

RAQS MEDIA COLLECTIVE

THE BICYCLIST
WHO FELL INTO
A TIME-CONE

JENCKS FOUNDATION
AT THE COSMIC HOUSE

The first iteration of Raqs Media Collective's chronogram *The Bicyclist Who Fell into a Time-Cone* – was conceived as a result of a specific invitation, and in response to the Jencks Foundation's first research theme, '1980 in Parallax', which took as its starting point the year 1980. This year, which marks the passage from one decade to another, is a significant moment both in the design of The Cosmic House (1978–83) and in Charles Jencks' intellectual work, especially in relation to the first Architecture Biennale in Venice that in the same year famously announced Post-Modernism as the new international paradigm of architecture. It proposed a new canon that was to be more inclusive and polyphonic, and sought to embrace a diversity of narratives, a variety of styles and a break with linear readings of history. Yet, despite these ideals, only a few of the case studies presented at the Biennale went beyond the European and North-American context. Looking back – once again – in order to look forward, '1980 in Parallax' calls to reconsider this canon from the critical distance of 43 years, and to engage voices from expanded geographical contexts.

Raqs Media Collective's site-specific exhibition at The Cosmic House (Charles' former family home, and a built manifesto of his own version of Post-Modernism) oscillates between fact and fiction while outlining 1980 as a transient moment that left a significant mark on our collective imaginary. It borrows the term 'parallax' from astronomy to describe perceptions of a particular moment in history, while folding time, space, imagery and narrative to interrogate varied geographies of perceived centres and peripheries. Sharing an affinity with The Cosmic House – another complex diagram of time – Raqs Media Collective's chronogram invites us to

think about temporality and offers a method of ‘kinetic contemplation’ to destabilise mainstream narratives. It is a poetic meditation on time through time, querying the ways in which histories and memory are constructed, and in which the future is forecast.

The film chronogram moves and jumps between different temporal scales and dimensions by nesting, embedding and juxtaposing contemporary footage and animation with found archival images (some sourced from Charles’ archive and his trip to Delhi in 1980). Its main protagonist, the Bicyclist, traces a circular and repetitive journey that invokes an explorative and meditative mood. This zooming in and out of time and the temporal ambiguity of the landscapes are annotated by a set of animated topological shapes and time-cones, which appear and disappear from the screen, and enter the physical space of The Cosmic House through Raqs Media Collective’s wall drawings and AR installations, entitled *Betaal Tareef: In Praise of Off-time (and its Entities)*.

The second iteration of *The Bicyclist Who Fell into a Time-Cone* takes the form of an artist book, and foregrounds text over image. Mirroring the film’s visual textures, the five voices in the pamphlet register varying distances from what is seen on the screen and its potential elucidations: voiceover, description of images, words on screen, added layers of annotations and meta-annotations. This cascading stream of interpretations reveals an affinity with Charles’ use of the format of the hyper-text even before the internet, an attempt to develop a more polyphonic method of writing history in dialogue, with the aim to undo dominant metanarratives.

One of the voices from the past, Charles appears as the figure of the foreign architect who travels to Delhi in 1980. First approaching from the sky, as evident in his photographs of the Himalayas, he visits the Jantar Mantar, the eighteenth-century astronomical observatory. Charles’ 40-year-old archival slides are overlaid with contemporary images of the same site, seemingly unchanged over time. He observes a posthumous dance between the Jantar Mantar and Palika Kendra, its neighbouring twentieth-century brutalist tower – a dance that is echoed in Raqs’ chronogram as it defies linear time to enter into a new dialogue with Charles.*

Eszter Steierhoffer, Director
Jencks Foundation at The Cosmic House

* Looking at the slides taken by Jencks in his ‘archi-tistic’ study, with its slide-scrapers, we – Raqs – observe his images of his trip to New Delhi as a transport for time travel. Between an eighteenth-century astronomical observatory and its much later neighbour, the twentieth-century brutalist building built for governance, we espy US Army surplus Harley Davidson motorcycles from the Second World War left behind in Delhi. Over time these were repurposed into shared taxis, caparisoned with bright canopies and seats, with an impressive *phat-phat-phat* sound as they wended a rather stately way. These Phat-phatis of our pre-pubertal wanderings in the city, unbeknownst to each other, and to our own converging futures in and as Raqs, may have been an instance where the gaze of Charles Jencks may have been returned, accidentally, by a pair of our eyes, seated on a transient machine, in real time, before being dissolved into the wind that blew away that scrap of time into a little bit of void. The sky in Jencks’ photograph suggests the azure clarity of a late twentieth-century October blue in Delhi, circa 1980. Like so many things, it is our city but almost another city, another time within time, observed by us beset by other needs, unanchored, just before the disappearance of a memory, without memory.—*Raqs Media Collective*

Voiceover

Descriptions

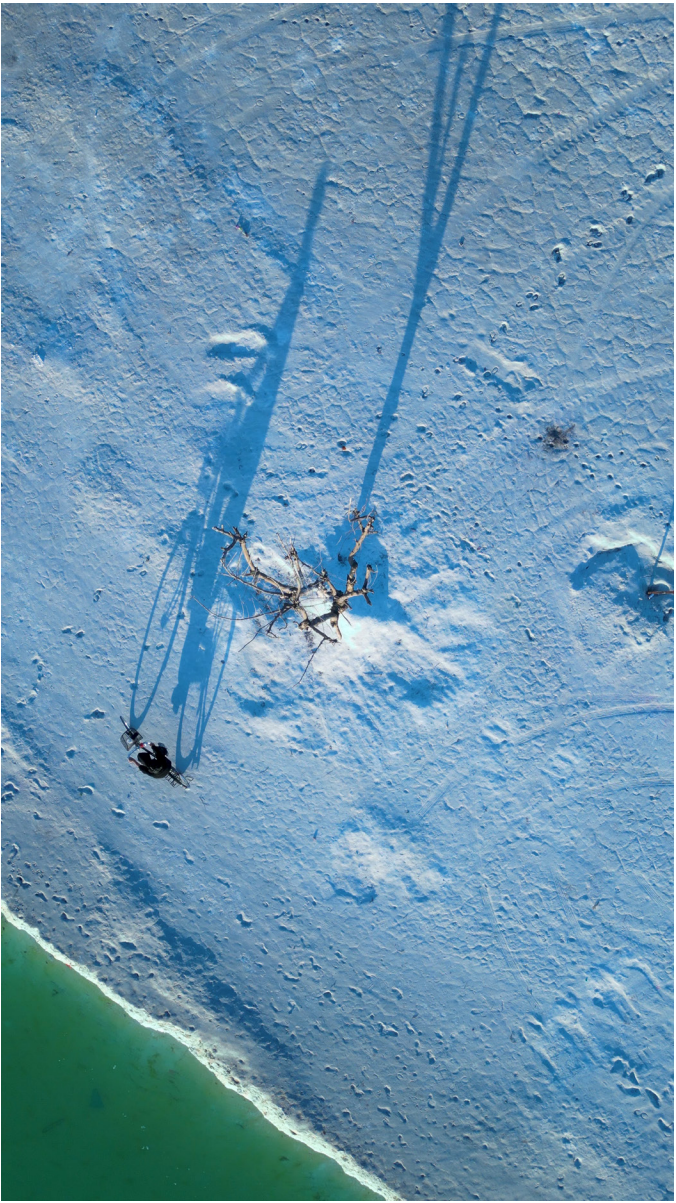
Words on screen

Annotations

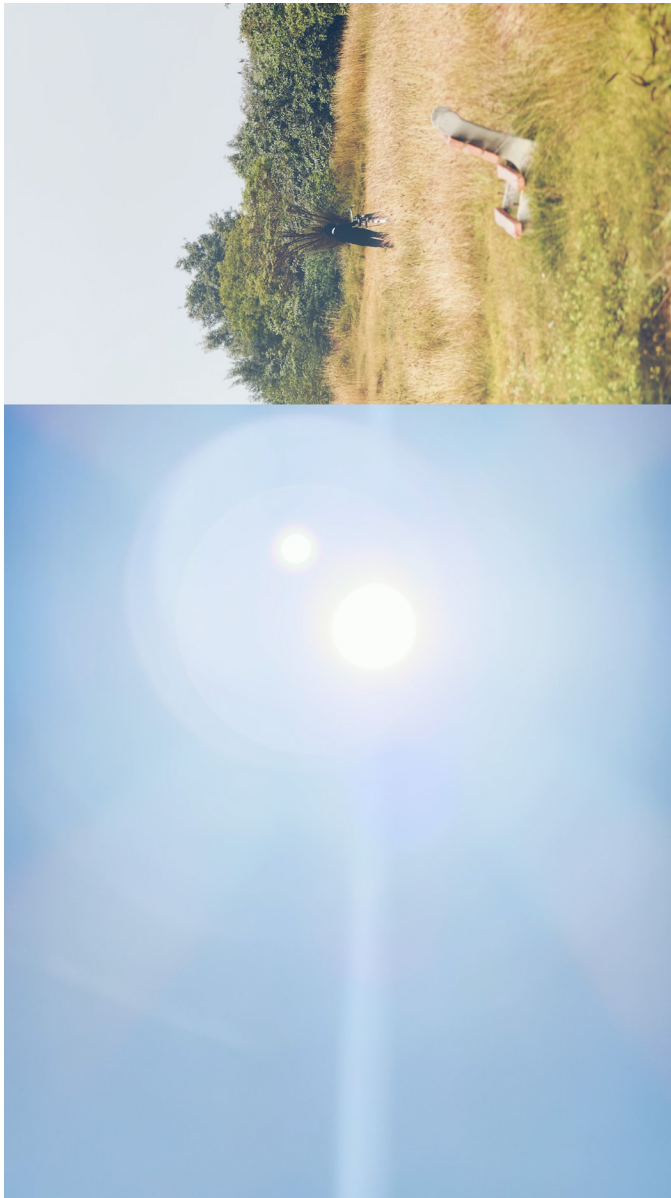
Meta-annotations











The camera hovers over a rusty metallic surface that fills the screen.

THE BICYCLIST
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One of the surprises offered by the sky is that the constellation called Indus is most visible from the southern hemisphere.

The 1980s could be said to mark an end to 'straight lines' in cultural discourse, and the inauguration of the questioning of teleological historical narratives.

Deleuze and Guattari's *A Thousand Plateaus* (the second volume of 'Capitalism and Schizophrenia') is published in France in 1980, and marks a broad shift in intellectual life towards recognizing new forms of identity formation, resistance and mobilization of unconscious social forces.

The screen divides. Dark silhouettes of nameless birds crowd the sky.

1980. Two lesbian women die by suicide in Kerala, India. Unlike the nameless birds, they have names, Mallika and Lalidambika.

'I cannot part with her ... Bury us together,' said their suicide note. This is one of several similar suicides by queer couples at the time.

www.telegraphindia.com/opinion/the-well-of-loneliness/cid/529813

Parallax makes viewing it impossible from the land of its namesake. A star is but the imprint of light over time and space. When the timescale is so brief that it is both history and the present, parallax should be defeated. And yet.

1 March 1980. The Voyager 1 probe confirms the existence of Janus, a moon of Saturn, first discovered in 1966. What was once conjecture becomes visible.

nssdc.gsfc.nasa.gov/imgcat/html/object_page/vgt_3494217.html

A facsimile of minutes of the First Session of the Seventh Lok Sabha.

The item is titled 'Observance of Silence'. It appears, in parentheses, over the silhouettes of flying birds against an amber sky.

First day of the First Session of the Seventh Lok Sabha
Monday, January 21, 1980/Magha 1, 1901 (Saka)

The Lok Sabha met at Eleven of the Clock

OBSERVANCE OF SILENCE

MR SPEAKER: It is fit and proper that, we all stand in silence for a short while before we begin our proceedings.

The Members then stood in silence for a short while.

Seeing things from there changes what the thing is when seen from here. The ribbon of a year that knotted the decades before it turns liquid, slippery, mercury.

1980 is a leap year. On 6 January 6 1980 – a new epoch of time, marked by a Global Positioning System (GPS) begins at 00:00 UTC.

The Iran–Iraq War begins after Iraq forcibly reclaims territories in Zain al-Qaws and Saif Saad on 10 September 1980, and launches an air attack on Iranian targets on 22 September 1980. The Iran–Iraq war, which lasted till August 1988, would become the longest continuous conventional war of the twentieth century. It is also the first that chemical weapons are used on a mass scale since the First World War.

See 'The Iran–Iraq War' by Pierre Razoux, translated by Nicholas Elliott, Harvard University Press, 2015

The Bicyclist makes her first appearance. Dressed in black, with a white collar. She has her back to the camera as she walks a spotless white ground, towards a patch of clear water, next to which stands a waiting bicycle.

The BSA-SLR bicycle produced by Tube India Ltd is launched in 1980. It is the first bicycle to win mass acceptance from Indian women, and unleashes a quiet revolution in the mobility of young women, especially in small towns and in villages. In 1980, women and girls in India discover pedals under their feet, and wheels, and a new kind of freedom.

brandequity.economicstimes.indiatimes.com/news/business-of-brands/ride-like-a-girl/62617904

1980. A parenthesis, a bracket that opened to include one duration, closed to exclude another, and in between – an uncertain passage.

The bicycle stands on the edge of a white cliff. *The Bicyclist* untethers it and walks out of frame.

A bicycle is a coalition of 893 parts, on top of which sit 213 bones, 600 muscles, 60,000 miles of blood vessels and several billion neurons.

How many bits make up a bike?

road.cc/content/news/84838-how-many-bits-make-bike

For numbers and what they tell us about the Human Body,

www.intmath.com/blog/mathematics/your-body-in-numbers-2012

There was a move to castrate bulls that year.

Power to order castration of bulls.

10.

(1) A livestock officer may, by notice served in the prescribed manner, require that any bull which has attained the prescribed age at the date when the notice is served and in respect of which no licence is for the time being in force under this Act, shall be castrated in a prescribed manner within one month after the notice takes effect. Such castration shall, if the owner or other person who keeps the bull requires, be performed or caused to be performed by the livestock officer free of charge.

(2) For the purpose of this section a notice shall be served on the owner of the bull or on any other person who keeps the bull. [Gujarat Live-stock Improvement Act, 1980]

www.indiacode.nic.in/bitstream/123456789/4443/1/livestockimprvact.pdf

Rohini, a satellite hand-drawn on the blue sky, descends.

Rohini, a 35-kilo experimental satellite, started circling overhead from the humid August of 1980.

The Rohini satellite (RS-1) was a 35-kilo experimental spin-stabilized satellite designed with a power handling capability of 16 watts. It was successfully launched onboard SLV-3 from the Satish Dhawan Space Centre in 1980 into an orbit of 305 × 919 kilometre with an inclination of 44.7 degrees. All the fourth stage parameters of SLV-3 were successfully telemetered to the ground stations by RS-1 during the launch phase. The satellite had an orbital life of nine months. The satellite carried a digital sun sensor, a magnetometer and temperature sensors. The structure was made of aluminium alloy. Rohini was the first object sent into space launched from Indian soil. It marks one beginning of a journey that has resulted, recently, in August 2023, of the successful launch (from Indian territory, by the Indian Space Research Organization) of a lunar probe carried by Chandrayaan 3.

www.isro.gov.in/RohiniSatellite_RS_1.html

In 1980, India's telephone service had only 2.5 million telephones and 12,000 public phones servicing a population of 700 million. Only three per cent of India's 600,000 villages had telephones. It could take seven, sometimes, twelve years, before an application to have a telephone translated into actual possession of a telephone instrument and a viable connection.

www.indianetzone.com/42/history_indian_telecommunications.htm

This move to castrate bulls was a eugenic drive that almost led to the extinction of a native species, the testicles of 1980 collapsing into the cervix of the future.

A giant or magnified house fly, musca domestica, scours a chalky field of white flakes and pebbles with its psychedelic compound eyes, pretending not to be noticed.

On the compound eyes of flies, see 'Flies evade your swatting thanks to sophisticated vision and neural shortcuts',

news.fiu.edu/2022/flies-evade-your-swatting-thanks-to-sophisticated-vision-and-neural-shortcuts#:~:text=Flies%20have%20compound%20eyes.,sensing%20cells%20in%20their%20eyes

The year 1980 witnessed the infamous gouging out of the eyes of 31 under-trial prisoners in Bhagalpur Prison in Bihar, India. 'Blind Rage and Anguish, 30 years on' by Faizan Mustafa, *Times of India*, 16 April 2010

web.archive.org/web/20131104043210/http://articles.timesofindia.indiatimes.com/2010-04-16/patna/28125879_1_blinding-victim-police-station-monthly-pension

The decade began with a minute of silence. Like a chitter from flies, a contaminating witness to things not noticed.

In 1980, Ferenc Rofusz, a Hungarian animator, made *The Fly (A Légy)*, a three-minute-long animated film about a day in the life of a house fly, from the perspective of the fly. The Hungarian censors did not approve of the short film's ending, which featured a fly killing a human being, almost out of boredom. The fly's 'chitter',

or 'buzz' was a prominent feature of the soundtrack. As it happens, the film won the Academy Award for Best Animated Short Film at the 53rd Academy Awards. Rofusz was not allowed to leave Hungary at the time. But he was surprised when (while listening to the broadcast of the awards on the radio) he heard a man whom he did not know, accept the award on his behalf. As a report said, as the award for *The Fly* was announced, '... a bearded man bounded onto the stage, made a short acceptance speech, posed for the obligatory photos and departed with an Oscar, leaving, somehow, an air of mystery...'

www.cartoonbrew.com/shorts/the-fly-by-ferenc-rofusz-2830.html

Rohini, the satellite, attains colour, and floats.

Rohini, the satellite, ate sunlight to move around the earth sixteen times a day. The sun we know is a mediocre star, but its capacity to give life to life is remarkable.

And just like in space, on land too, sunlight was being harnessed.

Work on photovoltaic solar cells began in India as early as October 1980, when Central Electronics Limited, Sahibabad, was established to produce monocrystalline silicon cells.

www.downtoearth.org.in/news/india-close-to-solar-energy-breakthrough-30122

The Bicyclist, and a distant automobile, travel at cross purposes in a whiteout world.

The national Green Revolution flourished, slowly turning soil into husk as it brought basic cereal to millions.

Wheat production in India reached a record high of 32 million tons in 1980.

thewire.in/agriculture/green-revolution-borlaug-food-security

The Green Revolution's effects were most visible in Punjab, a province in north-western India, known as the 'granary of India'. Punjab produces 20 per cent of India's total wheat output, and nine per cent of India's total rice. Globally, Indian Punjab grows two per cent of the world's cotton and wheat and one per cent of the world's rice. The Green Revolution meant that the Indian state took an active role in proselytizing the adoption of high-yielding varieties of seeds, along with intense doses of fertilizers and pesticides. This is what led to the leaps in agricultural productivity. It was said that the Green Revolution transformed India from 'begging bowl to bread basket'.

This quantum leap in agricultural productivity was not without damaging consequences.

In time, pests grew immune to pesticides, and farmers began to spray their crops with ever-greater quantities of chemicals. The long-term effects of this chemical overdose has meant pollution of the land, air and water table. This in turn has led to a higher incidence of cancer, renal failure, stillborn babies, and birth defects.

Intensive farming led to a greater frequency of harvests each year. To extract more harvests, farmers grew more dependent on a shrinking water table, and began to burn crop residues, leading to clouds of dense smoke that stretch across much of north India at the beginning of each winter leading to an alarming increase in the rates of respiratory illness. It took just a few decades for a green revolution to turn ashen.

See, 'The Green Revolution and a Dark Punjab' by Anuj Behal, *Down to Earth*, 16 July 2020.

www.downtoearth.org.in/blog/agriculture/the-green-revolution-and-a-dark-punjab-72318

A bull appears, like a constellation in the night sky. Accompanied by a cone mirroring itself vertically, embraced by a spiral. This is the first appearance of the time-cone.

A 'time-cone' is a concept that can be inferred from the better known 'light cone' which represents 'the path that a flash of light, emanating from a single event (localized to a single point in space and a single moment in time) and traveling in all directions, would take through spacetime'.

en.wikipedia.org/wiki/Light_cone

The moment of now is represented by the apex of the light cone, with the past represented by the lower part of the light cone, and with a possible future represented by the top part of the light

cone. youtu.be/rcha-FJdFso?si=_UgQaZMoocQwq8y7

A monkey, driven to sympathy by the ghosts of bulls, asked a question to the minor oracle of time-cones. It said, 'When a thing falls into the slope of a time-cone does it disappear, or does it lurk, waiting to appear in a new disguise on the other side of tomorrow?'

A patient monkey, a curious pig and the perambulating Bicyclist define the space of a pool of water. And then, the pig disappears, sideways, slyly. The time-cones are garnished by geometry.

The oracle of the time-cone spoke of Ramchandra, the fish-boy, feral riverine merman of Bargadva.

Ramchandra, the feral fish-boy, who was said to have been raised by crocodiles, was found sometime in the late 1970s, in a river that flowed past a village in the north Indian state of Uttar Pradesh. He became a momentary sensation at the time.

forteanatheist.wordpress.com/2013/05/28ramchandra-the-indian-fish-boy/

The 1982 publication of *Vampyroteuthis Infernalis: A Treatise, with a Report*, a quasi-fictional, faux-biological, philosophical speculation by the media and technology theorist Vilem Flusser would have been preceded by a long period of invented 'notes' that spanned the year 1980. Flusser's thoughts, so preoccupied in the previous decade by his prophetic exegesis of everyday objects like the typewriter, the television and the

telephone, lurked in the depths of the year 1980 in the company of the barely known 'vampire squid'.

He wrote: 'The Vampyroteuthis sucks in the world instead of handling it ... we are estranged from the earth, and it (the squid) from the sky', and so, we share 'analogous alienations'.

This construction, marvellous in its simplicity, is the frame through which we see the monstrous image of the Vampyroteuthis as both a figure of horror and an uncanny reflection of that which is 'vampyroteuthic' even in ourselves. The vampire squid and *Homo sapiens* have had a last common ancestor, somewhere in the tangled tree of life. 1980 was, again, a year of anticipation. Perhaps it marked the first stirring of post-human philosophy.

A heron forages the mouth of the time-cone. And then, the time-cones execute a graceful diagonal move ... leaving the heron alone. There is condensation. Stray water drops seem to defy gravity.

The phenomenon of capillary action makes it possible for water to appear to defy gravity. This is how plants suck up liquid from their roots. This is how damp rises in concrete walls, posing a problem for architecture in humid climates.

Raised by schools of fish and crocodile after being abandoned in a river by a woman called Somni, Ramchandra lived for 23 years between land and water as an amphibian, and reportedly died in 1980 after being caught by a lynch mob furious at his attempt to solicit a village-woman by the riverbank.

The utterance of amphibious desires does not go unpunished when they transgress from water to land.

1980 was a year marked by amphibious humanoid mysteries. Fishermen in the South China Sea reportedly caught a mermaid. She was then taken away, allegedly by some mysterious men who paid the fishermen a lot of money to keep quiet. But rumour took wing, and the story, if not the mermaid, is still alive.

min.news/en/history/a3e01c8ada002a5daac5760e97a25d32.html

The Bicyclist circles a dead tree on white ground. Shadows lengthen. A blood-red sign warns everyone to stay away from water.

The first report in India of the presence of arsenic, a lethal toxin, in ground water, came from the state of West Bengal in 1980.

theprint.in/science/west-bengal-had-indias-first-arsenic-poisoning-case-35-years-on-little-has-changed/208817/

Sometimes, said the oracle to the monkey, that is called a flood waiting to burst its banks.

‘An estimated 2.8 billion people were reported to be affected by flood events (worldwide) between 1980 and 2009, including nearly 4.6 million rendered homeless. However, these figures likely substantially underestimate the true impact of floods on human populations.’

‘The Human Impact of Floods: a Historical Review of Events 1980–2009 and Systematic Literature Review’, by Doocey, Daniels, Murray & Kirsch, *Public Library of Science Currents*, 16 April 2013 www.ncbi.nlm.nih.gov/pmc/articles/PMC3644291/

In December 1980 a major earthquake hit parts of north India, including Delhi. The earthquake, which measured 6.5 on the Richter scale, caused widespread damage and loss of life.

Magnetic tape rotates. Electronic glitches fill the screen with an electrical storm.

The archive yields election footage. Ballot boxes are emptied. Policemen stand guard.

Busy streets are measured.

General elections were held on 3 and 7 January 1980 in India after the post-Emergency coalition of opposition parties that had a brief chance to rule, floundered due to infighting. Indira Gandhi’s Congress Party returned to power. 202,752,893 votes are cast. There were 4,629 candidates, contesting 542 seats, spread across a little over 400,000 polling stations, making the general elections of 1980 in India the largest

exercise of suffrage in human history. But then, that is true of every Indian general election.

Like skin, tape yields to age and frottage. Jumps, flickers, colour shifts, flares, a coating of white noise – this deterioration is a warp that unpeels more stories than it holds.

Combine harvesters thresh wheat fields. Traffic is guided. Yesterday’s streets are busy. Red telephones turn into hotlines. Signals are sent, and received, from towers that fertilize the sky.

Between 1980 and 1987, the number of television sets in India increases tenfold.

In 1980 there was only one television channel in India. It was owned and operated by the state. All footage that predates 1992 in the archive of Doordarshan, the state channel, is marked ‘vintage’. Recordings of ‘great’ personalities and significant events of national importance are their own category. The ordinary emerges only through accidental discoveries, via keywords.

In a London press agency archive, footage from Delhi is marked as ‘ordinary life’. Mishaps, accidents and mass upheavals, regardless of provenance, are marked as ‘international news’.

How many parts to a bicycle? The standard Atlas has 893 moving parts.

Charles Jencks' Jantar Mantar 40-year-old slides appear, interspersed with almost stills of the astronomical observatory, taken in the present. Tyre tracks mark the unseasonal whiteness on the ground.

Charles Jencks' home in London, The Cosmic House, is half built by 1980. Also in 1980, Lily Jencks, Charles' daughter, is born.

“Wait, wait, wait, what else?”

No more miracles were reported that year.

A visiting architect, like other avian sojourners, alighted on Delhi, stalking its streets to take a measure of its time.

Charles Jencks arrives in Delhi in 1980.

The instruments of Jantar Mantar reveal their geometry. The parentheses reappear.

The architect traced the ascent of a concrete curve that arose when a twentieth-century municipality answered the challenge posed by an eighteenth-century astronomical observatory just across the road.

A curving high-rise across the road, the NDMC Building on Parliament Street in New Delhi, towers above Jantar Mantar.

Palika Kendra (Municipal Centre) is a twenty-one-story (91 metre) tall brutalist building that houses the New Delhi Municipal Corporation

(NDMC). It was designed by the architect Kuldeep Singh and the civil engineer Mahindra Raj, and inaugurated in 1984. For a while, it was the tallest building in Delhi.

thewire.in/culture/ndmc-building-led-billboard

In 1980, Polish architects tried out Post-Modern experiments in building forms in Baghdad, Kuwait and Kabul. Similarly, Soviet architects designed buildings in Almaty, Kazakhstan, that would not have been possible to imagine in Moscow or Leningrad at the time.

Modernity met its predecessor and invited the posthumous to a dance. He also noted that Second World War motorcycles were now group taxis. Another posthumous waltz.

Several thousand army-surplus Harley-Davidson motorcycles were sold by the departing British and American military corps stationed in India at the end of the Second World War, between the years 1945 and 1947. These motorcycles were bought at throwaway prices and then transformed by intrepid mechanics into share-taxis that could easily seat eight to twelve people. These machines, which made a guttural *phat-phat-phat* sound as they ran between Old and New Delhi, came to be called Phat-Phatis, and remained a vital part of the city's transport infrastructure for several decades, well into the early years of the twenty-first century, before finally being phased out.

www.newsncr.com/knowledge-utility/when-this-indian-jugaad-started-with-harley-davidson-then-phat-phat-sewa-started/

The Bicyclist takes in a fragment of the city's skyline, shrouded in smog and distance, from a watchtower above a marsh on a windy winter day. Parentheses turn crimson in the frame.

Five years after the Emergency, two years from another set of Games, four years before the massacre. A dilated time when the avant-garde became transformed into a recalibration of ancestors.

The Internal Emergency declared by the Indira Gandhi government in India lasted for roughly one year and nine months, from 25 June 1975 till 21 March 1977. The ostensible reason given by the regime for the proclamation of Emergency was a surge of subversive political actions. It was preceded by a serious legal challenge to the then Indian Prime Minister, Mrs Gandhi's, election due to 'electoral malpractices' which is usually given as an explanation for what instigated her to declare the Emergency. Effectively, it initiated a severe crackdown and repression on the rising climate of political dissent during this period. Fundamental rights were suspended, and 118,016 people, mainly political dissidents and opposition activists, were arrested under extraordinary laws during this period.

(a) Evictions and 'slum clearances' assaulted the urban fabric of Delhi. In May 1976, police resorted to firing that resulted in several people being killed during the course of an eviction drive in Old Delhi's Turkman Gate

neighbourhood. See 'Slum clearance, demolitions, etc. and firing in Turkman Gate during the Emergency', 25 June 1975 – 21 March 1977: Report of Fact Finding Committee, Government of India, Ministry of Home Affairs, 1977.

The period also saw a programme of punitive house demolitions and coercive sterilization drives (around 6.2 million people were sterilized in 1975) under the state-led Family Planning Programme.

- (b) The 9th Asian Games were held in Delhi between 19 November and 4 December 1982. The city witnessed considerable transformations of its urban fabric. Roads were widened, flyovers eased traffic congestion, new stadia and housing stock were added.
- (c) Government figures indicate that 2,146 Sikhs were killed in Delhi between 1 and 5 November 1984 in the wake of Gandhi's assassination by two of her Sikh bodyguards. The assassination was to avenge the Indian army's attack on the Golden Temple – the holiest shrine of the Sikh faith – in June 1984. The mobs that attacked Sikhs in Delhi in November were in many cases led and instigated by some functionaries of the then ruling Congress Party.

The Bicyclist scans the distance from a watchtower. The Himalayas, photographed from an airplane window, appear lost amongst the clouds. Those bracketed mountain images interrupt the Bicyclist's view of the horizon six times.

These images of the Himalayas were taken by Charles Jencks on an onward flight from Delhi. They survive as a set of Kodachrome slides along with other memorabilia from the 1980 Delhi trip that are kept in a box in The Cosmic House.

At first glance it is difficult to say where a mountain begins and a cloud ends in the images photographed by Jencks. In a 1969 essay titled 'Semiology and Architecture' Jencks had written 'one simply cannot speak of "meaning" as if it were one thing that we can all know or share ... the concept of meaning has many meanings'.

Accidents, incidents, disasters, encounters, colour television; they fell in one by one, like the first raindrops of untimely rain.

Colour television was introduced for the first time in India in 1982, during the 9th Asian Games.

Crimson parentheses corner the sky. The Bicyclist pauses in a meadow, somewhere close to what used to be the city's edge. Time, like tall grass, has run wild.

Delhi steadily grew towards its edge. What had once been edge, rapidly became urban heartland. The rate of increase in the urban areas of Delhi was 2.0 per cent per year from 1971 to 1980, and 2.1 per cent from 1981 to 1990.

'Urban Development and Population Redistribution in Delhi: Implications for Categorizing Population', by Veronique Dupont, Chapter 9 in *New Forms of Urbanization: Beyond the Urban-Rural Dichotomy*, edited by Graeme Hugo and Tony Champion, Routledge, 2004.

New words flew in. Infecting everything with HIV, serial killer, Ethernet, Post-Modernism, Walkman.

HIV/AIDS was first diagnosed in the United States in 1981, but symptoms of the epidemic were evident as early as 1980.

1980 saw the invention of the Ethernet, the first recorded use of the Sony Walkman personal stereo player with headphones that transformed the way people listened to music, the first use of the term Yuppie to describe the global trend of what came to be called 'young urban professionals', the first 24-hour news broadcast channel (CNN) as well as the rapid spread of the Rubik's cube as a personal diversion. Did the AIDS crisis, the Walkman, Ethernet and the Rubik's cube herald a new introspection? See, 'The 1980s' on The History Channel.

www.history.com/topics/1980s/1980s

Charles Jencks coined the term 'Post-Modernism' in his 'The Language of Post-Modern Architecture' in 1977.

www.jencksfoundation.org/explore/text/writing-from-the-battlefield-charles-jencks-and-the-language-of-post-modern-architecture

But the term really caught on with the first Architecture Biennale in Venice in 1980, where, in a virtual street called Strada Novissima – an array of ‘cardboard’ facades, each designed by a different architect – became recognized as the embodied example of what Post-Modernism had come to mean – a bricolage of times, tenses and styles.

‘How the 1980 Venice Architecture Biennale Jumpstarted Postmodernism’, by Anna Kats, *Metropolis Magazine*, 14 September 2017.

metropolismag.com/viewpoints/1980-venice-biennale-postmodernism-book/

Sanjay Gandhi, Prime Minister Indira Gandhi's younger son, culpable for the worst excesses of the Emergency, straps himself into the pilot's seat of a two-seater plane. The plane loses control in the sky. Becomes a wreck.

The Internal Emergency of 1975–77, one of the darkest periods in modern Indian history, was also the time of the rise to power of Mrs Gandhi's younger son, Sanjay Gandhi. A man of decidedly authoritarian tendencies, Gandhi died in a plane crash on 23 June 1980, while piloting his own aircraft. He is remembered till this day for his enthusiastic association with some of the worst excesses of the Emergency – especially punitive demolitions and sterilization campaigns.

See ‘The Day Sanjay Gandhi Died’.

youtu.be/RdozifZ5zMk?si=DkyxFkarpQSoJgS5

A pilot trying to outdo the currents of destiny fell from the sky, his spiralling descent caught, momentarily, in the upturned gaze of a pausing Bicyclist.

One of us remembers being on a bicycle that day, and watching a plane fall in a rapid spiraling descent, from the sky. We learnt later that it was a Pitts SA-2 Aircraft with a 200 horsepower Lycoming engine.

The wreckage made headlines at the time. After all, the princeling was a dictator in waiting.

The Bicyclist turns into a ghost. The snow-white ground turns ashen. Shadows turn pale.

Things might vanish from history but they do not vanish from time.

How many parts? Fragments to make it move, and some to make it stop.

Bumps on a surface do crease out, though, over time, and form a pattern. Ripples become flattened into a circle, a closed, two-dimensional curved shape, that contains all possible geometry.

A life form hovers, replicates, like an alien hesitation making itself at home in a betaalic starburst moment, off time, of time.

Betaalic comes from *betaal*. *Betaal* is a word in several Indic languages for shadowy beings who exist hidden in the

interstices between moments of time. The word *betaal* itself is arrived at by prefixing *taal* – rhythm, with *bé* – without. The relationship between what is real and what is not yet real, can be thought of as a kind of off-beat rhythm, a time not exactly synchronous with regular time. A temporal signature off the main beat of time, creating glitches, ripples and wrinkles on the surface of time. This is a knotty complication of the threads of reality with the strings of augmented, *betaalic*, reality.

Did the endurance cycling champions of childhood fairgrounds see pattern and beauty as they dizzied themselves over days?

The time-cones reappear.

A lifetime of expanding perimeters. This has created a new topology. Two wheels looping. Turning into Moebius strips when they meet a collision.

The sun comes out, almost blinding in its sharpness.

The sun is a life-giver except when we design in the delusion of competing with it, so as to become much brighter than a thousand suns.

The Bicyclist shields her eyes and looks up. The eye of the camera looks back, and rotates above her.

The long tail of time hadn't begun curling around,

A fractal is a recursively created, never-ending pattern that is usually self-similar in nature. Like a vagabond tracing their own path in seemingly endless loops, the fractal turns and returns to itself, through repetition and variation. This comes close to how patterns form in nature, as opposed to how they are abstracted in planar geometry. Coastlines, mountain ridges, tree barks, clouds, fossils and the plumage of birds, as well as some metrical forms in poetry – and this Bicyclist's peregrinations – are fractal.

In 1980, the French mathematician Benoît Mandelbrot first realized high-quality visualizations of the iterative, recursive fractals while working at IBM's Thomas J. Watson Research Center in Yorktown Heights, New York. What Mandelbrot had chanced upon was the possibility of a computer program to generate endless loops, iterative patterns that echoed and replicated themselves across different scales.

Because of this, the Mandelbrot set began to be seen as a bridge between mathematics, computer programming, the imagination and reality. The fractal announced itself, with the help of a computer in an IBM lab, in 1980, and since then, has not

gone away. Once you see a fractal, you cannot unsee it anymore.

The frame splits into two. A bird flies. The Bicyclist is beside herself.

And no one had yet imagined what **TIME man of the year** would enact into the world, just like the movies he had been part of.

Former movie star, right-wing ideologue and sometime governor of the state of California, president-elect Ronald Reagan was declared Time magazine's 'Man of the Year' in December 1980. His 40th presidency of the United States, from January 1981 to January 1989, witnessed the demise of the Soviet Union, the emergence of a new right-wing consensus in global economic policies, and a series of scandals, such as the Iran-Contra Affair, which featured the United States supplying weapons to Iran, brokered by Israeli arms dealers, for money that would be used to illegally fund Nicaraguan rebels.

www.upi.com/Archives/1980/12/27/Reagan-declared-Times-man-of-year/7953346741200/

The Bicyclist's shadow describes an invisible circle on what could be an abandoned runway. No planes land here anymore. But something watches from the sky.

His posse across the world flexed while other regions unravelled from alignment.

A magnifying glass enlarges a row of forgotten film stars. Their smiles are magnified, multiplied.

Qurbani, Karz, Insafka Tarazu, Dostana, Maang Bhara Saajana, Thodisi Bewafaaai and Lootmaar – we remember posters for these films – on the walls of our bus stops, on the way to and from school.

The first image to appear in the *Screen* journal devoted to film and cinema studies was published in 1980. The year also marked the visible emergence of Film Studies as an academic discipline in the UK.

'How to prepare, in one time, for another?'
'It is impossible to prepare in one time for another.'

The magnifying glass comes to rest, momentarily, on an old telephone with a rotary dial. Then moves on, to other curiosities, other objects.

140,000 lines were added to the switching capacity of the telephone system in India during 1980–81. More than 180 telephone exchanges were commissioned. 1,880 long distance Public Call Offices (PCO) were installed, as against 2,098 in 1979. In 1980, Indians could make direct telephone calls to numbers in 44 countries. 1,042,000 effective international calls were made from India that year.

The population of India in 1980 was 696,828,000. If you divide the number of people in India in 1980 by the number of international calls made that year you get this figure: one in every 668 people in India made an international call.

Some of the 893 parts are to bear weight and yet others are to make riding weightless. It is a clever name for a bicycle, to call it Atlas. Myths make our objects heroic.

The Bicyclist trudges through the grass, exhausted with the bicycle. The sun in the azure sky glares downwards.

“I fell, and the glare in the sky was in my eye, and it misregisters the future.”

The still domestic interior of a middle-class home waits, and does not wait, for things to happen. The Bicyclist hits the open road. Followed by parentheses. Shadowed by eucalyptus.

The act of planting eucalyptus is an attempt to filter water out of land. When it works it firms up the soil. When it doesn't, it drains everything away. It leaves no room for amphibian hesitations.

Between 1980 and 1986, eucalyptus, a non-native species, was planted throughout India in a concerted 'social forestry' drive, especially at the margins of farmland, and next to new roads in rural areas. This was done because eucalyptus grows rapidly, and provides 'green cover' much

faster than other trees. However, this 'rapidity of growth' is also the factor that depletes water from the soil, leading to an upsurge in aridity. See *India's Eucalyptus Craze: The God that Failed* by NC Saxena, Sage Publications, 1994.

A glitch. The tape winds back, and then runs forward. More glitches. Time zigzags between the immediate past and the forthcoming future.

A pedestrian stepped out of the way of the Bicyclist.

Everyday Proletarian Time is Elsewhere

An American woman called Leslie Kaplan found employment in a French factory. She was not a poet when she became a factory worker. She was not a factory worker when she joined the factory. She begins taking notes of her proletarian life and publishes them in a book titled *Excess – The Factory* in 1982.

In the book she writes:

Time is elsewhere: only space exists, infinite, in your mind, and all life now, gathered and full like a dead stone.

Past interiorities jostle for attention. The future's door stays shut, for now. The Bicyclist pedals onwards.

If the pedestrian hadn't turned, there would have been a collision, and we would have mourned the event. It is not the path that takes decisions, but these decisions change the very path that will be travelled on.

Was there something in the air?

A canopy of trees comes alive, making room for the road that the Bicyclist traverses.

Revolt's charge flickered, then sharpened. News, parsed through headlines, transmitted recession and invasion and boycott and uncertainty. It became clear that controlling ideas of change was the new battleground; changing change itself.

18–27 May 1980: Gwangju Uprising: students in Gwangju, South Korea, begin demonstrations, calling for democratic reforms.

8 July 1980: a wave of strikes begins in Lublin, Poland. The independent trade union Solidarity is formed in September 1980.

17 July 1980: anti-rape protests led by independent feminist groups take place in Delhi in the wake of a Supreme Court verdict in the infamous Mathura Gang Rape Case which acquits policemen of the offense of custodial rape by observing that the woman was 'habituated to sexual intercourse'.

27 October 1980: Republican prisoners in the Maze prison, in Long Kesh, Northern Ireland, began a hunger strike in support of their rights as prisoners.

A severe economic recession that affected much of the world started in 1980. It is widely considered to have been the most severe recession since the Second World War. A key event leading to the recession was the 1979 energy crisis, mostly caused by the Iranian Revolution which led to a disruption in global oil supply, which in turn saw oil prices rising sharply in 1979 and early 1980. The sharp rise in oil prices pushed the already high rates of inflation in several major advanced countries to new double-digit highs. See *Reagan's Recession* by Richard C. Auxier, Pew Research Center.

www.pewresearch.org/2010/12/14/reagans-recession/

Time-cones rise above the concrete surface of the present, or is it merely a present.

To dilate time, the Bicyclist will have to fall into a time-cone.

The time-cone is a concept used in physics and geometry to represent the causal structure of space-time. But history is not causality.

Time-cones tumble on the grid. A strong wind is blowing.

Parallax is also the capacity to understand that anything that is closer will look larger.

The handlebars follow the Bicyclist. The cycle is its own rider now. Knots appear.

Intestines know how to settle in the body no matter how they get pushed in by the surgeon, but thread? Thread knots when you leave it.

Give or take a few years and the thread of years invariably ties itself up in knots, a gut premonition in the belly of time. It is thread-entropy.

To keep, to store and hoard, or cast aside and throw away?

Scattered insurgencies of unregistered time become proofs of being alive.

To keep or to throw away?

Fireworks embellish the handlebars.

The *Delhi Gazette*, the official publication for government pronouncements for the city, marks the year by noting things that seem unrelated.

Notices crowd each other. A box unmoors itself from storage, unravels its contents.

Sugar has become a controlled commodity.

Cases of suicide are beginning to demand special attention.

Licenses for the sale and consumption of alcoholic beverages have become operational again.

Unarmed demonstrators are facing baton charges.

Footpaths, roads and drain pipes are being widened.

Hunting has been forbidden.

Entertainment venues must carry public service announcements.

No more than five pounds of gunpowder to be carried in public.

Licenses granted for cement, oil, brick sale, cotton.

All these are items gleaned from the *Delhi Gazette* for the year 1980. The *Delhi Gazette* can be searched, inconsistently, at the website of the administration of the National Capital Territory of Delhi. it.delhigovt.nic.in/pis/noc/egazettes_search_cit.asp

Bus tickets, stamps, peerless documents, photographs, postcards, IDs, dance on the handlebars. 1980 is also ephemera, and ephemeral.

The QSS-2 (Quick Service System-2) automated mini-photographic printing laboratory was introduced by the Noritsu Corporation in 1979, which could successfully print a roll of photographic negatives in 45 minutes. It became widely distributed and activated in 1980. The QSS-2 was a revolution in amateur, domestic access to photographic prints, and totally changed the way in which photographic images were created and circulated.

There is an insurance company called Peerless. The name's aura worked wonders. It is only years later that the truth comes out: Peerless duped 12 million people, its promise of flawlessness making everyone fearless with their money. And Peerless was only the first of many.

On 19 March 1980, the Reserve Bank of India refused to grant Peerless General Finance & Investment Co. Ltd, a corporation active in the chit-fund business that attracted, and then wiped out, the savings of millions of small investors, an exemption against its order banning it from conducting its business. The Peerless scam was a major blow that resulted in the immiserization of many working-class and lower-middle-class households in India.

For a history of pyramid schemes and other small-scale deposit finance scams in India, including Peerless, see

www.livemint.com/Industry/hj4F44jfe7CQJFUElVtmuJ/The-rise-and-fall-of-deposit-taking-firms.html

1980 may have been the year when the Airplane Game started. A pyramid scheme in which people join a network (modelled after the shape and logistics of an airplane) by paying money, but hope to advance from being 'passengers', to 'flight crew', to 'co-pilot', to 'pilot' (the one who gets all the money that the others have given) as the network splits and branches out to form ever new 'planes', with new

'pilots' who were themselves once mere fee-paying 'passengers'.

Perhaps this analogy to air travel has something to do with the way in which prosperity and rising instances of being airborne for more people began being linked from the early 1980s onwards. But like all Ponzi and pyramid schemes, the 'airplane' of the Airplane Game would come crashing down from the sky if 'enough passengers' did not come aboard the game. And that happened, repeatedly, inevitably. Like dreams held out by scammers and would-be dictators playing with dreams and savings, things crashed, often.

Something makes the world turn blue, and colder.

Five great extinctions have already come and gone.

Taxidermied birds and animals appear, out of extinction.

Millenia have collapsed to the uprising of a few upstart centuries.

Circuits moved, and code moved, changing telecommunications from luxury to core economy. The world economy galloped from 10 trillion to nearly a hundred trillion, transforming deserts and wastelands and also forests and the wild.

Changes in world GDP figures (in trillions of US dollars)

- 1800: 0.175 (the Haitian Revolution, 21 August 1791 – 1 January 1804)
- 1850: 0.359 (publication of the Communist Manifesto)
- 1875: 0.568 (Publication of volume 1 of *Das Capital*)
- 1900: 1.102 (the world’s human population reaches a figure of 1.5 billion)
- 1920: 1.733 (a year after the end of the First World War)
- 1950: 4.081 (two years after the ratification of the Universal Declaration of Human Rights)
- 1960: 6.855 (five years after the beginning of the Vietnam War)
- 1965: 9.126 (One year before the launch of the Cultural Revolution in China)
- 1970: 12.137 (the first human being lands on the moon. The world’s human population reaches a figure of 3.7 billion)
- 1975: 15.149 (declaration of Internal Emergency in India)
- 1980: 18.818 (one year after the Revolution in Iran and the Soviet invasion of Afghanistan)
- 1990: 27.539 (one year after the fall of the Berlin Wall and two years before the birth of Raqs Media Collective)
- 2000: 41.016 (dotcom bust)
- 2010: 62.220 (the year of the Arab Spring uprisings, two years after the first global financial crisis of the twenty-first century)

- 2014: 77.868 (the world’s human population reaches a figure of 7.4 billion)
- 2020: 85.970 (the global stillness of the Covid 19 pandemic, and lockdowns)
- 2022: 101.002 (the world’s human population reaches a figure of 8 billion)

Maps are read with a magnifying glass. As if in search of an answer. In this case, it is a map of New Delhi.

The handlebar is left behind. The eye floats to the stationary Bicyclist and a broken cement shed.

“A phone rang.”

Ancestors.

An earth-moving JCB stands paused between scoops of icy whiteness. The Bicyclist is still perambulating. The parentheses are restless.

The sun is a small star born of mothers and grandmothers – ancestors in our probable cosmo-genealogical clouds – whom it outlived. Our Earth has memories of other suns.

Ancestors. Recalled to strike with equality – backward, forward, sideward, wayward.

Ancestors. Recalled, to ‘do’ through a surrender to *their* will. Ancestors recalled to assert supremacy.

The Bharatiya Janata Party (BJP), India's ruling right-wing party, that rose to prominence by leading a campaign to honour the Hindu deity Ram (by liberating his alleged 'birthplace' in the north Indian pilgrimage town of Ayodhya) and assorted 'ancestors', was founded after the dissolution of the Janata Party on the issue of 'dual membership' of some members in the far-right militia – the Rashtriya Swayamsevak Sangh (RSS). Those who formed the BJP had earlier been a part of the Bharatiya Jana Sangh (BJS) which had merged with the Janata Party to oppose the Internal Emergency of 1975–77. The former members of the BJS, closely tied to the RSS, formed the BJP in 1980. The BJP rules India today.

Some ancestors not recalled.

A young Dalit man of the Jatav caste who called himself Anant Rao 'Akela' (which can be translated as 'eternally, regally, alone') had a good singing voice. One day, he was prevented from reciting a fragment of the devotional epic poem *Ramcharitmanas* (The Lake of the Deeds of Rama) during a 72-hour recitation of the work in the village of Pahadipur, near Alipur, in Uttar Pradesh in north India.

The priest supervising the function told him he must not pronounce the lyrics of the epic poem as he was from an 'untouchable' caste, and because his

voice could pollute the words. Akela said he could not sleep that night, and several nights after that.

Shortly after, in 1980, he wrote, printed, and self-published an eight-page tract titled *Ram Rajya ki Nangi Tasveer* (The naked picture of Rama's realm) that was a clarion call against the cumulative humiliations of the ritually ordained caste system against those, like him, who were deemed 'untouchable'. The word *dalit*, which literally means 'broken people', is a term used by ex-untouchable communities to declare themselves through political and social assertion.

Akela could not help noticing that caste-based humiliations continued 30 years after the juridical abolition of untouchability by the Indian constitution in 1950. The eight-page tract he had composed became a sensation in the Hindi-speaking regions, passed, dog-eared, from hand to hand, and was read aloud in many gatherings. It led to a massive upsurge of Dalit assertion in north India in 1980. Akela who kept his *nom de plume*, stopped being 'alone'. He became one of the early members of the Bahujan Samaj Party, a largely Dalit political party founded by Kanshi Ram, a clerk turned political organizer and agitator. Later, Akela left the party when

he found it straying from its foundational ideals. He continues to publish Dalit political literature and is busy compiling the collected works of Kansai Ram. For him, it all began in 1980.

And then more ancestors, recalled, to reconnect to Terra.

The Bicyclist, in one incarnation, places the bicycle at rest in the jaw of the earth mover. Elsewhere, she still circulates.

What about false memory? An incorrect recollection of an event that everyone is so sure happened.

Once again the cement grid rotates for the Bicyclist. The earth is in revolution.

That is not a lie, even if it is not truth.

If a memory is false does it mean that it does not have real consequences?

Did Mandela not die in 1980? Has it already been 45 years since the Afghan War started? Was it only 43 years ago that insurance companies began to recognise PTSD?

The persistence of belief in ‘memories’ of events that never occurred is called the Mandela Effect, after the belief that Nelson Mandela died in prison in South Africa in 1980. In fact, he died in 2013, after being released from prison in February 1990, and having served as the first President of post-apartheid South Africa from 1994 to 1999.

www.medicalnewstoday.com/articles/mandela-effect

Soviet troops entered Afghanistan on Christmas eve in 1979, and the war in Afghanistan, that in a sense is continuing even today, began, shortly after, in January 1980.

In 1980, the Polish science fiction writer Stanislaw Lem wrote and published an ‘essay’ titled ‘Provocation’. It was a review of a book that didn’t exist, titled *Genocide*, by an imaginary historian–anthropologist called Horst Aspernicus, in the Polish literary magazine *Odra*. In this review, which had the tropes, tenor and tone of a scholarly article, Lem wrote that the author argued that the cultural conditions that had given rise to Nazi policies of genocide were still very much present in the Europe of 1980. This was the ‘provocation’ that he gestured to in the title he gave his review. Subsequently, in his memoirs, Lem recounted a curious conversation he had had with two Polish academics, one of whom tried to convince him (Lem) that he had read the book, and had a personal copy. Lem knew that there was no such book, as he had made up the whole thing entirely by himself. In 1980, fiction produced facticity.

Timeline of the Soviet War in Afghanistan.

publish.uwo.ca/~acopp2/historyofwar/coldwar/militaryconflicts/sovietafghanwar/timeline.html

Post-Traumatic Stress Disorder (PTSD) officially became a recognized disorder in 1980, when it was added to the third edition of the *Diagnostic and Statistical Manual of Mental Disorders (DSM-III)*, the American Psychiatric Association's manual of disorders. This led to its recognition by insurance companies as a bona fide medical condition that could be insured for.

'Understanding the History of PTSD' by Neha Kashyap. www.verywellhealth.com/history-of-ptsd-5410295

What time frame is this. I was talking about how long the coffee has been on the fire. It's burnt now. I will have to start again.

Memory without memory, that is our condition.

The Hindustani classical vocalist Kumar Gandharva recorded a composition in 1980, a song, in the rāga Gaud-Malhār, set to the sixteen-beat Tritāl rhythm. The words of this song were

*Na batāti tú pehchān
Na batāti tú pehchān
Na batāti tú pehchān
Bhūl méri jān tú
Yād karat main vo pyār
Bhūl na jā pehchān tú*

Translated, these words sing

*You don't tell me who you are
You don't tell me what you are*

*Never tell me what you are
You forget, my love
When I remember that love
Don't forget me, my love*

Kumar Gandharva's sly, mischievous voice seemed to make an erotic adventure out of a beloved's refusal to divulge her identity. It would be good to keep this in mind when looking at a Bicyclist's enigmatic movements to and fro. The Bicyclist never reveals a destination, or a purpose, or name, address or identity.

Years later, when grandmothers and granddaughters on the streets of Delhi said that they 'won't show papers' during protests against a new citizenship law in the winter of 2019 and 2020, they were basically saying that they won't let on who they are. They were refusing to identify themselves.

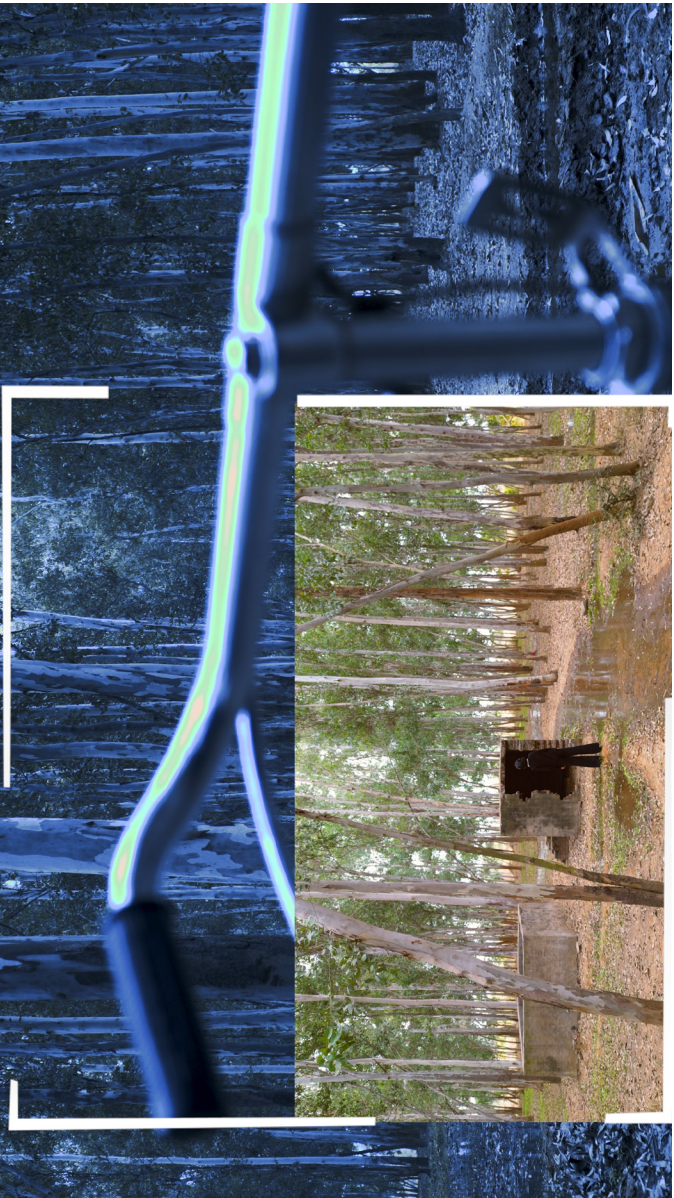
Perhaps Kumar Gandharva had anticipated their refusal in a scratchy recording in 1980.

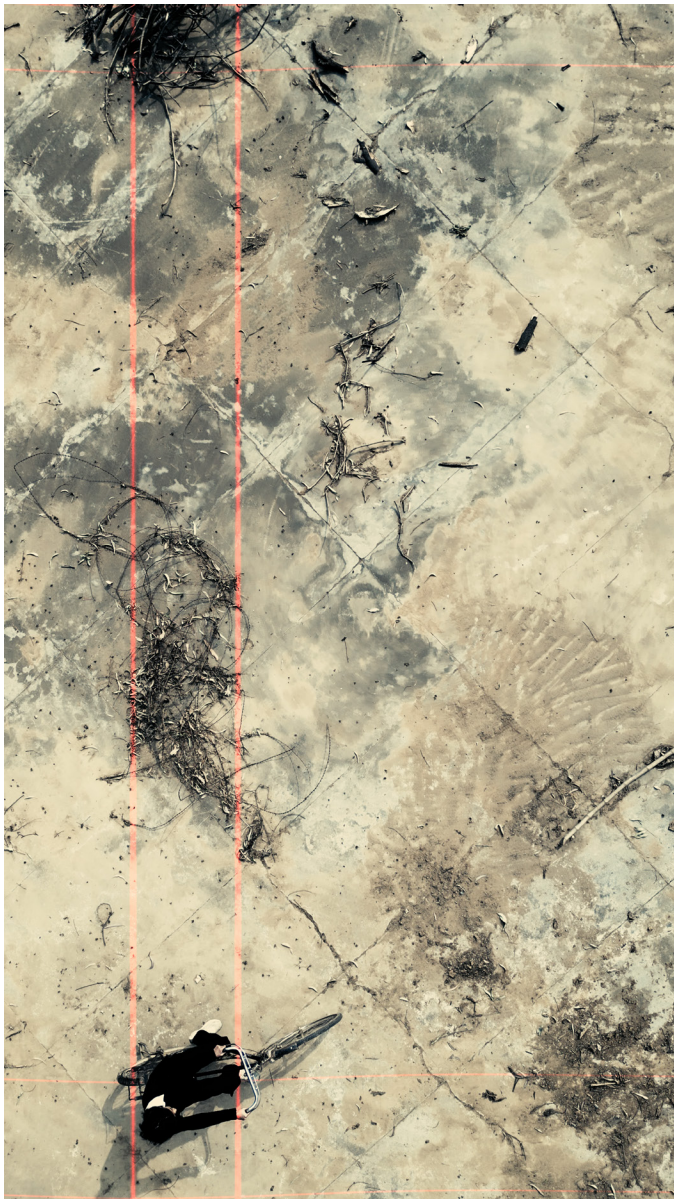
The earth is a vortex, the Bicyclist a memory wandering in and out of attention's frame.

THERE IS A 1980 HIDDEN IN EVERY YEAR









EXHIBITION

'1980 in Parallax'
The Cosmic House
19 April–22 December 2023

Jencks Foundation at The Cosmic House

Curator Eszter Steierhoffer
Curatorial coordinator Rachel Denniston
Curatorial assistant Anya Smirnova



Raqs Media Collective,
The Bicyclist Who Fell into a Time-Cone,
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performed by MOOMAL
with *Neelam* and *Atlas*

Voice Monica Narula
Animation Moomal
Drawings Monica Narula
Digital drawings Shamsher Ali
Editor Rajan Singh
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1980, read from

Prasar Bharati, Central Archives, New Delhi
(All India Radio and Doordarshan)
Kino Library, London
Associated Press News Archives, London
Charles Jencks Archive, The Cosmic House, London
Delhi State Archives
Nehru Memorial Library
Jayanta N. Bagchi's Personal Collection, Delhi
Rahat Ali, Collector of Ephemera, Delhi
Bargadwa Fish Boy story, *Probe India* newspaper, 1980
Maps of Delhi, Pilar Maria Guerrieri, New Delhi, 2017

2023, locations at

Dumping yard, Kishangarh, Rajasthan
Kaladham, Greater NOIDA, Uttar Pradesh
Plantation and farm, Morna, Muzaffarnagar Uttar Pradesh
Saith residence, New Rajendra Nagar, New Delhi
Bird sanctuary, Okhla, NOIDA, Uttar Pradesh
Chicken market, Ghazipur, east Delhi
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