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Magic is a speculative practice and strategy to release marginalised memories and knowledge. In artistic practices – as well as in rebellious lives – allows insurgent alliances working through different temporalities and subjectives, free movements from the power systems and allowing the becoming of a metaphysical tool of resistance. By releasing an interruptive movement, the haunting insinuates to embrace and embody a plurality of temporalities, a continuous *montage* and *de-montage* through multilayered historical frames. In this regard, the performative practice of the artist Chiara Fumai is more than indicative as it was literally visited by spirits. Her body through multiple possessions became a political body able to articulate alliances with feminist struggles and social issues. Another struggle with the present – a present haunted by historical echoes was released by Le Nemesiache, a group and a political reality who embedded mythological methodologies in feminism. They affirmed the need for feminist groups not to be overcome by fear, isolation, competition. Demonstrating that time and space are cultural barriers and that there is a need to overcome them.

[Release](#)

La magia è una pratica speculativa e una strategia per liberare memorie e conoscenze relegate ai margini. Nelle pratiche artistiche – così come nelle vite ribelli – innasca alleanze di rivolta che agiscono attraverso diverse temporalità e soggettività, movimenti liberi dai sistemi di potere e il divenire di uno strumento metafisico di resistenza. Dando vita a un moto intermittente, il perturbante si insinua ad accogliere e incarnare molteplici temporalità, in un continuo montaggio e smontaggio che opera attraverso gli strati della storia. Emblematica in tal senso è la pratica performativa di Chiara Fumai, letteralmente infestata dagli spiriti. Il suo corpo, in preda a ripetute possessioni, diviene corpo politico in grado di tessere alleanze con le lotte femministe e altre questioni sociali. Un'ulteriore battaglia con il presente – un presente pervaso dalle eco del passato – è stata intrapresa da Le Nemesiache, un gruppo e una realtà politica che incardina nel femminismo metodologie mitologiche, ribadendo la necessità che i gruppi femministi non si facciano sopraffare dalla paura, dall'isolamento, dalla competizione, e dimostrando che tempo e spazio sono barriere culturali da superare.



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Quodlibet

Letizia Battaglia, Ospedale Psichiatrico, Via Pindemonte, Palermo, 1983 (ristampa | reprint 2016). Courtesy MAXXI Museo nazionale delle arti del XXI secolo, Roma. Collezione Fotografie del MAXXI

Spring | Summer 2022
Journal of Architecture, Arts & Theory

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Vesper è una rivista scientifica semestrale, multidisciplinare e bilingue, si occupa delle relazioni tra forme e processi del progetto e del pensiero. Ponendo lo sguardo al crepuscolo, quando la luce si confonde con il buio e l'oggetto illuminante non è più visibile, *Vesper* intende leggere l'atto progettuale seguendo e rendendo evidente il moto della trasformazione. Pitagora identificò nel pianeta Venere sia la stella della sera (*Hesperos*) che quella del mattino (*Phosphorus*), i due nomi si riferiscono allo stesso astro ma posto in condizioni temporali differenti. *Vesper* dichiara quindi una posizione più che un oggetto e privilegia il situarsi che ne profila lo statuto. Non è qui accesa la luce tagliente dell'alba, che promette giorni completamente nuovi e alti sol dell'avvenire, ma quella che fa intravedere nella penombra una possibilità nell'esistente.

Richiamando e rinnovando la tradizione delle riviste cartacee italiane, *Vesper* ospita un paesaggio articolato di modalità narrative, accoglie forme di scrittura e stili differenti, privilegia l'intelligenza visiva del progetto, dell'espressione grafica, dell'immagine e delle contaminazioni tra linguaggi. La rivista è pensata nella sua successione di numeri tematici come discorso sulla contemporaneità, nello spazio di ogni singolo numero è articolata in un insieme di rubriche che gettano luci differenti sul tema. Nel procedere delle diverse sezioni – editoriale, citazione, progetto, racconto, lezione, saggio, inserto, traduzione, archivio, viaggio, ring, tutorial, dizionario – mutano i riverberi tra idee e realtà, si accende l'intreccio tra evidenze concrete e loro potenzialità, potenziali trasformativi, immaginari. Le rubriche sono pensate non per aggiornare istantaneamente ma per indagare condizioni progettuali e per fornire strumenti e materiali dall'*ombra lunga*.

Vesper is a six-monthly, multidisciplinary and bilingual scientific journal which deals with the relationships between forms and processes of thought and of design. Gazing into the dusk, when light slowly merges with darkness and the illuminating object is no longer visible, *Vesper* aims to interpret the act of designing through tracing and revealing the movement of transformation. Pythagoras identified in the planet Venus both the evening star (*Hesperos*) and the morning star (*Phosphorus*), assigning the two names to the same star observed in different temporal conditions. *Vesper* thus states a perspective rather than an object, privileging the condition that defines its status. Rather than the sharp light of dawn, heralding a brand-new day and promising a brighter future, it is the twilight that allows you to have a glimpse at the potential of what is already there.

Following the tradition of Italian paper journals, *Vesper* revives it by hosting a wide spectrum of narratives, welcoming different writings and styles, privileging the visual intelligence of design, of graphic expression, of images and contaminations between different languages. The journal is conceived as a series of thematic issues that build a discourse on the contemporary. Each issue is divided into sections that offer a range of diverse perspectives on the theme analysed: editorial, quote, project, tale, lecture, essay, extra, translation, archive, journey, ring, tutorial, dictionary. Throughout the different sections, reverberations between ideas and reality change, connections emerge between tangible facts and their potentials, transformative prospects, collective perception. The principal aim of these sections is not to provide instant news, but to offer an in-depth investigation of different instances of design and to provide tools and materials that have a long-lasting effect.



Letizia Battaglia, *Discarica sulla costa di Acqua dei Corsari* (tema: Costa est di Palermo), 2003. Stampa b/n ai sali d'argento su carta baritata | B/W gelatin silver print on baryta paper, 40 × 50 centimetri | centimetres.
Courtesy MAXXI Museo nazionale delle arti del XXI secolo, Roma. Collezione Fotografie del MAXXI.

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release, to give freedom or free movement to someone or something; to move a device from a fixed position to allow it to move freely; to allow a substance to flow out from somewhere; to express a feeling that you have been trying not to show. Cambridge Dictionary, www.dictionary.cambridge.org, accessed 10/02/2022.



Le Sibille, 1977. Direction and screenplay: Lina Mangiacapre; music: Le Nemesiache.

Magic is here presented as a speculative practice and strategy to release marginalised memories and knowledge. In artistic practices – as well as in rebellious lives – allows insurgent alliances working through different temporalities and subjectives, free movements from the power systems and allowing the becoming of a metaphysical tool of resistance. Bodies, invocations, spiritism, ghosts, vagrancy, deviance, occultism embraces social issues and massive transformations by anchoring beings to their ancestries. Taking back marginalised memories and knowledges, magic declares and liberates the fears of a society in face of its progressive abstraction and rationalisation. Not coincidentally, Michael Taussig, in *The Devil and Commodity Fetishism in South America*, assumes that the belief in the devil arises when the idea of value, what generates life and growth, changes. These spiritualist beliefs appear as insurgent self-defence in face of the crisis of reality. An historical spectral substance appears. The hauntnology functions as an interruption in timing, a ‘conjunction’ which itself designates two things at once, as Derrida says: ‘On the one hand, the conspiracy to struggle against a superior power, on the other hand, the magical incantation destined to evoke, to bring forth with the voice, to convoke a charm or a spirit’ (Derrida 1994, p. 50). By releasing an interruptive movement, the haunting insinuates to embrace and embody a plurality of temporalities, a continuous *montage* and *de-montage* through multilayered historical frames. The power of magic consists in a certain liberation from fixed or constriction of any kind, a visceral need to transcend the hegemony of rationality in the human agency. Not by accident that the artistic discipline of dance has crossed all modernism as a magic art and implicitly has also presented political instances. As well as the witches dancing under oak trees or in the nights of Sabbath is a traditional phantasmagorical image of the peasant cosmos and folk tradition. *Ghost Dance* is the title of the film directed by Ken McMullen where Derrida appears talking about the future society completely permeated by technologies as emanation of phantoms and a sort of an animistic presence in every entity – a phenomena that belongs to a primitive and futuristic time simultaneously. According to Gayatri Spivak the ghost dance ‘is an attempt to establish the ethical relation with history as such, ancestors real or imagines’.

Many artistic practices adopt the form of invocation of an unfinished past and the possibility of a future that did not take place in history. In this regard, the performative practice of the artist Chiara Fumai is more than indicative as it was literally visited by spirits. Her body through multiple possessions became a political body able to articulate alliances with feminist struggles and social issues. The German terrorist Ulrike Meinhof, the illiterate Italian spiritualist and medium Eusapia Palladino, the philosopher and socialist revolutionary Rosa Luxemburg, the feminist writer Carla Lonzi, and many other personalities: they all have passed through her body and through what she loved to call ‘unwork’. The freak, the alien, the psychotic, the witch, as part of the artist’s pantheon, foment the spirit of revolt generated by a shift in the shape of thought thanks to a magic practice, as well as a feminist awareness raising is often nourished by magic principles, rising to the surface an invisible energy repressed by the ‘culture’. Through repetitions, obsessions, re-appropriations, *déjà-vu*, Fumai’s ‘unwork’ incarnates a multiplicity of timing, voices and subjectives. Beside her performative practice, Fumai worked mainly with text work and collages, issues of automatic writing and time loops. In her writing, a constant in her work, she used automatism and re-appropriation, as well as the *collage* in contrast with the idea of originality and genius. As Fumai says, ‘I’m interested in worlds that have something to do with the invisible, as they seek the truth and re-present it to an audience in other forms, using any method, at the cost of embracing artifice, mystery, and uncertainty. In this regard, I believe that the end justifies the means, and that surrealistic means are capable of producing new sustenance for the mind. Thanks to the after-effects of the abstract work, what seems a monument to memory can speak to the present and the future, the ghosts are themselves the future’ (Announcement for the 2011 Volcano Extravaganza, organized by the Fiorucci Art Trust in Stromboli, Fumai participated with the work *Free like the Speech of a Socialist*, www.fiorucciartrust.com, accessed 01/03/2019). A fugitive plan of escaping was carried out by Fumai in 2008, when she spent 31 days in the prison of the Oostereiland Penitentiary of Hoorn. Through a long escape rope that she fabricated during the imprisonment she released *The Girl with Blanket*. To finish the rope she had to also use all the clothes she wore, forcing her to escape naked apart from a brown Indian blanket covering her. It was a fugitive and performative plan not just to escape but to embed the contradiction within the relationship from the situatedness of the own body and the insubordinate possibility within it.

Another struggle with the present – a present haunted by historical echoes was released by Nemesiache collective. Founded by philosopher, artist and writer Lina Mangiacapre in 1970, Le Nemesiache was a group

and a political reality who embedded mythological methodologies in feminism. Le Nemesiache was a female proposal for a different perspective on the relationship with the world of ‘work and the economy’, working together to create multi-disciplinary projects which ranged from literature, theatre, and painting to feature films, in perennial contrast with professionalization. Their activity/production/creation was based on militant engagement and artistic practice, and the use of the myth was intersected with political resistance. They re-enacted a cosmological system – the pagan tradition from the region – that animated being existences before of philosophical (and political) violence of the patriarchal logos. Nemesiache collective’s interest in mythological embodiment was set against Western patriarchal paradigms of abstraction, objectivity and separation. While performing other temporalities and other mythologies from that of their time, their approach was always addressing history and landscape, activated through a radical spirit of solidarity. They organised assemblies, manifestations, occupations, book presentations. Every performance was a political action. Lina Mangiacapre/Nemesi created the *psico-favola* (psycho-fable) – an awareness raising reinterpretation of mythic scenarios. *Psico-favola*, through dance, theatre, collective performance, re-enacts a political and spiritual confabulation, based on gestures and stories, collisional plot from the oppressive narrative. *Psico-favola* was the re-writing, re-visiting, re-thinking and re-staging of old storytellings, in order to expand histories and reversing narratives. By words and gestures, in the incarnation, recovery or invention of symbols, bodies and objects, or invoking ancestors, beings and entities. A confabulation for transformations through analysis of oppressive genealogies in historical consciousness, a process of collective liberation. In 1973 Nemesiache published the *Manifesto Metaspaziale. Al di là di spazio e tempo, per incontrarsi* (Metaspacial Manifesto. Beyond all barriers of space and time, to meet and build history together). They affirmed the need for feminist groups not to be overcome by fear, isolation, competition. Demonstrating that time and space are cultural barriers and that there is a need to overcome them. Chiara Fumai and Nemesiache, as well as many other practices, might be considered according to an ‘exceeding condition’, an infinitive movement and ‘being agitated’, that I would like to designate as ‘performative’ and ‘fugitive’ at the same time. Performative and fugitive strategies are not fixed to a certain time or location, but rather are transient, refusal practices, resonating through concepts of wildness, disorientation, unregulated, open, processual, through a ‘general antagonism’ behaviour, an antagonist position affiliated with political and collectives practices. This interruption – in temporalities and subjectivities – draws a constellation of insurgencies, of rebellions, refusals, an ‘aesthetic antagonisms’. According to Oliver Marchart an ‘Aesthetic of Antagonism’ is an hauntologic instance based on time loops: ‘There are only loopholes in what appears to be linear historical time; therefore politics, in activist (and aesthetic) mode, is the activity of constructing loops, of twisting time that is, of reactualizing alternative histories by preactualizing alternative futures’ (Marchart 2019, p. 188).

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