



"When[if] injustice becomes legal, resistance becomes an obligation."  
graffiti spotted closed to Treptower Park in Berlin. June 2nd, 2022.

leo

**towards readiness, 2021**

distending<sup>1</sup> the possibilities of what difference without separability could mean, Denise Ferreira da Silva approached on a European evening, in the middle of the dawn in the East, an ultimatum and call to (dis) order that propelled her listeners toward a more nuanced comprehension of one **thread** that composes the **texture** of the World. asked for a discussion of the Levinasian ethical push - a necessary responsibility towards the Other determined by the recognition of one's very death - in light of a reworking of Edouard Glissant's necessity of relation, which is predicated by the atomic structure inherent to a Newtonian reading of the world, she remarks [paraphrases]: I believe the correct word is 'obligation,' not a necessity. There is an obligation of one to another, an imperative that supersedes the idea of need. There is an obligation towards one-another.

through a shredding sound summoned by her cuts in the veil of transparency worn by the scientific drive of the Hegelian Spirit, Denise made heard a call to a (dis) ordering of the World by fully expressing the terms of the **weaving**, which enacts the **texture** of societal engagement: *when facing difference*, an obligation arises; that is, a binding urgency to support, preserve, and to care for whatever is unknown, is brought forth. in other words, in a field besides the contractual politics that atomizes and separates, there is the dawn of a life predicated by an entanglement that ignores individual desire for the sake of the sustenance of collective structures, the *hold*.

talking with a philosopher from the seventeenth century and his renegade theory, Denise returns to the concept plenum to echo a world before differentiation, a world whose unmeasure-ability is rendered in time and space through the extension of a body, which is the only possible body, a *corpus infinitum*. withholding the binding nature of

the obligation of one to another, *corpus infinitum* exposes the fallacious contradiction between life and death as thought in existentialist readings of the world. it's a reminder that the pain and joy cutting the amorphous flesh of a single body immersed in the appearance of individual consciousness does not belong to a person, but is the result of a disturbance in what has been named society.

there is no individual problem then, as the neoliberal forces of the racial capitalocene want one to believe when posing the question of Palestine, of the black man, of the liberation in the Global South... the resolution of tensions, which erupt through the dispossessed in this **planetary weaving**, are just other names for the obligation that binds the living and the dead, the inside and the outside of an imaginary circle which circumscribes the existentialist or humanist idea and practice of life, of being alive, of being.

but to face all of this, the screams propelled in silent waves throughout processes of re/de/ composition of individual consciousness in and out of *corpus infinitum* [as I imagine da Silva would say], a readiness is demanded. a readiness. an impulse towards action; an awareness to defend those in the surroundings; a critical reading of one's standing enacted in support, protection, and preservation of what may lie in danger, of what may seem incomprehensible, or exist in dispossession. a condition of being *always already* ready to fulfill the obligation or, simply put, a predisposition to meet the terms of the contract we all constantly renew by inhaling the air around us.

#### NOTES:

1. although the common usage of the verb *to distend* in US-American English is associated with a medical condition, the *distension* proposed here recuperates the etymological roots of this word in order to convey a sense of applied force inherent to this modality of stretching or expansion. none of these synonyms seem to withhold the push, pull or pressure implicit in the employed word, hence this return grounded in "distendere."

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towards readiness, 2021 is the first of a series of texts dealing with the impending obligation to restructure the way through which aesthetic practices think and allow relationships to come into fruition.