

QUS! 'ZINE

EDITION 5 ~ DECEMBER 2016



CUS! 'Zine
Edition 5 – December 2016

CUS! 'Zine is a quarterly collaborative 'zine which combines art and politics.

For more information go to: tankgreen.com/cus-zine/. Twitter: twitter.com/cuszine. Email: cuszine@gmail.com.

CUS! 'Zine is always interested in working with new voices, especially those from outside the UK.

Please email us if you want to get involved.

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The voices in this edition of **CUS!** are:

Christiane Eck is a London-based culture worker who pursues a gallery day job and is also following a newly found passion for graphic design. Informed by an academic background in history of art and architecture and inspired by an eclectic love of music, films and fiction, she occasionally blogs/tweets/instagrams as (@)frankandfloyd.

Dawn Hollis is a PhD student and writer currently living and studying in the East Neuk of Fife, Scotland. She can be found in various guises across the internet: muttering about history @HistoriansDesk, musing on writing @The_WritersDesk, or cartooning gently @The_PinkNarwhal.

e bond makes digital spaces by day, handmade books by night, hangs out with trees on weekends and writes something close to poems in the spaces between. Under her studio roughdraftbooks, created in 2003, she makes one-of-a-kind artists books, forms, journals and art pieces that fuse and blur mediums, blending art, design and poetry. You can find her online here roughdraftbooks.com/blog & here 365daysofwork.com or on instagram @eisroughdraft.

Garry Freckleton spends most of his time designing & making Things, Spaces & Places. An Architect based in Scotland, he's eternally curious about almost everything & never stops reading. You can find him contemplating work & life in his studio next to the river, with a cuppa. Twitter: @garry_architect.

Leonie Wieser is a PhD candidate at Northumbria University, where she researches people's engagement in local history and the different ways histories are made. Her interests are the interactions between the past and the present, and social and political change. Email: leonie.wieser@northumbria.ac.uk.

Tank Green was too busy being on holiday in Jamaica and panicking about her viva to make something for this issue other than the front cover. You can get her at tankgreen.com but only if you call her Dr. Tank Green.

2016



Well, we've almost made it through this farce of a year. Only a few more weeks to go in these twelve months that certainly won't be remembered for their great sporting events and agreeable weather. Great musicians and artists have been dropping like flies. Following world politics has been a nauseating struggle, and I fear that worse is still to come.

The last couple of months were particularly bleak, here in the UK and overseas, but I feel that, as we steer towards 2017, there is a spirit of fighting back in the air. Of being decent and standing up to the bullies. There has definitely been a lot of discourse lately, even among people who wouldn't normally debate current affairs.

What to do exactly I don't know. Being brave. Being open-minded. Being open...

All [my] songs have a political meaning because loneliness is a political act today. And the reason we're lonely is because we have not organised our lives so that we can meet ourselves in each other. So that loneliness itself is a political act and anything, any song about loneliness is a political song.

says the late great Leonard Cohen in the 1972 documentary *Bird on a Wire*.

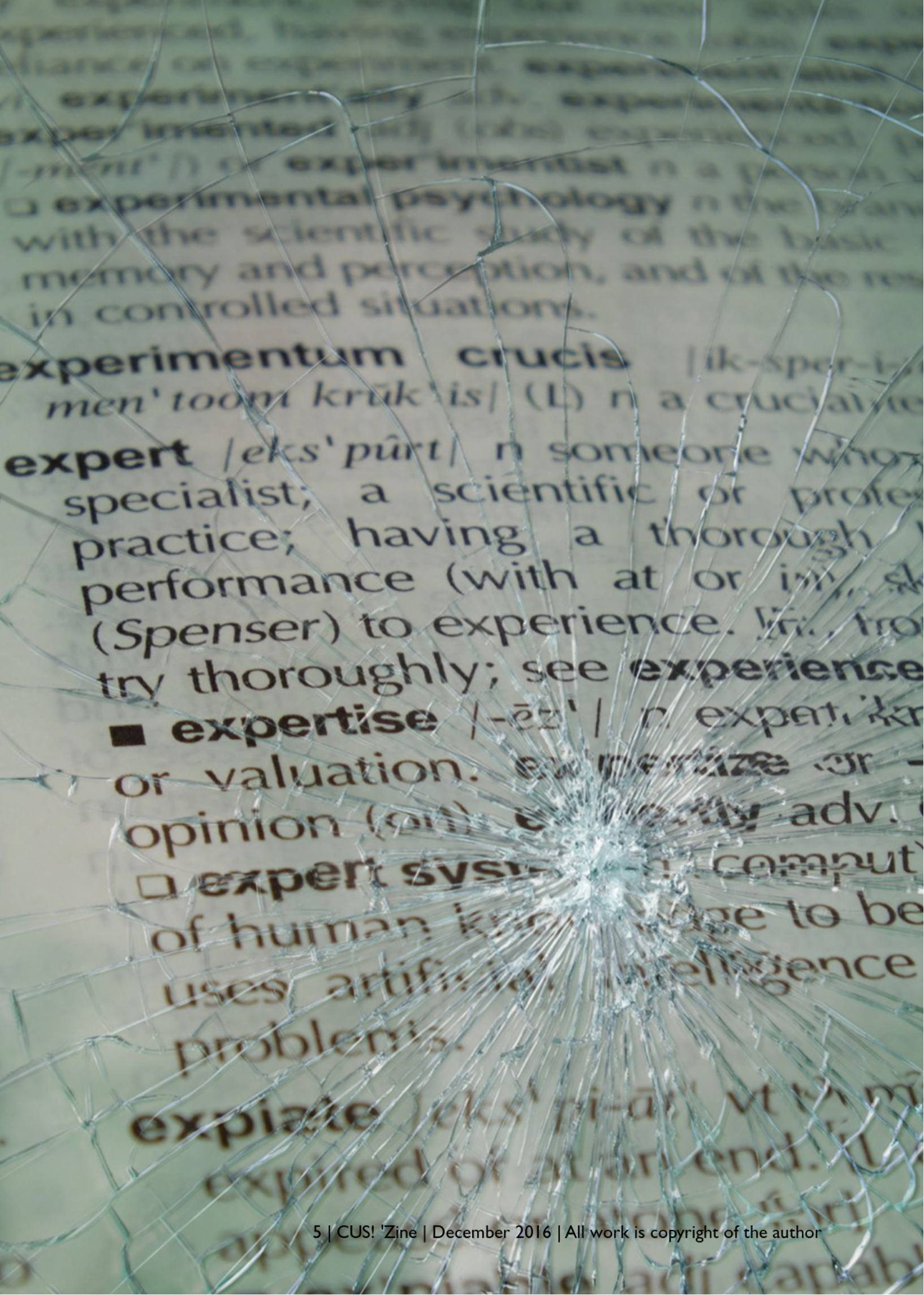
I can certainly get behind loneliness as a political act. It seems quite subversive in this day and age. In 2016, loneliness is undesirable and unpopular. A taboo, not something to casually admit to. Unthinkable even. At least that's what we're meant to believe. In reality, loneliness is probably a part of everybody's life. And it's about time to utilise it.

As far as my generation is concerned, we're predisposed to loneliness. Sitting awkwardly between Generation X and Millennials we don't even have a name. Some doubt that we exist at all. Born at the arse end of the 1970s we're fast approaching middle age, and I can't be the only one who's getting the impression that we've failed splendidly so far. We grew up without the internet and remember the advent of texting and email. Now we embrace new technologies. We're addicted to social media but keeping our thoughts short enough to tweet has turned us into poorer communicators. The ubiquity of broadband and wi-fi has filled our heads with endless information but still, the world's complexity remains a challenge for even the smartest of us.

Anyhow, none of this is an excuse. We're old enough to pony up. Every generation has its struggles. We've had it easy up to now. Many of us have done well for ourselves. We benefitted from free education, we know our history, we know what's at stake, we know that we have to act. After all, we grew up in the 1980s, the decade of protest. Signing online petitions won't cut it anymore. And of course simply meditating over a random Leonard Cohen quote won't do either.

Finding the strength to get up and do something is our challenge for the foreseeable future. And if it's by watching *Bird on a Wire* and finding solace in that quote, then that's a start. I hope the world won't go all *Fahrenheit 451* any time soon but, for me, books, films, music and art are a hugely important part of life that keep my moral compass calibrated. The fact that I don't see talking or reading about bands as superficial has made me feel very lonely at times. For example, one of the greatest reads I enjoyed in my mid thirties is Michael Azzerad's *Our Band Could Be Your Life: Scenes from the American Indie Underground 1981-1991*, but I don't usually bring that up when I'm talking to my co-workers or fellow new mums. Perhaps addressing my own conformism by wearing my heart on my sleeve a bit more from now on is one of the ways I can begin to make a difference.

Christiane Eck



experimentum crucis |ik-sper-i-men'toom krūk'is| (L) n a crucial test

expert |eks'pûrt| n someone who is a specialist; a scientific or professional practice; having a thorough performance (with at or in) skill (Spenser) to experience. fr. from try thoroughly; see **experience**

■ **expertise** |-ēz'| n expert; knowledge or valuation. ex-pert-ize or opinion (on) ex-pert-ly adv.

□ **expert system** n a computer program of human knowledge to be used in solving intelligence problems.

expiate |eks'pi-āt| vt to make atonement for; to bring to an end. fr. expi- (to atone) + -ate

LMGTFY by Dawn L. Hollis

It's one of the most dismissively sarcastic phrases on social media: *Let Me Google That For You*. If the author is feeling particularly witty, they can even include a link to lgmtfy.com, a website which advertises itself as 'For all those people who find it more convenient to bother you with their questions rather than search it for [sic] themselves'.

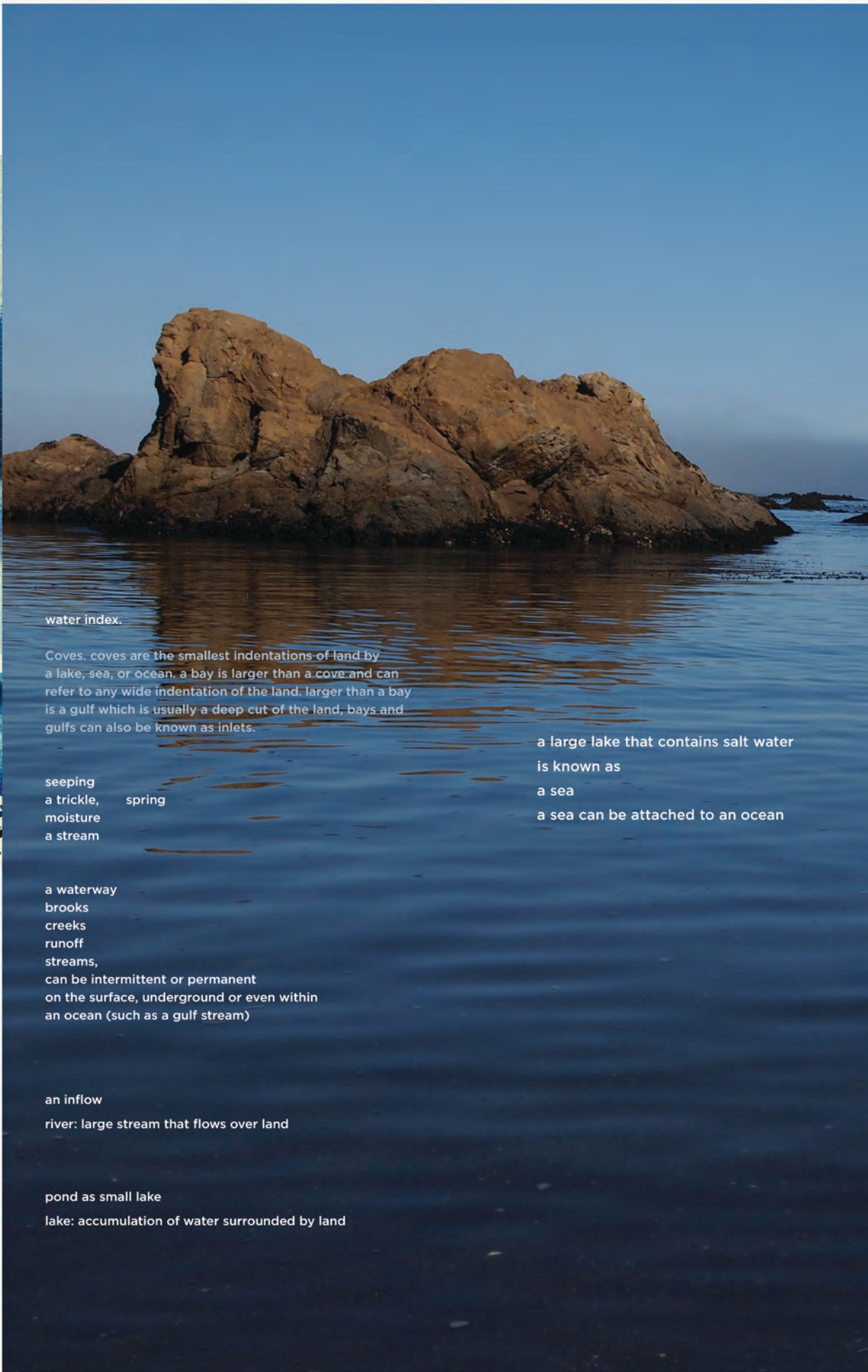
I decided that for this issue I wasn't going to write directly about the state of world politics right now, because quite frankly my instinctive response would be to fill a page with 'arrrghs'. But that phrase, *Let me Google that for you*, kept scratching at the back of my mind. Why?

Those six words say a lot, you see. They suggest that knowledge is something that is simply there for the taking, a few key-strokes away. They imply that someone who asks, rather than searches, is lazy or old-fashioned (the phrase is sometimes paired with the introduction 'welcome to the internet'). They claim that understanding isn't a thing to be produced in discussion between human beings, but in the communion between a pair of eyes and a gently glowing computer screen.

This invocation against questioning, against conversation, appears in other forms too. 'It's not my job to educate you' is a frequent cry of political and social activists of all shapes and sizes. This is, of course, a completely reasonable response to a flood of trolls who ask questions only to pick holes. But if you have a person for whom your perspective is completely outside of their experience, but who genuinely wants to know more about it, isn't it better for you to have a conversation, rather than for them to wander off alone into the wilds of the internet where they may well pick up - to put it lightly - all sorts of old shit?

The end result of these catch-phrases is that us children of the digital age are afraid of asking questions. Afraid of making simple requests of another's expertise in case we are dismissed as too stupid to use Google. Afraid of seeking to understand another's experience in case we are accused of being too privileged or too demanding. And the end result of *that* is that we all live in our own little bubbles of online knowledge and discourse, and that we come to prefer the results provided by Google to those offered by genuine experts. And the end result of that is, well. . .

My only - small - answer to this web of anti-expertise, anti-questioning attitudes, is to try to be braver. To start small. To turn to another human being whose knowledge and experience exceeds yours and to ask a question. It isn't stupid to have a discussion with a person of expertise - whether that expertise is in climate change or, heck, in a political stance you disagree with - rather than with Google. In fact, I think it's the only way to learn anything.



water index.

Coves. coves are the smallest indentations of land by a lake, sea, or ocean. a bay is larger than a cove and can refer to any wide indentation of the land. larger than a bay is a gulf which is usually a deep cut of the land, bays and gulfs can also be known as inlets.

seeping
a trickle, spring
moisture
a stream

a waterway
brooks
creeks
runoff
streams,
can be intermittent or permanent
on the surface, underground or even within
an ocean (such as a gulf stream)

an inflow
river: large stream that flows over land

pond as small lake
lake: accumulation of water surrounded by land

a large lake that contains salt water
is known as
a sea
a sea can be attached to an ocean

ground water
hidden waters
waters that have vanished
lost, no longer alive water

meandering waters

straits leading into bays
bays as estuaries
brackish waters

dams, levees
misunderstood waters
misaligned

channels
droplets dropping

collecting water

aqueducts
irrigation
siphons
pumps
drains
evaporation, flash floods

where is the water
pooling, recirculating
infinitely finite

humid arid
salinity reports

being surrounded on all sides, three sides
peninsulas
islands inlets bays coves
[gulfs gulfs gulfs between us]

puddles as muddy
glassy puddles of tears
splashing,
weeping love and apology
water
holy water

tsunamis
tsunamis of love
bodies of water, truncated

water as connected

a sound is an inlet of the ocean substantially
larger than a bay, and it may be less protected.
sounds are often characterized by large open
spaces of water, a sound can be deeper than
a bay, and is certainly deeper than a bight, a
name for a shallow ocean inlet.

a monsoon
dripping
snowmelt
to release

vernal pool
a cold seep, drifting
drowning [or sleeping]

a wave in deep water
passing through
on the sea surface
wave wave wave
swell
surge
spill

estuaries
remain

points of extinction
a basin in a glacial deposit,
generally a temporary
body of water

[I love the idea of
temporary bodies of water]

headwaters
flume
harbor, n.

cove: a small sheltered bay

a place on the coast where vessels may find
shelter, esp. one protected from rough water
by piers, jetties, and other artificial structures.

a conflux, confluence

live water, gathering

watermark.

still #noDAPL

198 METHODS OF NONVIOLENT ACTION*

The Alfred Einstein Institute
Researched and catalogued by Gene Sharp, 1973

PROTEST AND PERSUASION

Formal Statements

1. Public Speeches
2. Letters of opposition or support
3. Declarations by organizations and institutions
4. Signed public statements
5. Declarations of indictment and intention
6. Group or mass petitions

Communications with a Wider Audience

7. Slogans, caricatures, and symbols
8. Banners, posters, displayed communications
9. Leaflets, pamphlets, and books
10. Newspapers and journals
11. Records, radio, and television
12. Skywriting and earthwriting

Group Representations

13. Deputations
14. Mock awards
15. Group lobbying
16. Picketing
17. Mock elections

Symbolic Public Acts

18. Displays of flags and symbolic colors
19. Wearing of symbols
20. Prayer and worship
21. Delivering symbolic objects
22. Protest disrobings
23. Destruction of own property
24. Symbolic lights
25. Displays of portraits
26. Paint as protest
27. New signs and names
28. Symbolic sounds
29. Symbolic reclamations
30. Rude gestures

Pressures on Individuals

31. "Haunting" officials
32. Taunting officials
33. Fraternization
34. Vigils

Drama and Music

35. Humorous skits and pranks
36. Performances of plays and music
37. Singing

Processions

38. Marches
39. Parades
40. Religious processions
41. Pilgrimages
42. Motorcades

Honoring the Dead

42. Motorcades

Honoring the Dead

43. Political mourning
44. Mock funerals
45. Demonstrative funerals
46. Homage at burial places

Public Assemblies

47. Assemblies of protest or support
48. Protest meetings
49. Camouflaged meetings of protest
50. Teach-ins

Withdrawal and Renunciation

51. Walk-outs
52. Silence
53. Renouncing honors
54. Turning one's back

SOCIAL NONCOOPERATION

Ostracism of Persons

55. Social boycott
56. Selective social boycott
57. Lysistratic nonaction
58. Excommunication
59. Interdict

Noncooperation with Social Events, Customs, and Institutions

60. Suspension of social and sports activities
61. Boycott of social affairs
62. Student strike
63. Social disobedience
64. Withdrawal from social institutions

Withdrawal from the Social System

65. Stay-at-home
66. Total personal noncooperation
67. "Flight" of workers

68. Sanctuary
69. Collective disappearance
70. Protest emigration

ECONOMIC NONCOOPERATION: ECONOMIC

BOYCOTTS

Actions by Consumers

71. Consumers' boycott
72. Nonconsumption of boycotted goods
74. Rent withholding
75. Refusal to rent
76. National consumers' boycott
77. International consumers' boycott

Action by Workers and Producers

78. Workmen's boycott
79. Producers' boycott

Action by Middlemen

80. Suppliers' and handlers' boycott

Action by Owners and Management

81. Traders' boycott
82. Refusal to let or sell property
83. Lockout
84. Refusal of industrial assistance
85. Merchants' "general strike"

Action by Holders of Financial Resources

86. Withdrawal of bank deposits
87. Refusal to pay fees, dues, and assessments
88. Refusal to pay debts or interest
89. Severance of funds and credit
90. Revenue refusal
91. Refusal of a government's money

Action by Governments

92. Domestic embargo
93. Blockade of traders
94. International buyers' embargo
95. International buyers' embargo
96. International trade embargo

ECONOMIC NONCOOPERATION: THE STRIKE

Symbolic Strikes

97. Protest strike
98. Quickie walkout (lightning strike)

Agricultural Strikes

99. Peasant strike
100. Farm Workers' strike

Strikes by Special Groups

101. Refusal of impressed labor
102. Prisoners' strike
103. Craft strike
104. Professional strike

Ordinary Strikes

105. Establishment strike
106. Industry strike
107. Sympathetic strike

Restricted Strikes

108. Detailed strike
109. Bumper strike
110. Slowdown strike
111. Working-to-rule strike
112. Reporting "sick" (sick-in)
113. Strike by resignation
114. Limited strike
115. Selective strike

Multi-Industry Strikes

116. Generalized strike
117. General strike

Combination of Strikes and Economic Closures

118. Economic shutdown

Political Noncooperation

Rejection of Authority

120. Withholding or withdrawal of allegiance
121. Refusal of public support

Citizens' Noncooperation with Government

123. Boycott of legislative bodies
124. Boycott of elections

125. Boycott of government employment and positions
126. Boycott of government depts., agencies, and other bodies
127. Withdrawal from government educational institutions
128. Boycott of government-supported organizations
129. Refusal of assistance to enforcement agents
130. Removal of own signs and placemarks
131. Refusal to accept awards
132. Refusal to dissolve existing institutions

Citizens' Alternatives to Obedience

133. Reluctant and slow compliance
134. Nonobedience in absence of direct supervision
135. Disguised disobedience
136. Disguised disobedience
137. Refusal of an assembly or meeting to disperse
138. Sitdown
139. Noncooperation with description and deportation
140. Hiding, escape, and false identities
141. Civil disobedience of "illegitimate" laws

Action by Government Personnel

142. Selective refusal of assistance by government aides
143. Blocking of lines of command and information
144. Stalling and obstruction
145. General administrative noncooperation
146. Judicial noncooperation
147. Deliberate inefficiency and selective noncooperation by enforcement agents
148. Mutiny

Domestic Governmental Action

149. Quasi-legal evasions and delays
150. Noncooperation by constituent governmental units

International Governmental Action

151. Changes in diplomatic and other representations
152. Delay and cancellation of diplomatic events
153. Withholding of diplomatic recognition
154. Severance of diplomatic relations
155. Withdrawal from international organizations
156. Refusal of membership in international bodies
157. Withdrawal from international organizations

NONVIOLENT INTERVENTION

Psychological Intervention

158. Self-exposure to the elements
159. The fast
 - a) Fast of moral pressure
 - b) Hunger strike
 - c) Religious fast
 - d) Political fast
160. Nonviolent harassment

Physical Intervention

162. Sit-in
163. Stand-in
164. Ride-in
165. Wade-in
166. Mill-in
167. Pray-in
168. Nonviolent raids
169. Nonviolent air raids
170. Nonviolent invasion

Nonviolent obstruction

172. Nonviolent obstruction
173. Nonviolent occupation

Nonviolent invasion

174. Nonviolent invasion

Nonviolent occupation

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Nonviolent harassment

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229. Nonviolent harassment

Nonviolent harassment

*FOR THE VERY LAZY ACTIVIST

FORMAL STATEMENTS: ✓
6. GROUP OR MASS PETITIONS
[CHANGE.ORG, SORTED!]

COMMS WITH A WIDER AUDIENCE:

7. SLOGANS, CARICATURES + SYMBOLS

✓ BAD PHOTOSHOPS!!
[FARAGE BEING EATEN BY REVENANT BEAR] →

CITIZEN'S ALTERNATIVES TO OBEDIENCE:

133. RELUCTANT + SLOW } BOTH
COMPLIANCE } COME
138. SIT DOWN } NATURALLY
😊

ACTION BY
HOLDERS OF
FINANCIAL
RESOURCES:

CATEGORY

N/A

SYMBOLIC PUBLIC ACTS:

22. PROTEST DISROBINGS

+

PSYCHOLOGICAL INTERVENTION

158. SELF-EXPOSURE TO ELEMENTS

ANY EXCUSE 😊

DRAMA + MUSIC:

35. HUMOROUS SKITS
+ PRANKS

[I AM HILARIOUS!] 😊

OSTRACISM OF PERSONS

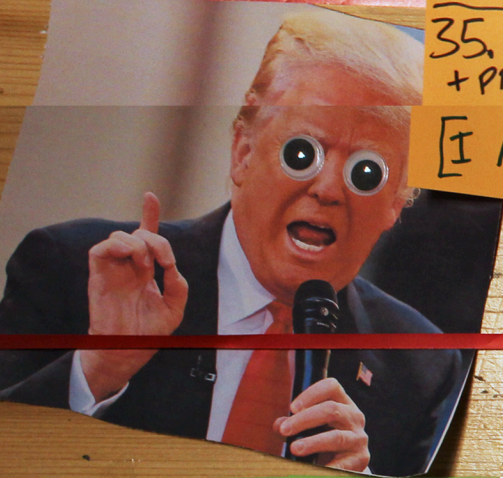
57. LYSISTRATIC
NON-ACTION

[NEVER FUCK A
FASCIST/TORY]

WITHDRAWAL FROM THE SOCIAL SYSTEM:

65. STAY AT HOME

66. TOTAL PERSONAL NON COOPERATION
[SOUNDS LIKE HEAVEN]



4NRG



Reveals central details of the 2016 film *Arrival*. If you have not seen it yet, watch it, it is the best.

If we were still hoping for a better future, this hope has seen serious blows in the past year, or maybe years. We used to think that we either have to go forward or backward, we are losing or gaining things, our lives become better or worse – we are progressive or conservative. But what if forward and backward are not the only options – for an experiment, we could envision abandoning linear time – going neither forward nor backwards. After seeing *Arrival*, I kept wondering what humans gained from learning this different way of looking at the world and at time. What did the Aliens help humans achieve by giving them this ability, to experience past, present and future all at once, and maybe not even distinguish between them? The concept is exciting to me, but apart from this sense of wonder, there are politics to experiencing the future in the now.

It has serious implications for our way of life and living (un)sustainably. The idea of sustainability extends the responsibility we ought to have to present generations to future generations. If we could directly see and experience the impact of our actions in the present on the future, we may change our economies and lifestyles to more sustainable models. And apart from the UK government ratifying the Paris agreement and promising future emissions reductions, Philip Hammond's autumn statement would already have prioritised bicycles and trains over cars. Maybe he would have announced the government's investment in clean energy technology and efforts into decarbonising the transport sector. And various incentives to reduce energy consumption. Maybe autumn statements from 50 years ago would already have integrated our impact on the environment into social and economic calculations and then Philip Hammond would be spared from too much thought on it now. Or maybe industrialisation would simply never have happened. At least not on this scale.

But then, if we lived with non-linear time, we would live completely differently. Does knowing the future, or experiencing the future in the present question causation and agency – if the future is already here, is it also set and unchangeable? But just because we know something will be, doesn't mean it is not a human agent that makes it happen. This means however desperate we are about the state of the world, this state of the world changes according to what people do or don't do.

We may not see, feel and experience the future directly, but we are still inextricably linked to it. We don't need to have non-linear time to be able to conceive of the future effects of our actions. Melting ice has released billions years old microbes and thousands years old Mammoths' teeth. Climate change has in a way compressed the distance between past and present, it is also bringing the future into the now, as postponing action will have irreversible effects for this world and its populations – we know this, we do not have to feel the effects first-hand.

A PART OF ME IS STILL IN JAMROCK



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