

**Consecutive**

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**We dedicate this book to:  
Cornelis Reindert Maan**

**For many: Cor  
For some: Moon, Moen  
For a few: Grumpy**

**July 12, 2012 †**

**You will never silence the voice of the voiceless. <sup>(1)</sup>**

**Until the lion can tell its own story,  
the story of the hunt will always glorify the hunter.**

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<sup>1</sup> Rage against the machine (1999). The Battle of Los Angeles. Sony Music.

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## Foreword

*"If the final form is prescribed so precisely in its parts, then there can be no more references to other parts in those parts. In other words, the proportions are fixed ideally so that other ways of doing things are described as deviating from the norm. "*

*An end form reasons from the end of the ride back to a beginning and then determines the steps how to get to the end. And the end reaches no one, so many deviate from that idealized... (2)*

In 1988 the book *Activity Thinking* of Gert Rebergen and Cor Maan was published. The subtitle is "Poetics of the changing in physical education and therapy". A text that has had and still has a lot of meaning for me.

*Activity thinking* was intended to criticize the practices and methods that apply there in two practices where movement is central, namely physical education and movement therapy (now often referred to as psychomotor therapy). Especially where these practices do not lead to a desired outcome for the participants, but sometimes even cause extra burden. Or in the mildest form do not lead to a desired result ....

In summary, this criticism can focus on two mechanisms in these professional practices in which pupils and patients and the professionals responsible for them can become trapped.

First of all, the early categorization, the attribution of characteristics to people. In education this is done on the basis of characteristic behaviour or level and in healthcare on the basis of standardized diagnoses or syndromes.

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<sup>2</sup> Gert R. Rebergen and Cor R. Maan (1988). *Aktiviteitsdenken. Poetiek van het veranderende in bewegingsonderwijs, -therapie en daarbuiten (Activity thinking)*. Arnhem.

Secondly, the attribution of intrinsic value to the chosen activities. In both cases, these mechanisms act as denial of the specific need or care that plays a role in a specific situation of education or assistance.

Hampered by professional bias, professionals in these influencing practices are not able to provide customization for those entrusted to them. The appearance of activity thinking caused a stir in the worlds of physical education and movement therapy.

How this has had an effect on the thinking and actions of the professionals in both fields of work is difficult to ascertain. From my involvement in the training for physical education teachers, I do have some insight into how the development of thinking on the training has developed.

In particular, it was the teachers involved in the development of the practical theory of teaching who embraced the ideas of activity thinking and tried to translate them into a more procedural way of working in the daily practice in the classroom.

Instead of predetermined methodical steps in learning movement (movements), the learning path that is followed is implemented through question procedures with input from the students. Not the previously described desirable methodical line or the described learning objectives, as desired outcomes of learning, became visible as a compass for the teacher in making his follow-up decisions, but attention to the rationality of the participant(s) in the way of participating during the lesson.

This rationality of participants can be interpreted in three measures:

1. The degree of familiarity
2. The level of detail
3. The degree of attention

After 2000 we see a number of shifts in the educational structure that have their influence on the ideas and that could be summarized as a dilution of the ideas from the idea of activity thinking.

The teachers who have experienced the development and presentation of activity thinking say goodbye and start doing other things. The organisation of the University of Applied Sciences is changing. Scaling is taking place and management is opting for a management philosophy with a top-down approach.

A number of frauds involving the awarding of diplomas have led to a strong tendency to tighten up the control of education and, in particular, the assessment within it.

Despite the enthusiasm of the school of thought that has been initiated, we see that practice is stronger than doctrine. The developed language game remains, but is refilled from old concepts.

A general tendency in the country of education to record learning processes more and more and thus make them manageable certainly plays a role in this.

The rubric as the perfecting of final form thinking can be seen as the result of this development.

A rubric is an aid in designing assignments and especially in reviewing assignments. It consists (in most cases) of a table with in the left column the characteristics that a command must meet. The top row lists the points a student can get for performing the attribute. If you add up all the maximum points to be achieved per attribute, you get the total number of points that can be achieved for an assignment. The characteristics mentioned in the rubric must correspond one-to-one with the pre-written assignment. The beginning and end of learning is completely fixed here. Students are taught to work with such rubrics at the level of each activity.

As characteristics, on which to be assessed in the rubric, the parts of the activity are taken and named as sections. It is a complete privatization of parts, without reference to a whole, to each other or to other aspects that might be of interest.

In many places I sense dissatisfaction with the current state of affairs. On the one hand, an awareness of the logic of prevailing thought and, on the other, the awkwardness of its inadequacy. Students faithfully write their rubrics, but in their daily practice there are constantly things that justify that they do not act on them. With this text we want to draw attention once again to what applies in everyday life, before the jargon with its concepts and collective concepts has clouded the view. That is why I enjoyed reading the text of this book.

This is in line with the work of Bruno Latour with the actor-network theory he described and Gert Biesta with his theory about multiple target domains in teaching. In both, I sense hope for a way of looking at events where the observer is not outside the field of references and can determine the course like a director. But as a part in a set of references where the course cannot be predicted. In which not the predictability of the outcome is put first, but the hope for a good outcome.

This new twist makes me happy.

Bruno Latour argues for a restoration of confidence in a first level of perception and description, where all references are equally important. This is compared to a second level of description in which predetermined and directed predetermined concepts the priority of the references.

"Each event starts a new field of references"

**Gert van Driel**

## Nice claying

*In which a distant and intro of a watching viewer.*

*The Master's Tools Will Never Dismantle the Master's House. (3)*

*Coloured: not being black enough or white enough? (4)*

## Mess

Why do ordinary Dutch people like to eat minced meat? Well..... That may be due to a secret will of the home cook. Minced meat with herbs + 2 raw eggs and a rusk or breadcrumbs – if desired with a shredded and fruited onion in it, kneads so nicely. Especially if the ingredients have not yet been glued to one mass. It is first wet clay, then it becomes half-dried blubber-mucus, finally mess. At least, with not so much breadcrumbs. With a lot of breadcrumbs, it turns balls much easier. (5) Sensors in the connective tissue structures between the elements of the carpal, metacarpal and fingers turn on together as soon as the human hand drills into the minced clay. The classic form of roast minced meat is the ball; a ball that can easily be called egg-shaped in the home kitchen. Just like the egg of Brancusi. Roast meatballs often have a cut in their surface because the ball is not kneaded equally in all places. Round-looking but not metrically round artificial balls with cuts, pimples and bulges abound.

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<sup>3</sup> Audre Lorde.

<sup>4</sup> Tessa Dooms, Lynsey Ebony Chutel (2023). *Coloured: How classification became culture*. Johannesburg/Cape Town: Jonathan Ball Publ.

<sup>5</sup> A race Freudian might say, "poop." However, this interpretation has nothing to do with everyday experience – thinking – speaking – knowing, but much to do with the mindset of the talking skilled knowledge worker. "Be careful, don't fall for that mess," warns the Dutch dictionary Van Dale. Van Dale isn't talking about poop.

(<sup>6</sup>) The tradition of the ball sandwich is deeply ingrained in the human present – at least in the Netherlands and of course in the Dutch compound for the elderly at the Spanish Costa del Sol. Tradition is not about the past but about the living present, we learned from Native Americans who usually call themselves "Indians" (rather than Native Americans). (<sup>7</sup>) The ball is not sacred. Balls, discs, stars, figures, rods, faces, blocks: you can make anything out of minced meat. Also everyday curiosities and abstract shapes – just like clay. (<sup>8</sup>) Here, in this book, we consider minced meat preparation and roasting as the everyday variant of clays in space; of sculpting in space – to put it bluntly with the tinge of coppery. But that doesn't mean that (<sup>9</sup>) ..... We do not apologize in advance for other people's generalizations and unwanted private inner emotional turmoil of educated-vulnerable knowledge souls.

### **Mess has no waste.**

What does all this refer to? Well... ordinary... on *mess*.

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<sup>6</sup> <https://nl.pinterest.com/jerseyflamingo/balls-of-art/>

<sup>7</sup> Serv Wiemers (2022). Indians! Images of a people who have not disappeared (Indianen. Beelden van een niet verdwenen volk). Gorredijk: Noordboek. Indians do not reverse the past and the future as we Westerners do in the operative part (judgment, rule principle) of the slippery slope. But that's another, very complicated, fascinating subject. Not for now; it's just nicely ripening on the thinking and writing fruit bowl.

<sup>8</sup> Confucius writes: "The mundane shows itself like ancient Chinese writings that consisted of bamboo slats strung together, each containing a line, and when a strap that connected them broke, quickly fell out of context." See: De gesprekken van Confucius (Luna-Ju) (The Conversations of Confucius (Luna-Ju)) (1946). Naarden: Ed. In the tower, pag. 14.

<sup>9</sup> Literal and figurative spaces are incredibly important for anything that deviates from the mainstream. For example, the priceless value of space for art emerges in: Carin Kuoni, Jordi Baltà Portolés, Nora N. Khan, Serubiri Moses eds. (2020). Forces of Art. Amsterdam: Valiz.

The term 'mess' (= ectoplasm?) carries all the good & bad, all the beautiful & dirty and all the true & imagined. Mess collects anything and everything in such a valuable way that we can think through it with our activity thinking.

*An old Van Dale says:*

**Mess** (v.(m.); g. mv) ...

1. soil resulting from sea clay resting on peat; which contains sulfur iron;
2. short-fibre, more or less clay-mixed peat bogs; under the dunes;
3. lower layer of low peat: white mess, blue clayey infertile soil type;
4. muddy dirt;
5. Heap feces: beware, don't fall for that mess.

Mess = a bunch of odds & ends. Mess invites you to think in terms of 'container diving'. In our time, waste has become a raw material. In the literal, ecological sense, but also in a figurative sense. We no longer accept waste declarations. Everyone has the right to an inclusive life and education. <sup>(10)</sup> Everyone has the right to learn and help when needed. Derrie does not select between usable and waste because all waste has reuse value. Now we are still talking about *reuse, soon we will only be talking about purchasing raw materials. Where these raw materials come from is no longer relevant if the ecological consumer and consumer goods circles in (ecological + economic =) ecolonomic sense are intertwined and closed.*

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<sup>10</sup> Corina van Doodewaard (2022). Paradoxes of inclusive teaching practices and the beautiful between. Proefschrift Universiteit Utrecht. Nieuwegein: Jan Luiting Fonds.

Jan Masschelein, Pieter Verstraete (2012). Living in the presence of others: towards a reconfiguration of space, asylum and inclusion. *Int. J. of Inclusive Education*, Vol 16, No. 11, November, pp. 1189 – 1202.

## Mess structure.

In social influence practices (school, care, welfare, education) there is always a mess structure. You can come across anything and everything. What exactly you can never be 100% sure of. And you also don't know when you will encounter one or the other in its positive or negative effect. It is as if you see a monkey looking around on a wall and absolutely do not know whether you can 'like to see' that cute monkey or whether the devilish monkey is the announcement of your future suffering (tokolosh). Above the flat planes of things + those of their positive and negative effects, the monkey of the event hangs as the third plane. Everyday life = cubic, with peepholes in the outer boards and continuous axes & lines.

Schematically speaking, activity thinking involves cubes in which the outer worlds of the cubes are included because the three planes extend far beyond the cube. Pffff..... It's not any easier. Activity thinking likes to think and speak in terms of a patchwork. <sup>(11)</sup> Why? To be able to systematically, to go and to continue to think – speak – know – act in the context of (de)constructive association bundles <sup>(12)</sup>. In such bundles, there are always more than two things:

- in '*and – and*' at least one *or*, or another *and*;
- in '*and – or*' at least one other *and* or an *or*;
- in '*or – or*' at least one *and* or an other *or*.

We will cheerfully reflect on that in this book.

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<sup>11</sup> See the 'test of a writing': Gert R. Rebergen (Jan. 2022). *Als gebaren morrelen* (When gestures murmur). Rotterdam: Brave New Books.

<sup>12</sup> The term 'bundle' in the sense of:

- a packed suit;
- a handful;
- an association created by chance circumstances.



## Too much of too much

*In which an outline of activity thinking with all kinds of side paths to get the necessity of consecutives in sight.*

### Two outlines.

After the minced meat, the clay and the mess, the elephants and cows come along.

#### ✘ *Too many elephants.*

Years ago, in 1931 to be precise, a large area was fenced in South Africa in which only elephants and other wild animals are allowed to stay. During the day, people can drive around slowly in a car to see the animals and flora. In the evening, from 18:00, everyone must have left the area. Then the entrance gates of the fenced area will be closed. The nights are reserved exclusively for the animals. Only the visible and invisible guards are present. They ensure that poachers get their hands on as little ivory as possible.

Over time, the area has been made considerably larger by dehumanizing adjacent land and moving the fences. An expert says that the current nature reserve could be preserved if about 90 elephants were to roam. Now  $\pm$  400 elephants reside in the area. The destruction of trees and shrubs that elephants bring in, means that the area is starting to bald considerably. The expert emphasizes that the voice of nature and that of elephants stand in each other's way. The elephants have by far the biggest voice in the area; the trees and shrubs basically nothing. Elephants are unable to talk to the trees and shrubs; the other way around isn't possible too. The survival of the elephants and the death of trees and shrubs leads to the extinction of the elephants in the longer term. Because an adult African elephant easily eats 200 kilos of leaves, grass, shrubs, tree bark. In addition, each elephant drinks between 60 and 150 liters of water per day. The living environment must provide for this, otherwise

things will go wrong. In the long run, the flora and the rain clouds can no longer do that. The question becomes what humans should do to make the elephants or the trees and shrubs go extinct.

- Reduce the number of elephants by slope?
- Transport the elephants to areas where they can go about their business again?
- No longer expand the reserves, let nature take its course within the reserves and make the rest of the lands available for goats, sheep and cows, so that all people on earth have enough to eat?
- Or should humans retreat to a maximum of 30% of the earth's surface so that the earth can sustain itself on the remaining 70%, excluding the seas?

What to do with what?

The mundane man sees a cyclist also as a-kind-of elephant. A human is in game parks a guest.

Black-footed Indians live with other 'peoples'. They don't have a word for what we call 'animals'.

'Fietstraat' = *bicycle street*.

'Auto te gast' = *car as guest*.



✂ *Too many cows.*

In a fenced area in Namibia, 14 cows are trying to get their daily food. The area is dry and rocky, so sparsely grassy. In the Netherlands, 14 cows would need about 20 football fields (10 hectares) of grassland. How many *sparse* football fields/hectares that would be in Namibia, ... a lot; at least 70 football fields. The owner of the cows is held in high regard within the community in which he and his wife + children live. No one in that area has that many cows. The ownership of livestock counts considerably in a social sense. Most

residents have one or a single cow, with a few goats. The mix of cow and goat + the occasional help of other people in their community, guarantees for the entire community that all community members have enough to eat every day. In bad times it takes a lot of effort, because there is no abundance and hardly any supply. But still.

The owner of the 14 cows sees that one cow after another loses weight and eventually dies. That process started when he got 10 cows at once from a generous giver who would leave the area because he could no longer make enough profit. The community also sees it happening and is babbling about it behind the owner's back. Some with pity, others vicious. "Then he shouldn't have let those 14 cows all graze on his own land," they whisper poisonously. If the owner had shared the cows with the community, everyone would have benefited; also the current owner of those 14 cows.

An expert emphasizes that the voice of the cows and that of nature stand in each other's way. Neither the cows nor nature have anything to say in this situation. Both depend on the circumstances. The cows of the growth of edible grasses, the grasses of the weather and the amount of grazing cows. The expert explains that on the cow owner's land only grass grows for a maximum of a few cows. The large number of cows ensured that there is not enough to eat for any animal; so not even for the owner of those cows. The death of grass and cows, in the long run, causes the owner will not be able to live on. The cows and grass are unable to talk to the owner about their fate. And the members of the community do not address the owner, because the community has never been made part of the arrival of 10 extra cows. The cows have not become community resources; not part of a common ground in that community.

What to do with whom and what to leave behind?

**Bio-eco-socio-culto.**

In the above outlines is a double 'too'; of too much of one in proportion to too little of the other. Human self-interest (status in the community) or a romantic nature interest (killing animals is morally reprehensible) act on these outlines as partial decisive aspects. The question now becomes whether there are still comprehensive persecutions that adequately satisfy the infliction of damage to romanticized nature and the acceptance of the shame of supposed human omnipotence? We are concerned with the question:

*What to do with such almost endless  
theoretical + methodological + perspectivist  
plodding?*

We've already a long time accepted that we don't "really?" know either. There is no longer any permanence that is constant, lasts a very long time + remains temporarily and situationally determined. At least if we don't want to think in terms of deflated and dried-up concepts such as spirit, purpose, plan, knowledge, evidence, and other terms that are simply esoteric (= intended only for the initiated; <sup>13</sup>) to work.

How long, where, why, whom, what, in what way, with what effect, speaks too much, are the didactic core elements that together can perhaps achieve in an innovative way of thinking and doing away from fixed method(olog)ic orders. After all, fixed methodical arrangements always fail some, because they are inclusive in their applications, so always work exclusively through and out. Anyone who is outside the method(olog)ic(al) enclosed space is shortchanged with the fixedness (permanence) of orders. Methodologies want to

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<sup>13</sup> Hans Driessen (2006). Klein cultureel woordenboek van de filosofie (Small Cultural Dictionary of Philosophy). Amsterdam: Anthos, pg. 45.

be activity-oriented and situation-specific, but colonize their outside world with the illusion of general validity and applicability on the basis of their own territory. Isn't that what we call epistemicide or epistem(olog)ic injustice or colonization? <sup>(14)</sup> In other words, in softer terms: siloing? As we sink into our groups and group stories, it becomes increasingly difficult to hear anything else than ourselves. <sup>(15)</sup>

The environment and nature have increasingly been given a voice in recent years. Thanks to environmental activist people and organisations, the voice of the environment is louder than that of nature. But we can wait for nature, with the help of activist advocates in courts and political arenas, to make its voice heard so loud and clear that the street communities can also regularly learn about it by the media. The endangered members of flora and fauna know how to cash in on their beauty; not only the cute hares, but also the green tuber fields.

The concept of the environment does not always and everywhere coincide to the same extent with the concept of nature. It seems that the knowledge territory in its own historical perspective casts (defines) important, if not the most important and decisive focuses in language. Bearing in mind a publicly published list of focuses on types of knowledge <sup>(16)</sup>, we could separate the combination of a

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<sup>14</sup> Epistemicide naturally gives birth to negritude, we learned from thinkers such as Léopold Sédar Senghor and Aimé Césaire.

<sup>15</sup> Mónica Guzmán (2022). *I Never Thought of It That Way*. Dallas USA: BenBella Books.

<sup>16</sup> Apply knowledge, background knowledge, basic knowledge, deep knowledge, extensive knowledge, full knowledge, gain knowledge, historical knowledge, impart knowledge, inside knowledge, insider knowledge, knowledge management, knowledge transfer, lack knowledge, language knowledge, limited knowledge, local knowledge, medical knowledge, musical knowledge, necessary knowledge, objective knowledge, personal knowledge, possess knowledge, practical knowledge, prior knowledge,

listed sharpening description + the noun knowledge. Then we ask the question how the words environment and nature are embedded within such a type of knowledge. The difference between eco- and bio- could perhaps be referred to a kind of distinction between nature and environment. With the ideas of, among others, the not yet civilized Mrs. Pocahontas - when she was still called Amonute or Matoaka - and Mr. B. Latour (<sup>17</sup>), we have in the last few decades come to think of man as a member, part and at the same time as a threat to nature and the environment. By merging 'socio-' and the associated 'culto-' with bio- and eco-, we like to believe, man can become part of a larger whole. That is, to be inserted as a responsibility-taking, self-subordinating member of eco for the benefit of the integral quality of all plant, animal and human life on earth.

Bio means life. The concept of life has many forms of life; life forms contained in language. Life is more or less the same as bio but certainly not more or less identical. Similarities and differences are perhaps easy to write down thanks to intercultural names. After all, life ≠ bio ≠ ankh ≠ vivre ≠ ukuphila ≠ kurarama ≠ ليعيش ..... etc. Therefore the focus of thought becomes an encounter of regionally and temporarily valid BioEcoSocioCulto-sophies. Regionally and temporarily, until improved, more scattering BESC sophies are devised.

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product knowledge, require knowledge, scientific knowledge, secret knowledge, share knowledge, shared knowledge, source of knowledge, specialist knowledge, specialized knowledge, specific knowledge, subject knowledge, sufficient knowledge, superior knowledge, technical knowledge, theoretical knowledge, thorough knowledge, traditional knowledge, transmit knowledge, useful knowledge, valuable knowledge, vast knowledge, working knowledge.

Fortunately, this list no longer organizes anything thanks to her desire to look like a complete register. Personally, we do get a little tired just from reading the list. Reading such a list neither intoxicates nor overwhelms nor impresses a reader of everyday cut.

<sup>17</sup> Bruno Latour (2017). *Oog in oog met Gaia (Face to face with Gaia)*. Amsterdam: Octavo.