To sum up: **Our role on the planet (1)** *wispered, all voices* is entirely political. Our role, **with or without technology (2)** *wispered, all voices***,** is to make social structures, relationships between people, and between groups. This will enable us to survive as a species on our cosmic vessel. Immortality. We shouldn't just be making movies we should be **changing reality (3)** *louder, but still wispered, all voices*.

Jean-Pierre Bekolo, Welcome to Applied Fiction, 2008

All (1) *2x* **our knowledge brings us nearer to igno-rance (2)**,
All (3) *2x* **our ignorance brings us nearer to death (4)**,
But nearness to death no nearer to God.
Where (5) *2x* **is the life we have lost in living? (6)**
Where (7) *2x* **is the wisdom we have lost in knowl-edge? (8)**
Where (9) *2x* **is the knowledge we have lost in infor-mation? (10)**
The cycles of Heaven in twenty centuries
Bring us farther from God and nearer to Dust.

T S Eliot, 'Choruses form The Rock', 1934

Remove **otherness (1)** *breathing in*, **alterity (2)** *breath-ing out*, it will be all an indistinct one and silence.

Plotinus, Enneads V, 1

The form of an ideal presentation … is something familiar to us, something "well-known," something which the existent mind has finished and done with, and hence takes no more to do with and no further interest in. While [this] is itself merely the process of the particular mind, of mind which is not comprehending itself, on the other hand, knowledge is directed against this ideal presentation which has hereby arisen, against this "being familiar" and "well-known;" it is an action of universal mind, the concern of thought.

What is "**familiarly known**" **(1)** *repeated many times* **is not properly known (2)** *refrain staggered, very slow voice flow*, just for the reason that it is "familiar." When engaged in the process of knowledge, it is the commonest form of self-deception, and a deception of other people as well, to assume something to be familiar, to give assent to it on that very account.

Knowledge of that sort, with all its talk, never gets from the spot but has no idea that this is the case. Subject and object, and so on, God, nature, understanding, sensibility, etc., are uncritically presupposed as familiar and something valid, and become fixed points from which to start and to which to return. The process of knowing flits between these secure points, and in consequence goes merely along the surface. Apprehending and proving consist similarly in seeing whether everyone finds what is said corresponding to his idea too, whether it is familiar and seems to him so and so or not.
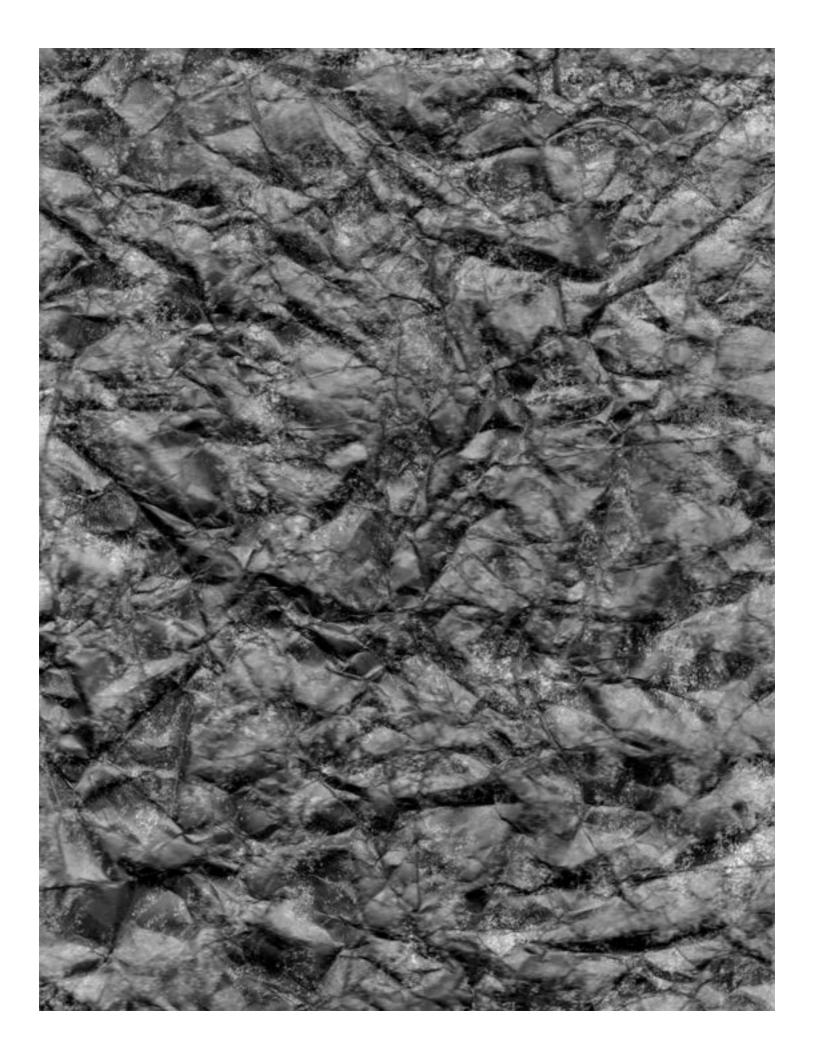
The force of Understanding [is] the most astonishing and great of all powers, or rather the absolute power.

G.W.F. Hegel, The Phenomenology of Mind, 1807

(...) With the three rotund O's of its acronym – **OOO** *sung constantly, repeatedly*– this is indeed an ontology of the blob, with a vengeance! It is, however, an ontology that is profoundly out of touch with life. **OOO** *sung constantly, repeatedly* presents us with **the ghost of a world (1)** *in chorus* **in which all that has once lived (2)** *in chorus*, **breathed or moved (3)** *in chorus* has receded deep into itself, collapsed into innumerable, jagged and impervious pieces. It is **timeless, motionless, inert:(4)** *in chorus* **a fossil universe (5)** *in chorus*. One of the justifications for **OOO** *sung constantly, repeatedly* advanced by its proponents is that it allows things to exist, to be themselves, without either 'undermining' or 'overmining' them. To undermine something is to claim, for example, that it is nothing but a specific combination or arrangement of the same elements that you will find in everything else. To overmine it is to claim that what we think to be an object is no more than an appearance in the theatre of consciousness. We can surely agree that both undermining and overmining are rampant in the contemporary sciences and humanities, and I have no wish to defend either.
It is not the case, however, that the only avenue of resistance to such 'minings' is by resort to a blobular ontology. I do not deny that there are blobs in the world – indeed, as we have seen, the combination of blob and line is a near-universal characteristic of life-forms. But it is equally the case, almost universally, that these blobs put out lines or swell from them, or are embedded in a linear matrix. It is by their lines that they can live, move and hold on to one another. Shorn of lines, blobs atrophy, collapse in on themselves; lineless, they reduce to 'objects'. That is precisely why every actually occurring blob is not – or not just – an object, why there is always more to it. An ontology of the line allows us to dispense with objects without undermining them, and without overmining them. 'All things equally exist, yet they do not exist equally': so runs the oft-repeated mantra of **OOO** *sung constantly, repeatedly*. But we say: things do not just exist; if they did, then they would indeed be but objects. **The thing about things (6)** *in chorus*, however, is that they occur – that is, they carry on along their lines. This **is to admit them into the world not as nouns but as verbs (7)** *in chorus*, **as goings-on** *sung repeatedly*. It is to bring them to life.

Tim Ingold, The life of lines, 2015

Cyberspace **(1)** *accent on the 'cyber'* is being described as the 'new frontier'. But the notion of the new frontier is a mythic formulation, constructed to bring the past into an organized and reinterpreted unity with the present and emphasize how the new 'territory' is to be dominated and controlled in the future. The occupation of cyber**space (2)** *accent on 'space'* has direct parallels with the colonisation of non-Western cultures. Cyber**space (3)** *accent on 'space'* is turning out to be the new Other of Western civilization which is projecting all its colonial prejudices, and the images of sex and violence in which it framed non- Western cultures.

Ziauddin Sardar, alt.cilvilisations.faq: Cyberspace as the darker side of the West, 2018