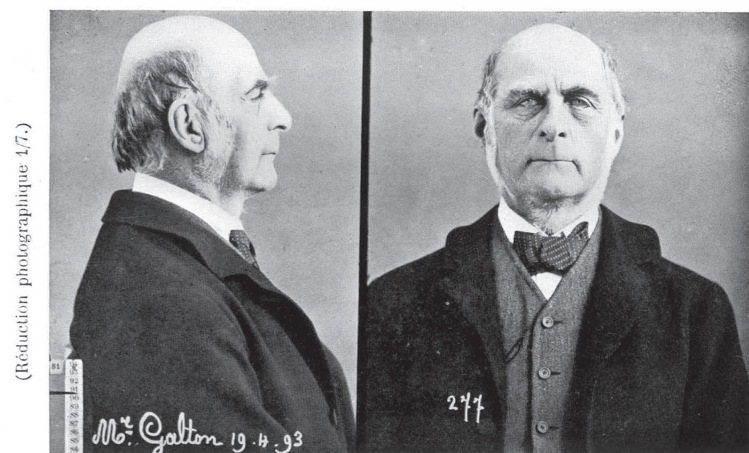


The Concerns of a Repentant Galtonian
Critical Art Ensemble

Taille 1 ^m	Long ^r	Pied g.	N ^o de cl.	Agé de
Voûte	Larg ^r	Médus g.	Aur ^{le}	né le
Enverg 1 ^m	Long ^r	Auric ^{le} g.	Pér ^{le}	a
Buste 0,	Larg ^r	Coudée g.	Part ^{le}	de p ^t
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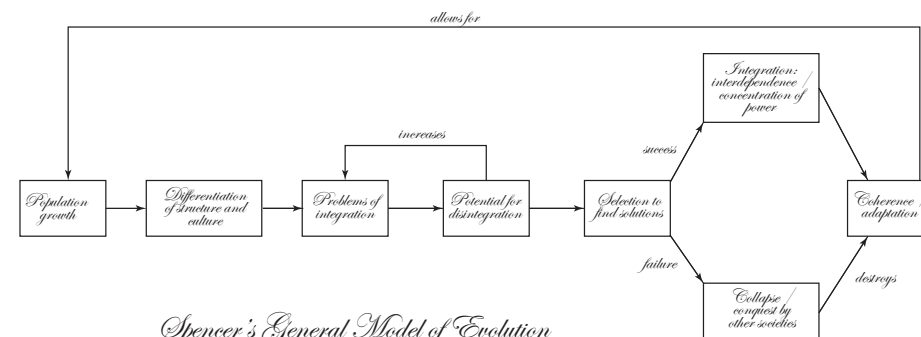


Inclin ^{le}	Racine (cavité)	Bord o. s. p. f.	Barbe	(pig ^{le})
Haut ^r	Dos Base	Lob. c. a. m. d.	Cheveux	Col ^{le} / sang ^{le}
Larg ^r	Haut ^r Saillie Larg ^r	A. trg. i. p. r. d.	Car	Cuint.
Part ^{le}	Part ^{le}	Pli. f. s. h. E	Autres traits caractéristiques :	
		Part.	Sig ^t dressé par M.	

Even in my dotage, I have never failed to mark the day that I felt compelled to distance myself from my first mentor, Francis Galton. In his day, he was a hero to his public, an intellectual giant amongst his peers, and the person I then credited with whatever learnedness I had achieved. During my youth, I was completely enamored of the conviction that Europe was unrelentingly progressing toward ever-greater prosperity and perpetual peace. This irresistible amelioration was fueled by science, engineering, and enterprise. The entirety of the earth, from the soil, to the animals, to humanity itself, could be managed and optimized solely by the application of scientific principles. The polymaths and visionaries of this new rational world would become collaborators with evolution itself in order to shape a perfect human for a perfect society.

Such are the utopian excesses of youth. One can only imagine my horror when in a moment of clarity I realized the folly of my beliefs. As I increasingly distanced myself from the advice of the men who dominated my thinking with regard to sociology and biology—men like Francis Galton, Herbert Spencer, and Thomas Malthus—I found myself acquiring an ever-deeper understanding of evolutionary theory. (I know this list of influences must appear quite amusing to a contemporary reader, as it has been many decades since these names were uttered in a university lecture hall, but in their

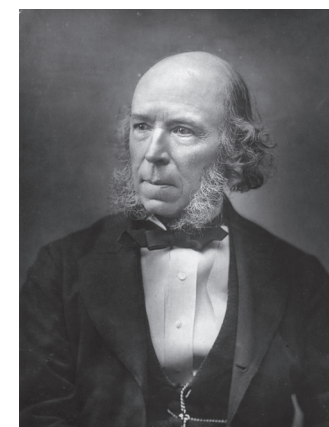
time their influence cannot be overstated.) Slowly, I found my utopian desires giving way to a form of reasoning grounded in skepticism rather than in certitude. My skepticism was so profoundly disruptive that every principle I thought irrefutable became susceptible to interrogation. During these turbulent times, I concluded that humans functioning as an intentional influence upon evolution was not science,



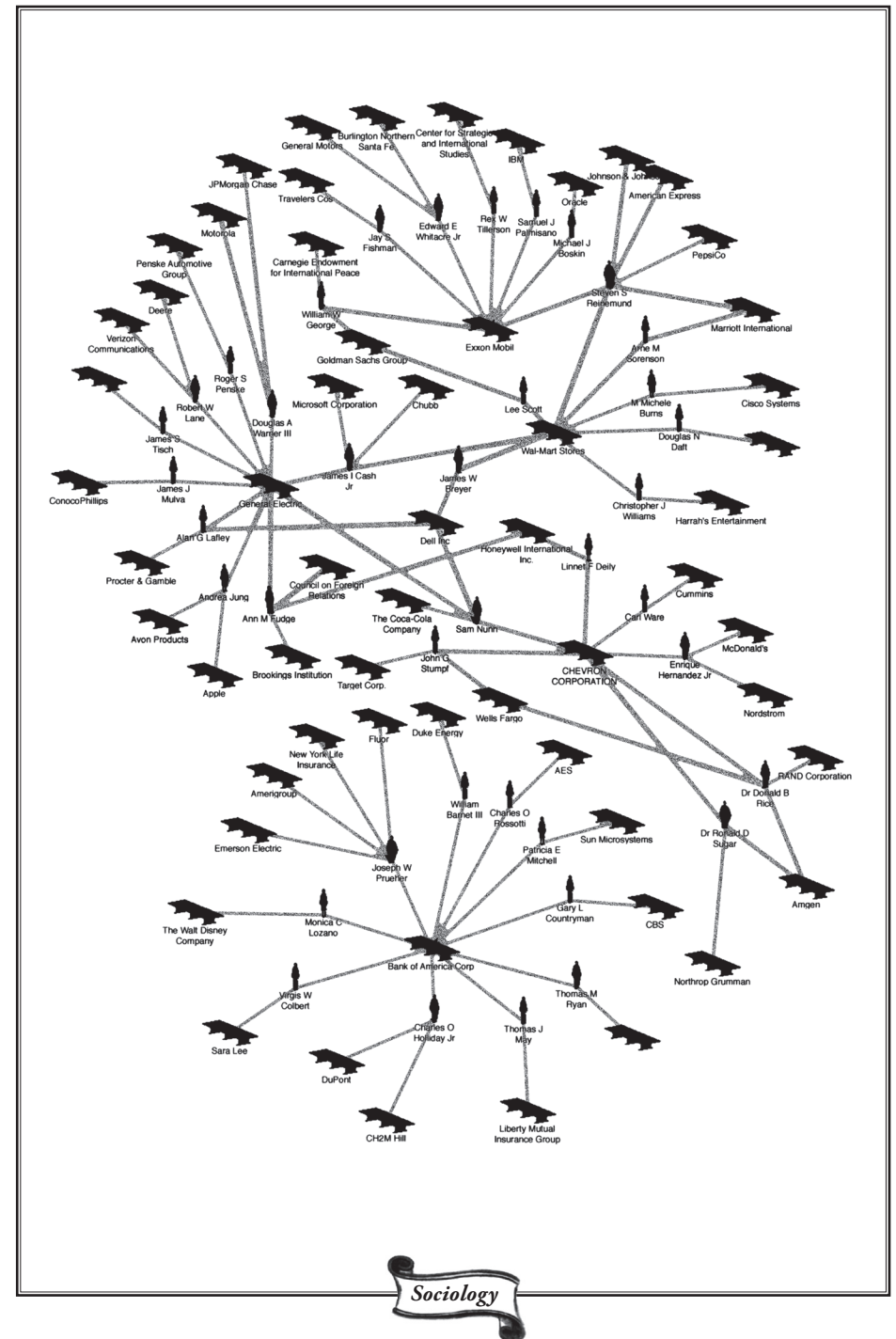
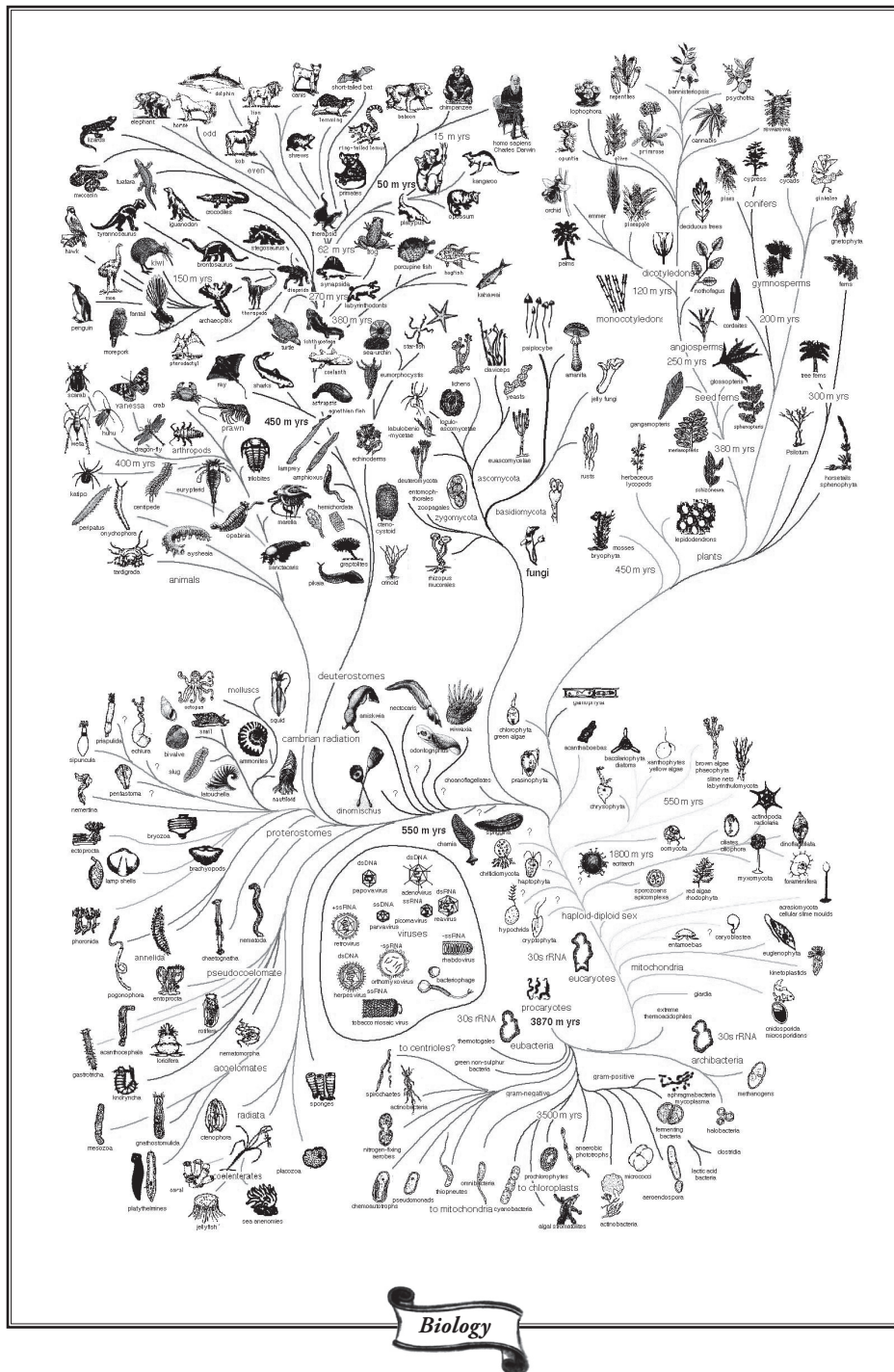
Spencer's General Model of Evolution

but hubris parading itself as rationality. No one had the means to know for what evolution was selecting until after the fact, and even at this point of discovery, any narrative as to the reason one form of animal succeeded while another failed was only wild, reductive conjecture. Although the mechanism of selection can be proven within reasonable doubt, the object of selection is transcendent, always remaining beyond human knowledge. Therefore any attempt to engineer humans would have no connection to evolution whatsoever, and would instead be significant only in regard to the perverse (unnatural) economic and political interests of those creating policies for artificial selection and elimination.

From that day forward, I could no longer stomach the modeling of nature and culture as being one and the same. I became repulsed by the confusion of evolution and history. I refused to tolerate cultural prejudices presenting themselves as foundational truths. I swore I would discontinue employing the models, metaphors, and rhetorics used to describe and explain the natural world interchangeably with those that describe and explain the human social sphere. My devotion to the union of biology and sociology had ended, and were I ever again to explore the continuum between the two, I would do so only with the greatest care, caution, and trepidation.



Herbert Spencer born April 27, 1820



I am alarmed. With increasing frequency, I hear the rhetoric of sickness and contagion expressed in relation to the social body. No actual bacterial or viral pathogen roams unobstructed. The “infection” is, rather, a behavior that spreads and acts in a manner similar to infectious disease threatening to destroy the normality of the status quo. In some of the areas in which it has taken root my anxiety is lessened. In the Middle East and North Africa where despots are being threatened by uprisings, the rhetoric of contagion (particularly from the “outside”) is to be expected. The besieged leader must explain away the rebellion by postulating an external enemy who permeates borders for the purpose of contaminating the minds and bodies of the citizenry. In turn, the brutal retaliations that follow an uprising are justified as the defense of borders and the social body. My anxiety is lessened in these cases not because the crimes cloaked by this rhetoric are any less reprehensible than those found elsewhere in the world, but because the rebels have the power and the external support to wage a successful campaign.

In Europe, I am less optimistic. The rebellious masses in Greece, Spain, France, Italy, and the United Kingdom have no external support. To the contrary, the formidable forces of the global economy demand to see these uprisings crushed, and are willing to offer any support needed by the sovereign powers to suppress the expression of interests counter to those of the global oligarchy. In these cases, the rhetoric of sickness and contagion is extremely dangerous. It generates a social order accepting of whatever oppression or even atrocity is deemed necessary. Once a class of people can be associated with sickness, and hence beyond the norm, their politics can rapidly be transformed into criminality. When the transformation is complete, the act of arresting and beating people for justified political dissent and self-defense becomes a matter of necessary, everyday police work. The pairing of contagion with “thuggery” is common to such situations.

The rhetoric of the cure is no less pleasant. The model established by the medical industry in global economy parallels the one used to cure the ills of the social order: Arrest the symptoms and ignore the cause. If the rioting, burning, and looting are absent, then all is well—even if the underlying problem still remains. Remission is a perfectly acceptable, if not a desirable, outcome. To investigate why a person lacks investment in the social order, or to research why the means to fulfill basic human need are absent in a time of massive wealth, is anathema to the powerful.



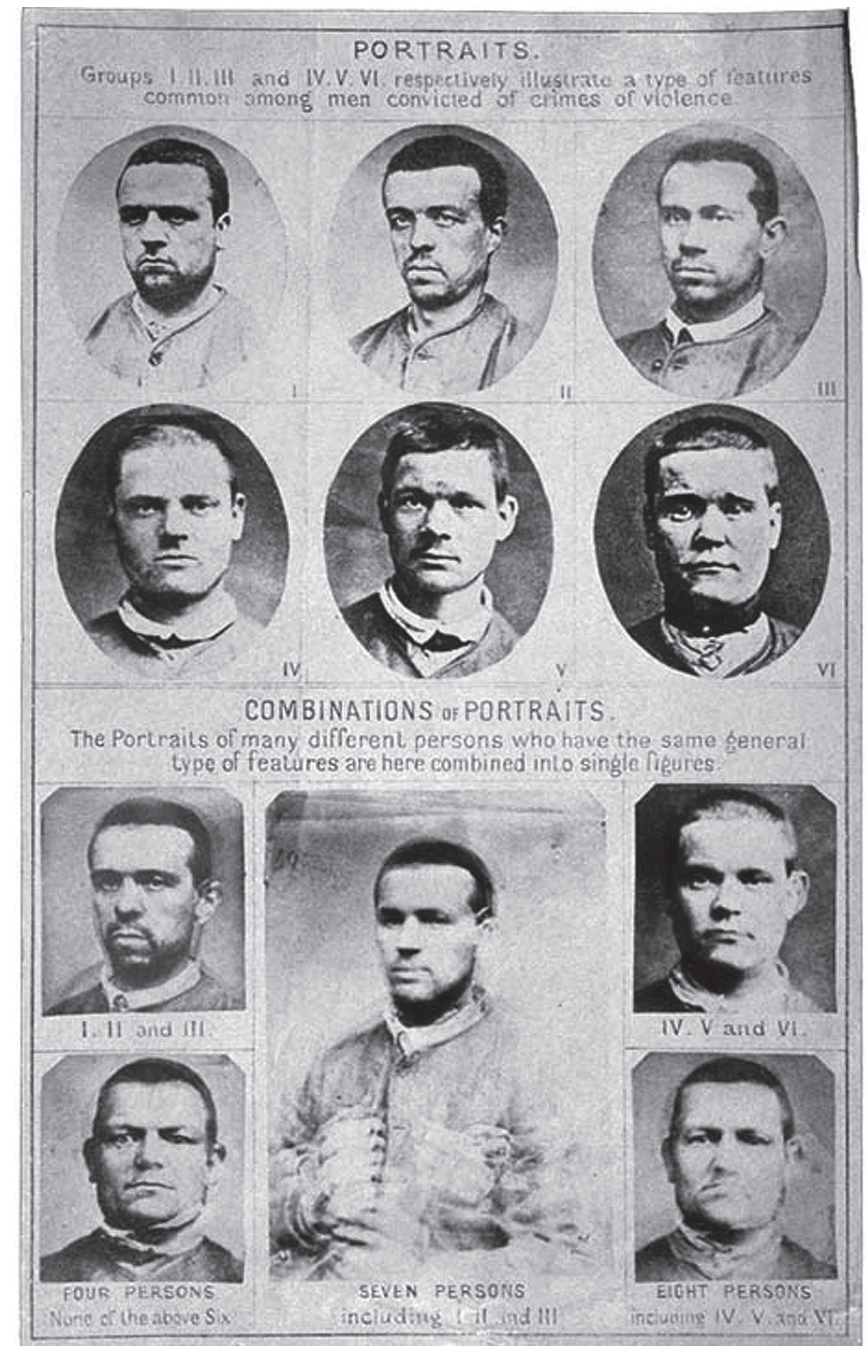
Health is not the absence of sickness

Galton is probably best remembered for coining the phrase “nature versus nurture.” For most of history, nature has trumped nurture in terms of popularity. Oddly enough, however, during the arc of my lifetime, nurture has made its best showing yet at asserting its explanatory power. Nature briefly became the concept under suspicion, and was accused of housing every type of cruel cultural prejudice and fantasy. Yet as history drifts into a more conservative era, nature has again moved to the forefront. Its separation from the limelight appears to be over, and we find the status quo justified by arguments about natural conditions and relations, and entire groups of humans condemned for their natural capacity for all varieties of deviance and sickness. In my state of repentance I find these accusations troubling, as they so often work against equal justice and democratic principle.

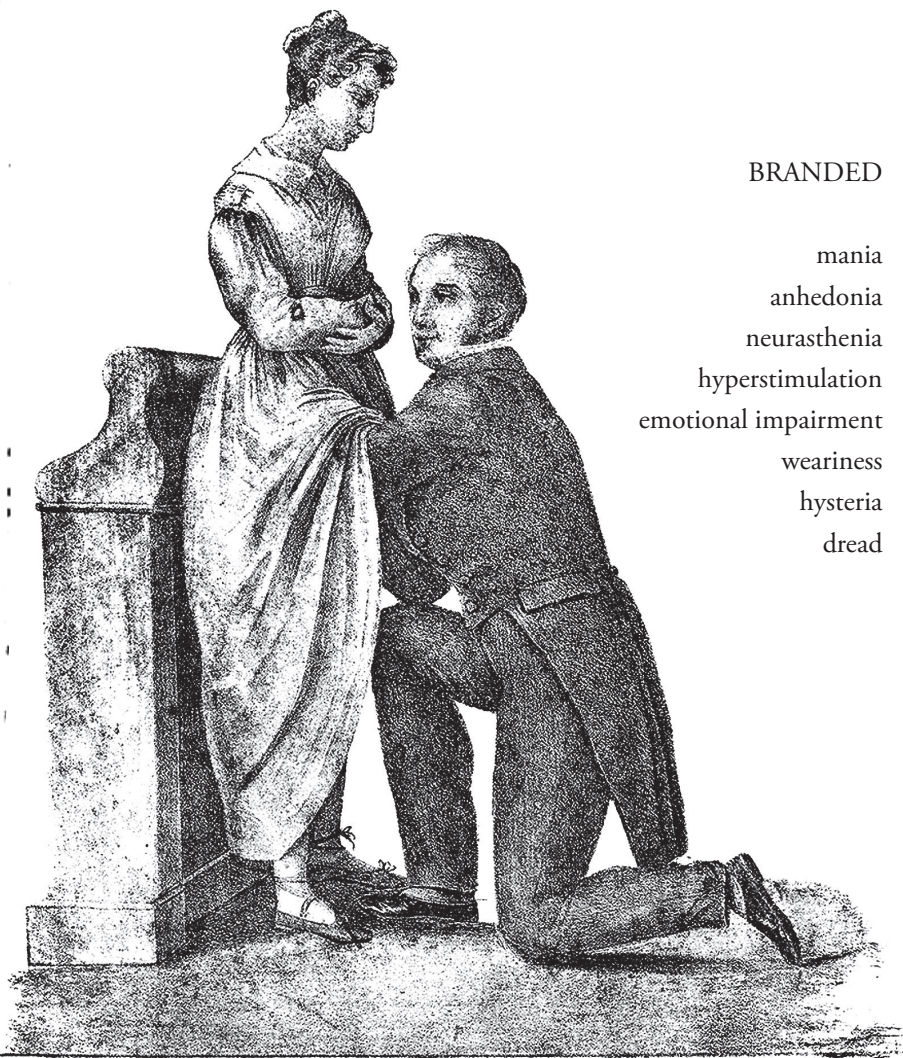
Unfortunately, the traces of Galton’s thinking still trouble my mind, insisting I examine the consistency of my position. I fear that I tend toward nurture only if it suits my political ambitions, and not as a means to discover the truth. Fortunately, I am not alone. When I consider the debate over gay rights that rages in the United States at the moment, I am given pause. The conservatives, who almost always align themselves with nature when explaining social behavior, have taken the surprising position that the direction of desire toward sexual objects is freely chosen, despite their belief God has predetermined monogamous heterosexuality to be the natural inclination. The liberal side, which on one hand believes that sexuality is constantly renegotiated along an expansive gender continuum, can also be quite pleased to insist that sexuality is determined, or at very least fixed at an early age, indicating some type of genetic predisposition. The expediency of politics is poison to reason.

Economy does so much better at remaining consistent in its adulation for the power of nature in regard to sickness and deviance. The short-lived power of the Freudians is gone, swept away by a psychiatric industry that places all its faith in biochemical interventions. Modern medicine has made its way far from battling bacterial or viral pathogens; it has managed to find the means to arrest unwanted feelings and behaviors. The medical industry would have us believe that our natural tendency as humans is toward neutrality and acceptance. Perhaps it is correct in the notion that chronic sadness, estrangement, or nervous disorder is not natural, but the medical industry has no incentive to go to the cause. Much like the London riots, it is better to torment the body with the (chemical) means at hand. And if a natural cause must be found, the answer is always in the individual character (defective genes, chemical imbalance, etc.), never in the environment enveloping the person.

I remain a concerned man completely unable to contend with my own contradictions. I presume that this too is natural.



Evil has gone out of the world and sickness has come into it.

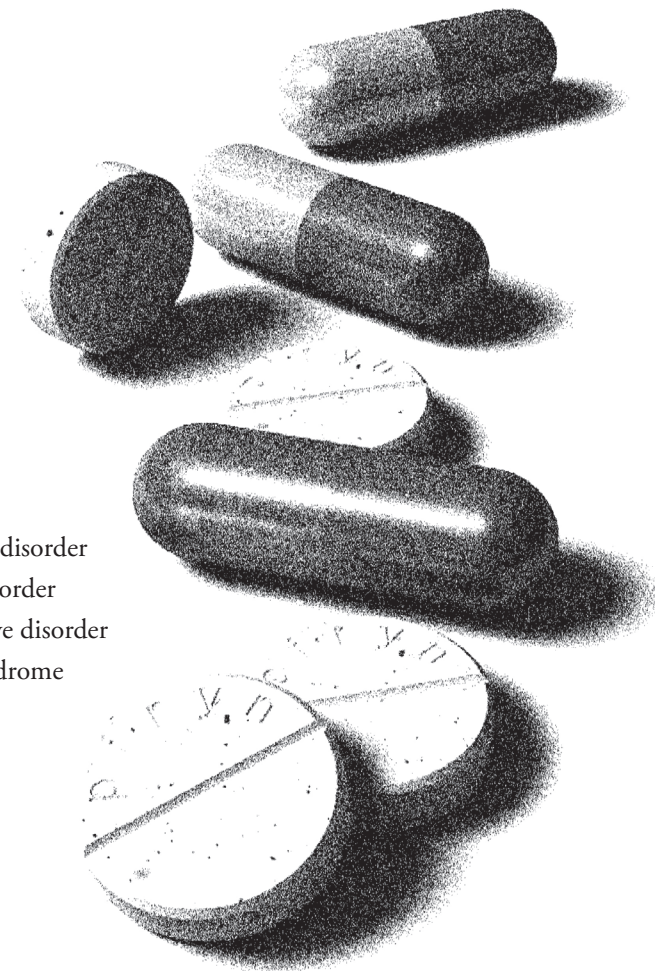


BRANDED

mania
anhedonia
neurasthenia
hyperstimulation
emotional impairment
weariness
hysteria
dread

REBRANDED

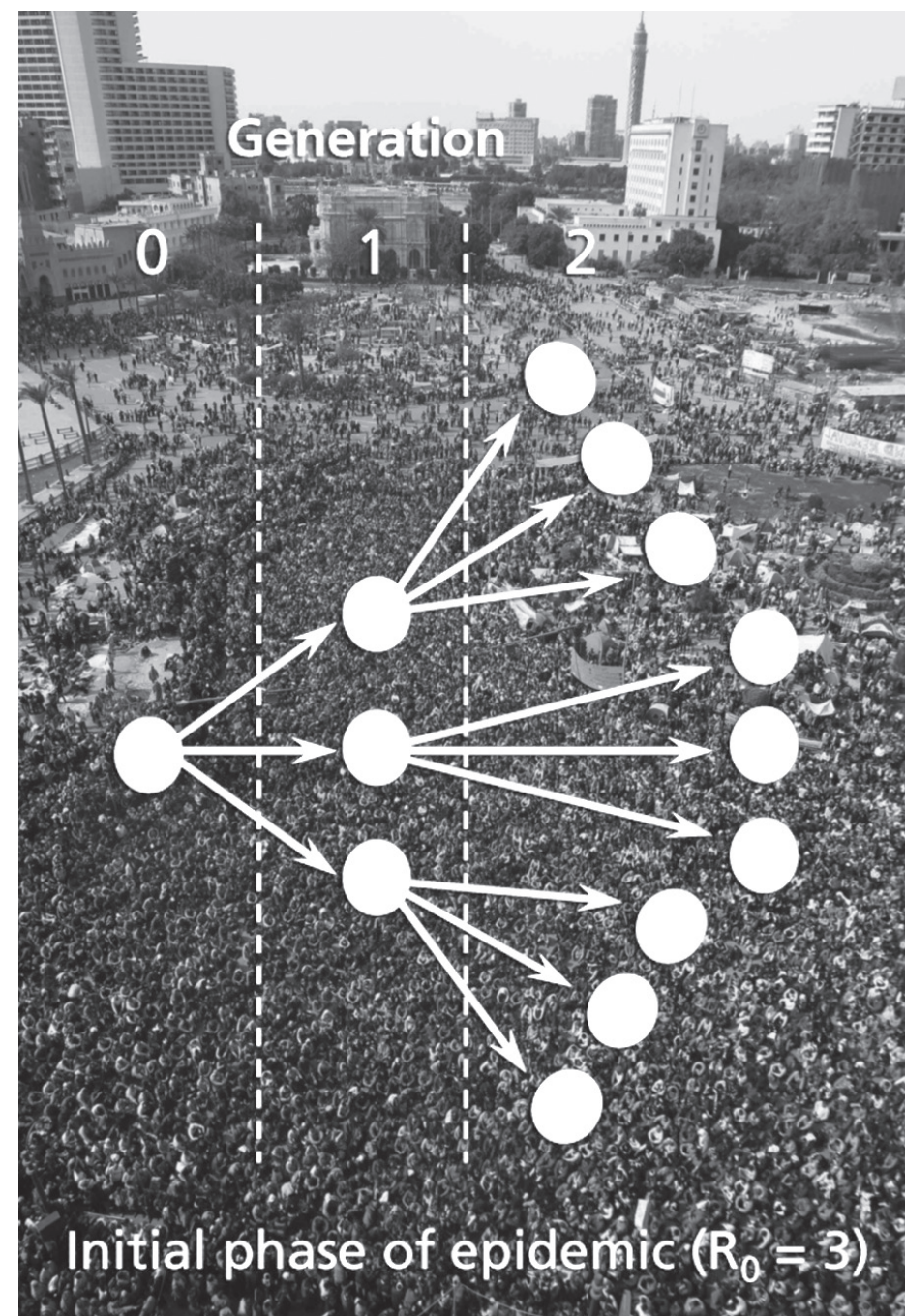
manic depression
chronic depression
generalized anxiety disorder
attention deficit disorder
obsessive compulsive disorder
chronic fatigue syndrome
conversion disorder
panic attack



I have found myself on the verge of disturbed amusement to see that in recent decades contagions have acquired positive associations. I suppose I should not be surprised that a global market valorizing speed and excess should admire the traits and abilities of viruses. They are capable of rapid global movement; no border can contain or repel them; and they fill space until it bursts. They will expand until every resource is depleted, even if it means the decimation of their own kind. I cannot help but wonder, “Is this not also an accurate description of humanity?” To which the utopian inside me insists, “No, humans are not an automated species determined by biology.” My real fear is that the thought of a suicidal species bent on environmental decimation could acquire a positive connotation.

I cannot believe it a random occurrence that the rhetoric of “pathogen positive” began in the ether of the technosphere—a space where speed and efficiency are so deeply cherished. Computer viruses at first were considered an annoying infection to be neutralized as in the world of their material counterparts, but soon their magnificent traits were understood as desirable. A virus is the highest power of reproducibility, which in turn is the heart and soul of the digital world. The desire for fast, efficient reproducibility is the engine that moves culture, commerce, and politics. We want our images to be viral, our products to be infectious, and our politics to be a contagion. In the wake of Arab Spring, I have often heard of “the contagion of democracy,” spoken with sincere positivity by those who support the uprisings.

This trend has not limited itself to the virtual world and cultural exchanges, but has made its way back into the discourses concerning the finer characteristics of humanity. When I was very young, there was considerable discussion about the relationship of sickness and genius. Many of the literary and philosophical giants of the late 19th and early 20th centuries, including Francis Galton, were consumed with the issue. After World War II, that line of investigation seemed to disappear. Yet now that “pathogen positive” has reasserted itself with great vigor, the connection between sickness and genius has returned. The thesis that the finest leaders, thinkers, and artists may all be touched by some form of abnormality that propels them to go beyond common wisdom once again finds an audience. Mental disorders and physical disabilities are again fashionable among polymaths and visionaries—or perhaps it is merely a repackaging of the Great Man theory. What a conundrum for would-be parents: to have a sickly child who changes the world, or a healthy one that is normatively functional. I feel a grand reimagining of the categories of health and sickness is in the air. What new atrocity comes our way?





Overactive Rational Gland (ORG)

Subjective:

pt is unaware he has problem, wants to know why he is here.

Objective:

Overbearing, argumentative, refuses to consider emotional reactions and motivations as valid.

Assessment:

Plan: Lengthy confinement in psychiatric hospital

Comments:

Causes hair to stand on end, showing the obdurate inflexibility of the pt's mind. The eyes stare, the feet stamp the guiltless earth, as though there were not room enough for this much rationality in the atmosphere, and so it sought to enter the earth as well.

ORG deforms the body from the hair of the head to the sole of the foot.



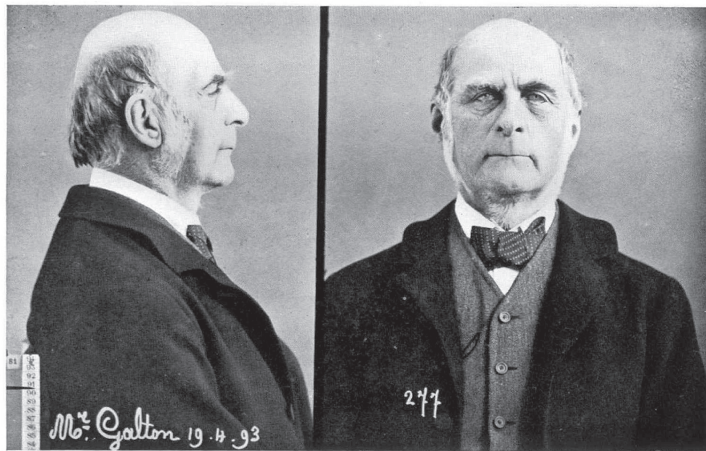
My sickness is my power

Meine Krankheit ist meine Kraft



Taille 1 ^m	Long ^r	Pied g.	N ^o de cl.	Agé de
Voute	Larg ^r	Médus g.	Aur ^{le}	né le
Enverg 1 ^m	Long ^r	Auric ^{le} g.	Pér ^{te}	a
Buste 0,	Larg ^r	Coudée g.	Part ^{ie}	dep ^t
				âge app ^r

(Réduction photographique 1/7.)



Inclin [°]	Racine (cavité)	Bord o. s. p. f.	Barbe	(pig ^{te})
Haut ^r	Dos	Lob. c. a. m. d.	Cheveux	Coll ^{er} / sang ^{te}
Larg ^r	Haut ^r Saillie Larg ^r	A. trg. i. p. r. d.	Car	Coint.
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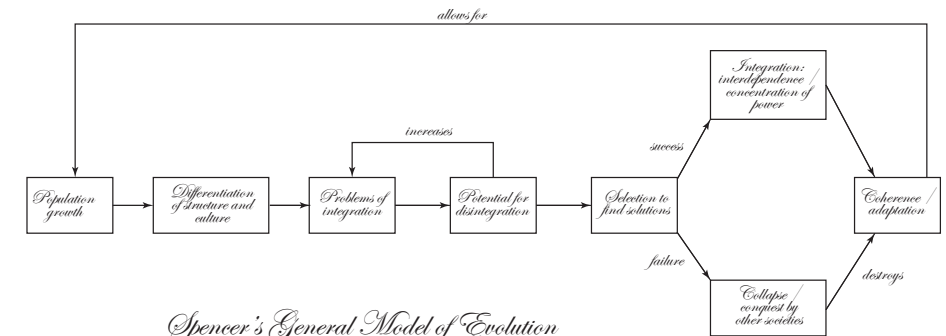
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Spencer's General Model of Evolution

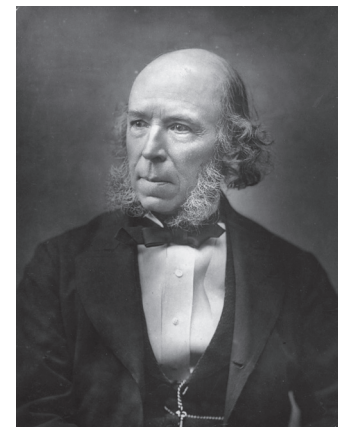
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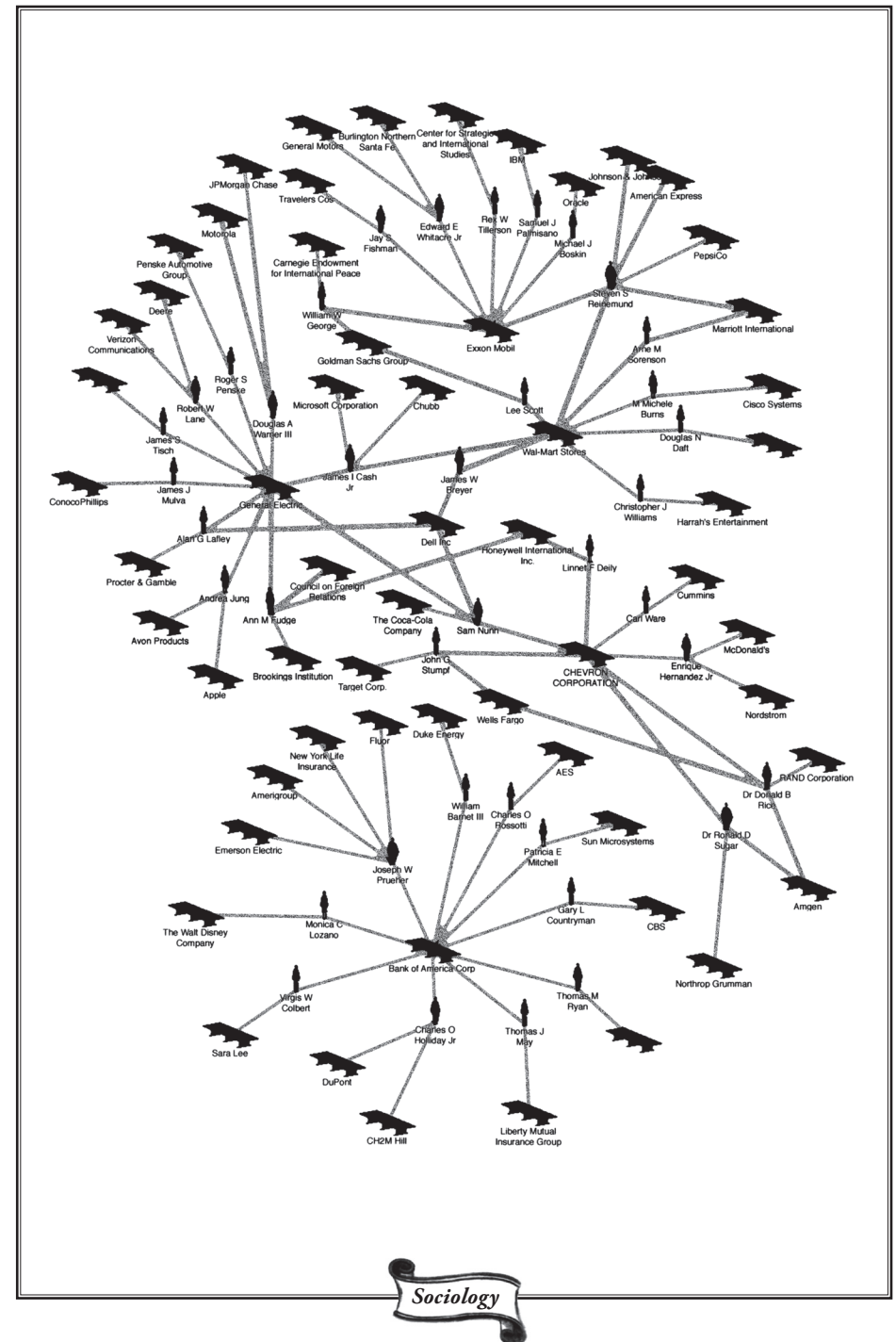
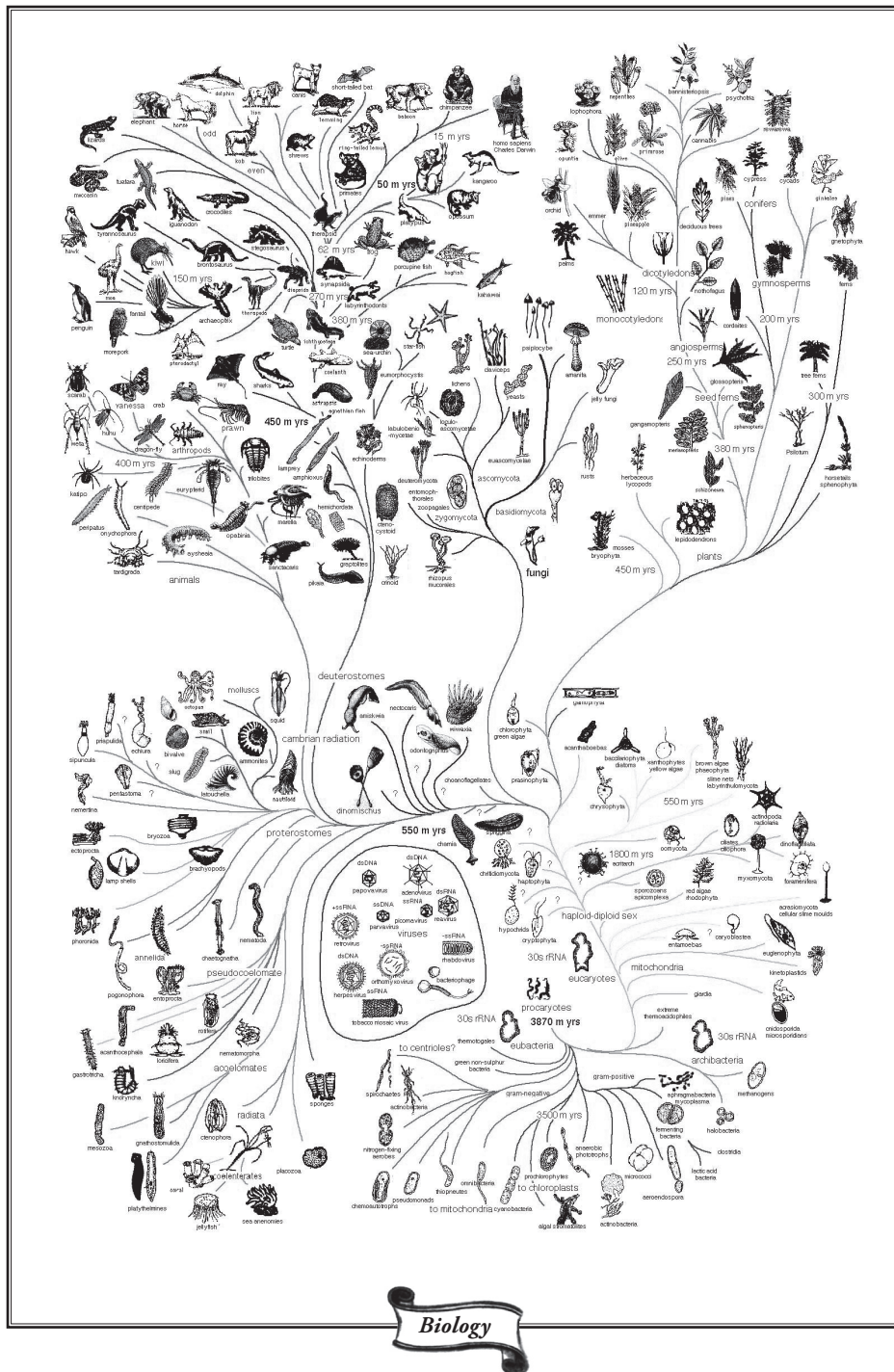
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Herbert Spencer born April 27, 1820



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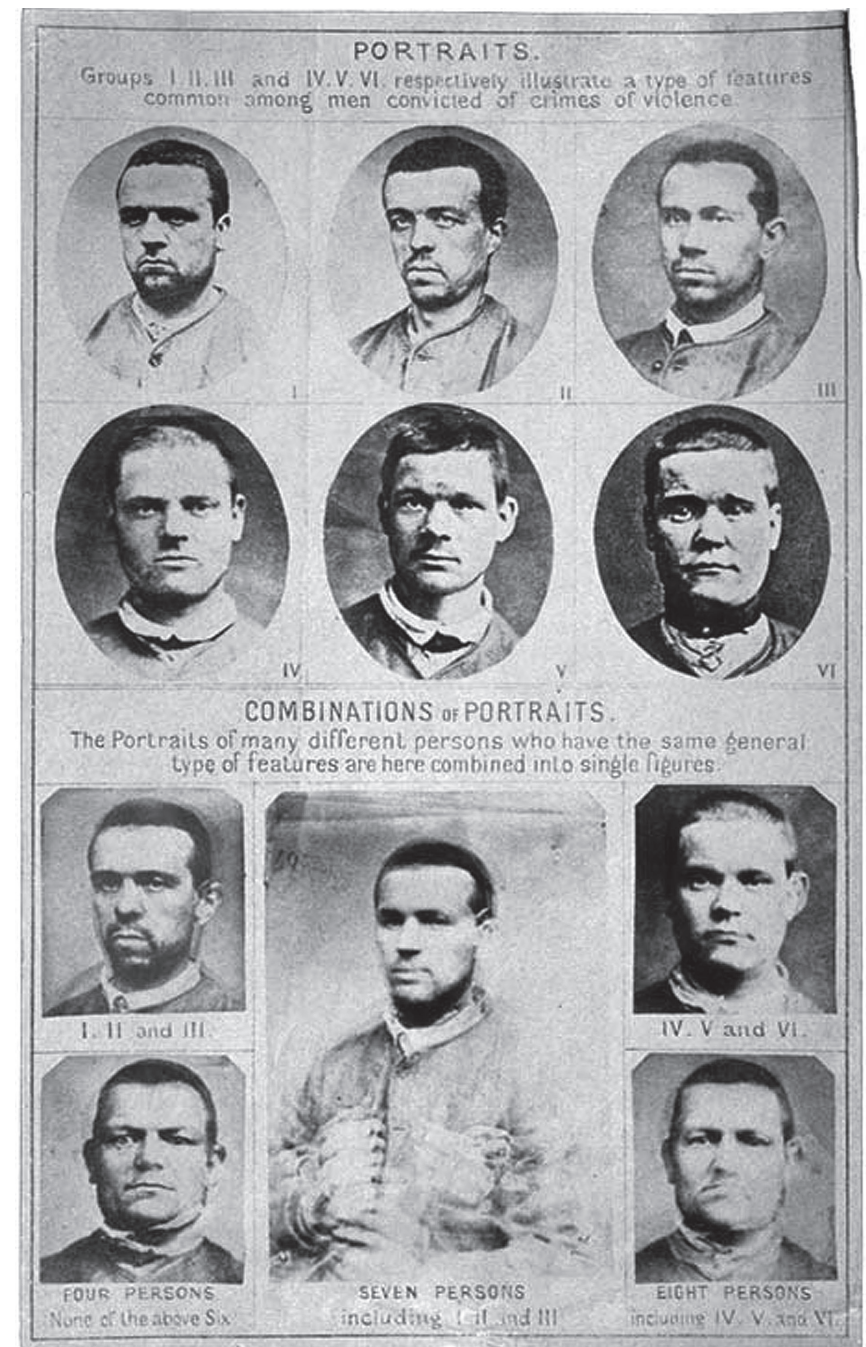


Health is not the absence of sickness

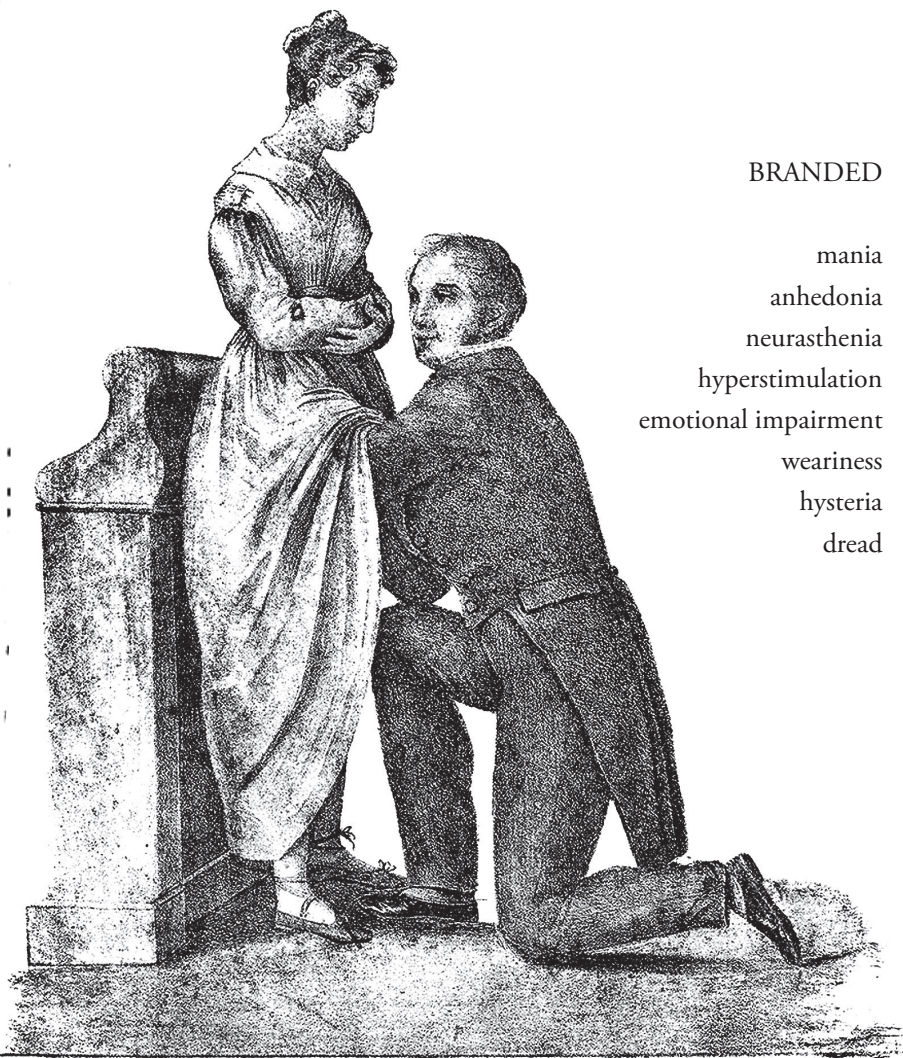
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Evil has gone out of the world and sickness has come into it.

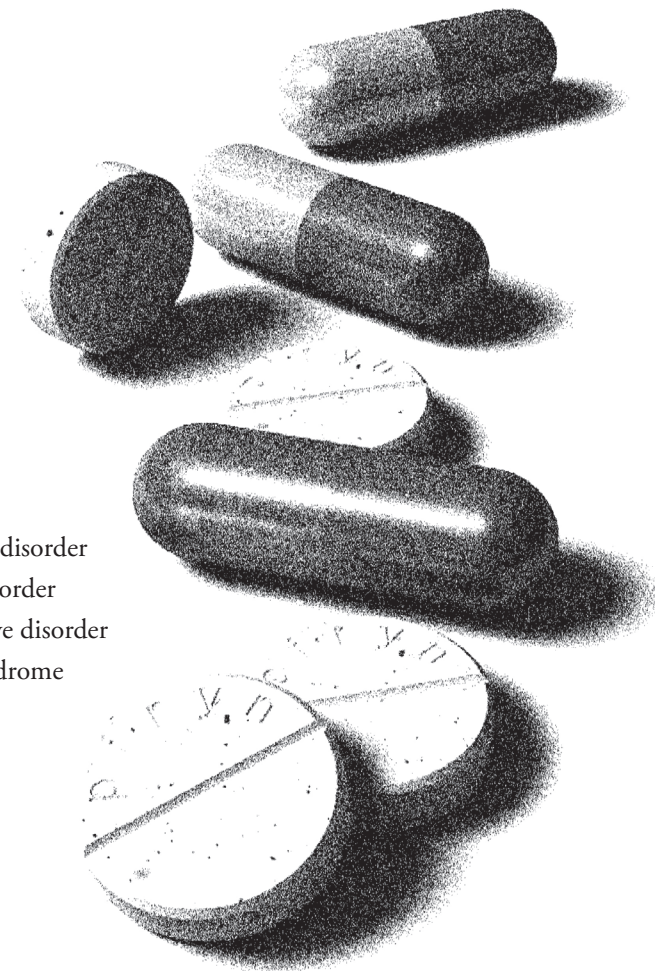


BRANDED

mania
anhedonia
neurasthenia
hyperstimulation
emotional impairment
weariness
hysteria
dread

REBRANDED

manic depression
chronic depression
generalized anxiety disorder
attention deficit disorder
obsessive compulsive disorder
chronic fatigue syndrome
conversion disorder
panic attack



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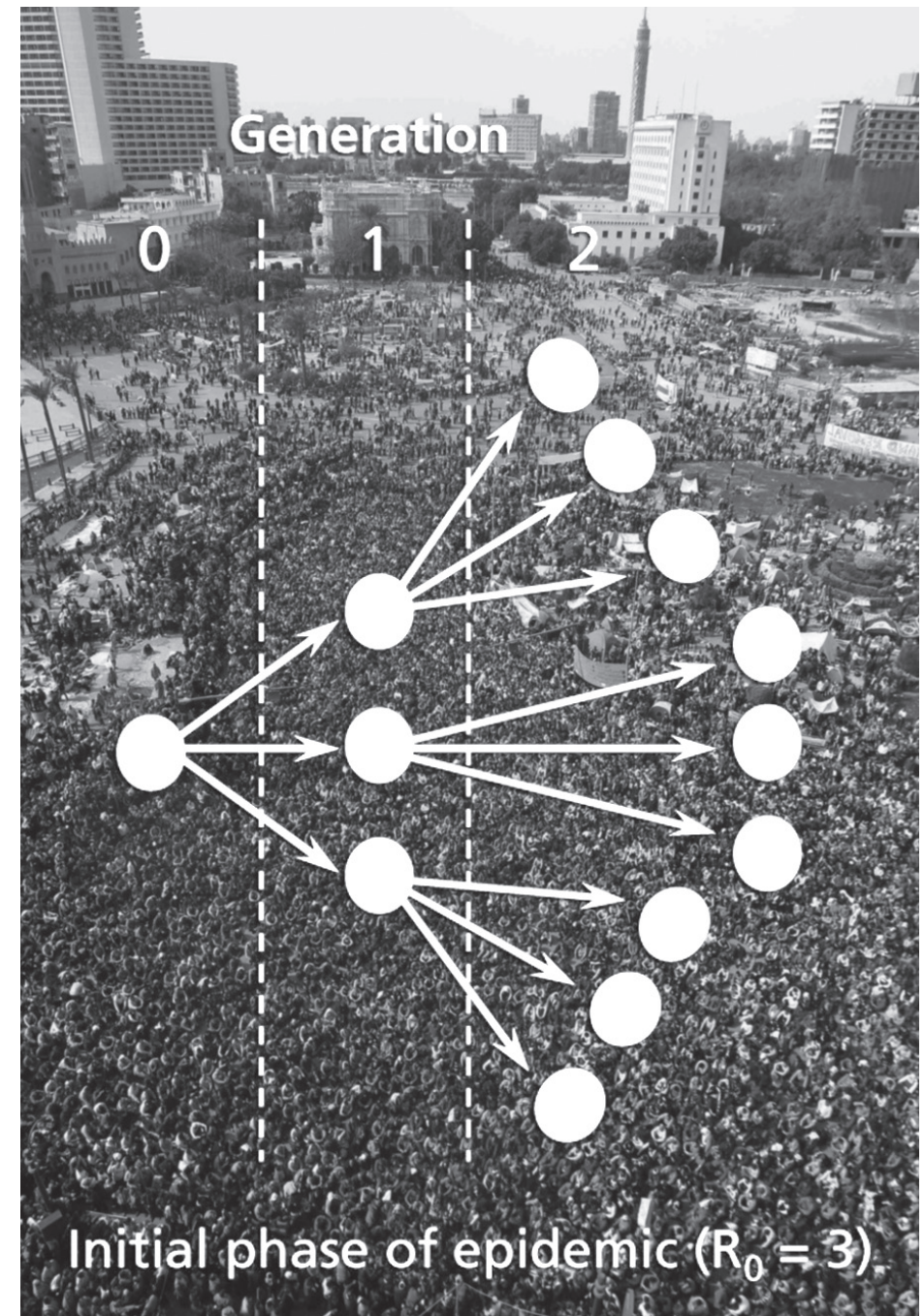
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Pathogen Positive



Overactive Rational Gland (ORG)

Subjective:

pt is unaware he has problem, wants to know why he is here.

Objective:

Overbearing, argumentative, refuses to consider emotional reactions and motivations as valid.

Assessment:

Plan: Lengthy confinement in psychiatric hospital

Comments:

Causes hair to stand on end, showing the obdurate inflexibility of the pt's mind. The eyes stare, the feet stamp the guiltless earth, as though there were not room enough for this much rationality in the atmosphere, and so it sought to enter the earth as well.

ORG deforms the body from the hair of the head to the sole of the foot.



End