

Schedule - practical: shift Miguel's intervention to performances' slot. Move Mattin and Martina to Miguel's panel slot: hear from Sonia about definitive change (she is also dealing with other people requesting some adjustments to the schedule)

New Score?

English - Spanish - Gibberish (?)

Decentering focus from stage to public - play with lights

Alter the convention of Panel intervention in a Noise conference

Alter the convention of the Q&A format

What is the next title, reflecting the next step for the Evacuation of the Voice / Evacuation of Inheritance?

Evacuation of the Feedback

Negotiation

Evacuation of the conflict - negotiation

Evacuation of the Contradiction - negotiation

Evacuation of ego - negotiation

I'm drawing something..

What is the level of negotiation, exchange, inter/intra-change that we could possibly reach after displacing the performance from the first bodies that performed it, the first bodies that evacuated very specific voices?

The transition from the first couple to the following one implied an understanding of the different determinations that those very bodies entail (the female body and its history, compared to the "original" male body of the evacuation).

Other elements changed in relation to the conditions of the performance itself, maintaining a level of distancing and "abstraction" while remaining grounded to the bodily geotraumatic conditions of the evacuating act. (the parallel between the darkness and the camouflaging in a not-dark environment, etc)

What I want to stress here, in terms of thinking through this possible following step, is how the evacuation can become a collective/social endeavour, if it even can..

I mean that the initial form is a dialogical one, in which two bodies improvise their own geotraumas in a sort of impossible conversation.

What we aim at here is an extension of this, a kind of broader circulation of the understanding of the "trauma" and how it can affect a conversation which needs to be rational in terms of linear thought and speech.

If we disrupt that: do we need some ideas and themes around which we gather our evacuations? Do we score the initial inputs of the different voices to then try and reach a kind of self-regulatory moment in which we bounce back one another with a mixture of: linear speech, evacuating speech, English, Spanish, Gibberish, singing, etc?

Does the score include a sort of theoretical input, as in “bullet points” for the evacuation, so that we can in a way gather together thoughts around those themes and concepts and not lead the evacuating conversation towards a mere exchange of random words? (or does this defies the point? but I am actually thinking here in terms of generosity towards the public and what do we want them to actually grab, besides the performative act of the collective evacuation, and what they could possibly elaborate discursively in the context of a Q&A...keeping in mind we might actually also evacuate the Q&A).

Do we want to try and use some of the encoded text from the booklet of the Evacuation of the Voice that Margherita and I used for the video in our version of it?

The voicing of the repelled body becomes a necessary force, in which the ideal fluency between indivisible individuals encounters a barrier, which requires responsibility in order to recognise the separateness, the dividuality, embedded in the very act and context of sharing. The cleavage occurs in the (im)possibility of speaking, which produces “the other which we can recognise even in its full unrecognisability. The separated other is no mere acquaintance, you recognise it as the foreigner from within which rhythms you” (C. Migone, 2012: 121-122).

The notion of “dividuality” inserts automatically the individual into a collectivity, which is made possible only through “the contact, the encounter, the porosity, the osmosis, the rubbing, the attraction and the repulsion”(C. Migone, 2012: 120).

“It is difficult to tell if there is a voice without all its historical, cultural and social underpinnings, mostly because its destination is speech. But if there is such a voice, **can we actually do things with it? Is that voice operational?** And what remains when all markers are removed? **Is there voice beyond representation and can voice be heard without its markers?**” (K. Zdjelar, 2014: 22)

CIRCULAR EVACUATION IN 4 NODES

1) Ego

Confusion/Doubts - Contradiction/Conflict - Dialectic process

Excess of the results

2) Negotiation between process and synthesis

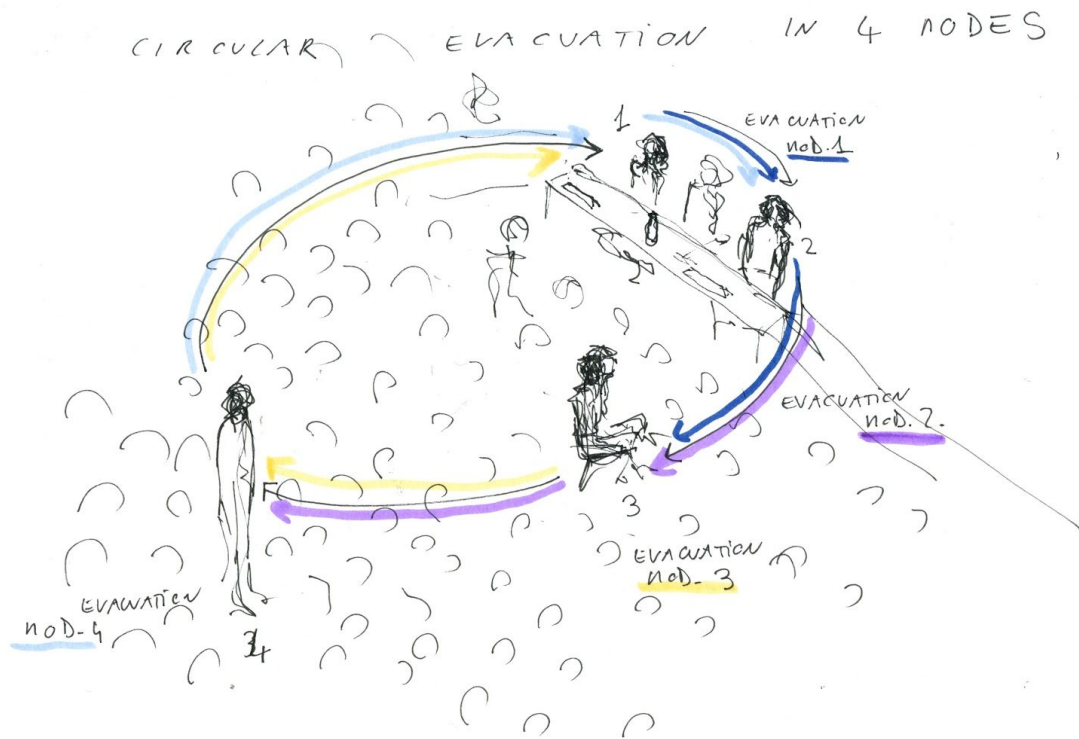
Mediation: thinking together, mediation between body and technology

Evacuation Reincarnation

3) Geistig Hangouts

4) Collectivization of the Evacuation

Share the link for people to join - on FB, Twitter, etc we see which platforms



EGO

I am a stranger to myself. Do I know how I function? I picture a representation of my own self which doesn't equal what I actually am. I can say something out loud, is my voice the materialisation of my being? It comes from within, does it make sense? Speech is one of the possible materialisations of what I have been determined to think. Centred. There is not outside without my own being as a center. Am I a narcissist? All the outside world passes through my own experience, and I think I am experiencing the world. But experience is processing, and the process, its functions, are not disclosed. Zoom in, at the neural and molecular level. The self-reflection is not representable through the microscope. If I am a Cartesian ego that thinks, I am constructed via a deductive process. The inferential opposite starts at the level of the microscope. But electromagnetic induction can alter my brain functions, does it mean I am altered? Is it a process in which my mind can be manipulated? I wonder whether brain equals mind. These terms can't be equivalent. What I say, or cannot say, while my brain functions are being altered, can't equal each other. Is electromagnetism capable of determining my own conscience. The practical outcome of it is behavioral, and behavior is what machines look at in order to assume what a human being is. We are what we do. We are what we perform. Am I my brain, my mind, or my hand? They all share boundaries, but they leak. We think of ourselves as porous beings, and the porosity encounters resistance. The porosity is scary. The leakage is scary. The fear comes from the impossibility of grasping the magnitude and the scale of the INTERTWINGULARITY. I fell in

love with this word. It is a word that aims at describing human knowledge, and how it is impossible to seal off what each human knows. The leakage is in the intertwingularity. We are nodes. Reassembling connections constantly. If this can't be a flux of conscience, what can it be? A mycelium.

The cavity is hidden. The vocalisation is at the forefront.

1

Probably Ego exist only in our brain, brain is the place where mind meet matter, the rational informations that we have (or that we believe to have), are the 4% of our body intelligence/ body thinking

control of voice is part of the control of body, let's fight the superemacy of the control, of the left brain (witch control the right side of the body), in direction of a new balance between the two emispheres of the brain, left hemisphere has no-speech-comunication and is a natural form of wireless connection

2

MATERIAL RESISTANCE TO INFORMATION

NEGOTIATION BETWEEN PROCESS AND SYNTHESIS

Solidify everything into one word. How does it contain everything? I wonder whether the everything can be coherently inferred throughout the process, and whether coherence needs to be a parameter within this equation.

sometimes I feel suspicious about synthesis (there's always something/someone that disappears)

LET'S TRY TO MEET EACH OTHER UNDER/OVER THE LANGUAGE

MAKE THE LANGUAGE TREMBLE (I've found a similar concept in Byung-Chul Han)

3

hacer temblar el lenguaje

GEISTIG HANGOUTS

Yet another representation of a process which is imperscrutable. Behavioral patterns segmenting blocks of self. Transduction processes alienating the center from itself. If there was even a center in the very first place. Being and becoming the extension and the representation of the functions. A series of mediations. Centrifugal? Or fragmentary and rhizomatic? Where is this conversation being stored? I picture the monoliths of data centers, storing movements, traces, supercomputing the selves that are being capitalised. The mechanisation relativise the physical distance. The artificial mediation expands the being, and doesn't equal it.

El significado dividido de un destino común

THE DIVIDED MEANING OF A COMMON DESTINY

COLLECTIVISATION OF THE EVACUATION

Acknowledging and inhabiting the cracks is a way of sharing the uncertainty of the lack of coherence. Structural determinations dull is into thinking that linearity is a virtue. The body is not linear.

EL CUERPO NO ES LINEAL EN TIEMPO Y ESPACIO Y NO ES BINARIO (0-1)

THE BODY IS NOT LINEAR IN TIME AND SPACE AND IT'S NOT BINARY (0-1)