

#### Note (4)

*My many trips to Turkey and then Iran aroused my interest in family ties and their implications in social cohesion. Family communes are firmly rooted in these countries. I caught myself feeling nostalgic, a sentiment that almost imperceptibly introduces another element: a gap in time.*

*In earlier attempts to unravel my own identity, I followed the trail of what I ultimately externalised as an “other”. These traces of myself brought me to the anonymity of a collective past in my own country and finally into a theocracy. However, neither a temporal nor a geographical distance can rely on stable borders. Autonomy rapidly dissolves into an amalgam of associations. By letting go of a linear, narrative concept of time, autonomy loses its core. In an open field, the associations that emerge are by definition equal. This multifarious material, lacking linear reference points, provides a slippery, porous and hybrid field to which it is hard to attach new patterns and where existing patterns lose ground. Both exoticism and supremacy fail to catch on. The territory that can exist between countries with their own separate authorities, whether God or the Quantifiable, is a territory without the need for guards.*

*The power structures established by authorities produce their own outsiders in the same way that the ego creates an “other”.*

*Nor is it the autonomous image, the demarcated container, that lends meaning but rather the imagelessness in between.*

*In the mental fusion realm, far from the pragmatism of divisions and the dualistic “position” versus “opposition”, each association presents itself as a new opportunity for meaning. This area is all-inclusive.*

