

Alan Sondheim

Philosophy

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I

How to begin philosophy, how to begin the process of philosophizing, an activity, a form of labor, the philosopher and the production. Whether the philosophy is cast asunder, whether it is interpretable, that is, translatable; whether it remains intrinsic to the act of philosophizing, therefore bound. If bound, whether it is of the substance or thing or continuity of its creation, or whether it is of some other substance, some other, cast asunder; whether the production is one with its production; whether the producer is one with the production. Here beginning without return, without recourse to the return, beginning in the sense of an act of writing designating this particular production which is named "Philosophy."

II

Of such, without recourse to the return, because of evidence: one cannot return, or rather a return would be always and only from the present to the present, operable upon a remnant of the production, but only the remnant, which would be drawn into presence, or re-presence. It is evident that undoing is not that of doing, that one alters, that things have altered, that things have altered within one within the world; that one is altered within an altered or altering world. That the world is what is evident, that the world is without recourse, without return. That the world is therefore unbounded, bounded without the boundary or delineation of the return; that the present is this unbounded, continuous unbinding. The present is a filter. The return is nowhere, returns nowhere.

III

Of such, without foundation; the present has no foundation; neither within nor without, neither within the apparatus of writing nor without. Mathematics possesses no return; every mathematical statement is foundation; every mathematical statement exists and presences. Of mathematics and its production is identical; is unique; is inescapably equivalent. Iden-

tity and equivalence remain within product and production; are remnant within product and production. Mathematics is that within which identity appears and appears exactly within equivalence. The world is that which is without identity, with the appearance of identity, without equivalence, with the appearance of equivalence. The splitting of the world is the splitting of perception into classes of apparent identity and apparent equivalence whose boundaries remain within the present, are imminent; but whose boundaries are such as projections. The projection of a boundary is within the present. The history of a boundary is a projection.

IV

Consider a toaster or electronic computer; consider anything which may or may not be present, presencing; this is of the order of philosophy, always already an acceptance; every reduction includes; or includes, at least as construct. Thus of the panoply, or rather panoply, which is present, presencing; then what of memory, of the enumeration, accountability of objects? In philosophy, these remain within the presence; they appear recuperable; they appear identical or equivalent; this is appearance, genidentity; this is always other. This is the giving of permission of philosophy the killing-ground or grounds of philosophy; the winding-sheet of assertion. A man or a woman, an organism, a being, a human being, universals, these presences accompanied by deductions, for what is a man or a woman if not recognized as such; if recognized for example as thing or flesh; if recognized as meat; if recognized only as thing or flesh as meat. As for recognition: a problem for cognitive psychology, for neurophysiology. As for the symbolic: transformation and transforming structures, structures undergoing continuous transformation with the appearance of equivalences. As for mediation: the appearance of extension of appearance of equivalences. Mediation: a presencing, a present. One is always already synchronic; one is never diachronic; one does not live in time; one does not extend in time; one is replete; is fullness; the world is panoply, fecund; the world is a world of potential; potential is incomplete. There is no completeness in the

world. There is completeness in mathematics; there is no completeness in mathesis. Mathesis is of the present. Mathesis is presence, the ontology of presence.

V

As in digital manipulation of layers, the world is flattening by the subject; is always flattening; there is no depth; depth is an illusion; multiple viewpoints; apparent histories; apparent identities. The flattening of the world: the stitching of ontologies, suturing epistemologies. Thus the thetic, continuously working as the gesture works. The gesture is working language; language gestures, gesticulates. Language is always at a loss; hence the fury of language, presence of obscenities or thickening, escape routes, of interjections, phonemically other. Representation is the same; the same of the other; chiasmus: other of the same. It is a disturbance of flattening which is flattening. Disturbance is the apparency of discontinuity, anomaly; flattening is substantive; substance. To disturb — to nudge — is to initiate bifurcation, response. The limits of discontinuity are catatonias; analogic inerts; substance is limitless. Consider an epigenetic landscape: the flattening of the real. Consider elementary catastrophes and their extending sheets: disturbance.

VI

In my work several decades ago (I mention this only in relation to Badiou), I wrote and write of farming-out; the perception of temporality, of progress, resulting in the collocation of disciplines, subjects, within which specialists take care of advance, increased knowledge, goods. Temporality tends towards complexity; cellular automata can grow inconceivably chaotic within a few generations. The regular or reiterated which is death (certainly without recursion which leads to quantitative jumps) is unimaginable; it is the circumlocution, centrifugal forcing, of the world. The apparency of disturbance tends towards centering. “Now I must proceed without time”; with the perception of time; of what is known now, what is processed

now, as opposed to; what was processed; what was processed then. What was conceived then; what I conceive now what was conceived then. This is a conceiving; a state of conceiving; the bundle of conceptions constitutes the world which appears undergoing transformation; always irreversible. But not irreversible in fact: from presencing, from presence there is nothing to return to; the state is un-present, non-present; one says “the state has vanished” or “we’ve moved on.”

VII

“I conceive of the world as such-and-such.” “What is it that is being conceived? What is conceiving?”

VIII

There is no Now; there is no philosophy of the Now. The present presence is smeared, fuzzy; it is degenerate; it was never generate. Philosophy is from present presencing, from this smearing; it is irrevocable; it cannot be constituted otherwise. The Absolute is embedded in time; there is no Absolute to return to; the embedding is within the present. The text is always its memory; the text — any text — is always memory. I speak and write concretely: this is such-and-such a writing which is only inscription, artifact; the artifact is present, before you; the artifact is presenting by virtue of your procurement. Everything, the world, artifact, product-production, appears as, exists within, reconstitution; the subject (who is always already embedded) recuperates, which is the definition of the subject; objects do not. To recuperate is to draw boundaries, definitions, negations: X = this; not-X = that. Not-X is always problematic; it’s “that” may be fuzzy, complementary; chained; non-existent; indecipherable; generative or degenerate, degenerative. This is the difficulty of the monopole in ordinary language within an ordinary world; that is, what is termed the “lifeworld,” or world of daily life. The lifeworld is presencing, as if a gift or given; there is no negative or negation; negation is a drawing. What occurs, occurs, is, is. Flattening is necessary construct; thus disturbance within flattening portends negation which is chan-

neled within flattening. This is the sphere of daily life which appears extended.

IX

Fiske: The “discovery of the law of gravitation, as well as the invention of such a superstition as the Hand of Glory, is at bottom but a case of association of ideas.” I cannot comprehend Being; Being does not exist in my comprehension, nor in my understanding, nor in association, nor in empathy. Of beings, I understand association. Being is a taste, a connoisseurship of the world or collector of the world, tending towards the final object. If Being is not absolute, what is? It is as if what is given “is given”; it is not; the thetic tends towards the thetic; circumlocution occurs within the same flattening as the world at large; writing is such a tendency. The philosophy of sex, of sexuality, of love, of war, hate; the philosophy of culture; of media theory: all are farmed-out; all are within the provenance of disciplines, speciality. Art is the drawing of negation; art is a disturbance of association; art reveals the flattening and non-Being of the world; even within its presentiment of Being, non-Being. Art is corruption; preservation holds its own in the skein of decay. To create is to bifurcate; creation is discrete, the *rasa* no exception. The commonality of art is gesticulation; the commonality of art and language is gesture. As for sexuality: “Language is always at a loss; hence the fury of language, presence of obscenities or thickening” — rupture is production; sexuality infects the social; the infection is the social. Jouissance and preservation: farmed-out to psychology; psychoanalytics; biogenetics; anthropology: this central drive whose centrifugal emotion colors everything; presents or re-presents the philosophical as determinative property, boundary, territory and its circumambulation. Sexuality has no belonging; philosophy is a speaking or carrying-out a longing for belonging, lengthening of situation, just as death dissolves belonging which rites recreate for the survivors. Obscenity is obscenity in its absence, its impossibility, of circumlocution, a symbolic axis of interiority. Obscenity is that which is spoken because it cannot be spoken; philosophy is an obscenity; a pornography; its speaking is a flattening;

a circumdiction of disturbance; what is called a therapeutic or meditation; a dreamwork or working-through; what is symbolic labor. In labor exchange value and use value are equivalent; to think otherwise is to mistake ontology for content. The value of labor lies in reification; in “fitting” (Bohm); in the production of materials; of thought; operations within or across ontologies; emotions or prime numbers; bricks or philosophy. Obscenity is valuable in its valuelessness; it works, working through nothing; it is contrary or wayward, contradiction; obscenity occurs within the Sheffer stroke dual “neither A nor B”; in its elsewhere; in its range outside the organization and data-basing of labor and its production.

X

Of the absurdity of analysis of X: X-beneath-the-sign-of-Y analyzed or mediated by Z: $Z(Y(X))$ for example; forgive the errors of category. A loss: Philosophy exists *qua* philosophy to the extent that Y is problematic; that Z turns away; turns the other face; that the tending of X; of the world; is towards Other. What can be said dissolves in speciality; in the interconnections among specialities; in the discourses of specializations; that is, in the discourses of analysts; perhaps in analytical discourses or discourse. The value of art is in opposition to the value of labor; art is active and potential laborlessness-in-production; obscenity underlies both; underlies philosophy; violence and sexuality underlie obscenity; obscenity underlies both.

XI

By default we are stewards of the earth. An irresolute contradiction: beginning and ending of philosophy, absence of, not absented, Being; philosophy of this labor, this presence, this present: but: philosophy not of psychology, not of sexuality; neither the tropology nor the speciality; therefore the body present and absent; desire present and absent; mathesis present and absent: but: the remoteness of philosophy; remoteness of mathematics; remoteness of fundamental ontologies; within beings without Being. Therefore “by default”: given that there is none,

that there is none other; our ethos: subsummation of the other; recuperation of the other within the same; recuperation of the same within the other. Sheffer dual: “neither A nor B”; Sheffer: “not both A and B”; the fundamental “jectivity” — projection and introjection — expulsion and incorporation — exculpation and absolution (the register of ethos) — of organism in relation, in dialog, dialectic, with the world: imminent perceived environment — the project of organism, project of the environment *vis-a-vis* organism. The given without the giver, given without the gift, limitless, unbounded: the present. Stewardship by default: the given of the world, the wager of local zero-sum. Foundation of belief in relation to “what is to be done”: Second jectivity, the overlay of ethos, Spirit, what passes for foundation. The foundation of belief is in passing. Is in passing as such. Belief is nothing if not of consequence; the consequence of belief is stewardship.

XII

The basis of stewardship is decision. Decision is bifurcation, digital. Bifurcation is fundamental: the Schrodinger cat paradox depends on it. From analog continuous waveform to digital. The suturing of the digital: flattening; flattening by the organism in relation to the organism and its functioning. Suturing: the mathematical operation of integration. The other side of flattening: Contrast increase: the mathematical operation of differentiation. Differentiation is the basis of survival. Differentiation is a disturbance of the digital within the analog. From disturbance, suturing. Worlding is dialog-dialectic among flattening and disturbance.

XIII

Here philosophy no longer speaks: I no longer speak. For what is being spoke is, can only be, speech broken by the world. Speech by its very present-presencing is always already broken; philosophy breaks on speech.

XIV

“Of such, without recourse to the return, because of evidence: one cannot return, or rather a return would be always and only from the present to the present, operable upon a remnant of the production, but only the remnant, which would be drawn into presence, or re-presence.” The return is inconceivable, a conceiving; the return: from heroic travel; from death to birth; from wound to heal; from anomaly to suture; from digital to analog; from (mythology of the) death drive to (mythology of the) death drive; from arousal to satiation. The return is as-if, fiction. The return loops; there is never a return; the return re-presents the world; all re-representation of the world is the appearance of return. To return is to re-possess; possessions are repossessions. The loop of the return is the process of reification; it transforms the appearance of inherent value into exchange; within mathesis, it is capital. Capital is seeing the world; it is eternal presence. Eternal return is always eternal presence; it is the presence of as-if-I-had-known within the I-know; return is the foundation of culture.

XV

Return is the foundation of culture; desire is the foundation of culture; language is the foundation of culture; sexuality is the foundation of culture; product-production is the foundation of culture; disturbance is the foundation of culture; differentiation is the foundation of culture; negation is the foundation of culture; there is no foundation of culture as such; there is no cultural foundation. (If the world were not a stew, philosophy would be axiomatic; if philosophy were axiomatic, there would be no philosophy. The exhaustion of the absolute is the absolute of exhaustion.)

XVI

To clear the house: the necessity of God / Spirit / Meaning; abstracted capitalized universals. These are misrecognitions, misapplications; from the specific to the general; from the im-

minent to the immanent; from many to one; from one to One. Occam's razor; eliminate them. They are of service (they do not "serve") intrinsically; they comfort; they provide a matrix (as-if from matrix to Matrix); the appearance of transcendence; the therapeutic of warding-off death. They contradict flattening as tropes of disturbance. They appear from elsewhere, elsewhere; they appear elsewhere; an introjected Other. Beware of capitals; of Capital. The projection of capitals returns as meaning; returns the loop; implies foundation (as-if from foundation to Foundation). They recuperate, exculpate, death (as-if from death to Death). They are the marrow of human culture. Farm them out; construct theologies, emblems; consider them (capital) Emblematic. Thus the symbolic emerges (from pre-linguistic, from proto-linguistic, from "*chora*") as-if from the Emblematic; as-if the Emblematic situates the symbolic *vis-a-vis* the human. From "situates" to "Situates," situation to "Situation"; Situation is generated by the Emblematic. To follow-through is to follow through with difficulty; with the problematic of verification. Adopt what works; otherwise adapt. "What works" = "what works for you."

XVII

From meanings to meaning to Meaning; from beings to being (*copula* included) to Being; from spirits to spirit to Spirit. But the last already implies an ontological split, disturbance, fueled by the foreknowledge of death; by problematic causal explanations of lifeworld events; by the recuperation, exculpation, of random tragedies. From humans to spirits is the production of meaning extended to the imminent. From imminent to immanent is farther than the eye can see.

XVIII

Flattening is being in the world; it is, references (what is, here, references) the style of the world. Depth absorbs disturbance, literally circumlocutes, circumscribes. The totality of circumscriptions of disturbances constitute a cultural textuality. The calling-forth of the Emblematic follows suit, exists within

linguistic-psychoanalytic registers. The Emblematic is constituted by the virtual; from the virtual (as-if) to the Virtual. The virtual is always already within the world; technology, from tacit knowledge through electronic avatar, augments it. Augmentation filters (appears to filter) flattening; appears to distort; appears to generate depth (ontological fecundity), multiply-connected manifolds (epistemological fecundity). The virtual is inner speech, historicity and fecundity of interiority; philosophy is always already virtual; the discourse of the virtual is philosophical.

XIX

Every symbol is a ligament of avatar; every referent is a gesture; every gesture procures the body; every body is a speaking body; every body is a spoken body; every body is spoken-for.

XX

Organism inhabits the symbolic; the symbolic is not a matter of consciousness; a manner of consciousness; the symbolic is a manner of worlding; of inhabitation. The provenance of the symbolic is not solely human; the provenance of stewardship lies within the symbolic of the human. "By default we are stewards of the earth": precisely because of the extension of human power; of the vectorization of human culture. Vectorization: the physical extension of culture, the sprawl.

XXI

Distinctions among protocols and interfaces; every interface is protocol; every protocol interfaces; each is pole ("poles") the other; each participates in flattening. What is external to protocol: inconceivable content, subjectivity; what is internal: invisibility, objectivity. From GPS through VLF radio: the measurement of the world, its skein. What is required for visibility, what technology, organism, protein? Protocols extend perceptual tacit knowledge; functionality. Of etiquette let it be said it is first and foremost exclusionary. Cybernetic feedback

designates. Protocols distinguish, differentiation and integration in dialectic. The symbolic remains unread; the symbolic is transparent, readable. For the first time a three-dimensional map of the second planet from the sun is available for visual search with or without placenames given a desktop configuration of sufficient power. Protocols are the mute inverse of stewardship; they do not serve; they serve-to. Interfaces are not end-points; they bridge ontologies, continue the flow. Mind locates nowhere; is located nowhere; extensions extend without center, centering. Mind locates within presencing present; mind locates nowhen; is located nowhen. The purpose of philosophy is to pare; to pare even the ladder or the propositions. Philosophy has no purpose; it is not an exhibition; art is exhibition and venue; philosophy chatters; philosophy is doing and reading philosophy is a continuation of doing. Reading philosophy is the pretense of interface; doing philosophy problematizes protocols. To do philosophy is not to have done with philosophy.

XXII

“I have promised you a journey which is a journey of no return; a journey of conceptualization or imagination; a journey within the imaginary. There is no return in return; there are no loops in looping; what fits has always fit; what does not fit remains incommensurate. If I integrate: flattening and the apparition of death (which never appears); if I differentiate: disturbance and the reality of organism (which always appears; always is apparent). This philosophy — this of all philosophy — tends towards particulation, particulate matter; tends towards emission; tends towards gathering.” Reverse Sheffer stroke and its dual: from out there, possibly from A or B, the appearance of A or B; B; from out there, the appearance of A and B. From a distance: the disturbance. In the neighborhood: flattening and absorption. The abacus of infinitely fine grain appears to the base infinity; the abacus of extraordinary differentiation signifies presence of the framework. What was once dialectic clearly has no resolution or leap; no tendency towards bootstrapping elsewhere. Instead: continuous dialog, information, absolutely mute: indiscernible processes. The world is infinitely invisible.

XXIII

Infinitely invisible: What is seen on the surface of granite for example hides interior grains. The granularity of the world is always already inaccessible; art serves to make symbol of substance; of the surface of substance; of the cloak or masquerade. Art is farming-out; physical analysis is farming-out; microscopy is farming-out. Microscopes / telescopes reveal everything and nothing; occurrences continue on ontologically-cohering n-dimensional manifolds. Everything is what it appears to be; nothing is what it appears to be; everything is leveled, intertwined, intermingled, mingled, muxed. Ontology only goes so far to the portal of universal origin, “big bang” and inflation, just as increased accelerator energy may conceivably generate “new” and unexpected phenomena forever — the only limitation is economics (Brillouin). Nothing satisfies; ontologies may be enumerated, epistemologies extended to theoretically-infinite tolerances; it is all the same — not ennui (that surely is different) or boredom (that surely is different as well) or defuge (the same). One might say this is a “condition of the age.” Of course there is no thing-in-itself; there are always already others.

XXIV

“The condition of the age.” “Organism inhabits the symbolic; the symbolic is not a matter of consciousness; a manner of consciousness; the symbolic is a manner of worlding; of inhabitation.” Of steward and the symbolic, the emergence of ecology. The fundamental ground of ecology: non-existent, function in relation to ethos. Ethos is always already consensual, bootstrapped; ethos is implicated in, implicates, the Emblematic. The ecological presupposes states of innocence, states of the pre-symbolic; language corrupts, is corrupted; violence coheres to language. The steering-mechanism of the ecological is survival; you might argue as well for the symmetry of beauty; for the inherency (rights, behaviors, cultures) of organisms; for any functional attribution (medical discoveries, cleaner air): these are framed, frameworked, farmed-out. What can be drawn

from all of this? What lessons? That the world possesses an Ought: that X or Y ought to survive? Every X or Y is contested. That I agree, that I agree violently, is irrelevant; only that my violence might impinge on your design. I desire the presencing of a world with few intruders; I will argue that, but I cannot found that. That I argue that, is happenstance; is a decision in which belief, not Belief, plays a role. The trick is to drive out transcendence, ignore immanence, violate the slightest appearance of the Absolute; the trick is the sublimation of the sublime. Do I need to argue this? Must one fight?

XXV

Do animals have rights? Do humans? What constitutes the “have”? What constitutes inherency, granting? What designates the social? What designates the “natural-social”? Rights are *ad hoc*; situational; communal; group-identified; legislated; unjust. I cannot appeal to justice; to justice = Justice. Must I fight?

XXVI

Such issues are articulated; self-organize; within a structuralist territorialization; disappearing outside or beyond (they are beyond) any emblematic. When I = ego = Ego appears within this, this short-circuits. The I is always present; now it is surface, “‘my’ violence” “on ‘your’ design”. This is normal philosophy, non-paradigmatic; philosophical biography is not far behind. The text corners the text; self-references; deconstructs. Retreat. (I emphasize the shame of writing, the written-tawdry, the embarrassment of presence. Let production produce production. I withdraw.)

XXVII

Beyond or external to mathematics, mathesis, 0 and 1 are situational; they are discursive tokens, floating signifiers. What one presents, the other exculpates; what one withdraws, the other

absolves. 0 is already a multiplicity; just look at it. Articulation leads quickly to power sets, cellular automata chaos, differentiations, growth: differentiation to the degree-zero of substance, the analogic. What is ruptured at close sight, smoothes at farther; both are latent, developed much as a photographic plate. Set-theoretical paradoxes are the rubble of mathematics; the mathematics of ideal forms remains in light of them. The continuum hypothesis is subject only to choice outside of the continuum hypothesis; someone does something one way or another with mathesis, axiomatics, infinities. Mathematical ontology is the structure of the world; sets of parameters define all that there is; such parameters may be *ab nihilo*, virtual, real, stochastic, chaotic, fuzzy; given certain dimensions, certain tolerances, they exhaust. A message from elsewhere is a message by virtue of structure and interpretation. A lesson: the I withdrawn in favor of; as a result of; as a consequence of; the eye. And the eye withdrawn, withdraws.

XXVIII

Philosophy as philosophy of organism-situated-in-the-world, as human — thus situation; philosophy otherwise as that of ultimate species: both employ the emblematic or Emblematic. What is to be done with the human? Farmed-out the answers are in part ethos-dependent, ethos dependent on disciplinary values. Ultimate species: To the extent that philosophy is concerned with ulteriority, exteriority, the being of the world, beings of the world; then is philosophy intrinsic; then is the Emblematic always already employed; limit phenomena are Emblematic phenomena: give a name to universal containment / containment of the universal. Philosophy is nothing; philosophy does not veer; philosophy is veered. Philosophy is concerned with nothing; organisms are concerned; concern is a characteristic of organism; negation is a characteristic of concern; concern is a characteristic of negation. It is the concern of organisms that is filtered into philosophy, farmed-out, of living. What is the concern which is filtered? The concern is a disturbance. The concern is either circumlocution or its problematic; recognition or misrecognition of the same. The concern

is the deconstruction of circumlocution; circumlocution, circumscription → a presentation of the world as-if Emblematic. This philosophy is the withdrawal from (not of) the Emblematic; the withdrawal is a tendency towards defuge, towards discomfort and its problematic. Defuge is that which is simultaneously absorbed and negated, simultaneously cathected and decathected; defuge is the shame of the organism, the transformation of the pornography of the world, through usage, into waste. The inverse of the Emblematic is defuge, which presences presents no name, no characterology, no tropology; the being of granite is the being of the organism upon reflection. Reflection is the doing of philosophy, its accoutrements. Reflection is reflection-upon; “upon” does not require an intentional object, state, or process; “upon” may be decathected. What is neutral is of no interest altogether.

XXIX

“How to begin philosophy, how to begin the process of philosophizing, an activity, a form of labor, the philosopher and the production.” Nothing can be done that has not been done, here. Nothing can be cleared that has not been cleared, here. Having begun, how to continue; of summary or conclusion: how to avoid both, the result rag-tag description, farmed-out explanation, epistemological flattening, local ontologies, adjudication and circumlocution of the Emblematic, the Emblematic found wanting. The tread of writing visible, indiscretions; appearance of textuality, fear of self-reference, defuge. There is nothing here to guide by stars. There is nothing of faith, nothing for the faithful. The world is the world as such, thetic, mute, flattened. One speaks, writes, as if something has been accomplished; nothing has been accomplished, neither declarative nor performative. The granularity of the world, pixellation, dominates those texts which might otherwise nourish the dark night of the soul. No soul, no spirit, no variegated ontologies, local ontologies, fecundity of local epistemologies, framing. One says one thing; one says another; puns undermine both; belief is of little consequence; belief = consequence = Belief. Consider this a writing of the world; rewriting of the world; writing worlding;

writing of presence, present, present writing. This is the construction of this. Within the future anterior: this will have been appearing; this will have appeared; this is appearing. (This is online writing; this is being-online; this is a procurement of a description of the world; by organism; by veer or swerve; by disturbance; this is disturbance. This is history.)

XXX

(By flattening I do not mean flattening; by disturbance I mean disturbance of meaning; all meaning, the procurement of meaning, is disturbance. Within the future anterior, this will have been completed.)

[none forthcoming]

Alan Sondheim

Alan Sondheim's books include the anthology *Being on Line: Net Subjectivity* (Lusitania, 1996), *Disorders of the Real* (Station Hill, 1988), *.echo* (alt-X digital arts, 2001), *Vel* (Blazevox 2004-5), *Sophia* (Writers Forum, 2004), *Orders of the Real* (Writers Forum, 2005), and *The Wayward* (Salt, 2004) as well as numerous other chapbooks, ebooks, and articles. His video and film have been internationally shown. Sondheim co-moderates several pioneering email lists, including Cybermind, Cyberculture and Wryting. Since January, 1994, he has been working on an "Internet Text," a continuous meditation on philosophy, psychology, language, body, and virtuality. In 1999, Sondheim was the 2nd Virtual Writer in Residence for the Trace online writing community (Nottingham-Trent University, England). In 2004, he was a 5 week resident of the Center for Literary Computing and the Virtual Environments Laboratory at West Virginia University; last year he was a 6 week resident of the same. In 2005 he was resident artist/writer at Grand Central Art Center in Santa Ana. He produced two CDs at the latter (his older records have been reissued by ESP-Disk and Fire Museum). A second CD, *skin/nn*, was just released by Fire Museum, and an LP from Qbico. In 2001, Sondheim assembled a special issue of the America Book Review on Codework, which was seminal in its genre. Sondheim taught in the Trace online writing program; in 2001-2 he also taught new media at Florida International University in Miami. He is currently working with the Swiss dancer/choreographer Foofwa d'Imobilite on new work premiered across Europe. Sondheim's performances have been seen internationally. In 2006, he had a major exhibition at Track 16 Gallery in Los Angeles. Sondheim's work is trans-media; his emphasis is on writing, theory, and digital performance.

Relevant URLs:

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