Your turn: experiments in narrative and play

Carson, Jonathan, Miller, Rosie, Allmer, Patricia and Sears, John

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**Figure 1:** *The Exquisite Fold: rules for Game 1, Game 2 and Game 3*, Carson & Miller, 2007

30 x 15 cm, inkjet printed on 125gsm cartridge paper, published in an edition of 100

**Figure 2:** *Your Turn: rules for Game 1, Game 2 and Game 3*, Carson & Miller, 2008

29.7 x 21 cm, inkjet printed with hand-written notes in ink, preparatory material for artist’s page project
Your Turn: experiments in narrative and play

Co-written by Player 1 (Patricia Allmer), Player 2 (John Sears), Player 3, (Rosie Miller) and Player 4 (Jonathan Carson)

Introduction

In summer 2007 Jonathan Carson and Rosie Miller in collaboration with Patricia Allmer and John Sears began a project that resulted in the artist’s book *The Exquisite Fold*. Carson and Miller were interested in creating an artist’s book where a starting point was imposed upon them. At their request, Allmer and Sears set the initial parameters of Carson and Miller’s explorations, thus establishing two key principles that drive the resulting book: the surrealist game of exquisite corpse and the notion of the fold. Carson and Miller’s initial task was to read the M. R. James short story *Canon Alberic’s Scrap-book* (1895). This ghost story was chosen by Allmer and Sears, following discussions between all four collaborators around the idea of the fold and its implications to both physical structure and intellectual discourse. Allmer and Sears selected this reading because within it they had identified textual representations of the exquisite corpse, as outlined in their (unpublished) note to Carson and Miller:

…the include the creature, the scrapbook and its potential subtexts, and the narrative itself with its manifold languages and citations, the uncanniness of the scene and setting.

Following several readings, Carson and Miller focussed on one particular footnote that translated a text (in Latin) that Dennistoun, (the story’s central protagonist) discovers in the scrap-book of the title. Translated, the text reads as follows:


Carson and Miller were intrigued by a number of aspects of this footnote; the rhythm of the dialogue, the strangeness of the set of questions, the decisiveness of the responses and the micro-narratives (within a broader narrative) that are evoked within this fragment. Taking the pattern of question and answer evident in the extract, the artists developed the principles of a game to play between them. After this first game (Game 1) had been played Game 2 was developed from it, and then, in turn, Game 3 emerged from Game 2. The structure and playing of each game thus affected the structure and playing of the subsequent game. These games became the central content for *The Exquisite Fold* along with Allmer and Sears’ text *Dare You Play On?*, an analysis of the fold, its intrinsic behaviour of concealment and revelation, and its relationship to the game of exquisite corpse.

Presented here are three explorations of *The Exquisite Fold* itself along with some of the ideas that have emerged from the book since its production. What follows are three new texts, one by Carson and Miller, another by Allmer and Sears, and a third artist’s page project which is derived from the playing of the three games documented in *The Exquisite Fold* (utilising a variation of the rules set out in the book in order for the games to be played by four players - Allmer, Carson, Miller and Sears, see Figure 1 and Figure 2). This altered set of games and the new work presented here as artists’ pages share the title of this article: *Your Turn*.

In *Part One*, Carson and Miller develop a reflexive dialogue about the making of *The Exquisite Fold*. Alternating type signifies the turns they take in a discourse that reflects the notions that drive the book - play, exchange and narrative. In *Part Two*, Allmer and Sears explore the newly developed game of *Your Turn*, reflecting on their experience of becoming players and re-visiting the fold and its secrets.

In the artists’ pages, *Your Turn (John)* and *Your Turn (Patricia)* (see artists’ pages, 36 & 37), the results of Allmer, Carson, Miller and Sears’ game is displayed in the form of documentation, showing the paraphernalia of the collaborators’ play. Illustrating these texts are the rules of the games, both to inform the reader’s understanding and to invite them to become a player too (see Figure 1 & Figure 2).

*********************************************************************************************

Part One

Perhaps the best way to begin is to explain how we decided who should start this essay. Of course, the answer to this is that we played a game. This seemed both appropriate and inevitable when placed in context with the creation of *The Exquisite Fold*; a book which concentrates on the principle of play and, through this, the discovery of meaning and
Figure 3: *The Exquisite Fold* (view of front cover), Carson & Miller, 2007, 17 x 17 cm, one original of the 100 games played in Game 1 inserted into a hand-folded paper cover, published in an edition of 100, photograph: Tony Richards

Figure 4: *The Exquisite Fold* (view of interior, extended), Carson & Miller, 2007
120 x 17 cm, inkjet printed on 125gsm cartridge paper, bound with a paper strap and held in a hand-folded paper cover (audio CD not seen), published in an edition of 100, photograph: Tony Richards
apparent truth. Intersecting these aspects of
the work is the materiality of the book itself. 
At first glance the book is a representation of
our game-playing. It lays out (quite literally -
see Figure 3 & Figure 4) for the reader; it is
a document of our games and at the same
time is instructive, inviting the reader to find
a partner and play themselves. Beyond these
principles though, this book is inherently a
playful object. It invites the reader to engage
with its structure, to unfold, take apart,
re-assemble and re-present at will.

Of course, the person who won the game to write the
above opening paragraph might assume they had won
the right to set the agenda for this essay. As with the
game-playing in our book the reader should expect a
certain amount of manoeuvring to go on. Despite the
clear contradiction (like many in The Exquisite Fold)
I want to make it clear from the outset that I don’t
like playing games or game playing. However, the
link between creating a game and creating a story
is intriguing. Children make this link unconsciously,
but it’s less obvious in an adult context. Narrative is
a crucial way for adults and children alike to try and
gain some understanding of ourselves and our world.
This was the driving force behind the narrative
games we created and played throughout the book.
Our attempts to both tell and find truths via the
deceptively simple game of question and answer
reveal conflicting, uncomfortable and sometimes
unintentionally humorous narratives. Instead of
finding a greater understanding the overall experience
of the book is one of uncertainty; how to hold it,
where to begin reading it, how to judge the tone
and what conclusions to draw from the narrative it
conveys. In his discussions on the uncanny Nicholas
Royle examines the relationship between the uncanny
and uncertainty in relation to our understanding of
ourselves:

The uncanny involves feelings of uncertainty, in
particular regarding the reality of who one is and
what is being experienced. Suddenly one’s sense
of one’s self...seems strangely questionable.
(Royle, 2003, 1)

When applied to our collaborative practice,
uncertainty as a mode of thinking is
surprisingly productive. The premise of our
game-playing is founded in discovery through
adherence to an uncertain set of rules'.
Essentially these rules are nonsense - our first
game in particular is founded on whimsy and
caprice. But, conversely, the results of these
games (restricted and therefore defined by
these rules) can strike right to the heart of a
very personal truth in an accurate way, or at
least begin to worry the corners of a perceived
reality. My approach to games is usually one
of indifference with the exception of games
like the one we have created, that purport to
reveal something about the players (I am a fan
of the magazine questionnaire for instance,
that insists that I am mostly an A, a B or a C).
I engage with the search for simplistic
character definition but am ready to take
umbrage if I don’t agree, to condemn a
scrapilly defined personality that does not
depict the complexity of me. The Exquisite
Fold centralises the creative impulse I suspect
we both have to seek out narrative that does
not conform to prescribed structures, a type
of narrative in fragment form that the reader
can see evidenced in the strings of questions in
Game 1 (see Figure 5 & Figure 6) and the well
intended truths - that are in fact half-truths -
that emerge in Game 2 (see Figure 7 & Figure 8).
Running concurrent to this is our desire to
tell an archetypal story; to harness that which
doesn’t conform and to make it fit a pattern
or structure that is underpinned by a universal
understanding. This is visible in the picture-
book tale telling of Game 3 (see Figure 9 &
Figure 10), a comic strip reduction of what
has been a complex response to a potentially
loaded question.

And then, this all takes me back to the book
itself, as a container for these scraps and
traces of stories that are partially told/partially
untold; the book ‘...transformed into a magical
object...a storehouse of obscure passions and
unarticulated desires’ (Auster, 1992, 66).

The idea of the book as a magical object is of
course a rather a romantic notion and is suggestive of
traditional formats in both its physical and conceptual
structure. There may be some readers of our book who
find the magic is lost because the book looks and reads
in a fractured way. In addition it could be argued that
creating narratives from game playing has a certain
casualness and randomness about it that might inhibit
the reader from making an emotional connection,
an important element in the act of reading.
This connection with the reader is put under more
strain because the narrative games are attempting
to deal with truth and belief, not areas generally
associated with game playing. Of course, we felt very
committed to these narrative games when we played
them; after all we created the games and the games are
about us! But how does the reader find a connection,
Figure 5: *The Exquisite Fold* (detail 1 of Game 1), Carson & Miller, 2007
15 x 5 cm, inkjet printed on 125gsm cartridge paper, published in an edition of 100

Figure 6: *The Exquisite Fold* (detail 2 of Game 1), Carson & Miller, 2007
15 x 5 cm, inkjet printed on 125gsm cartridge paper, published in an edition of 100
is it only through playing these games themselves and discovering their own narratives? Does the fact that there are so many contradictions in the narratives create another barrier to the reader? Game 2 is especially problematic, particularly for us. I think it’s fair to say that we both have real difficulty listening to the narratives in this section of the book (see Figure 7 & Figure 8). When we recorded the playing of Game 2 we were very clear with one another that the answers we gave were to be truthful. However, when we listen back we can hear our unconscious attempts to project certain narratives of ourselves for the purpose of self-protection, what is the reader to make of this? If a reader is to be successful a reader needs to commit to the book but the book also needs to commit to the reader. Is that possible when the narratives are created from play?

I wonder if your response is to the scrappiness of the book. It is constructed with fragmentary narratives (indeed a reader might struggle with the term narrative when applied to what they see presented in The Exquisite Fold), and these fragments could be troubling to a reader searching for a linear thread. If, though, the reader accepts the non-linear, multiple and multi-faceted aspects of the book and sees (instead of a single narrative structure) the potential for narrative, the need to commit to the book changes. Perhaps the commitment that The Exquisite Fold demands is to the impulsiveness of play rather than to the book itself - this book demands a playful reader. And, in addition to this, it seeks a reader who is engaged with language and meaning. The language of the questions is careful; almost accidentally a quiet poetry is developed through them, a rhythm of call-and-response (that Allmer and Sears explore so well in their essay within the book), a rhythm which engages the reader with their own soothing/taunting internal voice which asks “will I, am I, will you, are you?” Our disembodied voices - unrehearsed, stuttering and unsure - responding to the long list of questions we had composed in whimsy, are an antidote to the rhythm of Game 1 but become the essence of Game 3, a satisfying inversion that results in a fictionalised truth.

So, by our own description, we present to the reader The Exquisite Fold; a book with a scrappy and fractured narrative that has been created in a rather random fashion via the playing of our own made-up games. Despite all these things I think you would agree that we want the reader to find their own connection with the book, both in terms of its content and physical structure. It invites anyone connecting with it not necessarily just to be a reader, but also to be a fellow player of the games and, thus, creator of their own narratives. Of course, the book could be seen simply as a set of rules with a series of examples to illustrate them. However, we hope some readers will cross over to be participants in our game playing.

Part Two

The series of games that constituted The Exquisite Fold comprised also a complete text, an artist’s book as a record of a game played between Carson and Miller, on the one hand, and Allmer and Sears on the other. This object, resulting from the activity of playing the game, comprised both the playing of the game and its extrapolation into a theoretical essay, an attempt to describe, account for and consider the inter-relations between text and game, rules and players, game and product. Alluding in its title to surrealism’s game of exquisite corpse, and reliant on an initial reading of M. R. James’ story Canon Alberic’s Scrapbook, the game also invokes the social field of play (a game for four players - see Figure 2), with the resulting interactions between players that extend also, in this prospective exploration of play, to the conception and establishment of rules for the game. The Exquisite Fold was thus an examination not only of play but also of the conditions of play and of the interactions, negotiations and agreements necessary for the establishment and concordance of those agreements as rules. These rules, applied and adhered to in the first playing, have been adapted and abbreviated in the second (Your Turn), in order to constitute a process and a consequent object that is wholly new; not a mirror image or a reversal of the first game, but instead a form of adaptation that offers itself as a transformational response (see artists’ pages Your Turn (John) and Your Turn (Patricia), pp 36 & 37).

The nature of this response is the concern of this essay. Gaming is structured around a flow which oscillates between different poles; movements of energy and activity enable the dynamism of the specific game, its vibrant life, the essential process of production which play both celebrates and nullifies. Play is, after all, specifically non-productive in measurable terms, a ‘waste’ of time and energy, an expense of spirit, at the same time as it produces the symptom of that profligacy, the excitement of pleasure. The Exquisite Fold is a creative enterprise structured in the back-and-forth
**Player 2:** Can you recall feeling powerless?

**Player 1:** I can very vividly, as a child particularly — erm — I suppose — er, silly things like, you know, having to wear hand me down clothes. Actually they weren’t very silly at the time was a major issue as a teenager having to wear — erm — middle-aged ladies coats and dresses and things, awful. But that…that did make me feel powerless. But I think most in particular when my mum died, when I was quite young, and I do remember lying in the dark and thinking, you know, what happens now? What happens now? Erm, I…I did feel powerless and I think part of my drive in life is, er, not to lose control like that again of, of my life, I don’t mean of myself, of my life.

Figure 7: *The Exquisite Fold* (transcribed excerpt from recording of Game 2), Carson & Miller, 2007 audio CD, published in an edition of 100

**Player 1:** Could you stop yourself from falling in love?

**Player 2:** I think I probably could, although I’ve never had to. Erm, as soon as you ask that question I want to think about the other side of it which is, erm, could I make myself fall in love? Erm, and again (half laughs) I’m not sure I could do that either, but it would be great if I could. Erm, but I…I think can, I think I could stop myself from falling in love because, I think again, it’s a sort of bit of a self protective device and it’s probably one that, erm, if you were speaking right now, you’d be saying, ‘Well actually Jonathan, you should probably just let that happen, er and take the risk.’ But I’m afraid I…I probably could is…is the answer.

Figure 8: *The Exquisite Fold* (transcribed excerpt from recording of Game 2), Carson & Miller, 2007 audio CD, published in an edition of 100
flow of the game; *Your Turn* returns to the game, reworks it (introducing, in turn, the notion of work in reworking, of labour in the devising of responses to reconfigurations of the rules). In this sense, the structure of call and response that organised the initial game is doubled or echoed in *Your Turn*. The rules given out return, in different form, to the senders; they, in turn, become receivers of new instructions, producing their own game-products which are sent back (another return, the doubling redoubled) to the new rule-setters to be reworked and transformed yet again in (to use another geometry) a spiral of productivity and reproductivity. Re-turning in this game is crucial marking not just the turning of the paper, the ‘to and fro’ between question and answer as well as the return of all four players to this game, but also the act of not holding on to, not insisting on ownership.

The logic recounted here is that of the reply - an exquisitely awaited reply, not unlike the awaiting of a love letter (in which form will it arrive? what will it contain? which reply will it invite?). A letter is sent (in the case of *Your Turn* the ‘to and fro’ of opened and veiled messages spans across a spectrum of letters, postcards [featuring darkly erotic ‘exquisite corpses’ in the form of the objectified displays of Frida Kahlo’s tortured body and Pierre Klossowski’s Sadean drawing of his wife Denise], meetings, text messages and emails - from speech to voice recording and from the written word to the image (see artists’ pages *Your Turn (John)* and *Your Turn (Patricia)*, pp36 & 37); it inaugurates productivity in the form of a reply - ‘to answer or respond in words or writing’, the OED tells us. Replying, in this sense, is deeply structured into the game from the very beginning: *The Exquisite Fold* asks questions which demand answers or responses, and it is in the dialectic of question and response as well as that of instruction and response that the game’s specific distortions of grammar occur. To reply is also, among other things, to refold, to fold anew in the same or different forms. The word ‘reply’ derives from Old French replier, to turn back; it combines the prefix re- with ply, which (in a form listed in the OED as ‘now rare or dialect’ but present in descriptions of tissue paper as ‘two-plied’) can mean ‘to bend, bow, to fold or double’. It can also mean ‘to apply, employ, work busily at’; the word ‘ply’ thus contains meanings of creative folding and application, of distortion (bending) and labour (‘working busily’). It encapsulates within a three-letter word the ambivalences of play as productive non-production, as an activity bound by the contradictions of a work-ethic.

A reply may thus be grasped as a response that folds back, that bends or distorts, and that returns the labour of the original demand, the work-as-play inscribed by the original questions and textual requirements (to read, to interpret, to create, to rework and rewrite) of *The Exquisite Fold*. *Your Turn* involves precisely such a reply, and combines it (not inappropriately) with the act of replaying. Replying and replaying, replaying as replying, describes the process involved in the production of *Your Turn*. One common modern meaning of ‘replaying’ implies a rerun, the playing back of a recording, a repetition that is implicit also in the etymology of ‘ply’ (from Latin plicare, fold, giving also ‘replication’). Replying and replaying thus enfold each other, sharing an etymological root that gestures towards (mechanical) reproduction, the process of representation and recording manifest, in the games of *Exquisite Fold*, in the (re-) production of the book *The Exquisite Fold*.

But replaying is never simply mechanical in its reproduction of the game. As with all successful games, the rules construct a field of play upon which a potentially infinite number of different games may be played - a potentially infinite number of foldings and refoldings. Developing out of the initial process of interpretation and rule-establishment, *The Exquisite Fold* and its reply/replay/replication *Your Turn* constitute a unique example of a potentially infinite set; its documentation in texts and essays allows for potentially infinite future reconstructions that will demonstrate not the simplicity of replication, but the complexity of replying and replaying, as the modes in which these games operate.

The secret constitutes a fundamental element of these games. The secret here is concealed within the questions we never dare to ask, questions which seem to reveal more about the one who asks rather than the one who answers (‘do you love me?’), and the answers we never dare to give (‘no’). In this sense the game turns, rotating around secrets, around the revelation of truths like a wheel turning about its axis.

The performance of a confessional without confessing is an integral, revelatory part of this game. The secretive gesture of turning and folding the paper invites and initiates further secret questions and answers which may be safely deposited in the folds of the paper, uttered in the safety of the blindfold (signifier of disinterest, objectivity, dispassion) assigned to co-incidence. This in turn allows truth to open up within the game, perhaps revealing the game of the exquisite corpse as aletheia, the Heideggerian conception of the intricacies of unconcealment which rests in concealment, and which Lacan described as...
Figure 9: *The Exquisite Fold* (full version of Game 3: Can you recall feeling powerless?), Carson & Miller, 2007

27 x 29 cm, hand-collaged work on paper. N.B.: This illustration is composed for the purposes of this article, the images are displayed differently in *The Exquisite Fold.*
[...] the play of truth, [where] we rediscover a secret to which truth has always initiated her lovers, and through which they learn that it is in hiding that she offers herself to them most truly. (Lacan, 1956, in Muller and Richardson, 1988, 37)

Truth flickers inconstantly, elusive and intangible, momentarily revealed and reconcealed in the asking of questions and their answering, in the playing and replaying of the game and the folding and refolding of the logics of play and production. Truth is in-between (in this game, literally and metaphorically), it is (dis-)located in flux. The turning here is also an act of circulation, of passing on, short-circuiting the emphasis (Your Turn …) on ownership and property emerging out of the dynamics of appropriation and re-appropriation, mobilising a dialogue where interpretation and translation are crucial: the prefixes inter- and trans- suggest again locationality as integral to the dynamics of play, emphasising the movement between spaces, the ‘to and fro’ between the different players involved in this game, which becomes, within and out of this movement, a creative act of co-operation. The narrative here is eternally incomplete, in the course of becoming - perhaps this is its very secret, that ‘[…] being must engage other being in order to achieve self-definition’ (Steiner, 1975, 301) - the definition of the self through the other.

In this sense Your Turn can be understood as an exercise in communication and, more specifically, in the joy of communication. It demonstrates human striving to make meanings via narratives, which are in turn translations and interpretations in their widest sense. Michael Holquist argues that life consists of the act of responding, and expression means, within this conception, the making of meaning:

When I cease to respond, when there are - as we say so accurately in English - no signs of life, I am dead. […] Expression means to make meaning, and meaning comes about only through the medium of signs. This is true at all levels of existence: something exists only if it means. (Holquist, 1981, 49)

Your Turn, the game, can be understood as a language game signifying, in its very constitution and performance, response; it signifies being evolving out of communication and interaction, the becoming of the game an allegory of the coming-into-being of existence. The self in this structure becomes an event, imbricated in a game, in the course of an exchange in which the Cartesian cogito, the reason for existence, is based on a dialogic exchange. The French poet Francis Ponge offers a redefinition of the cogito that reverberates throughout the playing of The Exquisite Fold and Your Turn, their doublings and redoublings, petitions and repetitions, their weaving of the narratives of subjective and social being: ‘I speak and you hear me, therefore we are.’ (Kristeva, 1981, 74)

Jonathan Carson and Rosie Miller have published a number of artists’ books, most recently Things We Have Seen (2007) and synopsis (2008). They are currently working on an artist’s book and exhibition in collaboration with Manchester Metropolitan University’s Special Collections, Righton Press and English Research Institute for completion in 2009.

Jonathan Carson lectures at the School of Art & Design, University of Salford.

Rosie Miller lectures at Manchester of School of Art, Manchester Metropolitan University and the School of Art & Design, University of Salford.

Patricia Allmer is the author of numerous essays on surrealism. She is the curator of the exhibition Angels of Anarchy: Women Surrealist Artists and Tradition (Manchester Art Gallery, September 2009) and author of the forthcoming monograph René Magritte: Beyond Painting (Manchester University Press, 2009). She is a Research Fellow at Manchester Metropolitan University.

John Sears is the author of Reading George Szirtes (Bloodaxe, 2008) and has also published essays on W. G. Sebald, Iain Sinclair, Robert Irwin, Maggie Gee, and other contemporary writers. He is currently working on Stephen King’s Gothic (University of Wales Press, forthcoming). He lectures in English Literature at Manchester Metropolitan University.
Figure 10: *The Exquisite Fold* (one-off copy of Game 3: Could you stop yourself from falling in love?), Carson & Miller, 2007, 27 x 29 cm, hand-collaged work on paper. N.B.: This illustration is composed for the purposes of this article, the images are displayed differently in *The Exquisite Fold.*
Notes

1. The game of exquisite corpse is founded in the familiar parlour game of consequences, where a text or image is created through the passing of a piece of paper amongst players, which is in turn folded so that each player does not know what has gone before and does not know what will come next. Each player must create their image or compose their words without understanding how their contribution will form a part of the finished game; the resulting exquisite corpse.

2. Significantly I think, only set down in our book retrospectively, after our games had first been played (see Figure 1).

3. Game 2 is in audio CD format in the book.

Bibliography


The Exquisite Fold (ISBN: 978 0 9557181 0 6, £7.99) is published in an edition of 100. To order, e-mail Jonathan Carson at J.Carson@salford.ac.uk or write to him at School of Art & Design, University of Salford, Centenary Building, M3 6EQ.

Artists’ pages overleaf:

Your Turn (John) Carson & Miller, 2008
digital photograph, page 36

Your Turn (Patricia) Carson & Miller, 2008
digital photograph, page 37
Transcribed excerpt from Game 2:

Patrick asked John: "Do you like games?"

Patrick (paraphrased): "Do you like games?"

John: "The answer I wrote was 'No!' for a variety of reasons. One because I didn't know what the question was (lively) therefore (light). I just wrote no (light). But even, who says I like games? I like sports and I like sports that have some kind of official dimension of recognition and public involvement whose or games seem to me to be amateur things played between small groups of people. It's like... It's like the participation in sport in a strange kind of way. And, there's-- I know, it's sort of a degree of difficulty in the game that I find I've got other things I want to be doing instead of playing games. A long time ago we used to play Scrabble a lot... (unintelligible) we used to play chess and Monopoly and Scrabble and other games like this and I always felt like I was doing it in a kind of-- it was a kind of-- the only sort of entertainment at certain times when you had to do it and anything that's compulsory I object to straight away. But secondly, there was the dimension that if you know I always wanted to be doing something different, so playing and you know playing a game (light) always implies being (unintelligible) manipulated in some way or other. If someone's playing a game with you it's not necessarily a good situation to be in, if you're playing a game with someone else like-- even if it's not a deliberate situation, so there are these various situations about games that I find myself getting over in certain points and underlining this is a sort of tendency to move towards seriousness rather than games. That, that of course is completely contradicted by sport which is sort of just legitimised high financial games so I'm aware of the contradictions of this. But no, my answer was the right answer in the case I don't like games and there are some of the reasons why."
GAME 1

Is the world enough?

Will tomorrow be another day?

Are some of your best friends animals?

Has your childhood finished yet?

NOTES ON GAME 1

John asked Patricia:

- Is the world enough? ~ Yes
- Will tomorrow be another day? ~ No
- Are some of your best friends animals? ~ No
- Has your childhood finished yet? ~ No

*Answers on reverse of folded paper.

GAME 3 STARTS HERE

GAME 3

John nominated this question for me to play Game 3 with.

* Other side of postcard shows 'The Broken Column' (1944) by Frida Kahlo.

GAME 2

Your Turn (Patricia)

GAME 2

Transcribed excerpt from Game 2

John asked Patricia: 'Is the world enough?'

John: (pause) ( infamous!) Eh, the question is: Is the world enough?

John: That's the sound of Patricia battering me. (laughter from John & Patricia)

John: (jokes & quietly) And trying not to laugh! You've got to answer it. Is the world enough?

Patricia: Yes. (laugh) Oh god! Well I can talk about my religious position if you wanna hear that in terms of is the world enough and then my answer would be right as well. You know, because I do think that we don't need any other worldliness in terms of religion in order to justify our being here or in order to justify being morally or ethically good. I think (pause) I think it is enough for us to be here. (laugh) I don't know what to say to be absolutely honest, (pause) I don't know what to.