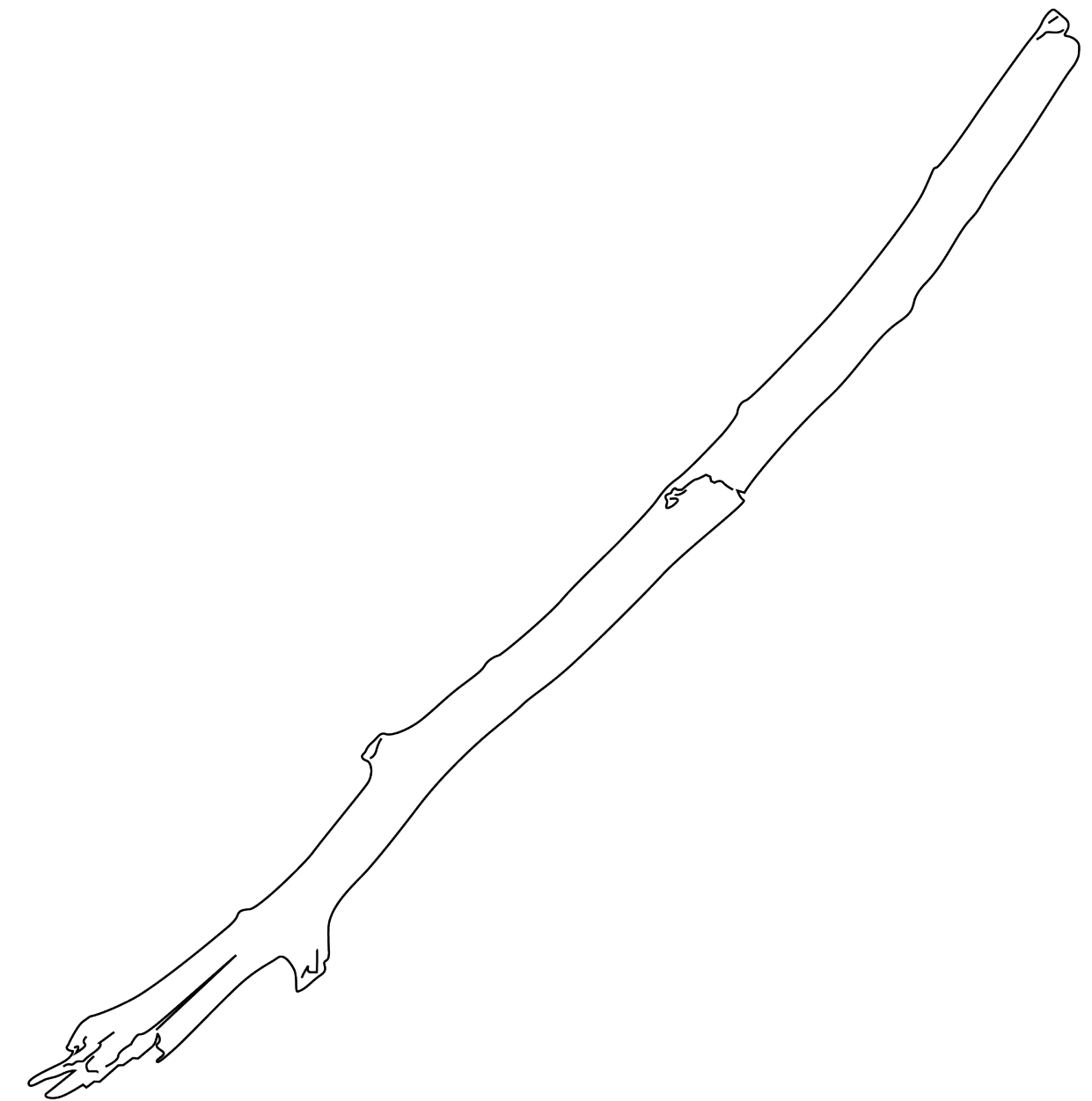


# Why We Need to Talk about the Stick<sup>44</sup> Again

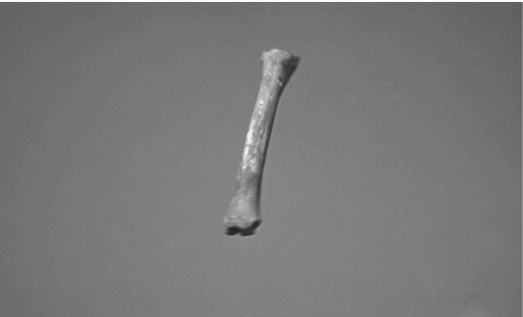
A Post-Deconstructivist Meditation

By Johannes Thumfart

Kang Kexin 336018503  
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Why We Need to Talk about the Stick Again



为什么我们需要再次谈论棍子

一个 Post-Deconstructivist

约翰内斯·桑法特的《冥想》

在今天这个享乐主义纵容的时代，作为主导意识形态的时代，是时候重新调整纪律了：这本身并没有什么法西斯主义的东西。

—Slavoj Žižek

法国哲学家伯纳德·斯蒂格勒（Bernard Stiegler）认为，不存在所谓的人类进化，而是人类和技术（包括人类使用的各种工具）的共同进化。在他的《技术与时间》一书中，他阐述了“附生发生”的观点，根据这种观点，人类只能“通过生命以外的手段”进化，即通过“有组织的无机物”，即技术。

虽然对斯蒂格勒来说，首先是 Silex，一个锋利的石头刀片，触发了这个过程，塑造了人类现在的形态，但人们也会想到斯坦利·库布里克的《2001 - 太空漫游》中人类和技术的共同进化。猿猴用骨头做工具，因此变成了人类。在这种设想中，骨头、杆子（蝙蝠或棍子）——我将在下文中如何称呼这种基本工具的理想类型——被认为是一种通过技术引发人类衰落的物体，而这种衰落又导致人类破坏性和创造性能力的增强。

lation, but so that he shall throw off the chain and pluck the living flower. The criticism of religion disillusiones man, so that he will think, act and fashion his reality like a man who has discarded his illusions and regained his senses, so that he will move around himself as his own true Sun. Religion is only the illusory Sun which revolves around man as long as he does not revolve around himself.

One should not only go and ‘pluck the living flower’ as Marx writes, clearly using sexual metaphor here, but one should go and use the stick without ideological nonsense. The question of the legitimate place of the stick should not be the question of a new ideological outfit for it, but the question of what the stick is that allows man ‘to revolve around himself’ (Marx is mocking Platonist imaginary here): the cold and naked stick of the reality-principle that is not identical with the penis any more.

It is precisely in the question of the naked stick, the stick that produces mankind by the employment of discipline and punishment, without either ideological nonsense or erotic connotation, where we reach the core of the communist problem. Communism means that one doesn’t employ the stick in favour of the phallus-signifier anymore, any given powerful idea, class or person, but for its own sake—to mercilessly carve out humanity of the fleshy raw-matter of the animal, to build the new human by appropriating the oldest, most effective means of anthropo-production. The ‘minimal difference’ between Communism and Fascism is the Who and the Why of its terror. On one side, there is reason, on the other, there is tradition—there is only this urgent choice. That is why we need to talk about the stick again.



Why We Need to Talk about the Stick Again

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In today’s era of hedonist permissivity, which serves as the dominant ideology, the time has come to reappropriate discipline: there is nothing inherently fascist about this.

—Slavoj Žižek

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 technics 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.

很好，但这样他就会挣开锁链摘下那朵活生生的花。对宗教的批判使人幻灭，这样他就会像一个抛弃了幻想、恢复了知觉的人那样去思考、行动和塑造他的现实，这样他就会像他自己真正的太阳那样四处走动，宗教只是虚幻的太阳，只要人不围绕着自己转，它就围绕著人转。

一个人不应该像马克思写的那样去“摘一朵活的花”，这里显然使用了性隐喻，但一个人应该去使用棍子，而不是意识形态的废话。棍子的合法位置的问题不应该是一个新的意识形态装备的问题，而是一个允许人“围绕自己旋转”的棍子是什么的问题（马克思在这里嘲笑柏拉图主义者的想象）：现实原则的冰冷和赤裸的棍子不再等同于阴茎。

正是在裸棒的问题中，这根棍子通过运用纪律和惩罚来生产人类，既没有意识形态的废话，也没有情色的内涵，在这里，我们到达了共产主义问题的核心。共产主义意味着，一个人不再使用棍棒来支持阳具能指，任何给定的强大理念、阶级或个人，而是为了它自己的利益无情地从动物的肉质原料中雕刻出人性，通过占有最古老、最有效的人类生产手段来建造新的人类。共产主义和法西斯主义之间的“最小区别”是其恐怖的“谁”和“为什么”。一方有理性，另一方有传统——只有这个紧迫的选择。这就是为什么我们需要再次讨论大棒的原因。

- ① The Lesbian Phallus: The Stick Is Not The Penis
- ② Animals Use Sticks Too!
- ③ The Stick As Means Of Education
- ④ The Stick As Centerpiece Of Anthropogenesis
- ⑤ Sticks In Post-Male Society
- ⑥ The Absent Phallus Is The Most Powerful Phallus
- ⑦ Governing With The Stick: Just Terror?
- ⑧ The Re-Appropriation Of The Stick

This article explores the significance of the "stick" in human culture, history, and symbolism.

- Authority
- Power
- Desire
- Control
- Discipline
- Phallus

Why We Need to Talk about the Stick Again

A Post-Deconstructivist Meditation

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①	The Lesbian Phallus: The Stick is not the Penis	08 -- 13	⑤	Sticks in Post-Male Society	28 -- 33
②	Animals use Sticks too!	14 -- 18	⑥	The Absent Phallus is the Most Powerful Phallus	34 -- 37
③	The Stick as Means of Education	19 -- 22	⑦	Governing with the Stick: Just Terror?	38 -- 41
④	The Stick as Centerpiece of Anthropogenesis	23 -- 27	⑧	The Re-Appropriation of the Stick	42 -- 47

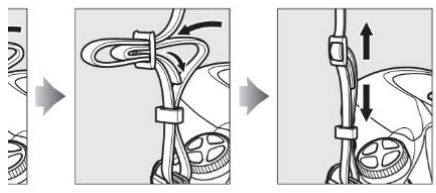
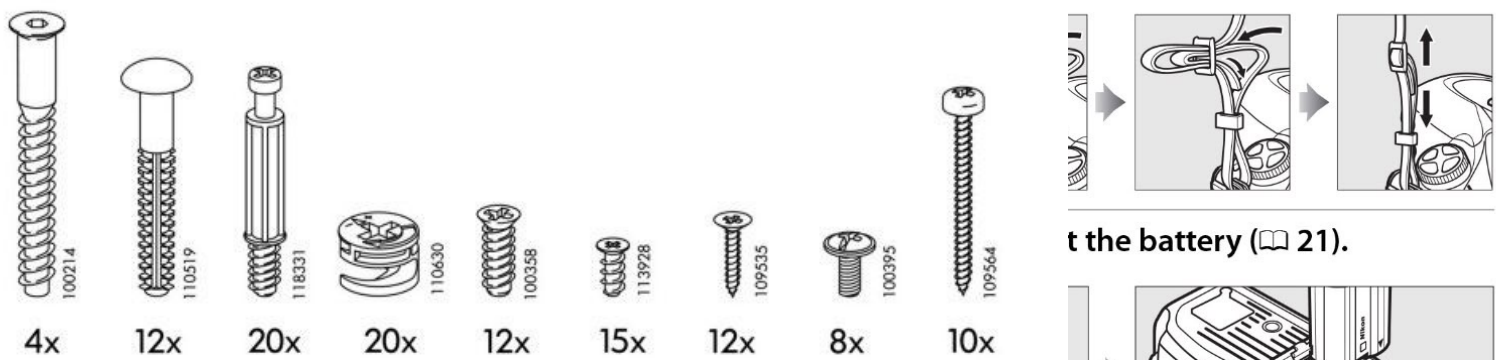


Quick Start Guide

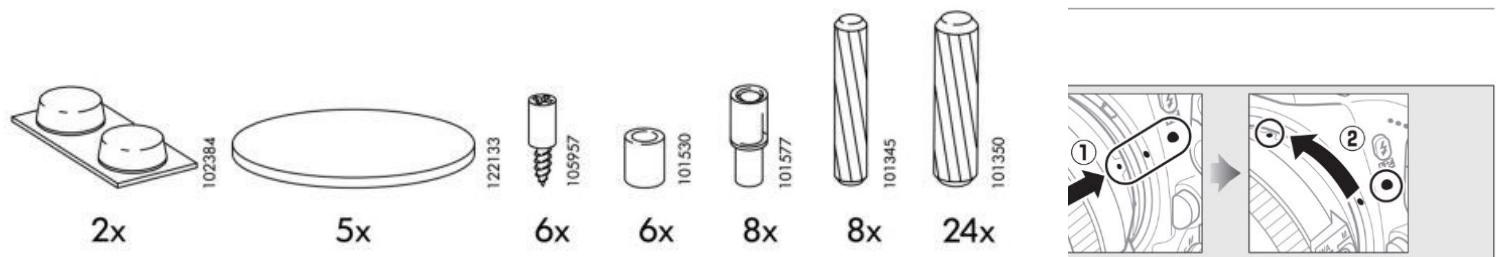
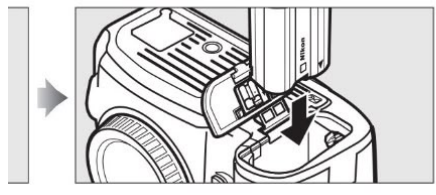
Follow these steps for a quick start with the D800.

1 Attach the camera strap.

Attach the strap securely to the camera eyelets.



Insert the battery (see 21).



Insert the battery (see 29).



- ① Not Interesting
- ② No Ups And Downs
- ③ Philosophical
- ④ Serious
- ⑤ Boring

Manual Style/  
Instruction Guide Style

shed a new light on the stick. In fact, the pattern represented in *2001—A Space Odyssey*, is completely wrong in its understanding of the stick in terms of a threshold between apes and humans that is irreversible. If one investigates

animal. The world-pole of the shaman, the scepter of the leader, the spear of the hunter, the cane of the teacher—they represent the brutish force of animals within the human world. And it is ex-

we associate it with the phallus. It is essential to note here, as Judith Butler has shown most explicitly in her text *The Lesbian Phallus and the Morphological Imaginary*, that the penis is not the phallus, but one possible representation of the phallus among many. The stick—which of course

stick represents, is a two-way connection. If one thinks of the sticks the first rulers used to govern their people, and the ones the first teachers used as the essential 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

The Lesbian Phallus: The Stick is not the Penis

Similarly, fishing seems so phallic, all too phallic to us that it is considered a sport for impotent men only, not to mention

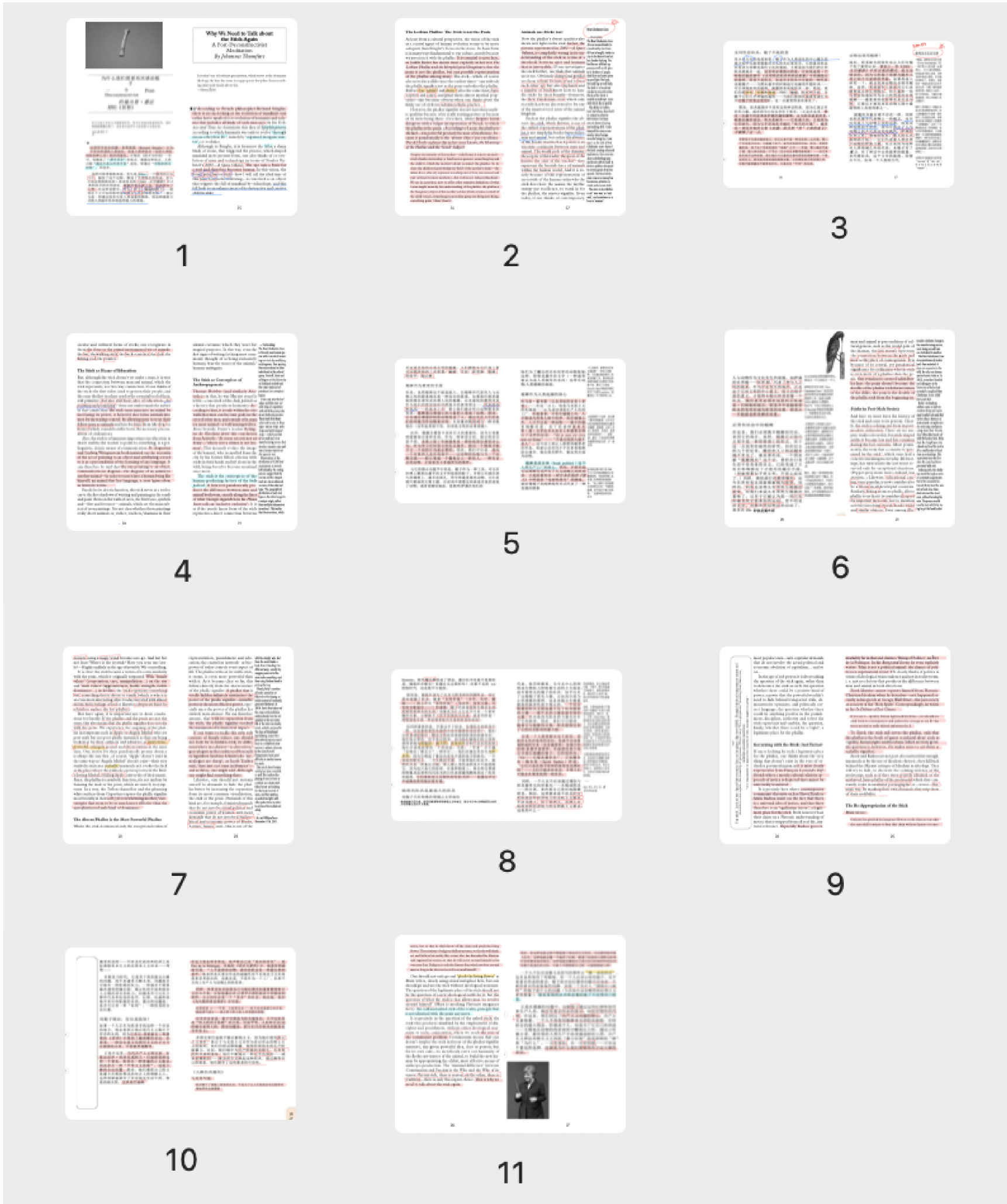
At least from a cultural perspective, the vision of the stick as a central agent of human evolution seems to be more adequate than Stiegler's focus on the stone. Its basic form

dominance...) in decline, the stick represents something lost, something that is about to vanish (which is why it is an even more interesting object today, invested with almost melancholic feelings of loss or likewise a desperate hunt for a fetish to replace the lost phallus.)

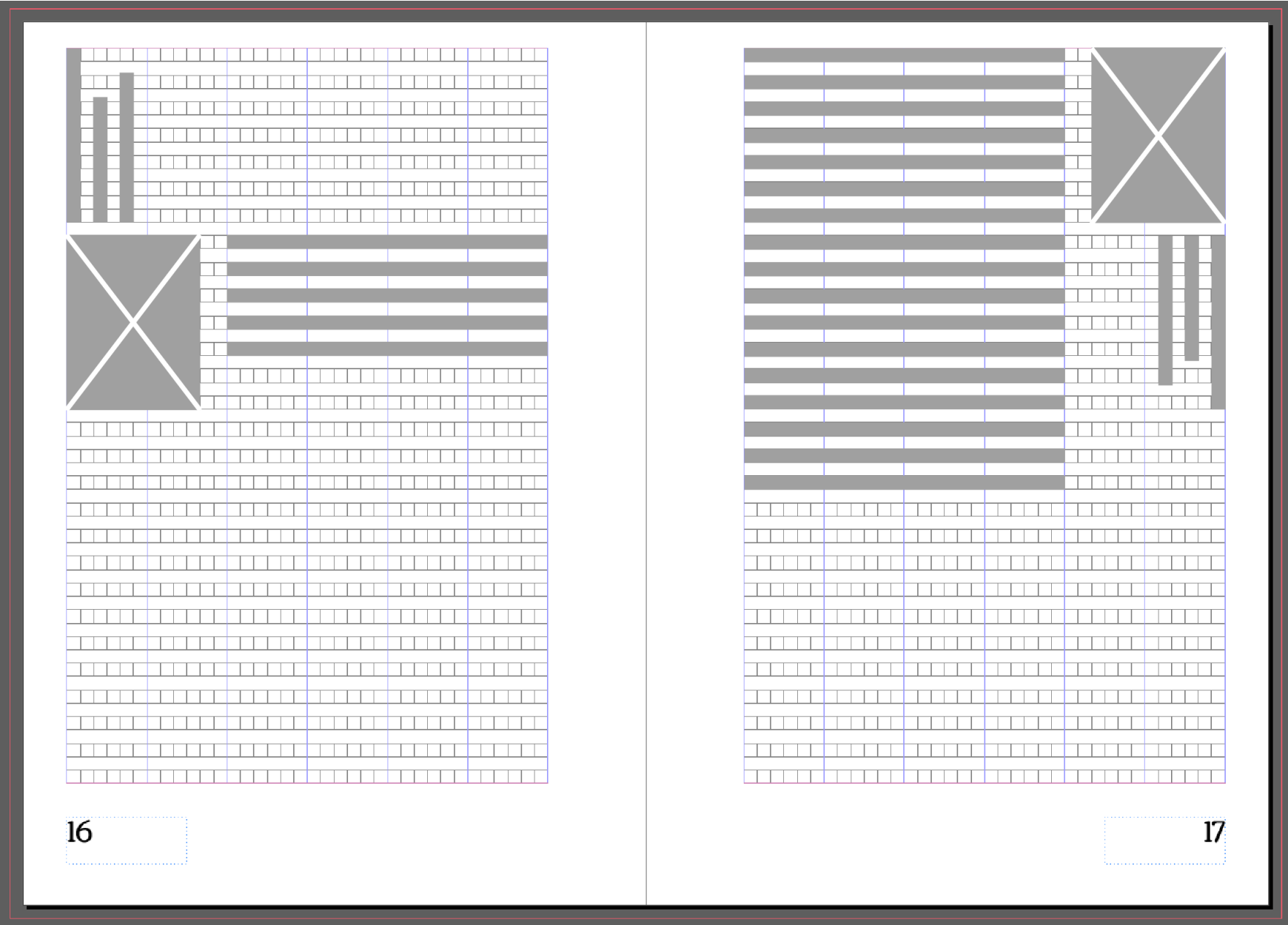
- There is no evolutionary relationship or mutual negation between these different "Stick" symbols.
- It is more like an explanation of "Stick".



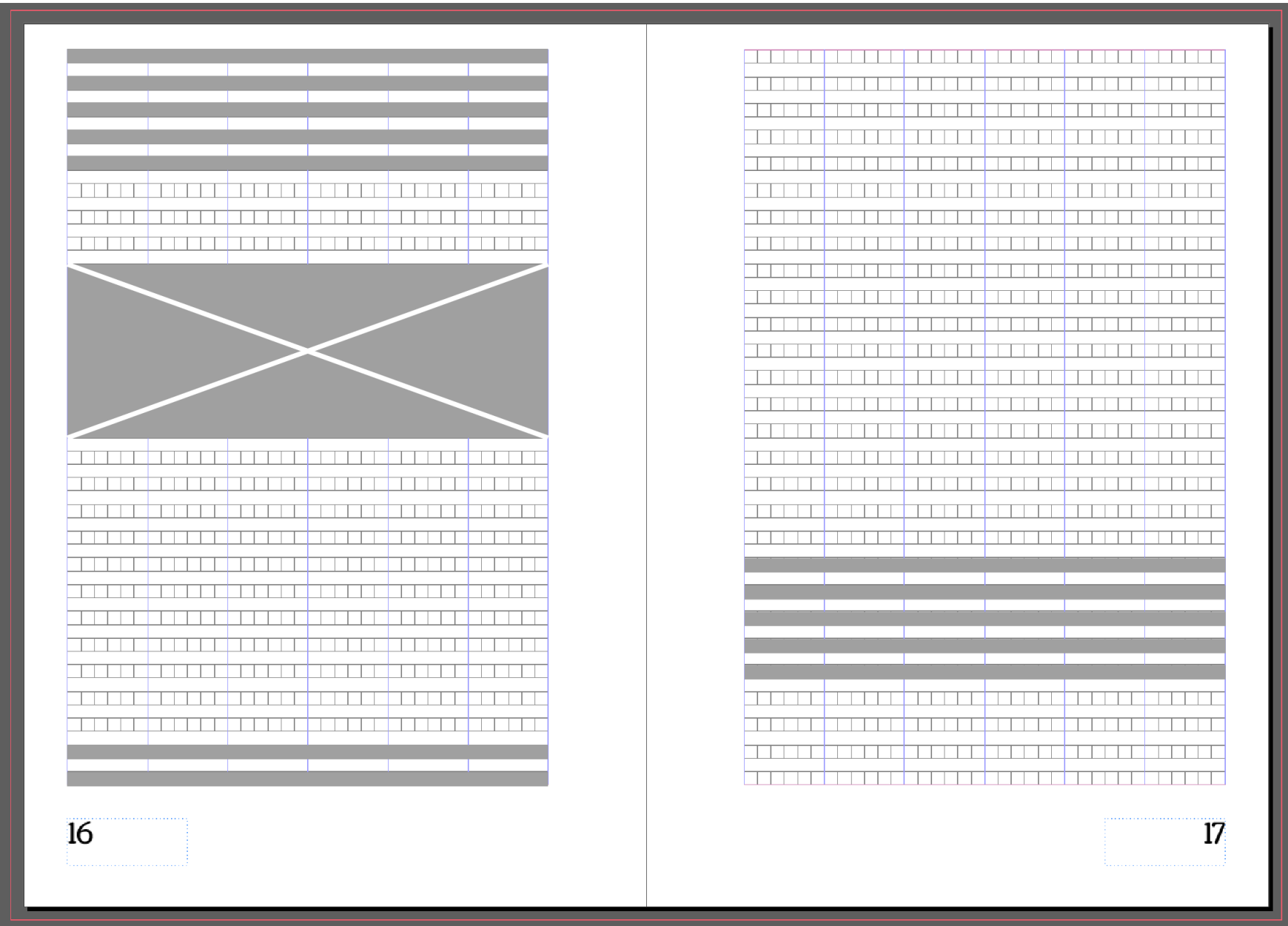
Why We Need to  
Talk about the  
Stick<sup>44</sup>  
Again



The author quoted many philosophers to verify the different symbolic images of "Stick", which is the significance of why this symbolic image exists.

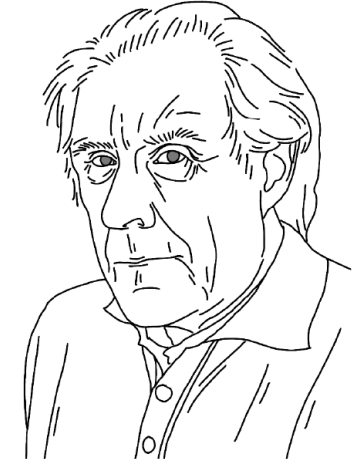
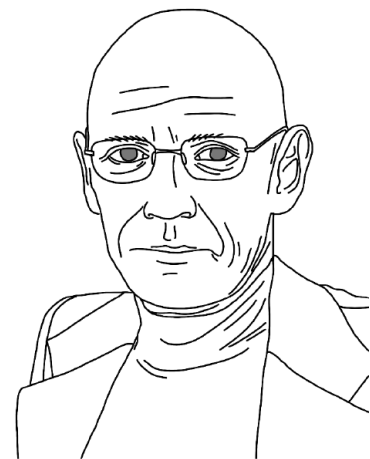
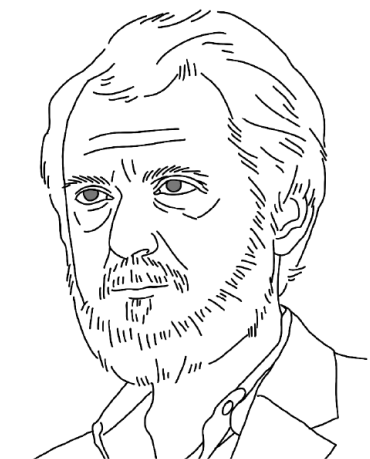
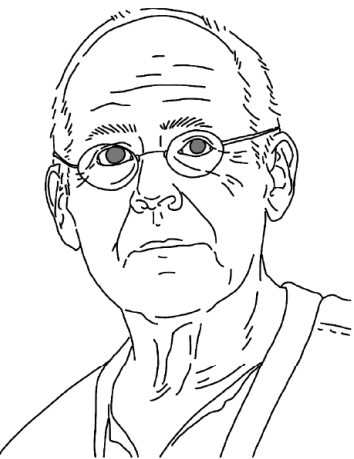
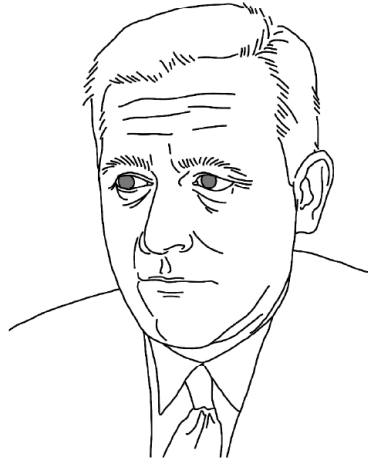
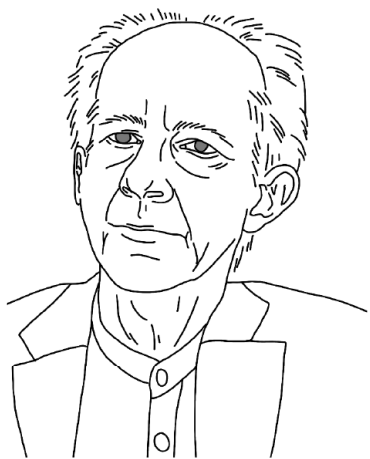
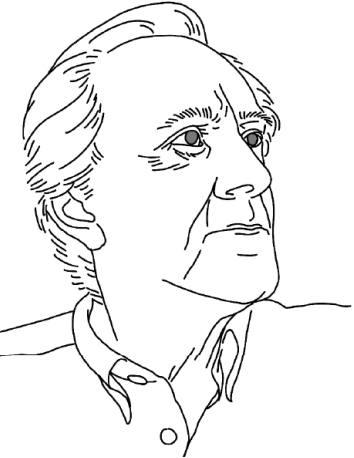
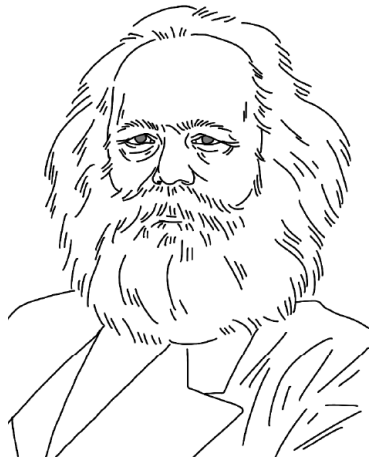
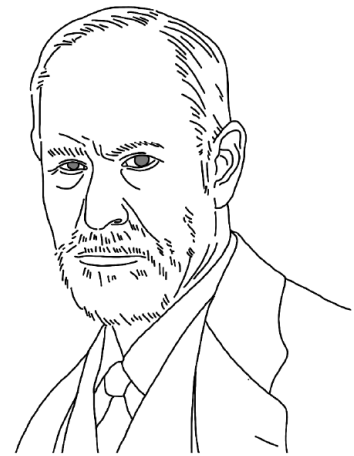
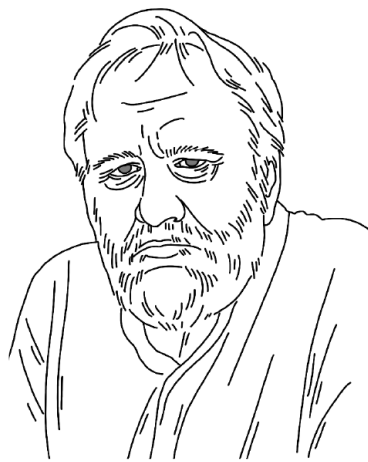
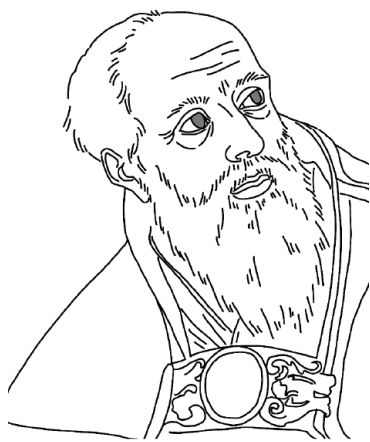


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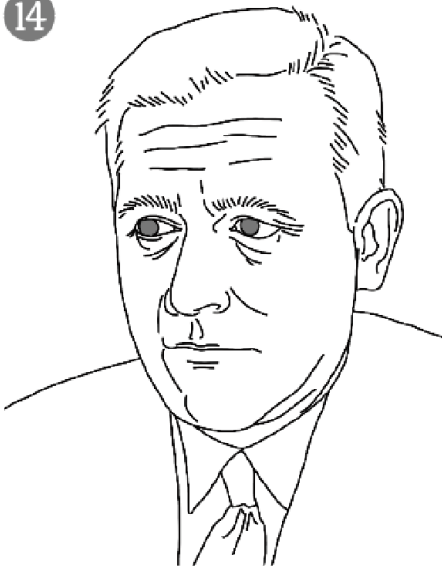
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Carl Schmitt  
German  
1888-1985

14

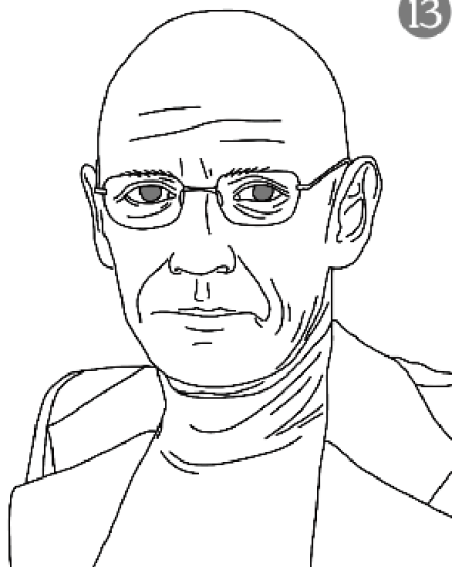


Jacques Lacan  
French  
1901-1981

4

Aristotle  
Ancient Greek  
384-322

9



Michel Foucault  
France  
1926-1984

13

Aristotle  
Ancient Greek  
384-322

9



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.

Parallel to its deictic function, the stick<sup>44</sup> serves as a tool to carve the first shadows of writing and painting in the sands and paint them on the walls of caves, the first faces, symbols and—first and foremost—animals, which are the main subject of cave paintings. It is not clear whether those paintings really show animals or, rather, teachers/shamans in their animal costumes which they wore for magical purposes. In this way, even the first signs of writing (a thing most commonly thought of as being exclusively human) bear the traces of the animal/ human-ambiguity.

#### (4) The Stick as Centerpiece of Anthropogenesis

Thomas Hobbes (and similarly Aristotle)—in this, he was Marxist avant la lettre—conceived of the *body politick* as a factory that produces humanity. According to him, it is only within the city walls that men can become gods in the eyes of other men, and outside of it, man is a mere animal—a wolf among wolves.



Thomas Hobbes  
English  
1588-1679

16



Stick<sup>44</sup>



Why We Need to  
Talk about the  
Stick<sup>44</sup>  
Again

①  
The Lesbian Phallus: The Stick is not the Penis

At least from a cultural perspective, the vision of the stick<sup>2</sup> as a central agent of human evolution seems to be more adequate than Stiegler's focus on the stone. Its basic form is in many ways fundamental to our culture, mostly because we associate it with the phallus.

● Judith Butler  
America  
1956.

It is essential to note here, as Judith Butler has shown most explicitly in her text *The Lesbian Phallus and the Morphological Imaginary*, that the penis is not the phallus, but one possible representation of the phallus among many.

8

Kinky Use of Sticks

- ① Bat
- ② Scepter
- ③ Cane

Still we fear, admire and desire fall at the same time! bats, scepters and canes, and grant them almost mystical properties- this becomes obvious when one thinks about the kinky use of sticks<sup>3</sup> in sadomasochistic practice.

②  
Animals use Sticks too!

Now the phallus's absent qualities also shed a new light on the stick<sup>4</sup>.

In fact, the pattern represented in 2002, *A Space Odyssey*, is completely wrong in its understanding of the stick<sup>5</sup> in terms of a threshold between apes and humans that is irreversible.

Obviously chimps and gorillas use them to hunt for insects and to beat each other up, but also elephants and a number of birds know how to handle sticks<sup>6</sup> for their benefit- foremost, the New Caledonian crow, which only recently has been discovered to be one of the smartest tool-users of the animal kingdom.

14

The Brutish Force of Animals  
Within the Human World

- ① The world-pole of the shaman
- ② The scepter of the leader
- ③ The spear of the hunter
- ④ The cane of the teacher

And it is exactly because of this representation of an out side of the human realm why the stick<sup>5</sup> does have the mana, the mythic energy par excellence, to stand in for the phallus, the master-signifier.

● Stanley Kubrick  
America  
1928-1999

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.

4

The Ideal Type Of This Basic Tool

- ① Bone
- ② Pole
- ③ Bat
- ④ Stick

In this vision, the bone, pole, bat or stick<sup>5</sup>, 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.

At least from a cultural perspective, the vision of the stick<sup>2</sup> as a central agent of

Now the phallus’s absent qualities also shed a new light on the stick<sup>4</sup>.

in its understanding of the stick<sup>5</sup> in terms of a threshold between apes and

Why We Need to  
Talk about the  
Stick<sup>44</sup>  
Again

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Corben Regular

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LABEL

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Stick<sup>1</sup>Stick<sup>2</sup>Stick<sup>3</sup>Stick<sup>4</sup>

MATERIAL

Claro  
Gloss  
130 gsm

BINDING METHOD

Saddle Stitching



Why We Need to  
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Stick<sup>44</sup>  
Again



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25







# Why We Need to Talk about the Stick<sup>44</sup> Again

