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In the half decade since my book *24/7* was published, the crisis it outlined has clearly worsened. The looming likelihood of climate catastrophe has heightened a general awareness of the contradiction the book articulated: the fundamental and corrosive incompatibility between human life and the systemic imperatives of twenty-first-century capitalism. We live amidst the nonstop hyperactivity of production, consumption, extraction, transport, and circulation, all occurring on a global scale, fueled by processes of accumulation, of possessiveness, by artificially contrived appetites that are intrinsically unappeasable. The speed and ubiquity of digital networks amplify, for billions of people, the incontestable priority of getting, having, owning, envying, all of which inflames the restlessness of the world, operating without pause, without the possibility of rest or recovery, a world choking on its heat and waste. Regrettably, most of the many projects and industries of renewable energy are undertaken for the purpose of perpetuating business as usual, with all its devastating patterns of growth and development. Any schemes for emission reduction are futile unless the senseless acquisitiveness, the compulsive expenditure, the global industries of resource appropriation and military domination incited by neoliberal capitalism can be switched off. As some critics have remarked, whether we get enough sleep now is the least of our worries.

I would contend, however, that the issue of sleep is as important as ever, if it is understood as a figure for the rhythms and cycles, for the interludes of stillness and regeneration, that are essential for our collective survival and for all living systems. The human need for alternations of waking and sleeping, of work and recuperation, is mirrored in current environmental unravelings produced by 24/7 exploitation and exhaustion. One of the features of a free-market economy is the irrelevance of any notion of preservation or conservation. Take the example of the long undeveloped Yasuni rain forest in Ecuador, home for thousands of years to an indigenous population but also rich in crude oil under the ground. When the government of Rafael Correa proposed in 2007 that no drilling would take place if

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a global fund of a mere \$3.6 billion could be raised to compensate the nation for the sacrifice of oil revenues, the wealthiest institutions on Earth, over five years, could barely come up with pledges totaling a few million dollars. Now drilling, road building, and deforestation are going on there around the clock. The lesson: If there are monetizable resources of any kind to be extracted anywhere, they will be. All over the planet now there is a frenzied spree of plundering, whether as fracking, coal mining, offshore drilling, industrial farming, toxic mineral refining, and the polluting of oceans and rivers. This massive looting and devastation proceeds without pause and without limits, destroying the life cycles and biodiversity of complex environments. All our new digital technologies, robotics, electric vehicles, quantum computing, head-mounted displays, and so on depend on the capture of raw materials from the Global South but also on the political forms of control and military terror, including the creation of failed states, that are necessary to accomplish this.

In retrospect, part of my book's subtitle ("the Ends of Sleep") was susceptible to misunderstanding. Rather than suggesting the idea of an "end" as purpose, goal, aim, it seemed to some as if I was gloomily announcing the advent of a sleepless world. Instead, I was proposing that a primary end or purpose of sleep is rest, withdrawal, quiescence, all of which oppose the demands of 24/7 capitalism. So for me, it is a source of optimism that there are aspects of human and social life that are effectively unconquerable by the forces of financialization and commodification. Capitalism can damage and despoil our interludes of sleep and repose, but in fact there are unsurpassable limits that resist its seemingly inexorable tendencies and dismantle the absurd predictions that we are evolving into biomechanical hybrids.

While the intensification of global warming and its outcomes now seems the most disastrous consequence of a 24/7 world, accelerated techno-temporalities are equally injurious to the fabric of social life and civil society. 24/7 poses the delusion of a time without waiting, of an on-demand instantaneity, of getting and having, while insulated from the physical presence of others and any sense of mutual responsibility that might be entailed. 24/7 also undermines the individual patience and deference that are crucial to all forms of direct democracy—the patience to listen to others and to wait one's turn to speak. 24/7 is the relentless conversion of every possible interval of time and every form of social interaction into the values of the marketplace. It's a condition of permanent exposure and illumination in which nothing can remain hidden or private. The precariousness and uprootedness of current conditions of labor and the disintegration of long-standing forms of social solidarity are inseparable from the epidemics of depression, addiction, suicide, and mass murder.

Realistic strategies of resistance require the invention of new ways of living. There has to be a radical rethinking of what our needs are, of rediscovering our own desires beyond the flood of destructive and shallow cravings that are promoted unremittingly. Not only must we stop buying what we are told we need, we must

disavow the role of consumer altogether. There must be a refusal of the deathliness of billionaire culture, and of all the debilitating images of ownership and material affluence with which we're surrounded. For those with children, it means abandoning the many desperate expectations they now carry to compete for individual success and instead providing them with anticipations of a livable future shared in common. But these changes would be just the beginning, preliminary to the larger and more difficult challenges ahead.

These are tasks that cannot be imposed from above by existing institutions or programmed by "experts." Artists will be at the forefront of crafting pathways that lead us out of the deteriorating political circumstances of the present. Many current art practices point toward a hybrid material culture based on both old and new improvised techniques of living and subsisting cooperatively. The visionary and pragmatic capabilities of artists will be crucial for the reorganization of cities, for the reclaiming of derelict spaces and broken ecosystems, for fashioning new uses for existing tools and materials, for reconceiving the bonds between humans and animals, and for the amelioration of psychic and social fragmentation.