

Barrowing allows for trying something out

without the responsibility of ever truly owning it, nor the risk of being owned by it. Dissident modes – of being or behavior – appear

inensurable or scrambled to dominant channels of communication, which will always operate on a different wavelength. Cover bandwidths

reception, require tuning to a more nuanced key or timbre. Non-standard or (seemingly) abnormal frequencies – of existence – often

fall out of range and cannot be so easily traced. That which is perceived as powerless thus becomes a blind spot – invisible, exempted or ignored. Impotency emerges as a mode of

stealth.

– “Am I bothered?”

Dissent derives its etymological origins from the Latin *sentire*: to feel or hear, to experience

through the senses. However, it is the negation or reversal of the verb, a state of *not*

being moved. Yet, to defer reaction can augment the feeling, of resisting sentiment, of falling or

apathetic or idle though, for it is far easier to ever action in response, more often a force of

habit. Lack of responsiveness is not for the the consensus, by demonstrating that you

could't care less, that you do not give a damn. Practiced indifference is as unswerving as an

ascetic's abstinence, requiring the meditative withdrawal of one's and expectations, towards a

worldly pressures and expectations, towards a neutral state. The teenager thus becomes the

site of a germinal politics. Their refusal to be bothered is the declaration of an emergent

independence, an attempt to separate themselves from their surroundings, to prefer

not to be overly troubled or affected by them. real dedication or purpose. It has yet to succumb

to routine or settle into identifiable rhythms. Here, the body is experienced as an awkward

and unpredictable assemblage that jerks and stutters; that is still undecided on which shape

it should take. Habits are adopted briefly and loved intensely before they become boring and

are abandoned with haste – affiliations bloom for the duration of a day.

–“Going overboard”

To jump ship attests to a loss of faith, to the hopeless recognition that there is nothing else that can be done. Yet, there are other

ways of breaking rank by remaining on board. The horizontal order (of *left* and *right*) can

be supplemented by a vertical logic (the principles of more or less, of deficit and excess).

Expectation can be disappointed through the practice of inebriation, of deliberately falling or

surprised. Dissidence adversely plays out under become too much of a good thing when it is

over-excited and a little lawless like the sugar-rush of a hyperactive child.

–“Being in two minds”

Dissent practices seem difficult to reason (with) for they are prone to switch tack; they

appear to be lacking determination, keeping forms of inebriation, of deliberately falling or

order to avoid becoming fixed, immobilized. Asceticism is swiftly followed by conviviality;

seriousness is performed with certain sobriety, no purpose; the act of not taking something

– towards the *yes* of the no. Contradiction can critique turns from negation towards affirmation

or unwilling to make a move. However, to daily or dwindle is to take one's time (back). Failure to

becomes a method them for resisting or rejecting things to remain still unresolved. Inconsistency

consistency as the desirable paradigm, a tactic for preventing complex human experiences from

becoming reduced to a single or stable position, inadequacy or fallacy of existing systems of

classification. It describes the restless state of being critical of or frustrated with the existing

options, whilst relentlessly searching for another way to describe the condition of being human.

ELEVENTH

TENTH

NINTH

SUMMER OF DISSENT

FIRST

– “Steps towards dancing solo”

Habitually coupled with the preposition *from*, dissent is often defined by the thing against which it takes a stand or strives to differ. It is brought into existence by the very terms that it wishes to dispute or challenge, constituted by the logic of the same system that it simultaneously seeks to resist. Based on a practice of alterity or of being *otherwise*, dissent sets itself in willful opposition to the sentiment or conventions of the majority opinion, the ascendant order. In doing so perhaps, it inherently plays into the sticky trap of binary relations where two partners are coaxed into the hold of a slow-playing conceptual waltz where one term will always lead and the other follow. Each creates the momentum that keeps the other in play, the awkward choreography of an uneasy dance pair forever bound to and yet repelled by one another. Parallel energies pulling in opposite directions create the dynamic of rotation or revolution; the close coupling of two systems transferring force from one to the other and back again. The relationship between dissent and its oppressive antithesis is often symbiotic. Each is propelled by the power of their opponent's resistance or reaction; every new manoeuvre conceived in tentative anticipation of the other's next step. In order then, for dissent to truly refuse the terms of the system in which it finds itself ensnared and encoded, it must devise new rules – a new choreography or form of *autopoiesis* specifically for the purpose of going it alone, for breaking established pattern or protocol, for dancing solo.

PLAN 9

www.plan9.org.uk

Commissioned text by [Emma Cocker](#).
Commissioned fly poster by [Laura Oldfield Ford](#).

Publication design by [Sophie Dutton](#) (folder) and Summer of Dissent artists (A4 sheets).

We would like to thank all the participants for shaping and producing the Summer of Dissent.

Each Summer of Dissent artist has produced an A4 document expressing an aspect of their event. These documents can be downloaded from the Plan 9 website.

THE YES OF THE NO! essay is the result of the Summer of Dissent writer-in-residence Emma Cocker's interaction with the programme. The text provides a framework and overview of the themes, concerns and issues raised by the Summer of Dissent and its participants.

SUMMER OF DISSENT brought together a range of practitioners seeking to dismantle and reassemble cultural norms through collective action and singular acts of sedition. The events invited participants to reflect on concerns around physical and psychological survival and to question current geo-political structures.

– “Without rhyme or reason”

Utility is the law of use, which measures individual things by their capacity for service or employment; setting their value or worth

against how efficiently they get the job done. Here, nothing is without good reason; everything

is where it should be, as you would expect. Ergonomics maximize efficacy through the fit

between form and function, between workers and their place of work. Performance is optimized

through choice design, greater speeds yielded through chit-chatting, greater speeds yielded

determines how something *will* be used, a lack of specific purpose opens up the possibility of

unexpected interactions, of polyvalence. Actions appear isolated and disinvested of direction

or become repeated senselessly until meaning is evacuated or made absurd. To lack purpose

is to refuse to behave according to dominant teleological or goal-oriented expectations, to

remain unmotivated and without clear aim. Purposelessness meanders errantly against the

logic of the most direct path, taking further detours rather than cutting corners. Uselessness

is activity liberated from its servitude; or else the expectant state of promise or potentiality before

purpose has been fully declared, before a use or function has been defined.

– “Bide your time”

(S)he who hesitates is lost according to the logic of write and definitive action, seemingly unable

or unwilling to make a move. However, to daily respond instinctively or directly leaves thinking

space for imagining unexpected lines of action, for initiating a new trajectory of events rather

than simply reacting to or repeating the old. Hesitation waits for the propitious moment;

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

attention away from the *deliberate* towards the process of *deliberation*. Stalling disturbs rhythm

and unsettles familiar patterns creating the vacuum into which something else might be

spaced of a missed beat, an affective gap or less predictable or predetermined future. To

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

attention away from the *deliberate* towards the process of *deliberation*. Stalling disturbs rhythm

and unsettles familiar patterns creating the vacuum into which something else might be

spaced of a missed beat, an affective gap or less predictable or predetermined future. To

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

attention away from the *deliberate* towards the process of *deliberation*. Stalling disturbs rhythm

and unsettles familiar patterns creating the vacuum into which something else might be

spaced of a missed beat, an affective gap or less predictable or predetermined future. To

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

attention away from the *deliberate* towards the process of *deliberation*. Stalling disturbs rhythm

and unsettles familiar patterns creating the vacuum into which something else might be

spaced of a missed beat, an affective gap or less predictable or predetermined future. To

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

attention away from the *deliberate* towards the process of *deliberation*. Stalling disturbs rhythm

and unsettles familiar patterns creating the vacuum into which something else might be

spaced of a missed beat, an affective gap or less predictable or predetermined future. To

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

attention away from the *deliberate* towards the process of *deliberation*. Stalling disturbs rhythm

and unsettles familiar patterns creating the vacuum into which something else might be

spaced of a missed beat, an affective gap or less predictable or predetermined future. To

enourage a delay between stimulus and response to disrupt the logic of cause and effect, shifting

© Emma Cocker, 2009

determined, as unchanging or unchangeable. see the world and their place within it as fixed and from within every new generation who refuse to

attention and rejuvenation, a critical following ongoing endeavour that requires continual

and convention. As such, dissent remains an situation brings with it a new order of normality

of an irresolvable kind however, for every capacity of things to be otherwise. It is a quest

future. Dissent is having a belief or faith in the the possibility of something different – *another*

conditions of the present in its commitment to always searching for new ways to rupture the

forever hopeful, a prospective practice that is Dissent is not so much resistant then as

– “Hope springs eternal”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

– “Opting in”

SECOND

– “Becoming the cause”
 Rather than taking up a specific cause or position *against* something else, dissent has the capacity to be constitutive (causal in and of itself), a critical and creative practice undertaken towards the production of new or unexpected ways of being in the world. Here, a shift occurs from being mobilized by external forces towards self-mobilization, towards causing *oneself* to act. Dissent is a form of protestation against normative or hegemonic ideologies (whatever they might be), the desire to break or escape from the pernicious stranglehold of conformity and expectation. It is the rejection of prescribed and accepted cartographies of subjectivity in favour of a perpetual – daily and life-long – quest for new modes of creative inhabitation not yet fully mapped out or declared known. Dissension necessarily involves some degree of contrariness – founded, as it is, on the principle of not concurring or agreeing with the authority of dominant modes of naming and knowing. It makes no sense then to try to make sense of a practice hell bent on thwarting the logic of consensus, the homogenous accord of multiple voices tethered to the tenor of a single note or opinion. It would be at odds with the idea of dissent itself to pin down individual moments of rebellion or sedition within a broader genealogy (political, theoretical or otherwise). Dissent resists such familiar strategies of organization and classification, for it perceives in them a nascent orthodoxy. Looking for *other* ways to inhabit the system – without being captured or constrained by it – requires that a given language or set of rules are no longer used to hold things in place, but rather become worked until malleable, bent back or folded to reveal other possibilities therein.

THIRD

– “If everything has been done, then what is left?”
 Revolution may never be exhausted but neither does it reach an end, for it is an impossible pursuit like that of the tireless dog chasing its own tail, like Sisyphus with his rock. The downfall of one form of oppression brings another in its wake; one tyranny collapses as another burgeons. Dissenting tactics are swiftly absorbed and redeployed as strategies of control and order; insurgent methods scrutinized and mirrored back, manifold. Progression does not necessarily bring about change, simply new ways of keeping things the same. However, progressive regimes are always predicated on the illusion of moving forward, leaving the old ways behind by declaring them useless or passé. Here then, dissent might mean to refuse to keep pace, rather to turn away towards what is and has been *left*. This reveals a latent politics, which – by way of opposing the right – harnesses the energy of the left’s *wrongness*, its untimeliness. This is the politics of the wasted and ignored; the overlooked, obscure or obsolete; the peripheral or illicit; all that has been cast aside, discarded and forgotten. Leftovers. Goods surplus to requirement or deemed unfit for purpose, having fallen foul by the wayside. Abandoned practices. Outmoded technologies. Redundant skills. Here though, the rejected or unwanted is resilient like the wily knotweed or the uninvited admirer who refuses to move on or go away. The left is out of order, out of line, out of sight. It is to be out of time, step or sync with the dominant societal drive onward, ever upward – it is to operate anticlockwise. If right is to tighten, then left is to loosen – it is a politics of undoing, of allowing things to unravel. Left is also a lover’s language, being closest to the heart.

FOURTH

– “Prepare for the unexpected”
 Readiness is the state of being at the cusp of action, mind and body poised, awaiting signal. To be prepared is to anticipate the unforeseen future. Unknown situations, however, demand a speculative approach for you can never be wholly sure what to expect, what skills will be required. Yet, certain practices can be rehearsed daily: using your eyes; creating secret signs; receptiveness; reading maps; judging heights and distances; simple doctoring; stalking; learning to hide; plant identification, differentiating provisions from poisons; imagination; free speech; making fire; building bridges; early rising; whistling; wood whittling; weather wisdom, finding the North. Practice does not make perfect, rather a precarious capacity with no goal

ALIALANI

DAVID BERRIDGE & HYUN JIN CHO

KAYLE BRANDON & HEATH BUNTING

EMMA COCKER

ROD DICKINSON & CLASS WARGAMES

BARB DRUMMOND

ROSIE FARRELL

CHRIS FORDWOH

GIRL GANG

ALI JONES

JAMES KENNARD

LAURA OLDFIELD FORD

INDUSTRIAL UNION OF PSYCHIC WORKERS

TOM WATSON

REBECCA WEEKS

– “Fall beneath the radar”
 Flaming your flag to the mast is the surest way of being seen, of announcing your location. Dissent is thus always unspectacular; fails to put on a show. Visible lines of strategy are equally discernible to friend and foe; an insurgent’s sources should therefore never be revealed. Failure to provide adequate references or documentation is a way of information – or a person – being taken out of authorized circulation, of being rendered unverifiable, insubstantial, even a little suspect. Dislocated or liminal states of being offer a sense of both liberation and loss, where nothing can be taken for granted and where everything is up for grabs. Different personas are adopted as a means of subverting or for testing the potential of another’s style of life.

EIGHTH

– “Know your limits”
 Limits mark the edges of what is deemed acceptable or permissible, what can be done or seen or said. They differentiate the known from what remains uncharted; distinguish the sanctioned from the improper or taboo. Limits determine capacity – how much something can tolerate before it begins to break, the degree of pressure that it can withstand. The most insidious are always self-imposed or voluntary, those that have been nurtured lovingly in the dark over years. However, limits (social or spatial) are rarely staked out with any real clarity. Lines on a map are often invisible at ground level, psychological limits revealed only once they have been breached or pushed too far. To know your

SIXTH

making and *doing*.
 over dutiful consumption – an instruction to begin more, rather a call towards a life of creative action make do is not to manage with less nor hope for generosity; it often expects more back in return. To with some caution however, for whilst it suggests finding something else. Lending should be treated giving and donation, the art of losing one thing and of asymmetrical exchange – theft and piracy, gift economies emerge based on alternative principles flow, of affecting a change in perception. New familiar into a molten state in order to divert its Reinvention is the practice of breaking down the – learning to be resourceful with what is to hand possibilities of what each specific situation brings in the inevitable but rather to yield to the to one’s circumstances does not mean to give from what is already here and now. Surrendering from what is already here and now. Surrendering anticipate like next season’s shoes, better it be conjured from the conditions of the present, from what is already here and now. Surrendering

FIFTH

– “Make do”
 The new or different is not something to passively anticipate like next season’s shoes, better it be conjured from the conditions of the present, from what is already here and now. Surrendering to one’s circumstances does not mean to give in the inevitable but rather to yield to the possibilities of what each specific situation brings – learning to be resourceful with what is to hand Reinvention is the practice of breaking down the familiar into a molten state in order to divert its flow, of affecting a change in perception. New economies emerge based on alternative principles of asymmetrical exchange – theft and piracy, gift giving and donation, the art of losing one thing and finding something else. Lending should be treated with some caution however, for whilst it suggests generosity; it often expects more back in return. To make do is not to manage with less nor hope for more, rather a call towards a life of creative action over dutiful consumption – an instruction to begin making and *doing*.

– “Embodiment knowledge”
 Knowledge is an oppressive tool of power once it is invested in, like lumps of gold. Yet ways can be found to avoid its forms from becoming bankable, transferable. Knowledge can be concealed tactically within the body and smuggled across borders. Having confidence in something is a matter of faith, of trust. Memorization is the burning of an idea into the head and heart. Expert and amateur are bound by their love, for both obsessively surrender their attention to a single passion. Unlike dissenters, both resist the liquid terms by which they are increasingly expected to conform. One rejects professionalism, whilst the other is a little too honed and focused, acutely specific. Localized knowledge fails to adapt or modify itself obediently to the societal demand for global forms of generic and malleable (non) skill, rather it strives to retain its awkward specificity, its strange and impenetrable dialect. Ideas become located at the fingertips or along one’s taste buds. Flesh refuses to be made dispensable, to give up its secrets easily. Other forms of knowledge are willfully scattered or dispersed through a community, where various individuals are entrusted as keepers or protectors of a carefully chosen fragment, a single coordinate on a living map. Such strategies refuse to divulge the extent of their knowledge, but rather only ever indicate towards the collective potential.

SEVENTH

– “Make do”
 The new or different is not something to passively anticipate like next season’s shoes, better it be conjured from the conditions of the present, from what is already here and now. Surrendering to one’s circumstances does not mean to give in the inevitable but rather to yield to the possibilities of what each specific situation brings – learning to be resourceful with what is to hand Reinvention is the practice of breaking down the familiar into a molten state in order to divert its flow, of affecting a change in perception. New economies emerge based on alternative principles of asymmetrical exchange – theft and piracy, gift giving and donation, the art of losing one thing and finding something else. Lending should be treated with some caution however, for whilst it suggests generosity; it often expects more back in return. To make do is not to manage with less nor hope for more, rather a call towards a life of creative action over dutiful consumption – an instruction to begin making and *doing*.

– “Embodiment knowledge”
 Knowledge is an oppressive tool of power once it is invested in, like lumps of gold. Yet ways can be found to avoid its forms from becoming bankable, transferable. Knowledge can be concealed tactically within the body and smuggled across borders. Having confidence in something is a matter of faith, of trust. Memorization is the burning of an idea into the head and heart. Expert and amateur are bound by their love, for both obsessively surrender their attention to a single passion. Unlike dissenters, both resist the liquid terms by which they are increasingly expected to conform. One rejects professionalism, whilst the other is a little too honed and focused, acutely specific. Localized knowledge fails to adapt or modify itself obediently to the societal demand for global forms of generic and malleable (non) skill, rather it strives to retain its awkward specificity, its strange and impenetrable dialect. Ideas become located at the fingertips or along one’s taste buds. Flesh refuses to be made dispensable, to give up its secrets easily. Other forms of knowledge are willfully scattered or dispersed through a community, where various individuals are entrusted as keepers or protectors of a carefully chosen fragment, a single coordinate on a living map. Such strategies refuse to divulge the extent of their knowledge, but rather only ever indicate towards the collective potential.

– “Make do”
 The new or different is not something to passively anticipate like next season’s shoes, better it be conjured from the conditions of the present, from what is already here and now. Surrendering to one’s circumstances does not mean to give in the inevitable but rather to yield to the possibilities of what each specific situation brings – learning to be resourceful with what is to hand Reinvention is the practice of breaking down the familiar into a molten state in order to divert its flow, of affecting a change in perception. New economies emerge based on alternative principles of asymmetrical exchange – theft and piracy, gift giving and donation, the art of losing one thing and finding something else. Lending should be treated with some caution however, for whilst it suggests generosity; it often expects more back in return. To make do is not to manage with less nor hope for more, rather a call towards a life of creative action over dutiful consumption – an instruction to begin making and *doing*.