

*T J Watson 01.06.2019*

*T J Watson 01.04.2017*

*T J Watson 30.10.2019*

*T J Watson 15.01.2019*

*T J Watson 15.12.2016*

*T J Watson 1.10.2019*

*T J Watson 01.03.2017*

*T J Watson 01.04.2019*

*T J Watson 01.12.2018*

*T J Watson 15.12.2018*

*T J Watson 30.01.2017*

*T J Watson 01.08.2017*

The enclosed work consists of a PDF catalogue and digital library. The latter – documented within the former – comprises several gigabytes of data, distributed over three hundred and fifteen files. Each entry therein was once a constituent unit of a prior work, amalgamated with others to constitute a temporary unity. Disengaged from accompanying determinations, every file falls independent and mobile, free to begin again.

Further interventions upon the newly alienated items, might introduce unity to the qualitatively distinct through quantitative commensuration; the proliferation of novel forms of exchange provides a model by which to do so. In their wake, trajectories of accumulation throw guides for synthesising the isolated. The enclosed work consists of a digital library and PDF catalogue. The former – documented within the latter – comprises an illustrated repository of files, distributed over thirty-one pages. Each pictured entry was once a constituent unit of a prior work, amalgamated with others to constitute a temporary unity. Distanced from accompanying determinations, every file falls vulnerable and mobile, exposed to instrumentalisation elsewhere.

Further interventions upon the newly alienated items, might introduce plurality to the quantitative commensurate through qualitative distinction; the retention of traditional forms of use provides a model by which to do so. In their wake, trajectories of accumulation throw guides for isolating the synthesised.

Yet how, if at all, might qualitative particularity be reconciled with quantitative identity?



T J Watson 30.10.2019





As the cultural industrial logic of the ever-new ever-same hardens, the boundaries of the once individuated image-commodity soften, its borders eroded by a putatively limitless stream of archived materials. Regurgitated amalgams of audio, text and video accumulate to render the production of the individual object subordinate; the formerly resistive unique work is supplanted by an economic imperative to engender mere continuous, uncritical consumptive experience.

To compensate for the single work's diminution, the category of the "artist" enlarges, foregrounded as a means to navigate a persistent flow of image-commodities. Thus, the "artist" permits the displacement of "work" as a predominant organising category, its expansion undergirded by fantasies of individuality and authorial production; listeners, readers and viewers make their contextually-contingent, transient judgements therewith. Seemingly, a series of individual names provides the conceptual determinacy required to sustain mechanized comprehension and its pleasures, with market participation now mediated by a memorised model of personal relation.

If the "artist" affords a provisional unity through which to apprehend streamed information, the concept's limits and capacities remain malleable. Minimally, each name threads garlands of digital assets, to be summoned through computational command or not. Today, "artists" figure constructed arrangements of properties. Though the "artist" often fulfils a capitalistic function, it presents a potentially oppositional form nonetheless, disrupting the deluge of affirmative market participation with disaggregative, and reaggregative, models that exceed profitability's strictures.

The enclosed work consists of a database of digital files, each element extricated from prior works. The database comprises 315 files used by T J Watson.





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**006**  
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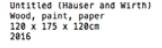
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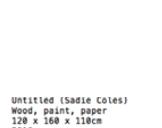
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**013**TXT  
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Untitled [Marian Goodman]  
Wood, paint, perspex, paper  
120 x 160 x 110cm  
2016

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**029**

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Whether with Joy or in Fear  
post, folded paper, distribution  
2017

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**031**

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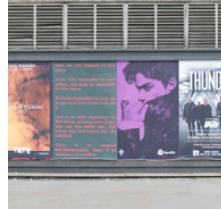
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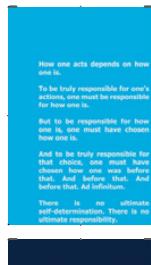
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9.4MB**043**PDF  
9.7MB**038**PDF  
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2	24	102	117	112	107	22	28	
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5	16	56	644	46	40	2	14	
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7	27	91	244	142	140	4	4	
8	14	214	46	36	3	20		

**039**PDF  
11MB**045**TXT  
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How one acts depends on how one is.  
To be truly responsible for one's actions, one must be responsible for how one is.  
But to be responsible for how one is, one must have chosen how one was before that. And before that, Ad infinitum.  
And to be truly responsible for that choice, one must have chosen how one was before that. And before that, Ad infinitum.  
There is no ultimate self-determination. There is no ultimate responsibility.

**040**PDF  
9.1MB**046**TXT  
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Vanishing Mediation  
Wood, paint, paper  
Two objects, both 175 x 128 x 5cm  
2017

**041**PDF  
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**059**

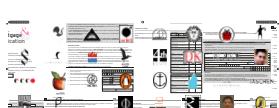
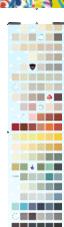
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**060**

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2.8MB**063**PDF  
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Untitled (Sadie Coles)  
Digital model  
2010

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**098**

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Untitled (Sadie Coles)  
Digital model  
2010

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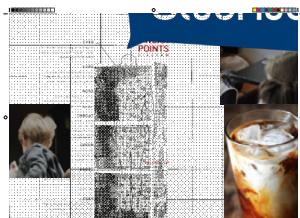


PDF catalogue, page twelve (A4)

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123

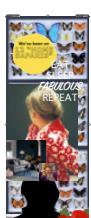
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124

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WHERE I ALIVE  
...is where my people are, the places we go to, the  
memories we make, the family we meet, and the things  
we do. But with Brexit, and the uncertainty of what  
will happen, it's important to remember that  
the Cold War era is still with us. The politics of globalisation,  
and why it makes us feel uncomfortable, like the  
influence of global power, like my mother's role during  
the Cold War, and the choices we make as a world.

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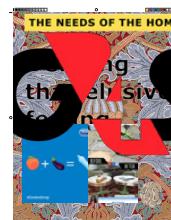
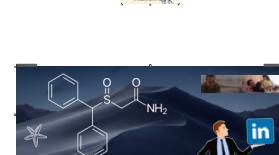
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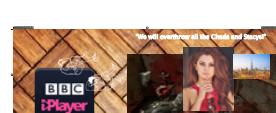
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PDF catalogue, page sixteen (A4)

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2.4MB**173**PDF  
1.8MB**174**PDF  
4.8MB**175**PDF  
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PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who has given them a 'blueprint for life'. The third point is 'Jesus', which claims that Christians believe in a God who has sent his Son, Jesus Christ, to Earth. The fourth point is 'Hell', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The fifth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The sixth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The seventh point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The eighth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him.

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PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who has given them a 'blueprint for life'. The third point is 'Jesus', which claims that Christians believe in a God who has sent his Son, Jesus Christ, to Earth. The fourth point is 'Hell', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The fifth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The sixth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The seventh point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The eighth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him.

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PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who has given them a 'blueprint for life'. The third point is 'Jesus', which claims that Christians believe in a God who has sent his Son, Jesus Christ, to Earth. The fourth point is 'Hell', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The fifth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The sixth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The seventh point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The eighth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him.

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PDF file: [http://www.8reasons.com/8reasons.pdf](#) A 10-page presentation, titled '8 Reasons People Are Leaving Christianity', from a US-based website. It includes a foreword by Dr. John MacArthur, president of the Christian Research Institute. The document consists of eight points, each with a title and a short paragraph. The first point is 'Theology', which claims that Christians believe in a God who is 'all-powerful, all-knowing, and all-good'. The second point is 'God's Word', which claims that Christians believe in a God who has given them a 'blueprint for life'. The third point is 'Jesus', which claims that Christians believe in a God who has sent his Son, Jesus Christ, to Earth. The fourth point is 'Hell', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The fifth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The sixth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The seventh point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him. The eighth point is 'Hellfire', which claims that Christians believe in a God who has created a place of torment for those who do not believe in him.





**193**TXT  
1KBCity of London's Archaeology, in the Museum Department of Royal Holloway, University of London, is a programme run by the University of London Archaeological Services, the Royal Holloway, University of London, The Terence Whittaker Centre for Environmental Archaeology, and the Museum of London Archaeology. It is funded by the Arts and Humanities Research Council, the Royal Holloway, University of London, the Museum of London Archaeology, and the City of London Corporation. © 2004 Royal Holloway, University of London.**199**WAV  
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1KBCity of London's Archaeology, in the Museum Department of Royal Holloway, University of London, is a programme run by the University of London Archaeological Services, the Royal Holloway, University of London, The Terence Whittaker Centre for Environmental Archaeology, and the Museum of London Archaeology. It is funded by the Arts and Humanities Research Council, the Royal Holloway, University of London, the Museum of London Archaeology, and the City of London Corporation. © 2004 Royal Holloway, University of London.**200**MOV  
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*Mediation Vanishes  
YouTube video advertisements  
2019*

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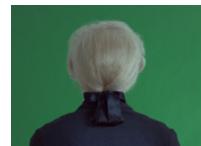
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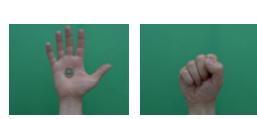
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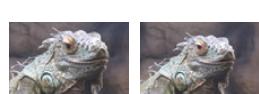
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Desert Islands  
18 single channel videos  
2019



29



PDF catalogue, page twenty-nine (A4)

31



**Assets**  
⊕  
Digital archive  
2019  
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30



PDF catalogue, page thirty (A4)



31



PDF catalogue, page thirty-one (A4)

## **Assets**

PDF catalogue, digital archive  
2019

