TINY initiatives are waiting in the wings. Their collective hope should be to federate their efforts and propose not one mono-politics/economics 'solution', but multiple local propositions, nimble, adaptable, deliberative, democratic. The fascistic monolith will then dissolve in such a diversity or at least not be able to sustain its authoritarianism for long.

(4) This prediction will become reality only with a huge amount of work. One of the tasks will be to muscle up an ability to convince others without being a proselyte, a dogmatic ideologue, which would be a return to square one of fascism.

Putting AGENCY in the hands of the people is the lowdown here. The basis for any future success.

Altogether, this morning, I am seriously expanding my sense of how political responsibility has to evolve, strengthen, if we collectively want

to defeat fascism, white supremacy, colonial ideology, the status-quo. Promote our individual sense of agency and direct it towards the common good. Meaning also that a pedagogy has to be designed towards this goal!

What is interesting here, is that the present governments, in most capitalist countries, are all seeking the opposite goals: promotion of individualism at the service of consumerism as a defining trait of 'freedom', privatized freedom in a sense ... ultimately the privatization of everything!

May I take this as a good omen? In the name of political dialectics!

01-09-2022

As it happens ... the morning I was reading a piece in the Guardian about US senator Ruskin, from Maryland, whose 22 year old child committed suicide a week or so before 06-01-2021 and was asked a week later to preside over the committee investigating the rebellion. The article quotes Wittgenstein as one of the son's heroes, when he writes that <the truth of ethical propositions is determined by the courage with which you act to make them real>. Intentionality as a basis for ethic?

Whatever!

But this inspires me to turn back to Agency, after yesterday's thoughts.

So: - it takes Agency to give value to the ethical propositions one supports

- Agency is repressed under authoritarianism. One has to fight for it

- Agency is what must be protected at all costs: participative democracy is the ticket

- minimum conditions: no privileges (no meritocracy), equality of access (education, justice, income, health, food, housing, environment). Interracial, intergenerational, grassroots.

Interestingly, here, we are drawing a map for the territory which we qualify as common to all human beings: **the Universal Common.**

Nothing very new here though. As I read more about Thoreau, I realize that his aspirations are only limited by what his time lets him. Of course, once in a while, he falters, as when he loses his perspective on American Indians and judges them as primitive or worse, (the Polis episode, 1857?, where he mocks his friend for having rejected much of the improvements the White man brought to the Red man). In the margin of the page in question, I write: "...even he [Thoreau], as an American, is one step away from boorishness."

Promote our individual sense of agency and direct it towards the common good.

I wrote this yesterday about Agency. It could be a good definition of the role of education.

Or should I write ... the role of public education?

Sadly, I may have to concede that there can be an education called private! So, when I talk to Pam about her program with schools, maybe I should initiate a conversation about the basis of any education, its essence, its reason for being?

At the risk of repeating myself, what would the meaning of education be outside of a body of human/universal knowledge, constituted slowly through history, for the good of each and all. Short of any of these components, the risk of blind sectarianism, separatism and social violence is inevitable.

This global definition of what education could be goes hand in hand with the remarks around Agency. Because if agency is one of the foundations of democracy, so is education. As if it needed to be noted: agency is a notion which includes reciprocity and reciprocity is a condition for meaningful education. Do we go in circles when we say this? No, we extend the territory of agency to the multiplicity of conditions necessary for a non-violent society. Again, aren't we just adding non-violence to the list? ... No! We are giving reality to a social space in which humans may interact freely and meaningfully.

Not sure whether this cumulative process has a name in philosophy? Is it not a way of "circumscribing" a concept? No. It does not circumscribe it, it permits its expansion on the contrary. It is a process, a development.

Interesting how "definition" seems so passé compared to "process". What is the process for, say, Agency? Or maybe replace process with "stream" or "thread": what is the thread for agency? An expression of the constant evolution of a word! Here we really are in a different world! Conveying the stitching of one notion to an other and an other ...?

Just trying, at the moment, to escape the ever-present sense of immobility carried by any definition of any word.

Then, the next step would be to attach a context to this thread. Conveying the sensitivity of a meaning to its (con)temporary context. If someone wonders what sense such intellectual vagaries make, let me respond: here you are dealing with a visual artist. A sculptor who, whenever he gets to his studio, is faced with objects made, in-the-making or to be made, all inanimate. In my case, as can be seen above, I am seeking ever-expanding words, fit for an ever-changing/challenging real world. Also, a sculptor who likes to use his head to approach such malleability with words or materials as stiff as death itself! This is very unsatisfactory!

Artists confront this sort of quandary periodically, in their creative life. We solved it once - with Gwylène - creating a 100% non-visual piece: the Running Dog, which was a 100% sound piece.

The next quest for overcoming the inanimate opened me to the concept of installation. Then, there was the addition of texts, a narrative, to the installations. Now, there is a narrative and a whole array of socio-political contents. Each time a new notion appears, the work gets more ambitious in intent and more physically cumbersome! Today, where is this bulimia taking me? To participation, I say. Work done, and to be shared, with others, who are encouraged to be actors. At this point, I realize that there would not be any sculpture for the TiP collective to show, were it not with the active participation of others. They have become actors, necessary actors. They have Agency! We, collectively, have Agency.

I think this little intellectual wandering was important, right after a Creative Team meeting, supposed to concentrate on the participation of TiP to the 701 CCA presentation GG and I will have, starting March

17, of our latest works: for GG her 16 Tableaus (large drawings and past artifacts) - for me: Bertha, Martha Lou, the Monument, maybe the Urban Garden, work that should have been done with Morgan and Arianne ... sad episode. But good, strong work, thanks to GG again, never far in the background.

<https://www.theguardian.com/commentisfree/2022/jan/11/trump-fdr-roosevelt-coup-attempt-1930s>

01-17-2022

Long time. Hard time. Therapy takes up almost two mornings a week. And this text by GG, to introduce the work she will show at 701 - she calculated that it took us 10 hours to review it!

Then there is the studio work, which is increasing. The pressure is on for 701! I am not complaining. It is working well. I am very much inspired by Armajani, this sculptor/architect/designer of structures, bridges and free-spirited constructions, all inspired by his whimsical, simplified architecture vocabulary. What they all have in common, I think, is their rich visual texture, density ... conveyed by complex patterns, inspired, here too, by engineered architectural structures, seemingly functional, which accentuate the interplay of positive members or surfaces and the negative spaces between them. No mass or surface ever so invasive that it obliterates other parts of a piece. Very much like bridge design, which is actually a large part of his production.

Using this formal vocabulary gives the work of Armajani a feel for the possible. Art as the practice of the possible, all the possible. That which has been denied so many Black and Brown individuals and communities, under the cruel rule of white supremacy. (Agency again, integral part of the liberating practice of art).

[speaking of which ... isn't the enormity of the push by American conservatives to suppress minority rights - see Youngkin, the new republican governor of Virginia, whose first action as chief executive has been to ban teaching the Critical Race Theory in his state ... as

if ... - commensurate with their fear of being a minority at the polls. Does this mean that there is hope in the near future? I doubt it. They would rather secede than concede unfortunately. And more and more folks think this whole tension is going to result in a civil war-type violence.]

Martin Luther King's Day is, then, yet another occasion to raise his stance on non-violence. I believe I understand it, partly at least. Non-violence is one of the few practices relevant in most human activities. It is an active common denominator. The difficulty is to not confuse non-violence and "peace". Peace is circumstantial. Non-violence is event-neutral (?), universally applicable, a prerequisite for most human activities destined to bear life. And it contains, welcomes, enhances all positivities, values. It signifies goodwill, patience and, beyond interstitial love**, all the warmth and empathy required for a society to operate fruitfully.

**I came up with the notion of 'interstitial love' lately, when I was trying to enter the concept of Agency. It is the word 'love' which still makes me hesitate.

01-20-2022

We just had a Zoom meeting with Carlton, to arrange for his picking up of the conNECKtedTOO pieces his Utica-Mississippi Sipp Culture organization bought at the City Gallery three years ago when we had the show which pretty much ended cTOO and saw the beginnings of TiP. At least, if I remember correctly, the first time we dreamt of building cTOO into a sustainable TB was at a Bleacher's meetings ... the Bleachers which, among other pieces, Carlton will pick up in April. This is actually one of my frustrations as a furniture maker: that - due to the covid induced collapse - I could never explore how far Victoria's sudden vision of the Bleachers being used as a community work station could be pushed. In any case it is much too "collective" to be usable these days of covid! Yet, I still wish some one will push the idea further. It is a great project, full of possibilities. Even in classrooms,

where Bleachers could be seen as study-pods, accommodating 5 or 6 students in an informal work-type situation.

With Carlton, we also talked about the Utica development of his agro-cultural project. Interesting to observe that we were on the same page, although we have not met in so many years. For example, as he was describing how difficult it was to introduce new staff to the values of Sipp Culture, I pronounced the word "reciprocity" ... He jumped on it: one of the most used words at Sipp, he affirmed.

Also, when I asked him whether his project had started to attract new inhabitants to Utica, he answered that his small town did not have any housing stock. Nothing has been built since the 70's. Which brought me back, again, to our meeting with Henrietta, Victoria and I. To which there has been no follow-up yet. After more than a month. I have to learn still more about the reality of time, individual time, operational time, which cannot be measured on a stopwatch! Never a count in days, either! (And I am not even touching on subjective time!). In this case though, I think I said my priority was exclusively the 701 presentation till mid-April.

Also, with Carlton, we came to talking about the TC rout and explained it in the same terms as with reciprocity. In this case, my partners did not step forward to fully endorse the consequences of working in/with community. Reciprocity being an essential one. No doubt they integrated the values. But when it came to their application, they just did not budge from their former stance of mainstream art where the artist is at the center of the art creation process. Nothing wrong with this but never enough to build community. Anyway, beside the fact that I may well be wrong in my diagnosis of TC's problems, I should just not dwell on it - Move on my son! Move West. Let the traces fade away, at the risk of losing a bit of yourself. You will rebuild further, better, somewhere else, with an other crew! - I am just not so sure of my enthusiasm at this point -

The other day, on NPR, a segment had to do with interpersonal relationships and how they collapse ... often due to bruised egos and ending up with still more bruised egos! Ah, the futility of the ego! The work we do may be tough and risky for egos but this cannot stop us. Here, mind you, in all candor, I speak mostly for myself. The egos of

my TC partners never appeared bruised! Did mine? I tried to hide it, but it was bruised. My impatience too, which has very often shortened the response time of my eager ego.

Eager ego for sure; with an affective mechanism such that it requires reverberating warmth to rave up its enthusiasm...

01-22-2022

In the middle of the night, still munching on the inter-relational and the ego, I was reviewing what bell hooks says about teaching, reciprocity and the role of the affects in the classroom. Lost in my thinking and its references, I was also trying to find an alternative word for 'love', which is so much used and abused in American English. I came up with "Interstitial Amity"!

I also came up with a theory! An old theory for sure, based on this shortcoming of the English language. In French, to address an other person, there are two pronouns which translate into 'You': 'Tu' and 'Vous'. The formal pronoun is 'Vous'. 'Tu' is its familiar version. This difference can be very stark at times. It may set the tone for a conversation or even a relationship. Further in my speculation, I surmised that the absence of a familiar English pronoun forces the language into flourishes, periphrases, euphemisms ... or banter, or anger, abuse, folly ... Of course, here, how couldn't I have Shakespeare in mind? He, who is so much about complex, nuanced, interpersonal psychologies and uses such an array of powerful, colorful, overblown or intuitive words that their music alone suffices to exhale a volcano of expressiveness, feelings, thoughts, accents, colors, which, as a matter of fact, have inspired many-an-operatic works, opera being the most emotionally grand-guignolesque art of all!

01-23-2022

Whatever! I would really like to write a piece titled "INTERSTITIAL AMITY", to go past, to overcome the nondescript, neutral 'you', with its inevitable tendency to erase any sensibility from relationships, to 'a priori' depersonalize the other(s). This mechanism keeps bringing me

way back, to some extremely painful situations, where, in this country, I had to confront the ice-cold welcome of folks I expected to be so glad to see me (and my friends) again, after a long separation! Was their off-putting attitude a shield to avoid the stress of a possible emotional outpouring? A total absence of reciprocal sentiments? Similarly, I sense that the lack of clarity set by a 'neutral you', deeply affects the clarity of more intimate words, 'love' being the one any French-speaker would be more attentive to use or not. Where 'love' could be a simple expression of closeness and friendship, it remains open to more personal interpretations, to misunderstandings and/or have ... Much Ado About Nothing ... This is how, looking for a meaningful word, a phrase, to fit well in this imbroglio, I came up with Interstitial Amity!

How many people would have to consult a dictionary to make sure they understand these two words? I am not sure. That is why I want to add to the title of a potential paragraph in the TiP App, something like "no kidding" or " check this out " or any other interjection, which would set the mood away from a tight-assed essay or some pompous non-subject! To deflect some of my own discomfort as well. In any case, the major point, here, is the juxtaposition of 'interstitial' with 'amity'.

As I step into this new lexical search - yet another intellectual quest like many before - I observe that everything I read, hear or see, seems to bolster the purpose of the moment, points in the direction of the quest at hand. Does this mean that enthusiasm and single-mindedness are the engines of creativity? Or that there is an undeniable linkage between most layers of the reality we live at a given moment? Or could I presently be cooking a soup of single-mindedness and creativity, with the layering of reality and the inevitability of the moment as dominant spices? In which case, let me say that the soup in question is very thick but still malleable: a medium whose function is to gel together all things with all thoughts. Say, a connective tissue, as essential as that which makes the human body whole, with its fats, fibers, muscles and tendons, body liquids and aponeuroses ...each rather uninspiring, repulsive at times, when taken

separately. But together, in a full and healthy bodies ... they open to ecstasy! To amity --> Interstitial Amity!

01-26-2022

Interstitial Amity! Others possibilities have come to mind since. The more I think about it, the more familiar with the concept, the more relaxed my relationship with it ... the more accessible the words which form it. Sympathy, tenderness (no), friendship, sympathies. Interstitial sympathies - plural. This may be it.

What I like about Amity is its collective dimension. Sympathies - with an s - has it as well.

So, let me try.

The whole point, I believe now very clearly, is to associate these "Interstitial Sympathies" with my present search for Nonviolence. Non-Violence as the ultimate collective value which will save us all from universal collapse.

----- site for documents about TC -----

https://www.archdaily.com/975435/fundamental-transformation-of-plaza-mallorca-son-estudi?utm_medium=email&utm_source=ArchDaily%20List&kth=5,861,455

01-27-2022

Still reluctant to launch into this writing of Interstitial something. Not sure to be able to discern a path into it. I only know I want to link it to nonviolence. This may be a case of intersectionality.

01-28-2022

During my walk this AM, I saw a sign, on a neighbor's fence. It read: Black lives matter - Love is Love ... and something about saving the planet.

This tells me that my unease at using the word love "à l'américaine" could be tamed down when qualified by the word 'interstitial', the same way 'fraternal' would. Can I then title the paragraph "Interstitial Love"? I think so.

I am opening a separate file on the desktop: Interstitial Love!

01-29-2022

And then, the AM, Gwylène pulled out a book by John Berger: the Shape of a Pocket. I pick it up, knowing that Berger is the author of many well known books on art, art appreciation ... the Art of Seeing ... is one, I think. I open it. Page 215!

What do I see? An excerpt of Juan Gelman's "Unthinkable Tenderness". What about this for a reinforcing trove, so early in the day, just before I want to go back to Interstitial Love?

As I keep asking myself again and again. Why is it that, when I am concentrating on a subject, so many interstitial facts appear, which nourish the search?

Might it be their aspirational quality, colored with impatience and eagerness. The sense that it is so very urgent that we - the collective we of collective intelligence - find sure ways to change the world in order to save it. And as fast as possible. It is sad and scary to see that political leaders accept to meet in Paris ... Glasgow ... to seek remedies to geophysical global warming with high technology solutions, which are almost unattainable in due time and which they may not really understand or master, but that they let the truly existential need for a spiritual, soulful global warming be cared for by presently powerless NGOs, the UN, the Dalai-Lama, the pope. All this reservoir of symbolic forces ... will only be gathered and activated by - precisely - this universal force which I am trying to find a name for!

Interstitial love? - Interstitial Amity - Unthinkable Tenderness - Interstitial Tenderness? ...

Some (preliminary) observations:

- In French, connective tissues can also be called interstitial tissues, if I remember correctly. The human body is kept together, muscles, organs, nerves... it does not like loose or separated parts in its envelope. It spells danger.

- Then, this Saturday morning, Gwylène pulls out a John Berger book, 'The Shape of a Pocket' where he quotes Juan Gelman in 'Unthinkable Tenderness'. It is not the poetry which gets me going. It is the title! A beautiful, powerful use of words to express what I am seeking: the surge of empathy it will take for humans to save themselves from ... whatever - No - from everything that is destroying this planet, from pollution, deforestation ... to hatred, the venom of violence, lies, greed, supremacy altogether.

- And then, I look at this well-laid brick wall, over my door; how the grout, its interstitial binding agent, gives it its integrity and also its look. No stucco coverup here. You can read 'intention' in what you see; modular parts (bricks) kept together by grout (interstitial). For a specific function: to be kept viable.

All this slowly brings me closer to a (dense) article on Interstitial Amity or whatever it is! It may still take a while though. Maybe until it seems so obvious that ... I won't see the point of writing it at all!

01-30-2022

Woke up at the tail end of LivingOnEarth, unfortunately. It was talking about how, in the 1960's, Exxon knew the harm of fossil energy was causing to the environment ...

Then, there was 'On Being', an hour with now deceased, famous Vietnamese buddhist monk Thich Nhat Hanh and his message about the necessity to keep lines of communication open to others, whatever the circumstances, lest we drift apart and build misunderstanding, resentment, hatred ...

To be deaf to others is to be deaf to one's own needs ...

Then, the discovery, see below:

https://www.archdaily.com/975989/has-the-influence-of-mass-production-in-architecture-resulted-in-an-improvement-of-design?utm_medium=email&utm_source=ArchDaily%20List&kth=5,861,455

Architecture will be revolutionized for the better if only it overcomes its 'immobility', real and symbolic. There is this young Black woman in Chicago who, in an intersectional leap forward, started "the Chicago Mobile Makers" project: a box van which moves from neighborhood to neighborhood and open shop for young local makers, to help them understand that 'making' is not an exercise in statism but a way to develop a sense of moving and creating movement.

[Remembering "the Moving Mind"! A week in the Trans-Siberian, from Moscow to Beijing, with a small group of international artists.]

She applies this spirit to architecture in order to shake up its image of corporate, privileged, colonial superstructure, which imposes upon the people, altogether a way of living. To dictate the shape of architecture is not acceptable at a time when << ... the beauty of digital fabrication is its ability to blend aspects of mass and artisanal production, to the point where costs nearly disappear.>> Whereas mass production used to equate with standardization/efficiency/affordability, digital technology may bring diversity and possibly personalization of buildings: customizing architecture at an affordable price.

Of course, this brings me back to Henrietta. It would be worth finding out whether it would be possible to apply the flexibility of digital design and fabrication in architecture, to building subsidized housing. It may make it possible for the dwellers in such housing to participate in the design of their house. This would gloriously bridge a hardly-ever-spoken-about aspect of the digital divide.

02-02-2022

And now I am listening to the broadcast of the 'Schubertiades de Nantes'. So much of Schubert's music is all about existential loneliness, absence, aspiration... or is it existence as loneliness, absence, aspiration? The opposite of what is needed today? And that I

am endlessly seeking in the unwritten 'Interstitial Amity' article again, again and again? With Schubert much on my mind?

02-02-2022

Also, check out the site, concerning community-involved design of green spaces and promenades
https://www.archdaily.com/976079/new-green-spaces-dont-have-to-lead-to-gentrification?utm_medium=email&utm_source=ArchDaily%20List&kth=5,861,455

The temperature is rising fore the next section of TC!

I am finishing the inside of MarthaLou's, with two paintings, a real parka, hanging from a golden hook, a bottle, a glass and a very graphic buttress.

I can't wait to get to the design of the open, multi-function green space which will grow behind the facade of the Rice Building, recycled from cTOO! I've got plenty of printed material to work with. The challenge will be how to offer it in multiple ways.

With this physical ailment developing around my right knee and lower back... will I have the strength and the time to do everything I want to?

And there is the haunting Interstitial Amity specter of failing: too ambitious a project, in the short term at least. Yet, so much I read that is on topic, in Yes! magazine, among other sources. What is striking, here, is how there is a search for COLLECTIVE EMPATHY, led by and destined to the underserved communities. I suppose this is part of the present SELF HELP movement. Unfortunately, this sounds a bit like selfdefense. Were it only because the well/over served, actively, just don't care. I could actually write: ... intentionally don't care. It is self help or no help.

02-04-2022

Two other sites for TC

<https://sephina.com/2022/02/04/agrotopia-is-a-giant-rooftop-greenhouse-built-atop-an-existing-building>

https://www.archdaily.com/976252/agrotopia-research-center-for-urban-food-production-van-bergen-kolpa-architects?utm_medium=email&utm_source=ArchDaily%20List&kth=5,861,455

Reading the introduction to the Agrotopia article in Archdaily, I remembered David Graeber and David Wengrow's book: "The dawn of everything".

Agrotopia seems to adhere to the eurocentric writing of history as an arc from nomadic civilizations to urban ones and the ultimate development into capitalism. Agrotopia does not seem to be too ideological about it though.

Yet, it inspires me to write an answer to Victoria's latest mail. Here it is:

Victoria's letter:

On Feb 3, 2022, at 11:39 AM, TINYisPOWERFUL
<tinyispowerful@gmail.com> wrote:

Where are we now? I'm questioning my leadership and the relationship between passiveness, hopefulness and chance as a participating variable.

Assertive and aggressive toward goals to what end?

What is TINYisPOWERFUL and why? How do we make the most of this? A piece of a machine experimenting with redistributing wealth to the end that self-determination is favorable and possible?

Not quite, right?

The word I keep circling is "regenerative" but why? Is it because someone said it and it phonetically resonates? Because it invokes idealized imagery? Is it even possible?

I don't mean to just dump thoughts on you all especially when there doesn't seem to be much cohesiveness or clarity and I know you all have your own works. But this is where I am today and come Monday my focus will again be on putting one foot in front of the other to achieve the bench marks by which we are currently being measured.

Sustainability? Survival? Impact? A collection of stories so that we, our communities and our leg of the race won't be forgotten?
Shifting social consciousness? Is that enough?

My answer to Victoria:

Clearly your work as a Future Young Leader of Color is challenging! It brings out more questions than answers and this is the beginning of the wisdom we need more of, these days!

I believe that the process deployed by the spirit of the Arts is a dynamic one. It keeps bringing out questions to which answers will come only if we do not wait for them! If we apply this observation to the past as well as to the future, then we are building a history continuum so instructive that nothing can really stop us.

This out-of-hand speculation is in reaction to the word "regenerative", which you are circling around (and around!). It is the RE which is defining the circling. There is no RE in the process I describe above. Looking back is learning, not any RE of any sort. The necessity to contextualize tells us this much anyway.

Cyclical thinking is just as dangerous as the arc of history narrative. They alienate us from our full ability to accomplish our dreams. I believe that TiP, with its core of mission and vision, can venture in the generative.

An other source of inspiration for this note to you is the book by David Graeber and David Wengrow, "The Dawn of Everything". I wanted to buy it but it is an expensive 700 and some page affair! I know enough about it to appreciate its liberating dynamics!

Be well. JM

At this moment, as I am launching in the making of the TC part where I advocate for a Green City, I feel, for the first time in a long time, the energy a collective can carry. It may have taken me all morning to think hard, hope hard and get to this point, instead of being in the studio finicking around whatever ... Now, I can have a nice lunch and, then, step into the studio with a head full of rich ideas and visions. It was high time for me to recover some enthusiasm for the work I need to do.

For sure, I owe this to the collective.

Back to studio, now!

02-05-2022

Then, as I was starting to pull parts of the former version of TC from boxes, I realized how far I was from any accomplishment! Almost lost heart! My lumbar condition must have to do with this. Then, I understood, under GG's prompting, that I was still in the realm of "ideas", not art:

It is the slow build up of the visual which erases the idea and reveals the art. At the end, the installation should be a clear proposal for change - in this case, perfectly devoid of words. Each piece may carry mysterious meanings which become clear, only when the whole installation is up and breathing.

So, I have decided to use other materials than wood and glue. Because, as an added element of richness, sculpture lets materials do their subconscious, symbolically charged job also!

02-06-2022

[https://www.yesmagazine.org/social-justice/2020/02/26/food-african-american-history?](https://www.yesmagazine.org/social-justice/2020/02/26/food-african-american-history?utm_medium=email&utm_campaign=YESDaily_%2020220206&utm_content=YESDaily_%2020220206+CID_07964858bd1a4cf6999633b41f935738&utm_source=CM&utm_term=Read%20the%20full%20story)

[utm_medium=email&utm_campaign=YESDaily_%2020220206&utm_content=YESDaily_%2020220206+CID_07964858bd1a4cf6999633b41f935738&utm_source=CM&utm_term=Read%20the%20full%20story](https://www.yesmagazine.org/social-justice/2020/02/26/food-african-american-history?utm_medium=email&utm_campaign=YESDaily_%2020220206&utm_content=YESDaily_%2020220206+CID_07964858bd1a4cf6999633b41f935738&utm_source=CM&utm_term=Read%20the%20full%20story)

In this article from Yes! I can read a good reason why the phrase 'Soul Food' is appropriate to designate Charleston's traditional Black food. The phrase 'Southern Food', on the other hand, is an open door to appropriation of African-American food by White chefs.

Factually though, all foods, just as all cultures, are hybrids, offering creolized recipes grown from context, necessity, time, the people's urgent need to get together.

Therefore the idea of growing originally Black-used vegetables in the hydroponic or otherwise farm of TC. Like okra, collards, kale. Corn? Not a green veggie!... As far as fish, I can think of catfish and maybe crawdads...if it is possible.

Suggesting corn however, brings us to the other culinary culture which influenced and partly inspired soul food: Native-American cooking.

And suggesting fish and crawdad comes from a number of experiments coupling urban fish farming with urban vegetable growing, using the same water, once it is loaded with the nutrients left by one (the fish) to feed the other (the veggie).

This morning, we also had the visit of Anastasia, her sister, her daughter and a lady we have known since "Jumping Fences", in 1996 or something. Her sister is studying medicine in Antigua! Not to save on the tuition (same \$\$ as here) but to escape the colonial approach. Also to expand her range of exposure to the world. Great.

Anastasia is working with an outreach program for the Girl Scouts of America. Very disappointed by the corporate structure of the organization. I suppose that outreach means attempting to attract African-American members. And it seems that, at the girl Scouts too, Black youths are treated as a fifth wheel. So, I suggested that they

may want to check out a Refugee Service to practice their activism for equity. To which GG reminded me that Anastasia's priority was with Black people. To which I rebuked that, beyond the fact that both communities have similar issues of social justice (intersectionality), there have always been very special relationships between them and, moreover, the White establishment does not necessarily fear one group more than an other. What they fear most, at the moment, is bare numbers!

Voter suppression does not target Blacks only!

White supremacy knows that its battle for power is about to be lost if it sticks with the ideals of an American democracy. One man one vote? With Trump, it has found a guy who could not care less about such ideals. Their siding with him undeniably shows their true color.

02-07-2022

Yesterday, Gwylène pulled out a bunch of old objects like glass houses from Pittsburgh, small building models by Olivier, Siporex fragments, cardboard rolls out of her reserve. All this to encourage me to try to diversify the materials I use in TC. Mostly at the small scale I am working at, at the moment, it is discouraging to find myself reverting to crappy wood and glue! I decided to weld 1/8" rods into very minimal stilt structures, on which to perch the glass houses, for example. The contrast tells of a vernacular architecture, intent on a quick adaptation to circumstances, which is a mark of what change forces upon cities and folks. An aesthetics of the moment whose best features reveal a culture and/or become cultural, I think. An expression of resilience, resistance, determination, ingenuity, adaptability. These qualities, we know, do not best describe the colonial spirit! They rather belong on the side of the people being colonized ... Which is the message I want to send - without any words, I have decided. This may mean that, as a visual artist, I am making progress and that, since progress there is, I truly believe I owe it to the TiP collective. Including Morgan, the missed absentee member.

02-08-2022

For the first time in quite a while, I got up in the middle of the night to write this:

le spirituel est réel - le virtuel est intentionnel

the Spiritual is real - the Virtual is intentional

In the horizontal position, I considered this sentence to be very meaningful. But as a very, very wise person I forgot the name of said: I avoid horizontal thinking. It is often gibberish!

It came to me, don't asme how, after I had listened to Jeanne Burgart-Goutal , a French philosopher who wrote: Etre Eco-Féministe - To be an Ecofeminist.

The word is out: EcoFeminism, this emerging (not so new, though) perception of our times, whose time has come! Where spirituality attempts to affirm its presence in a world of decaying male supremacy, leaving a huge intelligence deficit behind, which women are the sole humans capable of infilling, with their militancy, their sense of solidarity, their real and symbolic power to (re)generate life, the ecology of life, of all lives, animal, vegetal, mineral, sidereal.

Interesting to observe how concepts, paradigms keep encompassing more and more essential principles ... possibly under the urgency of reform.

It may be time to enter the word 'Lexicon' in the lexicon of the TiP App! To do away with the notion of 'word definition' as a normative force in linguistics! But what am I talking about?

Fascinating and so encouraging as well to see how, unknowingly, Kit hit the same nail on the head when she started describing a book she was reading, so similar to Suzanne Simard "Finding the Mother Tree". All about 'the wisdom of the forest' and all! There may be a danger in using the vocabulary which describes human functions when we approach nature. Anthropomorphism could bring us right back where we started from. However, Simard is a scientist and inundates her book with scientific words belonging to biology, chemistry, botany and earth sciences. And, the way she blends short stories from her own life with scientific observations, guaranties that she has the intelligence of distinguishing species, forms of life, mineral, vegetal,

animal, at the same time she build up a universal cross-view of how collectives of all kinds thrive, in shared spaces, with a shared instinct(?) for solidarity. She has found the beating heart of the earth! ... Speaking of anthropomorphic analogies! Sorry.

This AM, at the studio, I pursued my efforts to give a visual reality to the 'Elevated Common' I have talked about for months! It represents an effort of great attention to everything that fed the Tale, then - to Ecofeminism, now.

By the way, I am already overusing this E word because it seems to be so extremely contextual, therefore extremely meaningful. Well fit for the collective intelligence of TiP, which is made, let's not forget, of many women and one very old man. It may be simple inebriation though! For sure a strong sense of male inadequacy in a world which needs a breath of fresh life, at a time where an international cohort of criminal white males prepares for yet an other war. Of course, war is the vaccine of capitalism, its booster, its assurance against total irrelevance ... at the cost of oblivion! But who will remember?

02-11-2022

I am asked to write a letter of recommendation for both, Victoria and Rayn, as a team. The team which took over the working and the future of TiP. These two young women are remarkable. They complement each other and I believe they are very likely to keep the ball rolling because, although they are of very different social background, they share entirely and with a clear sense, what autonomy brings to accountability in the daily tasks of the organization.

[Check the desktop for a dedicated file.]

02-14-2022

The last couple of days has been in studio. Some kind of a breakthrough has taken place and I may be on the move. It is relieving the pressure of the deadline. Yesterday, I literally tossed the table upside down! The table in the shape of the Charleston peninsula,

which has been sitting, useless, in the middle of the floor for weeks? I took its top off, changed two of its legs, opened its frame up and will, I can see it, transform it into a funky structure holding protruding platforms , one for each of the constructions I have come up lately: an elevated common, a greenhouse-like glass bubble blown in Pittsburgh, an urban garden configuration, a pisciculture/aquaponics center ... Who knows what I will end up with? But isn't it this mindset, liberated from fear of its own outcome, which will make the piece successful?

It will have taken me a lot of agonizing to get here! With the help of GG and whatever I am discovering in the work of Siah Armajani. His open batten-type, bridge-like constructions and surfaces which makes his work think of a sophisticated study in transparency. Simple in purpose, extremely complex in process. Playful nevertheless, thanks to an infinity of combinations. Armajani may as well be an architect, a small-bridge builder, a playground designer. A good man for all seasons, generous and self-restrained. His work is that of a gentleman poet!

Yesterday we had the visit of Frank and Shirley, Arianne and Cookie Washington. They had all met at the City Gallery to visit Cookie's yearly quilt show.

I was surprised when they arrived with three bags full of food! At the end, we a dinner together! It is nice to see how Frank and Shirley pay such friendly visits to us, who do not feel we ever do enough to be nice to them. Driving to Orangeburg is fun no more! As for Arianne, she seemed a little gray and tired, still as open to me as I am to her, since she and Morgan deserted the TC cause. However, this morning, GG and I discussed around her difficulties. We were ready to open up a bit more and offer support if she needs a place to stay for a few days. After all, we used to be neighbors (she had rented Bullah's house at one point) and she babysat our house when we were in France a few years back, together with her dog, her cat, her doves ... too many animals for GluGlik-the-cat, our beautiful pet at the time, who chose to live somewhere else in our absence!

I can see now that, in the 38 years we have lived here, we have built a completely informal network of artists and friends, very intergenerational, inter-racial and not only local, which, at this point, is giving back what we have given it with the café, our art, our habit of open-house hospitality! Maybe this is what has brought the deepest change in my social attitudes, habits and constructs. I feel more and more free to open up and touch on very intimate inter-personal subjects. I advocate for Interstitial Amity, interstitial love really! At the same time, I really believe that the present societal episodes of violence are rooted in politics, in that public figures very much incite citizens to decode their plight as based on fear, lack of trust, success as an individual pursuit, monetary or otherwise. Whereas it could be the role of government to lead a path to more appeased, non-violent, social changes, civic mores. John Lewis was right to advocate for citizens to stir "Good Trouble" for complaisant politicians. In parallel to this, I may bring up an article in Mediapart about Philosopher Catherine Malabou who wrote the book "Au Voleur! - Anarchisme et Philosophie", (Stop the Thief! Anarchism and Philosophy). Where she irremediably condemns all forms of domination. For now, I fully blame the political body, supposed to be the voice of the citizenry which I trust - given full agency and incentivized freedom to find alternative ways to do politics, to be political, would quickly figure out two essential keys to more appeased societies: autonomy and non-violence. Yet an other occurrence where my present interests are teased: the email exchange I had with Rayn, Friday and Saturday 11 and 12 of February 2022. More like a quick, unexpected brainstorm. She is a very special person - please, let me get used to referring to her as 'they'. They are a very special person with an enormous intelligence. We have to find a way for them to push their talents fully and to benefit from a further education.

02-15-2022

Here is an excerpt from an interview of AOC in the New York Times. She names a group she has worked with: the Climate Justice Alliance.

This group, she says, does not talk in terms of 'leadership'. They use their own, smart notion of Leaderful.

I suppose this can be understood in at least two different ways. One would be that the movement is built around more than one leader. The other, that at Climate Justice Alliance, everyone is a leader.

This remark brings me back to a few weeks ago, when I was planning to write something about Agency and how the future of democracy may depend on whether agency is a right, a common, or is no more. I have yet to work on this further. The leaderful notion gives lots of meat to the argument.

There may actually be a dedicated folder on the desktop.

Here is Alexandria's quote:

<<So, yes, I deal with the wheeling and dealing and whatever it is, that insider stuff, and I advance amendments that some people would criticize as too little, etc. I also advance big things that people say are unrealistic and naïve. Work is like that. It is always the great fear when it comes to work or pursuing anything. You want to write something, and, in your head, it's this big, beautiful Nobel Prize-winning concept. And then you are humbled by the words that you actually put on paper.

And that is the work of movement. That is the work of organizing. That is the work of elections. That is the work of legislation. That is the work of theory, of concepts, you know? And *that* is what it means to be in the arena.>>

Then there is this article on leadership sent by Stephen Böhm on Anti-leadership

[Anti leaders hip in Social Movement Orga.pdf](#)

This PDF cannot be downloaded on this page but can still be found on my desktop

Other link: the article on anarchy and anarchism some days ago:

<https://www.mediapart.fr/journal/culture-idees/270122/l-anarchisme-est-autant-une-liberte-individuelle-qu-un-ordre-commun>

I am opening a file named Agency, on my desktop as well.

02-23-2022

... I must leave this diary for a while and dedicate my time and energy to the success of TinyCulinary! I owe it to my graceful leaders!

Bye bye!

02-28-2022

This morning Gwylène asked me, much earlier than usual, if I needed her help in my studio. There was a Circle of Advisors at 4pm and she would not be available. I proposed that we check what had been done yesterday and we decided to bring back to the studio the latest piece I made for TC and stored safely in the house. We needed to see how it would fit with the present construction. The problem was to design a stand for it and attach it to the 'red on red' seesaw. We tried a few things ... until she suggested that set of two triangular/pyramidal pieces, rather sophisticated in their joinery, found on the street at a time when I kept an eye out for piles of stuff! Them being mirror-symmetrical I put them back to back, attached them with a clamp and ... BINGO! It was as if they were meant for my purpose! Right height and just wide enough, to the eighth of an inch! An unusually lucky experience, coming at the right time. This little miracle gave me the opportunity to take a short nap!

I went back inside the house and here comes the point I wanted to make: when I unexpectedly receive such a visual experience of perfect conjunction between two forms, it seems to break open the mind - the perception side of the mind - so that the reality of familiar

objects, all of a sudden, appears in all its harmony, its intentionality, its composition. An instantly renewed awareness of the surroundings. A delightful sense of the instant. A high dose of poetic reality. I was going to write: A fleeting high dose of poetic reality.

I must add that this rare phenomenon took place at a moment when GG and I were fully together "collaborating". There is no serendipity here then. Collaborative work is very prone to bringing about such extra-perceptual experiences. However, at the same time, it may also define, at that moment, the serendipity of aesthetics in the midst of established cultural canons. Meaning that aesthetics may just be as susceptible to 'the relational', the contextual, as identity is; as so many other notions we count on for daily behavior are.

03-03-2022

The segment below comes from the "Interstitial Amity" essay which is dragging on, because of the urgency of finishing work for the 701 presentation:

<<Yesterday, March 02, 2022, we were interviewed by Andrew Simonet, about collaboration ...We did our thing and it went well.

This morning, Thinking back on it, I came up with this thought:

Collaboration between GG and me takes place as each of us, in full autonomy, steps into the virtual space which separates us.

Questions:

- . this space we talk about so much, isn't it the space of our differences?

- . isn't collaboration and acknowledgement of our differences?

- . do differences make collaboration possible? real? necessary?

I could not but extrapolate into what defines participatory democracy:

- . Participatory democracy will be a space of collaboration or it won't be at all.

As Andrew Simonet said: " ... this is very anti-capitalist!". You bet it is, I replied, feeling no need to push the point any further.

But this morning, I want to add that if art is to be taught in schools at all, it should be collaborative art. Not ex-cathedra art, art for art sake, self expression ... It should be art coming from collective demand, (more than

one individual). A pedagogy based on such collaborative practice would definitely be transformative!

Going back to "Interstitial Amity", I note that the word interstitial itself connotes a sense of space between things. This opens to an other layer of speculation around the 'necessity' of collaboration if one wants to develop further the Culture of Care more and more folks are calling for.

Collaboration is trust. When we really look back at the beginnings of the covid crisis, the strongest leitmotiv around was: Nobody will be safe until we are all safe. The larger implication actually encompassed the entire world. All frontline workers, all populations of the world should be treated alike if we are to contain the virus. Quite a call for solidarity across races, occupations, income, classes, religions ... Well, the leitmotiv was heard but not internalized or realized. Solidarity is a nice word until you understand that it requires action. Action and Agency. That is where politics failed the people, the world around. Agency is too much to ask for when it applies to the smallest among us. Capitalism is a segregating class system. World oligarchs and nepotists need a vast pool of indentured workers, voiceless and disenfranchised. It guarantee that they are the sole beneficiaries of such forced labor. This is the opposite of solidarity, the doom of collaboration, the denial of agency.

Interstitial Amity is, in the final analysis, the single most challenge for our times.

03-03-2022

https://ec.europa.eu/environment/strategy/circular-economy-action-plan_en?utm_medium=website&utm_source=archdaily.com

This site has opened up my search into the final piece to be made for the 701 installation. It is all about the circular economy. Presently, my interest is in the urban design field. The site led me to words like Uptake, (making use of something already available), which brought Upcycle, (reuse to create products of higher quality than the original. The strategies proposed by the European Commission reminded me of the responsibility of public and private institutions and so on.

Besides, Archdaily also offers articles and images to support our approach to the visualization of the Tale!

All dust having settled after a short crisis around my misplaced set of keys, I am ready to add to the last part of the TC installation I have to work on before we leave for Columbia (701CCA).

- . a 40" high table top (steel plate used for a two or three former installations) sitting partly on 'the leg' of an up-side-down table, now representing the Charleston peninsula.

- . an revived model of City Hall, to be set on the left side of the table top,

- . the right side of which will be held by a vertical structure, (to be constructed), with two functions: hold the table up and stable - be a stand for the glass container from Pittsburgh, transformed into a natural light greenhouse.

I just had the proof that when the idea, the content and the intent for a piece are clear, I can do the studio work with a good level of confidence and pleasure. Otherwise ... it may be hell!

03-08-2022

Today, we move the stuff to Columbia. I was determined enough yesterday to finish the studio work and had enough confidence in the process of putting the pieces back together. On the spot, I know, when all the pieces are assembled, the choice of placement will require lots of shuffling. But then, I won't be able to wait for the moment when everything is settled. Because only then, will the full meaning of the installation be revealed. This is where art carries you forward, where you are not in control anymore. If 'the whole' is successful, you will know that the work has been delivered and belongs outside of you. You will have been the carrier of a vision, lodged in your imaginary, nourished with your belonging to the community you have lived with for the duration of the project. It is this alchemy, this transubstantiation, this transfer of energy, which makes the whole effort pay off. Of course, in this process, there is no hero, no star. To be tempted to make a hero of the artist may just ruin the adventure, the quality of the experience as well as its consequences on the participants.

I am, at this moment, thinking that I could use this line of thinking to introduce the Question-Relay process at 701, on TiP day. A parallel between the transfer of energy, the give-away of art, the transformative force of such an experience ... may be similar to that of an open dialogue where everyone is encouraged, called on to participate. The interpretation of the work and/or of the topic of the Relay becomes an individual step forward, strengthening a sense of autonomy, at the same time the community's energy is enhanced and may reveal a level of collective intelligence and pleasure. This is exactly where we want to go ... But why is it so difficult a path, to come to such a gathering of this minds?

03-13-2022

Gwylène and Olivier - our faithful friend who never says no to our calls for technical help every time we have an installation to put together - are working away. I am in the loft doing physical therapy to get over a terrible case of lumbar malfunction! Good thing my part of the gallery work is very light! I may be reduced to being a cook, most of the time!

Yesterday night we had our first visitors. Local acquaintances. A couple which adopted two young Russian twin girls about fifteen years ago. The wife was one of the first workers at F&F. The husband is a kind of archivist/librarian who specializes in digital technology. He works for the state of SC in the education department and is presently putting together a program around the Federalist Papers and how to distribute them in institutions of higher learning? A bit mysterious ...

However, last night, in our conversation, he perceived my interest for politico-cultural matters and started testing me on the Ukraine situation. My answer showed me - once again - how essential dialogic exchanges are to challenge one's own inner brain status-quo. One of my answers surprised me by its simplicity and its clarity:

- . no local situation will be solved with geopolitical concepts or tools - however influential geopolitics is at the local level.

- . no one but the locals will take care of it and solve it.

Which brings me right back to the Agency question. Very rarely, in representative democracy, will an elected citizen willingly give up the power (s)he was seeking in politics in the first place.

Which, then, ties back to Tiny and, of course, TINYisPOWERFUL. I find this fascinating.

In the middle of the night, this train of thoughts led me to evaluate how much TiP has brought me as far as relationship dynamics within the collective. I fully appreciate that a guy like me, who works mostly - at this point - with much younger folks, so far all women, must understand that as young adults are in different stages of self-affirmation, older people are - or must be - at stages of self-effacement. Were it only to leave room for young growth and pass on the baton. I do not mean that older folks should be disposed of! They are at the root of the process of Reciprocity. It takes two to reciprocate. Old ones should be ahead of the game here. Those of us who are not, usually have no interest in community work.

At this moment I can see how this diary is useful to unthread collective and/or individual mental processes. Then, how to thread them back in revised, actualized ways, and practice collective responsibilities better.

03-14-2022

Is it possible that one weakness in thinking about the concept of Common, a paradigm really, is to project it onto a horizon of universality? The Common we are talking about at TiP is originally and essentially local. Not that the values it carries do not have universal applications. They do. It is a matter of scale and scope though. As observed two days ago, we will not reach an understanding of the local by applying global geopolitical considerations to it. Neither will we solve a local issue with geopolitical 'solutions'. The local is where our personal history is developing. And our communal history too: our history as Common. I guess, this is where the power of micro-history comes from. It is local people's history. You know it is that because you can taste it, smell it, touch it. It is the history where each of us may exercise their individual agency and where collective agency develops as well. The political/philosophical implications and consequences of such a vision are, to me, what TiP is standing on.

Speaking for myself, my experience with the TiP collective is formative, also, in that it has forced my mind into not thinking further than my arms' reach. No more do I have fun bathing in universals or generalities. Or, at least, when I do, it feels futile or self-serving, unsatisfactory. I believe the anthropologist's views of David Graeber, in his last book, "The Dawn of Everything - a new history of humanity", informed by multitudes of studies

and sources, when they come to conclusions, put into jeopardy many long-kept views of universal history and give the local its inescapable importance. That is what the dawn is: hope for clearer skies, lit by brighter sun rays! He did not have to die so suddenly! He could have named his next book: the end of generalities, the rise of the local! As long, however, as 'the Local' does not, itself, as a concept, a paradigm really, become the victim of some appropriation by unscrupulous, uprooted, irrelevant academics (or politicians).

03-15-2022

Asha, I think, acquiesced when, I tried to reiterate with the the Creative Team, this morning, that Yes we are TINY, Yes we are POWERFUL, but alone ... we are nothing.

Victoria had been talking about three contacts of hers, to which she presented TiP lately. They do their thing, we do ours. All these things are fully related but I am sure that they feel very isolated and powerless when thinking beyond their realm. Now, if we federate, one way or an other, if we form a front, then we have multiplied our efficacy. What is the difference between an army of foot soldiers only and one of infantry, cavalry, navy and more? One stands a chance, the other one will always be short of cumulated experience and capabilities at crucial times. It will be defeated! TiP is not in the defeat business. It needs to see itself as part of a larger, ever larger network of like-minded TINY BUSINESS operations.

With our collective knowledge of what anatomy means. Victoria is unbelievably good at recapping conversations and making it sound like, between parties, there is open-mindedness and good will to pursue working together. Rayn never misses a chance to clarify a point and/or link it to former TiP experiences/thoughts. Gwylène leads the Circle of Advisers, which is so close to becoming the facilitator of all future developments ...

TiP should not have problems developing into sustainability by widening its scope of action, making it - together with its new partners - better eligible for arts or humanities grants, finding a seat at more public tables.

As we constantly say, the issues may be global, but the solutions will be very local, mostly local. Then and then only, if success comes, will the sharing of it give us all a sense of both power and scale.

03-19-2022

Early this morning, I must get up and work on the following:

TINYisPOWERFUL is nothing if it is not TINY with many other TINIES. Suzanne Simard, in "Finding the Mother Tree", demonstrates ad nauseam that solidarity is one of the conditions and necessities of life sustainability, from trees to animals, including humans.

Verbal language has a major limitation: it forces simplification to convey thoughts and experiences, whether simple or very complex. Binarism is one of its major flaws.

Artistic languages, on the other hand are often non-verbal. They open up to endless possibilities which convey this complexity to the point where, sometimes, their authors themselves do not grasp the full depth of their own production.

The 701 show is a place for space - a basic art material - to overcome binarism and oversimplification. Here, space can expand and contract at will. Mental space(s), physical space(s), virtual and real space(s) greatly work here, giving full freedom for each of us to communicate at will with objects, drawings, writings, and people who happen around; even to communicate with things, and people, that are not present, that we, virtually, bring to the space! This is the language of all possibilities.

Not letting the opportunity of such an experience in imagining to overtake, subvert, upend our routine, risks a reversal into introversion, self-definition, isolation, segregations of all sorts.

TINYisPOWERFUL offers a quick understanding of what art, the spirit of the arts, the practice of the arts IN/WITH COMMUNITY carry and potentially bring forth. It also intend to show - in this constant open-ended space of people and things - how transforming and liberating a force, the mutualization of individuals and groups can be.

This is why the future is still in our hands.

. I know, Gwylène will object to me personalizing this 701 installation as a TINYisPOWERFUL event. She wants me to transform my relationship with TiP. I am doing it without a problem, but what is stronger than "letting go", in any circumstance, is the vital collective-ness of the effort in progress. I cannot accept retiring my artistic efforts from the Charleston Rhizome

Collective before I have given it all I have acquired with it and thanks to it, since it exists.

. I know Victoria would be much more conciliatory, She would avoid force-feeding readers with her view of things. She is a born moderator of quality.

. I know Rayn would have the subtlety to put all the above in the form of a vast question mark. I believe she sees this work as an uncalled for, over-forceful, opinionated production. One offering among many.

Well friends, this is my limitation! I know the virtue of putting everything into a question format. Today, though, I sense that the 701 installation marks a change in the form my life's efforts of collective thinking to strengthen our collective intelligence has taken so far.

Now, I want to reread the diary of which the present writing is an excerpt. It needs to be transformed into a Canto General of some kind. This would bring the little knowledge it carries into the realm of POETRY!