

Chat Thread –
Friends of Attention
Gathering # 6
Simone Weil & The Manifesto
(Catherine Hansen & Marcos Luytens)

- 14:13:31 From D. Graham Burnett : “The Situationists” — important group of political/artistic interventionists in Paris in the late 60s. Some of you will know LOTS about them — others maybe not familiar...
- 14:14:43 From D. Graham Burnett : Kathrine Hayles: “Hyperattention”
- 14:15:11 From John Muse : <https://en.wikipedia.org/wiki/Psychogeography>
- 14:15:27 From D. Graham Burnett : “Attentional Sanctuaries” — a notion discussed in the “Twelve Theses on Attention.”
- 14:16:20 From Helen Singh-Miller : Counterpath Press and New Press
- 14:16:44 From John Muse : “... October kind of way...” Ha!

[Marcos Luytens – Hypnosis Exercise]

- 14:19:50 From josefinamassot : Fantastic interview. Just, wow.
- 14:20:21 From John Muse : Ditto; very interesting interview!
- 14:21:27 From Helen Singh-Miller : okay to lie down?
- 14:38:22 From Brad Fox : Catherine: “There are experiences one doesn’t expect to have with a watercolor of a banana.”

[Catherine Hansen starts discussion of Weil with reading from Blanchot]

- 14:40:01 From D. Graham Burnett : I propose a second read on that, please?
- 14:40:19 From D. Graham Burnett : “The Everyday”
- 14:40:47 From D. Graham Burnett : “The everyday escapes...”
- 14:41:06 From Sal Randolph : “having always already seen it by an illusion that is constitutive of the everyday”
- 14:41:24 From Sal Randolph : not to report on anything
- 14:42:22 From Sal Randolph : Catherine’s Question: are we after something new, or are we after something new (newly perceived?) within what is already
- 14:42:27 From Sal Randolph : before us”
- 14:43:48 From John Muse : Catherine, if you can, could you paste the Blanchot into the chat?

14:44:05 From Catherine Hansen : Yep, hold on...

14:44:20 From Catherine Hansen : Ok, after we come back.

14:57:01 From D. Graham Burnett : Cameron, Sharon. "The Practice of Attention: Simone Weil's Performance of Impersonality." *Critical Inquiry* 29, no. 2 (2003): 216-52.

14:57:01 From rebecca : From Rebecca a poem

14:57:17 From Alexandru Balgiu : Bataille, Inner Experience

14:57:30 From Catherine Hansen : Whatever its other aspects, the everyday has this essential trait: it allows no hold. It escapes. It belongs to insignificance; the insignificant being what is without truth, without reality, and without secret, but also perhaps the site of all possible signification.

14:57:49 From Catherine Hansen : The everyday escapes. In this consists its strangeness ... It is the unperceived, first in the sense that one has always looked past it ...

14:57:52 From josefinamassot : Speaking of poems, Kyle, can you share that poem you mentioned in the breakout room in connection to Weil?

14:58:02 From Alexandru Balgiu :
<https://www.lespressesdureel.com/ouvrage.php?id=2640>

14:58:09 From Catherine Hansen : The everyday is what we never see for a first time, but can only see again, having always already seen it by an illusion that is constitutive of the everyday.

14:59:07 From rebecca : Teijitsu poem 18th. century Japanese Nun "She opened the clenched fist in her mind and let go and fell, into the midst of everything

14:59:51 From Alexandru Balgiu : Agamben, *The Coming Community*

15:02:07 From Gabriel Perez-Barreiro : what's the relationship between the manifesto and the 12 theses?

15:02:30 From Ed Quinnan : From breakout: We conversed on indifference, but as a sense of neutrality, or receptivity, to allow for revelation.

15:03:06 From Alexandru Balgiu : Light coming out and sun going down

15:03:14 From Catherine Hansen : On the theses / manifesto question: we all produced a series of documents that were edited together and/or had bits taken out or spliced.

15:03:29 From Catherine Hansen : Both the theses and the manifesto emerged from that process.

15:04:11 From John Muse : Continue!

15:17:55 From Gabriel Perez-Barreiro : Duration as a key concept to articulate desire, reconfigure the shards of fragmented attention.

15:18:09 From Ed Quinnan : Breakout 3: Attention invites us to unfurling, leads into the abyss, we are drawn to the trap door that brings us into the depth.

15:18:13 From Catherine Hansen : From our group: how could the manifesto be translated into a series of practices for individuals or groups? Perhaps unified by an ethics – but which? Not how to arrive but how to depart?

15:18:15 From Zach McLane : Attention as practice/process - staying in waiting

15:18:25 From Jane Cook : Attention is risky, deviating from the everyday. Which excites and authenticates.

15:18:46 From josefinamassot : We were interested in how the text touches on a sort of topology of attention: how fallen desire/attention is circular, but true attention/desire is dialectic: it moves from point A to be and safely (gratefully) back.

15:19:08 From Sal Randolph : A manifesto is an occasion for people to convene around something, it creates a people. But does it require everyone to agree? To consent? Should it?

15:19:40 From Leonard Nalencz: DOWN WITH HETERONORMATIVITY!

15:19:57 From Carlos Montemayor : Practices are important to ground the manifesto. It is important to explain they are not just entertainment.

15:20:00 From John Muse : Reading the last paragraph: how to preserve the “useless” and “extravagant” dimensions of our practice, i.e., not to give in to the cultural logic of utility, of art and practice being of value because it is useful? A resistance to redemption; to engage more directly with religiosity rather than rely on its metaphors.

15:20:17 From josefinamassot : (Point A to B)

15:21:06 From Stevie Knauss : amazing sign off Catherine

15:21:24 From Catherine Hansen : :)

15:21:28 From mcdougall : Breakout Group 8: We discussed the “secular” use of the Weil’s “redemption” in our own manifesto’s language.

15:21:55 From Brad Fox : Group 7 (I think we were 7): Weil makes us aware of the religious language of the Manifesto. Religiosity as a provocatively alienating language. Anything, given enough attention, leads everywhere. Excavation. Quarantine as mass prayer.

15:22:06 From Brad Fox : what did I forget?

15:22:42 From hermionespriggs : attention to defilement :)

15:23:26 From Sal Randolph : Our group also wrestled with Weil’s religious language.

15:23:41 From mcdougall : Thank you, Catherine and Marcos!!

15:23:42 From josefinamassot : Thanks so much, Marcos and Catherine!

15:23:51 From Gabriel Perez-Barreiro : great session!

15:23:57 From Brad Fox : Yes — wretchedness and defilement!

15:23:58 From Sal Randolph : thank you Marcos! thank you Catherine!

15:24:02 From Grace Caiazza : Thank you both!!!!

15:24:04 From Gage McWeeny : Thanks everyone, terrific

15:24:04 From marcos lutyens : Thank you Graham and everyone!

15:24:09 From Matthew Strother : Connecting the Manifesto to the Weil, alongside practices encouraging attention toward particular objects, we might engage in

“gymnastics of attention,” training our attentional capacities like gymnasts, in a more rigorous, boring but ultimately powerful way!

15:24:11 From annawitenberg : thank you everyone!!!

15:24:13 From Zach McLane : Thank you!

15:24:17 From Matthew Strother : later