

#### 女同性恋阳具:棍子不是阴茎 她们想要的是阳具的象征而不是它本身。

至少从文化角度来看,将棍子视为人类进化的中心推动力似乎比斯蒂格勒对石 头的关注更为恰当。它的基本形式在许多方面对我们的文化 因为我们将它与阳具联系起来。这里必须注意的是,正如朱迪斯·巴特勒在她 文章《女同性恋阳具和形态想象》中最明确地表明的那样, 阴茎不是阳具, 是许多阳具的可能表现形式之一。棍子——当然,从最早的时候起,它也被 作假阳具——可以体现阳具的象征,就像阴茎体现阳具一样。

然而,我们同时又害怕、钦佩和渴望蝙蝠、权杖和手杖,并赋予它们近乎神秘 的特性——当人们想到在施虐受虐实践中对棍棒的变态使用时,这一点就变得 显 而易见。然而,阴茎能指并不具有这些神话般的品质,因为它真的存在,

#### The Lesbian Phallus: The Stick is not the Penis

The Leablan Phalluss The Stick is not the Penis
At least from a cultural perspective, the vision of the stick
and the stick of the stic

Despite the intensity of the mother—child bond, it swely dynder relationships, a their term is present, somethings leven when the child to which the monther's desire is about the publish. To be other the child to which the monther's desire is about the publish. To be other the child is instanted within the "field" of the monther's child is distant down, after all presents a model point of the prime is most and care (at least for most mothers)—but it does not exhaust desired and early least for most mothers)—but it does not exhaust desired or what Lacur might mean by his understanding of the publish the depth of the lengthersy object of the mother's close with Frenzish monther of the child Frenzish, committing it can mother grasp not being tank being a three dispersions. y dyadic relationship; a third term is present



不是因为它的存在。(正是在这里,雅克・拉康不同意对弗洛伊德的一种庸俗 解释,即阴茎就是阴茎。)根据拉康的说法,阴茎是缺失——它正是因为缺失 才强大,因为它自相矛盾地是典型的"缺失对象"。德里克·胡克在他的文章 《拉康, 阴茎的意义和"性别化"主体》中解释了这一点: 尽管母子关系很紧 密,但它从来都不是排他性的二元关系;第三个术语出现了,它是母亲欲望所 针对的孩子之外的东西: 阴茎。要清楚: 孩子处于母亲欲望的"领域"内—— 毕竟,婴儿代表着爱、投入和关怀的节点(至少对大多数母亲而言)——但它 并没有耗尽这种欲望。 她们想要的是阳具的象征而不是它本身。



the earliest representations of the phal-tuse not simply the border between hu-ngar and animal, but rather the absence his border inasmuch as it points to an coms' on the toils of New canny continuity between man and Coledonion crows showed animal. The world-pole of the shaman, the birds creating advanced the scepter of the leader, the spear of the observed whittling twigs hunter, the cane of the teacher—they and leaves with its beak to represent the brutish force of animals foshion grobbers designed within the human world. And it is ex- to retrieve grubs from the actly because of this representation of ground. The New Coledoan outside of the human realm why the stick does have the warrant who the known non-primates to stick does have the mana, the mythic greate and use new tools.

today, if one thinks of contemporary, wok', and sometimes as a hourse 'wagagaw'.

Animals use Sticks too!

kingdom.

2 动物也会使用棍棒! 不只有人类会使用工具。 主人的象征不是人类世界的主

其從前定之一。 主即開系整理器數十一件,展子也並開悉數學的代表之一,它不反應人类均 物之间的問題。更是这种明確的說法,因此它同時了人类和可能之地不可思议 的连接性,基础的更是人性,就他的权益。因此的主义和的权益。 代表了人类即并中心物的野野儿童。正是由于这种权人类似或之种的代表。 第一才有有意力。即是他的种性能是,可以在自然来。即是人类是一般的生 天、也要一个人类别生活的解释。是是一些的事。因此,但是一些

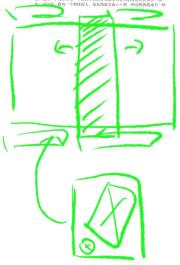
New Caledonian Crow

Now the phallus's absent qualities also hed a new light on the stick. In fact, the pattern represented in 2001. pattern represented in 2001—A Space a moderately sized crow Odyssey, is completely wrong in its un- (40 cm in length) similar in derstanding of the stick in terms of a size to the House Grow but threshold between apes and humans less slender-looking. The bird has on oll-black apthat is irreversible. If one investigates pearance with a rich glos ick further, one finds that animals to its feathers of purple, usoft too. Obviously chimps and gorillas dark blue and some green them to hunt for insects and to beat in good light. The book, n other up, but also elephants and more sticks for their lepenfit—formers dlesticks for their benefit—foremost, the lip of the lower is New Caledonian crow, which only angled up making it some recently has been discovered to be one what hisel-like in profile. of the smartest tool-users of the animal kingdom as unique to primates

Such as the phallus signifies the absent, the stick, which likewise is one of are not alone in having energy par excellence, to stand in for The voice is described as the phallus, the master-signifier. Even a soft 'waa-waa' or 'wak创人类和蔬类并不是唯一拥有工具制作技能的动物。当使用源增量多起至乌鸦 尼巴上的微微 "乌鸦腐像机"录制的像支机示乌鸦制作了先进修工具房,科学 异对此类别做的。有人发挥了一只乌鸦用它的像和树枝和时中,制作出源以 高、用于从其上的特殊的。据等是是全皮容别是全发出的的作和使用面下, 自由来及类动物之一。它们的声音被描述为柔和的"地种"或"地址",有时 是集级的"地址"。

世俗和文明形式的模棒,人们从中认识到动物的力量或原始工具智慧: 球棒、 手杖、接背器、模棒、钓鱼竿、指针。

3 棍棒作为教育手段 控制 但是,虽然棍棒还不能造就一个人,但棍棒所代表的人与动物之间的联系确实 是双向的。如果人们想到第一批被治者用来疾治人民的概律,以及第一批教育 用来作为她们仍然原始但也仍然是基本的教育理念的基本工具(用于指点和领 





在这里,我们必须离开棍棒的历史,回到它的现在。显然, 棍棒走点状。 中一种正在消亡的形式。没有关于这方面的经验研究,但在过去几个世纪里,

4 棍棒是人类起源的核心 The stick is central to human origins 橘子 n

托马斯·霍布斯(和亚里士多德一样)——在这方面,他是马克思主义的先驱 --将政治体视为生产人类的工厂。据他所说,只有在城墙内,人才能成为其 他人眼中的神,而在城墙外,人只是动物——狼群中的狼。

更残酷的是,但丁的老师雷米吉乌斯·德·吉罗拉米从亚里士多德那里得出了这样的结论,"Et si non est civis non est homo"——"不是公民就不是人"。这立刻 让人想起被禁止的人的形象, 他被他以前的同胞用棍棒驱逐出城, 独自留在野 外,被迫再次成为动物。 棍子是身体政治的人类生产工厂的核心。然而,矛盾 的是,它却产生了人与动物之间的差异,正如乔治·阿甘本在《神圣人》中所说 的"包容性排斥"。就好像棍子的纯线性形式代表了人与动物之间的直接联系。 兰大学的 Gavin R. Hunt 和同事研究了乌鸦用露兜树(或露兜树)叶子制作的 工具: 乌鸦剪开叶子的边缘, 然后撕下整齐的植被条, 用它们来探测藏有昆虫 的缝隙。 据观察, 这些工具有三种类型, 窄条、宽条和多阶梯条——端很宽, 通过涉及逐步剪断和撕扯的制造过程, 另一端变窄。 通过观察切割过程中 留下的 5,500 个叶子对应物或模板的分布情况,可以发现窄型和阶梯型工具是 宽型工具的更高级版本。"岛上每种工具类型的地理分布表明其起源独特,而 不是多项独立发明。"这意味着这些涉及制造工艺微妙变化的发明正在从一个

人类和动物是文化起源的先决条件,例如芝满的世界极点,世界轴广man and animal as precondition of cul-involve a delicate change in

man and animal as precondition of cul-tural genesis, such as the world-pole of the shaman, the axis mundi, represents the connection between the gods and men as the place of cosmogenesis. It is also spontaneously makes because of its central, yet paradoxical tools from moteriols it because of its central, yet paradoxical significance for civilization why the stick is even more of a phallus than the penis. One even has to correct Judith But 2000, researcher Knelmik ler here: the penis doesn't become the and colleagues at the double of the phallus with the invention University of Oxford obof the dildo, the penis is the double of served of a couple of New Caledonian Crows called the phallic stick from the beginning on. Betty and Abel:

#### Sticks in Post-Male Society

And here we must leave the history of ment in which she and Abe the stick and come to its present. Clearly, the stick is a dying-out form in postmodern civilization. There are no cm- of pig heart, their favorite piric studies about this, but stick-shaped food. When Abel made off artifacts became less and less common with the hooked wire, Betty during the last centuries. Most prominently, the term that a country is 'gov- lift a small bucket of food erned by the stick', which once had a from a vertical pipe. This concrete meaning in everyday-life beat- experiment was the first ings, has turned into the last resort reserved only for exceptional situations.

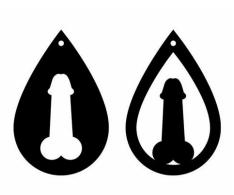
Subsequently, this oblity (Pepper spray seems more civilized, less was tested through a series atavistic.) Likewise, educational canof systematic experiments
ing, once popular, is now considered to Out of ten successful rebe a felony in all developed countries.

Similarly, fishing seems so phallic, all too

Abel retrieved the food phallic to us that it is considered a sport once, without bending the for impotent men only, not to mention wire. The process would activities involving swords, kendo-sticks usually start with Betty try and similar objects. Even among illu- ing to get the food bucket

Retty's toolmakin abilities came to light by accident during an experi

棍棒形的工艺品变得越来越少见。最突出的是,一个国家"被棍棒统治"这一术 语曾经在日常生活中的殴打中有着具体的含义, 但现在却变成了只在特殊情况 下才使用的最后手段。 (胡椒喷雾似乎更文明,不那么返祖。)同样,曾经流 行的教育性鞭刑现在在所有发达国家都被视为重罪。



**First** 



Second



**Third** 

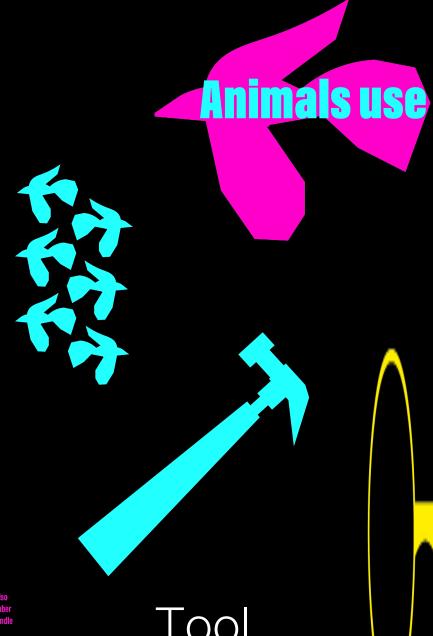
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## ICON

The penies is not the phalling of the solution of the phalling of the phalling

animal kingdom.

each other up, but also elephants and a of birds know how to sticks for their benefit—foremost, the New Cale nian crow, which only recenthas been discovered to be one of the smartest tool-users of the

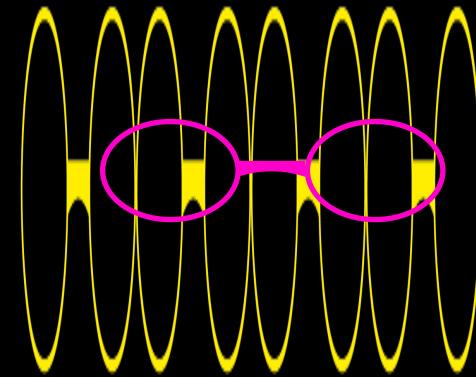


Tool

# Sticks too!



HUMAN





## Layout

In today's era of hedonist pemissivity, which serves as the dominant ideology, the time has come to reappropriate dicipline: there is nothing inherenly fascist about this.

-SlavojŽižek

According to French philosopher Bernard Stiegler, there is no such thing as the evolution of mankind: one rather has to speak of a co-evolution of humanity and tech-nics that includes all kinds of tools man uses. In his Technics and Time, he formulates this idea of Epiphylogenesis, according to which humanity was only to evolve 'through means other than life', namely by 'organised inorganic matter; i.e. technics.

Although to Stiegler, it is foremost the Silex, a sharp blade of stone, that triggered the process, which shaped mankind in its present form, one also thinks of co-evolution of man and technology in terms of Stanley Kubrick's 2001—A Space Odyssey. The ape uses a bone for a tool and therefore becomes human. In this vision, the bone, pole, bat or stick—how I will call the ideal type of this basic tool in the following—is conceived as an object that triggers the fall of mankind by technology, and this fall leads to an enhancement of its destructive and creative abilities alike. Why We Need to Talk about the Stick Again A

Post-Deconstructivist Meditation By Johannes Thumfart -

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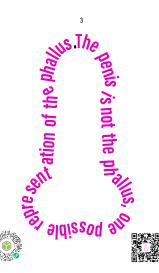
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PART 3 8 ---

10 **A Letter** 

A Post-Deconstructivist By Johannes Thumfart













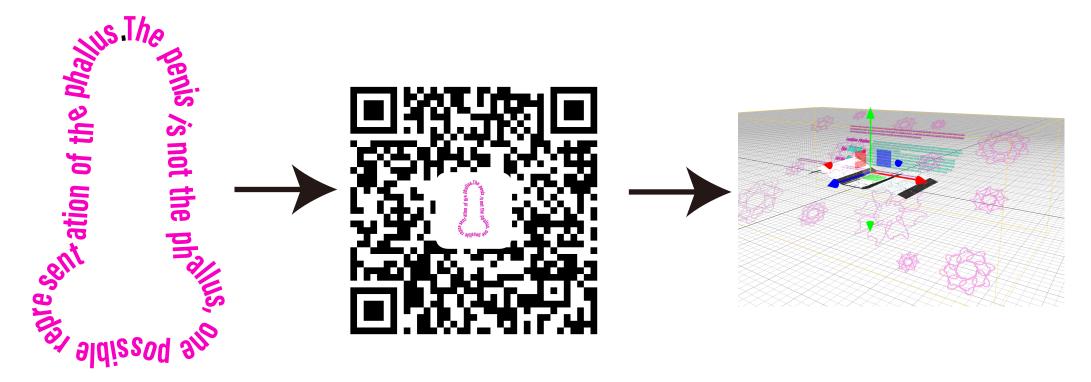


If one thinks of the sticks the first rulers used to govern their people, and the ones the first teachers used as the essen tial tool of their, still primitive, but also still basic, idea of education—for pointing and punishing—then one understands the nature of this connection, the stick turns man into an animal by increasing its power, it however also turns animals into men by increasing control, by allowing men to treat their fellow-men as animals and hereby train them like dogs or horses (which sounds horrible but is the necessary precondition of civilization) Also, the

stick is of immense importance in education in that it enables the teacher to point to something, as a prelinguistic, deictic means of communication, St. Augustine and Ludwig Wittgenstein both insisted on the necessity of the act of pointing to an object and attributing a word to it as a precondition of the lea<mark>rnin</mark>g of any langua<mark>ge.</mark> It can therefore be said that the one pointing to an object, communicates in disguise—the disguise of an animal to another animal-in order to turn it into a human being like himself; an animal that has language, a zoon logon echon, as Aristotle

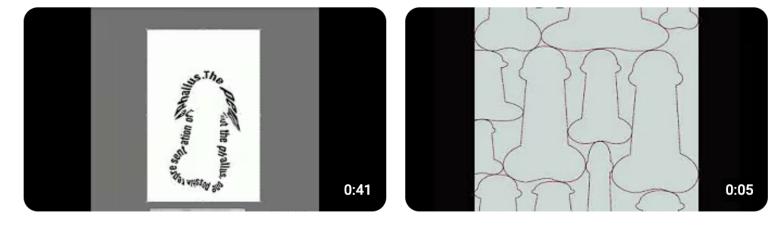
writes.

### **Process**



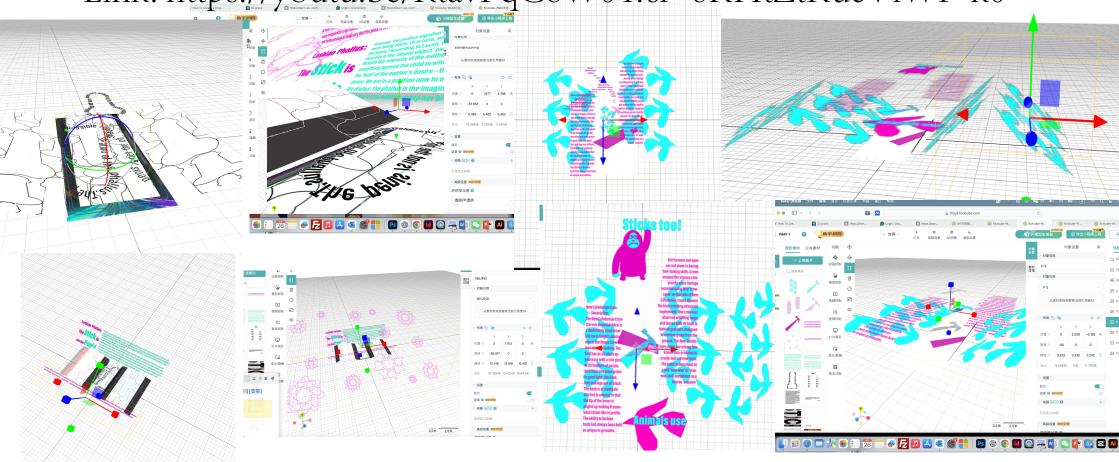
Draw an Icon illustration without a single part based on the content and edit it in Kivicub to generate a QR code. After scanning the QR code, you will recognize that the hidden text appears in the mobile phone interface of the Icon.

### **Tast**



Tast 2 : Tast1 : link: https://youtu.be/f3ulYdyyG2o?si=rX\_FNxd7wuXC9z-u

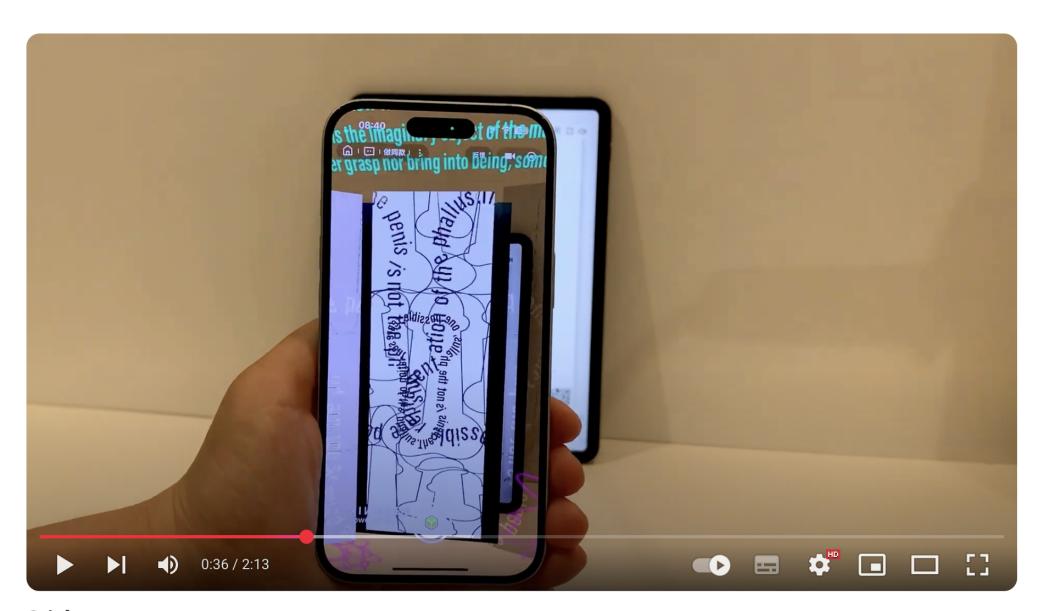
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### **Stick**

Link: https://youtu.be/VutWSvW3uGk?si=semn3jz5h5PcivBA