



*Members of Alpinis Momolotov on a mountain in Italy.*

---

Alpinis Momolotov is a mountaineering association of collectives of co-hikers and co-writers that decontaminate mountain sites where neo-Fascist clubs have rallied. It was founded with members of Wu Ming, a pseudonym for a group of Italian authors formed in 2000.

“Telling is as important as walking: if you go too fast your tongue stumbles on your legs, you need to slow down to coordinate them. The desire to tell prevails on the summit. Molotov Alpinism goes to the mountains to retrieve stories that are best seen and woven on foot: its step is the oratory step. The breath to speak is never wasted breath: the Mountain is a repository of stories and signs of past revolts, resistances, repressions, waiting to have a voice again.”

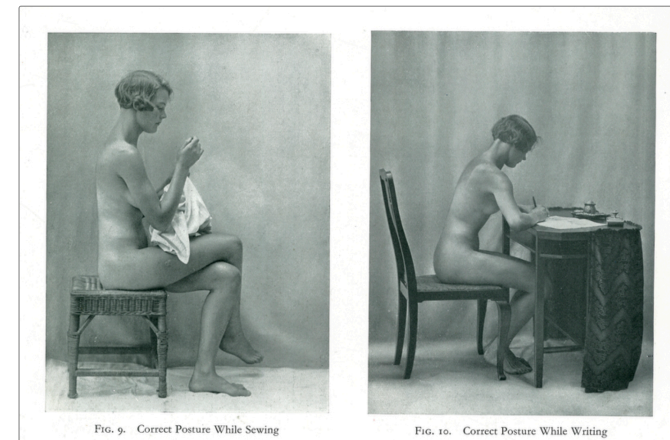
*Translated by g\*\*gle from <http://www.alpinismomolotov.org/>*

---

## FERAL MBA - Succession

### PHYS ED Zine 2020

*with physical trainers Guy Lochhead & Grace Gamage.*



Posture Paranoia! And the concern over the ergonomics of women's work.

*The Body Beautiful: Physical Culture for Women, 1933*



Guy Lochhead is a writer and personal trainer committed to developing a more interesting, inclusive approach towards health and wellbeing. He started Bristol Co-operative Gym, the first cooperatively-run gym in the UK. In his spare time he produces the Good Gym Guide, a podcast and directory of independent gyms, and curates the Whybrary, an imaginary library of hopeful things to share with children.

<https://www.guylochhead.com/>

<http://bristolcooperativegym.org/>

<https://thewhybrary.com/>



Grace Gamage is an artist, farmer and boxing coach- sometimes all at once- working on the stolen lands of the palawa people in so called Australia. Grace is a co-founder of Broom & Brine, a small no-till market garden that implements organiK farming practices, all the while habitually queering the economics of the farm from the field into the household.

Grace is a boxing coach at Hobart

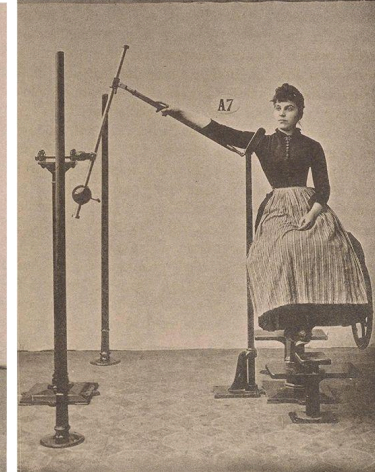
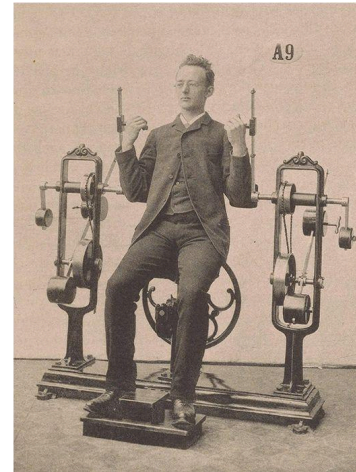
Boxing and teaches the old school Soviet style. She hopes to travel to Poland and Russia eventually when the borders open, to participate in boxing camps with old masters during a northern hemisphere summer.

Contact her via [grace.gamage@gmail.com](mailto:grace.gamage@gmail.com)

<https://www.broomandbrine.com/>

(below) Dr. Gustav Zander's mechanotherapy devices in action, Stockholm 1892.

Zander designed the machines in response to his concern surrounding the effects that industrialisation potentially imposed on workers bodies. Workers were spending greater lengths of time working inside offices, sitting down. Zander invented his machines to mimic farm labour, and by the turn of the century the machines could be found in private health spas across Sweden. Zander is popularly famed for inventing the world's first gym equipment.



1936

1989...

*Don't look with your eyes, look with your feet. Don't think with your head, think with your hands.*

—Taiichi Ohno, the Japanese industrial engineer who famously developed the Toyota Production System.

Excerpts from Kathy Ackers

## AGAINST ORDINARY LANGUAGE: THE LANGUAGE OF THE BODY

*In a gym, verbal language or language whose purpose is meaning occurs, if at all, only at the edge of its becoming lost.*

---

*What do I do when I bodybuild? I visualize and I count. I estimate weight; I count sets; I count repetitions; I count seconds between repetitions; I count time, seconds or minutes, between sets: From the beginning to the end of each workout, in order to maintain intensity, I must continually count.*

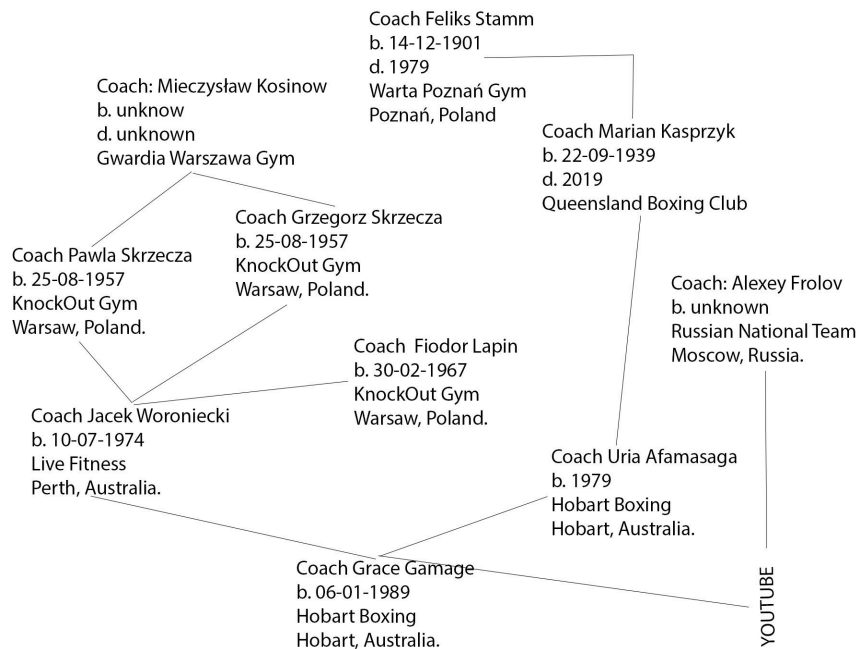
*For this reason, a bodybuilder's language is reduced to a minimal, even a closed, set of nouns and to numerical repetition, to one of the simplest of language games.*

*Let us name this language game, the language of the body.*

---

*Every day, in the gym, I repeat the same controlled gestures with the same weights, the same reps,... The same breath patterns.*

*But now and then, wandering within the labyrinths of my body, I come upon something. Something I can know because knowledge depends on difference. An unexpected event. For though I am only repeating certain gestures during certain time spans, my body, being material, is never the same; my body is controlled by change and by chance.*



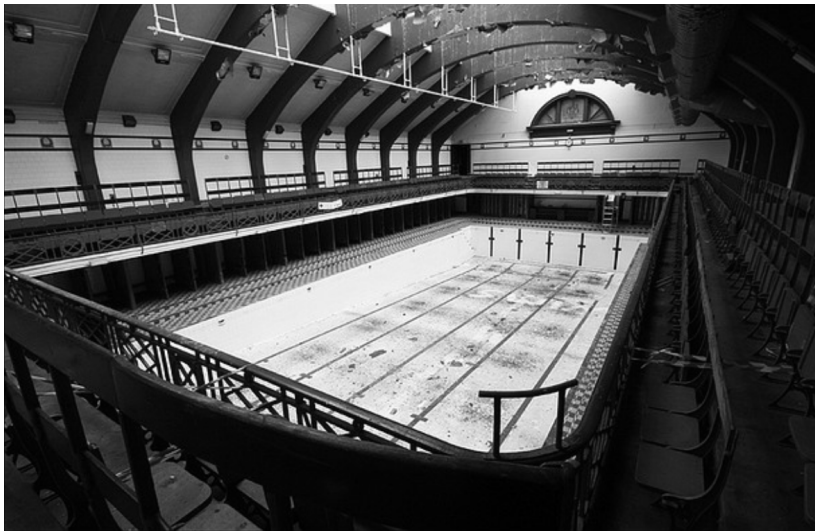
Graces Soviet boxing-style family tree, 2020.

---

“I don't know why, but lying awake recently, I've started thinking about that [trainer]. Although we never met, and never will, I feel very close to him, almost as if he were a friend. Perhaps because in a way I took on the trainer's role, and although I could never remember the names of different moves and routines, overall, I don't think I was too bad. As a trainer, I mean, or the next best thing...”

*The Skating Rink, Roberto Bolano 2010*

---



Examples of Neo-Liberal Swimming Culture, according to David L. Andrews.

“THE RETRENCHMENT OF PUBLICLY FUNDED PROVISION FOR HEALTH AND RECREATION” from Andrews lecture *Social Class, Habitus, and Physical Culture*.

“It is no accident that when Jean-Paul Sartre was trying to think about the nature of organisation, he turned to football. The free action or activity- what Sartre calls ‘praxis’- of individual players subordinated to the team, both integrated into it and transcending it, where the collective action of the group permits the refinement of individual action through immersion into the organisational structure of the team. What is taking place in an organised team is a never ceasing dialectic between the associative, collective activity of the group and the supportive, flourishing individual actions of the players whose being is only given through the team. What continually complexed

Sartre’s attention is how an organisation shapes the relation between individual and collective action, in the constantly shifting dynamic form of a football team. The individual motions of each player are predetermined by their function- being a good goalkeeper, being a decent central defender, holding midfielder or whatever- but these individual functions find elevation and transcendence in the collaborative, creative practice of a team that plays well together. When a team does not play well together, then collective action collapses into its atomized, individual parts and the whole thing falls apart, players blame each other and fans turn on individual players. This is bad form, in all senses.

The essentially collaborative nature of football extends to the patterns of sociability amongst the players, and the contrast between the team that plays for each other and the team where each player plays for themselves- the Lionel Messi versus Cristiano Ronaldo dialect, if you like. To be clear, I am talking the *formal* sociability of a team as a functioning unit, an effective interactive grid. If a team plays well together on the pitch, then they might get along pretty well together off the pitch. But not necessarily. Some of the players in the World Cup-winning French team of 1998 apparently never talked off pitch, and the great Eric Cantona was apparently not that sociable when he totally defined the style of Manchester United’s Premier League domination of the 1990’s. And with the increasing multilingualism and cultural range from which players are drawn (let alone how incredibly young so many of them are), I wonder what they talk about and what they really have in common. But what matters is the formality of the common football language they speak when they play together.

Simon Critchley, *What We Think About When We Think About Soccer*



“For the study, which was recently published in the journal *Evolution and Human Behavior*, researchers recruited 171 men and measured their shoulders, chest, and flexed biceps. The men were asked to squeeze a dynamometer to measure their grip strength.

The researchers also gauged how much the men valued redistributive economic policies, based on how much they agreed with statements like “High incomes should be taxed more than is currently the case.” They then measured how much the men had a “social dominance orientation,” or a preference for hierarchies—those who thought things like “Inferior groups should stay in their place” rank highly on this scale.

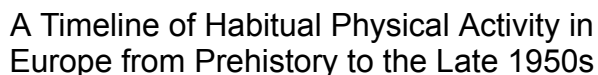
When the researchers compared the men’s measures of physical strength with their economic values, they found that the less muscle bound men were both less socially dominant and more likely to support socio-political egalitarianism.”

Text from Olga Khazans online article: *Are Socialists Physically Weak?* Published online by *The Atlantic*.


Find the full study: Is sociopolitical egalitarianism related to bodily and facial formidability in men? here:  
<https://www.sciencedirect.com/science/article/pii/S1090513816303907>





Top left: Illinois, USA. Bottom left: Glasgow, Scotland. Top right: Tskaltubo, Georgia. Bottom right: Vanadzor, Armenia.




The first humans of the Paleolithic spent much of the year in a physically demanding search for food, scavenging for berries, game, and carcasses abandoned by other predators. Paintings from the Lascaux caves in France suggest that some groups also found time for wrestling and sprinting competitions.

 Mesolithic societies developed more complex tools which allowed the construction of energy-conserving fishing platforms, boats, harpoons and nets, and experimented with the domestication of some plants and animals. Preserved domestic hearths suggest some settlements were becoming more permanent.

 Early cities and economic surplus led to social stratification, subjugation, new forms of labour, and a segment of the population no longer obliged to sustain a high level of daily physical activity. Out of this grew opportunities for sports and recreation and new concepts of personal health and fitness. Physicians in India recommended aerobic exercise to ward against new diseases caused by the sedentary lifestyles of the upper classes.

 Classical civilisations recognised the material causes of ill health and poor fitness. Training regimens were used by athletes and soldiers. In Greece, development of fitness was seen as a form of tribute to Zeus, and the famous Panhellenic Games (including the Olympics) were devotional festivals. The incentive of prize money led to corruption and the first instances of doping and fixing. All male Roman citizens were required to be fit enough to serve in a legion. As the wealth of the empire grew, this was no longer required. Leisure time increased. Sports festivals became a spectacle.

 After the fall of the Roman empire, classical knowledge was preserved and built upon by Arab societies. Large hospitals were established and public health became a new responsibility of the royalty there. Early Christians saw the classical sports festivals as idolatrous, blocked dissemination of classical knowledge, and later disapproved of Sunday folk sports and games. Post-Roman Britain and northern Europe returned to a physically-demanding subsistence lifestyle but as European trade and commerce slowly recovered, more people settled in cities again. Urban life was relatively inactive and hygiene was poor. Elites practiced sport on horseback.

But there are more subtle benefits to exercising regularly. When Murakami drags himself from bed and laces up his plain Mizuno running shoes ('the Subaru of the shoe world' says the author), he is practising the virtues of integrity and constancy. Why is this important? In his landmark 1984 book *After Virtue* philosopher Alasdair MacIntyre argues that the modern age has lost a crucial idea of what it is to live a whole life. Lives, he said, are not random collections of moments, not dust piles made of scattered clumps. They are unities.

To make sense of Murakami's running, for example, it is not enough to see him on the asphalt. We also have to know of his nicotine-stained past in the hospitality industry, his present juggle of writing and jogging, and his hopes for the future: health, his next opus, next year's marathon. And each jog is also a unity: no moment makes sense on its own.

This is why MacIntyre argues that lives are actually narratives. This is the stuff of human existence: beginnings, middles, ends; departures and destinations; courtships, arousals and climaxes. ‘Stories are lived,’ wrote MacIntyre, ‘before they are told- except in the case of fiction.’ Obviously they are not just made up, as Murakami might invent his protagonists. We are at best ‘co-authors’ of our lives. To live a good life, says MacIntyre, these stories have to be pulled together as wholes. We easily become fractured, divided, conflicted.

[Murakami] ‘Most of what I know about writing I’ve learned through running every day,’ he writes. ‘These are practical physical lessons.’ In this light, jogging is not only a symbol of MacIntyre’s consistent life, but also a tool for maintaining it.

Damon Young, How to Think about Exercise



Left images: *Chamomile, Russia's National Flower or Running for Rachmaninoff* (2010)



Artist Guido van der Werve runs through New York City, towards the Russian composer Sergei Rachmaninoff's Grave.

Van der Werve carries a bunch of chamomile flowers.



Rachmaninoff's grave, located at the Kensico Cemetery in Valhalla NYC, marks the finish line of a 42.195km marathon run by van der Werve and friends annually, to commemorate the Russian composer and his life's work.



The Renaissance saw a huge increase in knowledge of health and fitness as Italian City States sponsored research and medical schools opened in Bologna, Padua, and, later, France and Britain.

The importance of physical activity began to be recognised but the difference in rural and urban lifestyles remained. European elites demonstrated their wealth by using sedan chairs for transportation in the city rather than walking.



During the Enlightenment, increasing wealth in urban centres funded a growing middle class who mimicked the elites by buying sedan chairs and coaches. Improved roads connected urban centres.

Wealthier families wore elaborate clothing that restricted movement, though they pursued new sports in their leisure time. Water power and steam were used to automate some labour, though work conditions didn't permit time for recreation. Rural life remained physically-demanding.



Victorian advances in technology progressively reduced the need for effort-intensive jobs in industry, at home, and on larger farms, and the introduction of new forms of mass transportation gradually reduced the necessity for active commuting. At the same time, however, less metaphysical explanations for good health led to a broad improvement in the conditions of living and working environments, and the introduction of physical education curricula and early exercise classes.



The modern era saw further mechanization and automation of industrial processes, the introduction of labour-saving devices into the home, widespread ownership of cars and motorcycles and even the partial mechanisation of some sports. The design of cities and expansion of suburbs privileged the needs of the car and hampered active transport. New forms of sedentary entertainment - cinema, radio, television - replaced active use of leisure time, though some also became an important way of communicating public health information. Medical care became available in most countries and governments were increasingly active in meeting the basic housing, nutritional and social needs of most citizens.

*Roy J. Shepherd, An Illustrated History of Health and Fitness, from Pre-History to our Post-Modern World, 2014*



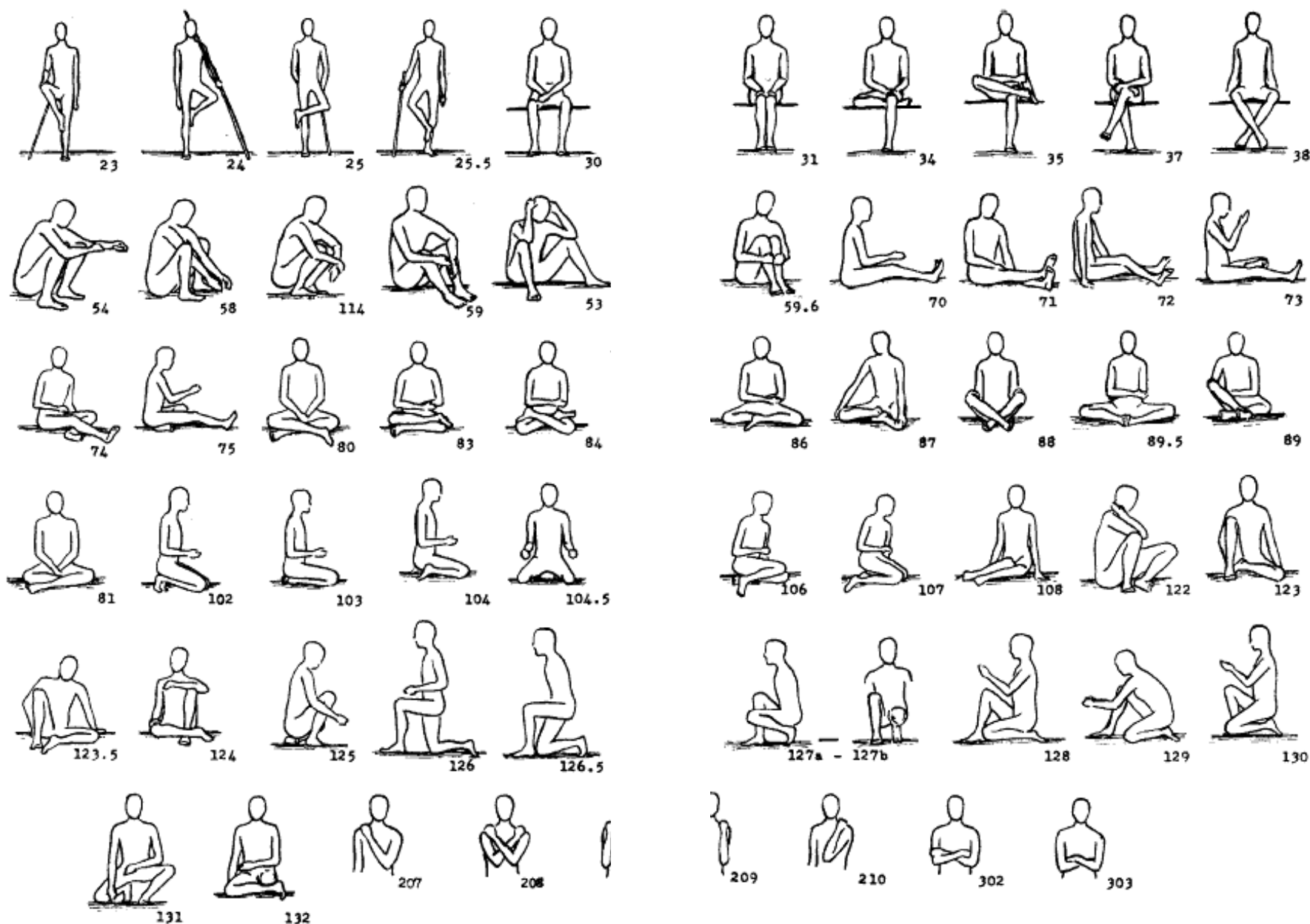


FIG. 1. A portion of the postural typology used in the compilation of data for this paper. Drawings are for the most part based on photographs in the ethnographic literature. Head and arm positions, unless stated otherwise in the accompanying discussion, are not typologically significant. No. 23, for example, could be standing with his left hand on his hip, or resting it on his left shoulder, and his standing posture would be considered the same for present purposes.