

*****A(in)Us*****

*****A(in)Us*****

or

**The iridescent cloud
(of the deep web)**

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Note to the reader

I invite you to look at your body, before we go any further.
How is it? How does it feel?

No matter if you are sitting, standing or laying, invite your own flesh
to relax.

It is a caring invitation.

In movements of expansion, support your body in loosening up.

Slowly, become aware of your breath, its tempo, and focus on its
deepness and materiality.

Expansion with no pressure.

On your own tempo,

continue breathing!

Breathe in through your nose,

and out, through your mouth.

While you continue breathing, focus your attention on the relation between your gaze and your breath.

Every time you breathe in, imagine with your gaze following that same breath - inwards.

In every breath in, let your gaze go in with it.

Breathe in...

And out...

Slow.

How is your soft matter? Relaxed? Constrained?

How is your diaphragm?

How is your gut?

How is your anus?

Continue, slowly breathing, in and out, following these movements with your gaze!

Breathe in until your diaphragm

Relax

- let go

Breathe out

Breathe in until your gut

Relax

- let go

Breathe out

Breathe in until your anus

Relax

- let go

Breathe out

Revisit these body-localities once again. And finish with a long deep breathe (in) and deep audible sigh (out) ... releasing. I invite you to repeat these exercises every time you need or want, throughout the reading.

The following will happen in about fifteen minutes from now

A Leap

The times are liquid, and so is modernity, fear, love and all namable things.

The rotting fixity of the Nation-state (in movements of contraction), the frenetic and precarious speculative markets, the oppressed communities and the autonomous same-success-full-ness of individuals is the environment and protagonist of the coming today(s). Even things became responsible for their own failure or success, they are accountable.

Zygmunt Bauman predicted what became the order: universal liquidity¹ (with liquefying foundations). Today, the liquid's fluid looseness only promotes precarity and oppression with no structural support. There is a systemic and structural disclaim of responsibility in the liquid Nation-state and only one hold accountable - the individual. The same one that must self-promote in order to become commodity, to attract further consumers.

The constant necessity of update, facilitates constant flows of revisiting ones' identity. The paradox is, the rigidity in that movement.

By hoping for constant (uprise), the same-success-full-ness individuals, only update (within) categories of themselves. Due to the traditional fixity of categories, one is bounded to 'eternal chasing for identity', while never reaching any real fulfilment or change. Contrarily, a loop of sameness is installed, inflicting uncertainty and hierarchy. The only potential movement that the obsessive individual desires is - (up)wards.

Following the Iron Lady's² declaration that there is no such thing as society, post 1989 is marked as the year of the end of ideologies, with the fall of the Soviet Union³. Yet there is one still standing: the ideology of privatisation and since then, the world continues contracting.

We were never further away from any social utopia: not yet inclusion, not yet community, not yet support. The future isn't queer and the today is cis, still white, still male, still human and sterile.

The Nation-state is a pluralist system of repressive tolerance. Regressive policy of a repressive liberalism which declares the individual to be free, but at the same time drives that same individual into a corner by demolishing legal securities.⁴

Politics are the new 'big brother', and the once conservative right is now the centrist - (movement backwards), while the left isn't much more than a consumer protection policy.

¹ (Gane 2004 19)
(Liquids, flow freely yet, what) is of interest here is, the intrinsic inability of fluids to hold their shape for long on their own - Zygmunt Bauman.

² (Margaret Thatcher: a life in quotes 2013)
Margaret Thatcher in an interview in Women's Own in 1987.

⁴ (Cools, Gielen & Reijnen 2014 20)

³ (Haffner 2016) 1989 is suggested to be the year of the end of ideologies by Peter Haffner.

The consumption led the Nation-state to become totally privatised and appointed a new hero-celebrity - the freelancer: Self-sustained, self-contained, independent, fresh and sexy.

⁵ (Cools, Gielen & Reijnen 2014 35)

Based on the constant precarity and instability

of the individual, (Creative) Capitalism explores the fear of not being good enough, or fast enough or updated enough. The changeability of this system is fuelled by capital and trends and not supporting the individual. There is a permanent state of

doubt which produces autonomous individuals that have no conditions for being autonomous.

Creative Capitalism is a term given by Pascal Gielen based on Félix Guattari's *The Three ecologies* (1989).

'Creative-capitalism'⁵ is the new system in place, after late-capitalism's social collapse, and generates the illusion of infinite changeability within a dispositive of rigid sameness⁶.

⁶ (Cools, Gielen & Reijnen 2014 35)

A head-line of the *New Yorker* once read: *What If We Stopped Pretending? - The climate apocalypse is coming. To prepare for it, we need to admit that we can't prevent it... is expired.*

They would tell us:

If you're younger than sixty, you have a good chance of witnessing the radical destabilization of life on earth—massive crop failures, apocalyptic fires, imploding economies, epic flooding, hundreds of millions of refugees fleeing regions made uninhabitable by extreme heat or permanent drought. If you're under thirty, you're all but guaranteed to witness it.⁷.

⁷ (Franzen 2019)

We are all guaranteed now to feel it in our flesh.

The permanent state of doubt brings identities of all things to containment. Isolated, one hides in the domestic opacity to not be profiled, systematised, or commodified.

The monstrous, precarious, contagious, oppressed and non-normative bodies are profiled and rejected.

The street is controlled, normalised, policed and not a space of community nor for social assembly.

Movements of resistance have no space in the hyper-visible world of the individual and the freelancer.

Precarious identities are going underground, fearing for normalisation and oppression.

Few urban parks and institutional buildings remain open and accessible for these bodies.

In the deep web, side by side with profiling and capital data, yet hidden from the search engines, online encrypted group chats and its private messaging, are the only (virtual or real) spaces, free from control, commodification and safe for assembling.

One of these group chats, goes by the name of A(in)Us. There, Fwendy, Physarum, Gregory, Pam, Gaya, Karina and Baby T 'meet'. Together they conspire for a beyond-queer futurity: a live-able future, composed of interdependent bodies caressed by infrastructural support and care. The group meets to think about strategies of uprising against the system. The Nation-state needs to be repurposed and the individual freed from sedative consumption, to (un)learn to think 'transversally'⁸.

⁸ Quote Félix Guattari (Cools, Gielen & Reijnen 2014 26)

Further more, sedative consumption is fed by profiling and data digging, offering the individual the opportunity of endless choosing of the same. It is imperative to perceive the world through transversality and intersectionality. New ecologies must rise for one to understand the self as in the intersection of nature, culture and social, interchangeably intertwined.

They log-in in different localities to avoid tracking and policing of their activity.

They log-in at home,
They log-in at the urban park,
They log-in on the run.

Fwendy is an emotional being. Softer than most, they are care, intimacy, hope, poli-romance and in love with Physarum. Breakable in their core, they are failing and ageing in uncertainty and vulnerability.

Physarum is multiple, an iridescent more-than-human new materialist. A single-celled on the run, neither here nor there and Fwendy's online lover. A bad poet at heart, they are the shaman of yesterday-today-tomorrow and the hope of the group for a less precarious future.

Gregory is an individual. Freelancer by default, Gregory believes that he is autonomous, but truly, he is just lonely. A self-proclaimed hero, obsessive-compulsive, contained and a forever-oppressed, Gregory is still-queer and the sister-from-other-another-mister of Fwendy.

Gregory is burning-out.

Karina is a physicist that is philosopher. They are critically conscious and an advocate of things and their agency. They are relational and supportive while assembling the unassembled. Karina is the thinker

Fwendy always dreamt to be.

Pam is disobedient, emancipated and performative. Long beyond gender, Pam is the 'depathologizer' and a burning witch. The mentor and support of Fwendy, Pam is trouble and the thinking-alliance for unstable identities.

Gaya is a destabiliser Diva-Superstar. Gaya whispers to propose a better future while carrying thousands of years of oppression upon the shoulders. Gaya is an educator, a pioneer, a feminist, Marxist and an ally to all the oppressed communities. Gaya is critically intimate with Fwendy and the teacher that Fwendy never had.

Baby T is a self-intoxicated testo-junkie and Fwendy's drug-dealer. They are in constant (trans)formation, a gender migrant, dissident and wild. Baby T, a self-appointed guinea-pig, is the force that instigates Fwendy to become Manifesto.

They yearn,
They feel,
They desire,
They suffer,
They Remember.

**[Unknown Identity server encryption IN]
[Verification Server Identity]
[Verified Server Identity]
[User added to the assembly chat]**

[Log-in] user

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Gregory: Are you online?

[Log-in] Fwendy: Did you receive my message?

Gregory: I am a bit high yet I can't let go. I'm unsettled. What message?

Fwendy: Are you ok?

Gregory: Are you?

Fwendy: ... ?!

Gregory: You were talking with someone... By the way, I think we are being watched.

Fwendy: Do you think so? I texted you to log-in, since I have an announcement to make. I will send a message to the others here.

[Message sent by Fwendy to all members with notification: FLAGGED]
[Automatic generated message: Log-in ASAP]

[Log-in] Baby T

Fwendy: Physarum and I met online and I have invited them to join us here. Physarum seems to be the one for us. I will wait for you all to login, before I add them.

Gregory: I am not so sure we should add anyone to this group. Every time we add someone we are open to a possible tracking...

And is Physarum even a good candidate?

[Log-in] Gaya

Fwendy: We have been chatting for a while. We have spoken about ourselves, desires,... ideals...

Gregory: And if there is a breach?

Baby T: (WOW that's paranoia, G... but anyhow,) let me tell you, from the other side of the Wall, that things are far worse⁹ ...

⁹(Preciado)

Fwendy: I agree with you Baby T.

Moving on, this is what I saw on Physarum's profile:

I go by the name of Physarum Polycephalum, a single-celled organism, from the taxonomic group of Amoebozoa and kingdom Protista, class of Myxomycetes, no more than a bag of amoebae encased in a thin slime sheath¹⁰, often called many-headed-slime.

¹⁰(Barad 2012 26)

Quote Professor John
Tyler Bonner

My habitat is the shady, dark and humid grounds, decaying leaves, logs or cracks.

You can find me in many places, always moving around but difficult to catch. When around you, you can be sure I will be expanding as soon as I find some fake wildness - a city park, a wannabe forest, or your backyard.

Gaya: (Dear Fwendy,) our choices are always interested. (The machine ensures that.)¹¹

¹¹(Spivak 2009 XV)

[Log-in] Pam

Fwendy: Welcome Gaya, I can tell you, that secretly I knew their profile already when, in vain, some months ago I kept searching for screen-names we talked about in the assembly: vulnerable, fragile, soft, queer, intimate or dependent.

Gregory: Is Physarum going to be, like many others, a whisper that the individual won't understand?

Pam: We must insist in staying open to the tensions that beset the most fundamental categories we require, in knowing unknowingness at the core of what we know, and what we need, and in recognising the sign of life in what we undergo without certainty about what will come.¹²

¹²(Butler 2004 39)

Gregory: ... I must insist in resisting.

Fwendy: Welcome Pam. Thank you. Let me add Physarum and we see. Otherwise, we will know what to do... We don't know what Physarum will bring us, and do to our patterns of thinking and behaviour.

[Log-in] Karina: It is about taking what you find inventive and trying to work carefully with the details of patterns of thinking (in their very materiality) that might take you somewhere interesting that you never would have predicted.¹³

¹³ (Juelskjær &
Schwennesen
2012 13)

Gregory: Hello Karina, you are late... Let's start, we don't have much time.

**[Unknown Identity server encryption IN]
[Verification Server Identity]
[Verified Server Identity]**

[User Phi added to the assembly chat]

[Log-in] user

***** Welcome to A(in)Us ***
[Multi-layered Encrypted assembly chat]**

**[Message sent by Miguel to all members with notification: FLAGGED]
[Automatic generated message: Read below the advised (security) guidelines to use this assembly chat]**

**[ACCESS: Log-in and off any time]
[ACCESS: When received a FLAGGED message log-in ASAP]
[ACCESS: Log-off every time DANGER is FLAGGED]
[ACCESS: Only when alone in secure locations]
[ACCESS: Do not share your log-in and password]
[ACCESS: Log-in and password change monthly]
[ASSEMBLY FLOW: Economic dialogue]**

Phi: Happy to be here...
I'm Physarum yet...
What they call us isn't really my name,
We go by many.
We take many shapes,
Many colours
Many genders.
Uhhhh... it's a trip! CRAZY
We love it.
We prefer Phi...
Phi is our name...

Fwendy: Welcome Phi on behalf of everyone.

Gregory: Inviting Physarum for this assembly seems to me a measure of desperation.
I still don't see how they, a pluri-headed-being-single-celled, can be of much help.
I'm sorry Physarum.

Fwendy: Well, I disagree..., and I see it as a predictable move, I would prefer to say.
As I told Phi, we are not alone here. And please excuse Gregory's outburst. Together with Karina, Pam, Gaya and Baby T, we are an always-present supporting body.

Phi: Let's all have a chat, shall we?
Perhaps yet there is hope for us to assemble identities,
Anchoring here and there,
To look through the lenses of ecofeminism
Addressing intimacy, care, support and queer identity.

Fwendy: Identities that are the knowledge of tomorrow and speak to the oppressed of today. Those identities that must gather to intertwine so that they might get stronger.

Gregory: Absolutely, although the contemporary feminist left is still criticality producing new and alternative understandings of identity, beyond liquidity, the individuals aren't receptive anymore. These flows of knowledge, are only whispers in the sedative reality we live in - like a muffled scream underwater. Identity has been commodified.

Fwendy: There are multiple assembling-identities: consider those who are queer by nature. They intersect normative categorisation and communities (of gender, of locality, of class, of race, of ability). Imagining

¹⁴ (Dhawan 2018)

the unimaginable and hope in the face of hopelessness is precisely the task of utopias.¹⁴

Gregory: But that is why we are here, right? To try to exist beyond the eyes and ears of the Nation-state!

Fwendy: Together, we might come to understand an identity as a process of becoming in and of itself. Herein, there is no border, no fixation or fixity but movement. This constant movement is what identity, or better said, identities are. To understand the potentiality of constant movement is why I started this journey, to (un)learn and to be patient. Hoping, together, to (un)learn fixity and finally let go of the self.

Phi: No. I don't need fixing.
Nor to hold a particular position.
Or settled.
I need no reparation because nothing is broken.

Pam: (What is broken is the Nation-state:) its norms, social and political organisations and other institutions have developed in contexts of power to maximise precariousness for some and minimise it for others, meaning that while all life is equally defined by precariousness, it does not follow that all lives are equally precarious.¹⁵

¹⁵ (McNeilly 2016)

Gaya: The Nation-state has outlived its usefulness.¹⁶

¹⁶ (Davis & Spivak 2018)

Pam: (I see uncertainty growing everyday.) A politically induced condition in which certain oppressed populations (by race, by sexuality, by ability, by gender), suffer from failing social and economic networks of support and become differentially exposed to injury, violence, and death.¹⁷

¹⁷ McNeilly 2016)
Quote (Butler 2009 25)

¹⁸ (Davis & Spivak 2018)

Gaya: (Institutions with non supportive structures), is only what we have. We have no other option than use them and to simultaneously question them.¹⁸ The last capitalist we hang, shall be the one who sold us the rope.¹⁹

¹⁹ (Davis & Spivak 2018) Saying attributed to socialist Karl Marx and Vladimir Lenin quoted by Gayatri Spivak.

²⁰ (Butler 2015 55)

Pam: The instruments we use become stronger the more we use them and the more often they achieve desired results.²⁰ (It is wise to keep a critical relationality.)

Gregory: Yet corporate binaries and categories continue framing relations, expectations and speculations. Apocalypse is, these days, really just a word I read when I want to get sad enough to have one more reason to 'burn' more demons in the closet trend club on Saturday night - methodological tootling²¹, no?

²¹ Definition (Oxford Dictionary) - Toot: a snort of a drug, especially cocaine.

Phi: Tootling,
Feasting,
Fasting.
Burning out
Burning norms
Burn the city yet save the club
Burning out,
On categories.
In the club.

Baby T: The failure of the left lies in its inability to redefine sovereignty, in terms other than in relation to the Western, white, bio-male, patriarchal body. The only way to global mutation today is to construct a planetary... (assembly of) living bodies within and together with the earth.²²

²² (Preciado 2018 XI) There is the need for a shared (intra)-responsibility, beyond neoliberal categorisations - an urgency for a revolution. Jack Halberstam in the Foreword - We Are the Revolution! Or, the Power of the Prosthesis, says: we are the revolution because the revolution is in us, it will become us and it will live on after us, because of us. This 'us' is not a casual first person plural; rather, it is the grammar of a new order that Preciado calls 'somatic communism,' a way of being, moving, and changing that resides within the ability to care and proliferate, connect and multiply.

**[Unknown Identity server encryption IN]
[Verification Server Identity]
[Cannot Verify Server Identity]
[Blocking unknown Identity Log-in]**

**[Message sent to all members with notification: FLAGGED]
[Automatic generated message: DANGER - Cannot Verify Server Identity Log-in - DANGER]**

**[Message sent to all members with notification: FLAGGED]
[Automatic generated message: DANGER - ALL USERS MUST LOG-OFF]**

[Log-off] Gregory

[Log-off] Pam

[Log-off] Fwendy

[Log-off] Phi

[Log-off] Karina

[Log-off] Baby T

[Log-off] Gaya

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Private Message Phi - Fwendy]

Phi: Fwendy,
I am sorry, I am,
I am slower than most, and I don't
want you to get the wrong idea.
Don't read me as if 'I don't care'.
I assemble time slowly.

Fwendy: It is time.
(Intertwined flows)
What is the tempo?²³

²³ (Susova & Custodio
2019)

Phi: S-o-o-o-f-t
a-n-d
s-l-o-o-o-w.

Fwendy: Is there wildness in
softness? Wildness as a time-space
of unmeaning and un/being, where
darkness and light, self and other,
order and chaos slip out of their
orderly opposition and the symbolic
order of signification itself falters and
collapses. And perhaps, (with) this
ever present threat of unmeaning,
(we will) impact death upon the
system as a whole.²⁴

²⁴ (Halberstam 2014
139) Quote: Michael
Taussig

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Phi: We are bodies of water
Unstable on the core
Wobbly
Watery...
So excuse any eventual
Outburst
Excuse me,

I am all outburst(s).²⁵
We should be living on the earth
On the commonality of waters,
In the mud.
In a multi-species,
Multi-class,
Poli-vocal political kind
One that could have some sort of
Vision,
Vision for justice.
Your empires are composed by many more
By plenty of other species.²⁶

[Log-in] Karina: (Yes!) Some people have asked me if I walk around in the world differently as a result of being steeped these ideas. And I have to say “yes” with the qualification that I am neither in the ideas nor are they in me. (...) These ideas are threaded through my bones, my gut, my legs, and that they are alive to me at the most mundane levels of my life and the most important areas of my life.²⁷

[Log-in] Gregory

[Log-in] Baby T: (We are outcasted bodies, inhabiting the world differently). We are talking (here) about opening anuses. We must dynamite the sex organ, which has passed for the origin of desire and the raw material of sex and which has introduced itself as a privileged centre where pleasure is taken and given and as the warranty of the species' reproduction.²⁸

[Log-off] Baby T

²⁵ (Neimanis 2017 49) Outburst points at the commonality between humans and more than humans. We are all bodies of water, and as Astrida Neimanis presents on Bodies of Water: Posthuman Feminist Phenomenology, we all disrupt our own sense of embodied self by being watery. Astrida continues: In the face of fear, the welling up of water in our affective and visceral bodies can result in the sudden and unexpected elimination of tears, or pee, or shit. 'Excuse the outburst', we might say after a tearful breakdown.

²⁶ (Haraway 2009)

²⁷ (Juelskjær & Schwennesen 2012 22)

²⁸ (Preciado 2018 65)

Phi: Baby T! In every other minute you must and you should relax your holes.
Your anus is assembling pulsations against the system.
Eternal movements of contraction and expansion of pulsing desires.
Relax your anus, and liberate it, in every other minute.

[Log-in] Pam

Gregory: Are we avoiding making a point here? We are still the only ones responsible for our own success and failures. We are still expected to be full-time mercenaries, 24/7 freelancers without ideology or morals, ready to bleed for a good price. Fast and furious control-ness. We can't destroy it all, at once.

[Log-off] Gregory

Pam: (However Gregory, even though you've logged off) problematically the notion of 'responsibility' has been re-appropriated for neoliberal purposes, the concept remains a crucial feature of the critique of accelerating inequality. In the neoliberal morality, each of us is only responsible for ourselves, and not for the others, and that responsibility is first and foremost a responsibility to become economically self-sufficient under conditions when self-sufficiency is structurally undermined.²⁹

²⁹ (Butler 2015 24)

³¹ (Fox & Alldred 2018)

Physarum draws comments based on a new materialist ontology with no structures, systems or mechanisms at work; instead there are 'events', as Bruno Latour says: an endless cascade of events comprising the material effects of both nature and culture that together produce the world and human history. Exploring the relational character of these events and their physical, biological and expressive composition becomes the means for social science to explain the continuities, fluxes and 'becomings' that produce the world around us, rather than via structural or systemic 'explanations' of how societies and cultures work (Latour, 2005: 130)

[Log-in] Gaya: (Yet, we must overcome this western neoliberal morality). If you think it is inconvenient as it is indeed, don't dream of improving the world (...) real knowledge depends on cooking the soul with slow learning, not the instant soup of one size fits all tool kit.³⁰

³⁰ (Spivak 2014)

[Log-in] Fwendy: We are materiality; matter; movement; assembled; indeterminacy; iridescent; a cascade of events, inter-related; inter-dependent; affected by both nature and culture in interweaving flows. Beyond categories and systems, we are constant becomings, as much as everything around us. The speed of these becomings depends on the environment and its qualities for attractive stimuli.

Phi: The continuities, fluxes and 'becomings', produce the world around us.

The individual might think,

That the structural, or systemic 'explanations'

Are the answers for societies and cultures.

(The answer is a doing.)

(Through exploring) relation in events

Their physical reality, their biological condition,

And their expressive composition.³¹

[Log-off] Phi

Gaya: That's what de-construction is about, right? It's not just destruction. It's also construction. It's critical intimacy, not critical distance. So you actually speak from inside. That's deconstruction.³²

³² (Paulson & Spivak 2016)

[Log-off] Gaya

[Log-off] Fwendy

[Log-in] Gregory: This is so precarious. A big mess, if you ask me.

[Log-off] Gregory

Pam: Living socially, (is) the fact that one's life is always in some sense in the hands of the other. It implies exposure both to those we know and to those we do not know; a dependency on people we know, or barely know, or know not at all.³³

³³ (McNeilly 2016)

[Log-off] Pam

Phi [Log-off]

Baby T [Log-in]

Baby T [Log-off]

Karina [Log-off]

[Log-in] Gregory

[Log-off] Gregory

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Private Message Fwendy - Phi]

Fwendy: Are you awake?

Phi: Yes

Fwendy: I can't sleep. My body feels different again. Since I remember, from time to time, while laying in bed naked, my arms and hands suddenly feel different. The borders of my body feel touch, but a touch that never touches. It is as if I feel the vibration of units pushing my skin further and further. I feel a virtual materiality expanding my perception.

Phi: oh, Yes, Yes, Yes.
Like me, each tiny part contracts
expands...
over the course of about one minute.
contraction rate is linked to the quality of the environment.
Attractive stimuli, Faster pulsations.
Negative stimuli, Slower pulsations...
s-l-o-o-o-w-er
Like neurones, all my pulsing parts, influence one another.³⁴ Do you feel its flows?

³⁴ (Moskvitch 2018)

Fwendy: I feel inflated yet not swallowed - vibrating. My bodily sensibility goes beyond its skin.

I need to look several times to my
hands, to recognise the feeling of
expansion is not reality.
Did you ever feel your borders
expanding?

Phi: Again
(in about
one minute...³⁵

³⁵ (Moskvitch
2018) There is a
constant movement
of expansion and
contraction, between
all the parts of the
slime mould, over
the course of about
one minute. The
acceleration or
slowing down of
these contractions
is intimately related
to the quality of the
environment in which
the slime mould is.

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Fwendy: I want to be ontologically open and plural, informed by inclusion rather than segregation, an (assembling) identity that is defined by its constant (trans)formation, beyond cultural constructions and the given (natural) body or the projections of others upon myself.

[Log-in] Phi: We are stuff,
Matter
Potentiality.
All things are stuff
Done out of stuff,
Star dust.
So why can't they see that we are related?

Fwendy: We must understand the world that we want to live in as not inhabited by stable entities but rather relational. Reality is a flux-network of familiar and stranger relations, reassembling constantly, creating dialogues and these transform matter - us included.
Do you see yourselves as multiple or singular?

[Log-in] Karina: (Neither?!) Identity is a phenomenal matter, it is not an individual affair. Identity is multiple within itself; or rather, identity is diffracted through itself – identity is diffraction/différence/differing/deferring/differentiating.³⁶

³⁶ (Barad 2012 32)

[Log-off] Karina

[Log-in] Pam

Fwendy: I'm intimately multiple. And queer, a failure, ageing, flesh and matter, therefore a body... A constant flow pulsating in its borders. A queer pulsing-performing assembling-identity, to be thought about, in softness and intimacy.

Pam: (Yes! Because) identity is performatively constituted by the very 'expressions' that are said to be its results.³⁷

³⁷ (Butler 1990 25)

[Log-off] Pam

[Log-in] Gaya: (Remember Fwendy,) Jacques ³⁸ points to the intimacy between being and following: to be (anything, anyone) is always to be following (something, someone), always to be in response to call from something, however nonhuman it may be.

[Log-off] Gaya

[Log-off] Fwendy

[Log-off] Phi

³⁸ See Jacques Derrida (The Animal That Therefore I am (More to Follow)). Gayatri Spivak quoted Derrida in one of her lectures. The same quote is mentioned in (Bennett 2010 XIII)

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Gregory: Am I queer?

[Log-in] Fwendy: Aren't we, maybe, all queer by nature?

[Log-in] Karina: (Go molecular.) What could be more queer than an atom? And I don't just mean strange. The very nature of an atom's being, its very identity, is indeterminacy itself.³⁹

³⁹ (Barad 2012 39)

[Log-in] Pam: (Yet,) if 'queer' once sought to provide an umbrella term for nonconforming genders and various sexualities, ones that did not easily submit to categorisation, it is now clearly embroiled in a battle of its own.⁴⁰

⁴⁰ (Ahmed 2016)

Fwendy: Queer has lost its utopian futurity. By commodifying it perhaps, the system compressed a loose category.

Pam: Many trans people, or trans advocates, have argued that queer is exclusionary, that it does not include or describe trans experience. (...) If 'queer' means that we are generally people whose gender and sexuality is 'unfixed' then what room is there in a queer movement for those who understand themselves as requiring – and wanting – a clear gender category within a binary frame?⁴¹

⁴¹ (Ahmed 2016)

[Log-off] Pam

Karina: Queer is a radical questioning of identity and binaries, and quantum physics, like queerness, displaces a host of deeply-held foundational dualisms. One could say that this denial of quotidian queerness of the world is a kind of queer-phobia.⁴²

⁴² (Juelskjær & Schwennesen 2012 18)

⁴³ (DeWitt 2018)

[Log-in] Phi: I have once read,⁴³
What Maggie Nelson said
To not relate nor balk against
Queering, I mean
Queering as a verb
has never meant much,

She says,
A form perhaps,
Even less today.
Queer as a adjective
A vibe
A scene
Sometimes
Most times.

[Log-off] Karina

[Log-in] Baby T: I don't mind if you consider my sexuality queer or disabled. I embrace queerness and disability.⁴⁴

⁴⁴ (Preciado 2018 4)

[Log-off] Baby T

[Log-in] Gaya

Fwendy: We can become a community beyond described as unfixed. Firstly, un-fixity still refers and implies fixity. Social responsibility is to hope looseness and indeterminacy for the other.

By thinking about the word fixed, I propose that we speculate why a certain identity, sexuality or gender would imply a certain fluidity that, a so called normative individual, wouldn't have.

We should be creating space-expansion together, rather than fixing coordinates.

Phi: So what is queerness
And maybe assembling ones,
If not what
Munoz, José, Told us:
Queerness is essentially
about a rejection of here and now
and an insistence in potentiality
or concrete possibility
for another world.

Fwendy: Assembling-identities are these that went through a process of being cracked open! By processes of intense oppression, we all got broken into parts. To overcome such process, one needs to recollect, reorganise and reassemble. By having your reality questioned, when your existence is ignored or considered non existing, inferior, not able, disposable... you have to rethink categories. You must go beyond them to survive.

[Log-off] Fwendy

Gregory: The oppression cracks you open.

[Log-off] Gregory

[Log-off] Gaya

[Log-in] Baby T: Mass production of consumer goods = new plastic
body culture = new gender performances.⁴⁵

⁴⁵ (Preciado 2018 166)

[Log-off] Baby T

Phi: I like it Fwendy,

I like it,

Like that.

[Log-off] Phi

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Private Message Gregory - Phi]

Gregory: Phi, I didn't know with who else could I talk to.
I am texting you from the park.
I just arrived to the lake and it's beginning of Winter, yet, still, it is not too cold.

Phi: Are we meant to be here? Are our identities from this space?

Gregory: This park is a space of commodified nature and categories and searching land for most. I am cruising because I am drifting, every minute. I am independent, yet I know I only exist within our oppressive system. Yet where is the structure to support my independency? I am responsible, even Pam said it. And what is the responsibility of the state? And its institutions and systems...
I am a self-standing body, in constant cruising: I cruise for gigs and jobs; I cruise for recognition; I cruise for intimacy, on the go.

Phi: You seem to me,
To be always, mostly...
In the spaces of the white male desire.
The park,
The institution,
The club.

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Fwendy: Assembling-identities go beyond gender, sexuality, race or ability, norm and category. Assembling is a verb that implies continuous action, continuous (trans)formation.

[Log-in] Phi: assemble
/ə'semb(ə)/
verb (used with object),
as·sem·bled,
as·sem·bling
to bring together or gather into one place,
company,
body,
whole.
to put
To fit together;
put together the parts of:
Computers (?)
compile
verb (used without object),
as·sem·bled,
as·sem·bling.
to come together;
gather;
meet.⁴⁷

⁴⁷ Definition of
Assembling
(dictionary.com)

[Log-in] Pam: (Assembled and, still) we find ourselves veering from the designated path, doing that partially in the dark, wondering whether we did on some occasion act like a girl, or act enough of a girl, or act enough like a boy, or whether boy-ness is well exemplified by the boy we are supposed to be, or whether we have somehow missed the mark, and find ourselves dwelling either happily or not so happily between the stabilised categories of gender.⁴⁸

⁴⁸ (Butler 2015 58)

[Log-in] Baby T: Gender is not simply and purely performative. Gender is first and foremost prosthetic: (...) entirely constructed.⁴⁹

⁴⁹ (Preciado 2018
27-28)

[Log-in] Gaya: Once we have established the story of the straight, white, Judeo-Christian, heterosexual man of property as the ethical universal, we must not replicate the same trajectory.⁵⁰

⁵⁰ (Spivak 2009 21)

[Log-in] Gregory: I don't know if I am assembled but definitely I am precarious.

[Log-off] Gregory

Fwendy: We all are.

[Log-off] Baby T

Fwendy: The non-white, non-male, non-independent, non-stable, non-able, non-cis, non-straight, non-strong, non-autonomous, non-citizen, non-normative, minority... all are precarious.

[Log-off] Fwendy

Phi: Unsafe and insecure

appealingly

at stake

be on the line

clay

endangered

in the firing line

indefensible

insecure

insecurely

insecurity

sb's/sth's days are numbered

shaky

sketchy

stake

struggle

threat

unattended

unbalanced

unstable

unsupervised⁵¹

[Log-off] Phi

[Log-off] Gaya

Pam: Precarity is the rubric that brings together women, queers, transgender people, the poor, the differently abled, and the stateless, but also religious and racial minorities: it is a social and economic condition,

⁵¹ Definition of Precarious (Cambridge Dictionary)

⁵² (Butler 2015 58)

but not an identity (indeed, it cuts across these categories and produces potential alliances among those who do not recognise that they belong to one another).⁵²

[Log-off] Pam

[Log-in] Fwendy: It is indeed in intersectionality we might start to understand our inter-dependency and intimate relation with the other that we don't know.

The environment, if supportive, will make us strive. When oppressive it makes us contained.

Shy movements then happen, in between cautiousness and fear! When structures promote sameness, assembling-identities retract. One can't expand without support!

Aren't all humans and more-than-humans, assembling identities by nature?

[Log-in] Gregory: But, Fwendy, then you mean, all of us, precarious, queer, non-normative? Utopian.

[Log-off] Gregory

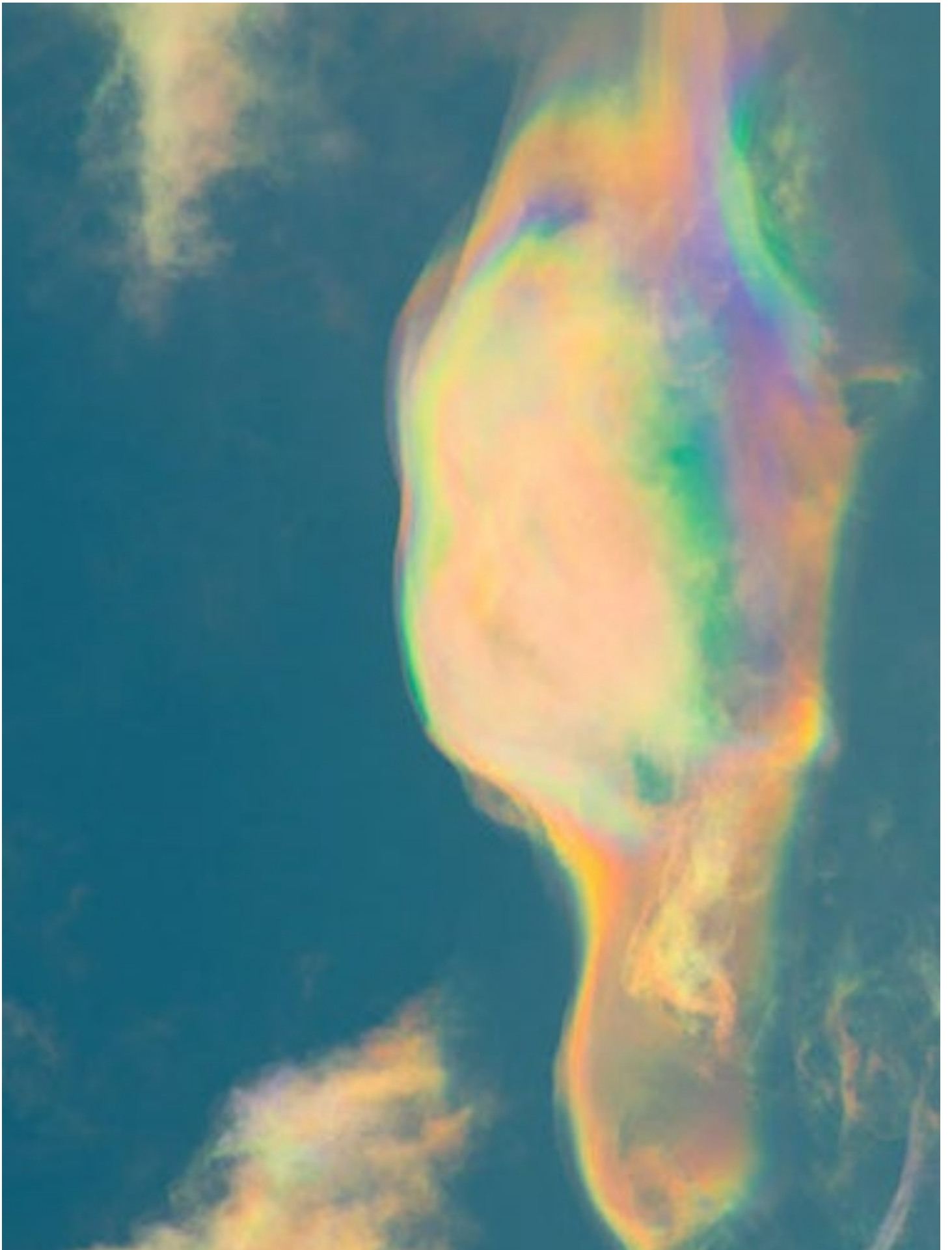
[Log-off] Fwendy

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Private Message Fwendy - Phi]

Fwendy: This image made me think
of you:

⁴⁶ (Kazina 2019)
Iridescent clouds over
Belukha mountain,
Siberia's highest peak
at 4,506 metres, by
Svetlana Kazina.
Altai Mountains,
Siberia, December
2019.



***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Pam: Sometimes the norms of recognition bind us in ways that imperil our capacity to live: What if the gender that establishes the norms required in order for us to be recognisable also does violence to us, imperils our very survival? Then the very categories that appear to promise us life take life away.⁵³

⁵³ (Butler 2015 58-59)

[Log-in] Fwendy: There are those who fit in the box and obtain recognition. Not like us, they don't need camouflaging.

Pam: Sometimes it is not a question of first having power and then being able to act; sometimes it is a question of acting, and in the acting, laying claim to the power one requires. This is performativity as I understand it, and it is also a way of acting from and against precarity.⁵⁴

⁵⁴ (Butler 2015 58)

[Log-off] Pam

[Log-in] Phi: Iridescence
Phenomenon in Animalia
(Performative)
A form of camouflage.
(Of the now.)
It is not merely perception being tricked,
But rather in that instant of recognition
Recognising something as something else
It is rather another reality (being) momentarily illuminated.⁵⁵

⁵⁵ (Chan, Chukhrov, & Engel 2017 154)

Fwendy: Iridescence in identity shimmers confusion, a becoming-iridescent that, later on, is re-establishing the identity under a renewed light. The same yet different. Beyond norms of recognition, iridescent assembling-identities are intertwined in how and when and with what. In the intersection they exist.

⁵⁶ (Russon 2008 90-110) Identity, as Derrida proposed, is difference. Identity as A=A is only relevant if the A's are not identical. Identity is a process of differentiation, and difference is its own nature.

[Log-in] Gregory: The individual signed a representational contract. The system profiles identities by the formula $A = A$.⁵⁶ The first A representing the identity of the individual now, and the second tomorrow. Never changing.

Fwendy: Identity isn't about what the As have in common but rather in what way are they different.

[Log-off] Fwendy

[Log-in] Gaya: Identity is a very different word from essence.⁵⁷

⁵⁷ (Spivak 2009 5)

[Log-off] Gaya

Gregory: Our essence has been hacked: its biological and physical determinations; our spiritual and material practices.⁵⁸

⁵⁸ (Aranda, Wood, Vidokle, & Negri 2017 162)

[Log-off] Gregory

[Log-in] Phi: Derrida would call it
différence

the very nature of identity

Is the self-differing

A founding condition.

This means that

the self is

neither a substance nor a subject

but a resolution.

Always being-in-the-world,

the openness of its own who

is equally an openness of being's what.⁵⁹

⁵⁹ (Russon 2008 90)

[Log-in] Karina: This is direct empirical evidence that identity is not fixed and inherent, but performative.⁶⁰

⁶⁰ (Barad 2012 43)

[Log-in] Fwendy: But how to tell the fixed individual that they aren't who they think they are?

We are precarious.

We are multiple differences.

We are fragile.

We are soft.

We are vulnerable.

We are dying.

[Log-in] Pam: None of us want to accept (that).⁶¹

⁶¹ (Angus 2017)

[Log-in] Gaya: This really surprised me. What way should I take this? Wrong way? Right way?⁶²

⁶² (Spivak 2009 10)

[Log-off] Karina

[Log-in] Baby T

Phi: Some are just fixed, stuck

fastened
secure
fast
firm
stable
rooted
riveted
moored
anchored
permanent
insincere
false
fake
vacuous
emotionless
lifeless
motionless
predetermined
set
established
allotted
settled
prearranged
arranged
specified
decided
agreed
determined
confirmed
prescribed
decreed
definite
defined
explicit
express
precise
exact
not subject to change
inflexible
unalterable
unchangeable
irreversible
rigid
hard and fast
writ in stone⁶³

[Log-off] Phi

[Log-off] Baby T

[Log-off] Gaya

[Log-off] Fwendy

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Baby T: (I dreamt about) sexualities (...) like language: they are complex systems of communication and reproduction of life.⁶⁴

⁶⁴ (Preciado 2018 8)

[Log-in] Gaya: (I am always ready) to stake out the theories' limits, constructively to use them. I am not erudite enough to be interdisciplinary, but I can break rules. . . .⁶⁵

⁶⁵ (Spivak 2009 X,XIII)

Baby T: As languages, sexualities are historical constructs with commons genealogies and bio-cultural inscriptions. Like languages, sexualities can be learned. Multiple languages can be spoken. As if often the case within monolingualism, one sexuality is imposed on us in childhood, and it takes on the character of a naturalised desire.⁶⁶

⁶⁶ (Preciado 2018 8)

⁶⁶ (Preciado 2018 8)

[Log-in] Phi: The same with identities,
With relationally,
With bodies.
Let's invent a future in support.
Beyond fixed systems.
Invent other corporeal materialities.

Baby T: It is possible to learn and invent other sexualities, other regimes of desire and pleasure production. It doesn't start with a call for revolution, but with the realisation that we are the revolution that is already taking place.⁶⁷

⁶⁷ (Preciado 2018 8)

[Log-in] Karina: Agency is 'doing' or 'being' in its intra-activity. It is the enactment of iterative changes to particular practices – interactive reconfigurings of topological manifolds of space time matter relations – through the dynamics of intra-activity.⁶⁸

⁶⁸ (Barad 2007 178)

[Log-in] Fwendy: We are all things at a certain moment and location. All the relations between bodies, human and more-than-human, intersect. The understanding of identities as a constant spiralling of forces and flows in constant intra-relational affect. One's agency that engenders other ways of being.

⁶⁹ (Stark 2016) Intra-action understands agency as not an inherent property of an individual or human to be exercised, but as a dynamism of forces (Barad, 2007 141) in which all designated 'things' are constantly exchanging and diffracting, influencing and working inseparably.

Karina: (By being intra-activity⁶⁹, we see that we are not individual entities. We) are (entangled 'parts of') phenomena (material-discursive intra-actions) that extend across (what we commonly take to be separate places and moments in) space and time.⁷⁰

⁷⁰ (Barad 2012 32)

[Log-in] Gregory: (No) body ever had a self.

[Log-in] Pam

Baby T: We don't have a body that we come later to reflect upon. We make our own body - we pay a high (political and affective) price for it. Our bodies and sexualities are collective institutions that we simultaneously inhabit and perform. The social technologies that produce and legitimise these living institutions are shifting radically.⁷¹

⁷¹ (Preciado 2018 11)

Gaya: The body, like all other things, cannot be thought, as such. I take the extreme ecological view that the body as such has no possible outline. As body it is a repetition of nature.⁷²

⁷² (Spivak 2009 22)

Pam: We cannot talk about a body without knowing what supports that body, and what its relation to that support - or lack of support - might be. In this way, the body is less an entity than a living set of relations; the body cannot be fully dissociated from the infrastructural and environmental conditions of its living and acting. Its acting is always conditioned acting, which is one sense of the historical character of the body.⁷³

⁷³ (Butler 2015 65)

Baby T: The invention of new bodies will be possible only through the assemblage and hybridisation of experiences from the border of what are traditional understood as proper identities: organs, functions, and bodies are reshaped at the threshold of homosexuality and heterosexuality, trans and bio, disabled and abled, animal and human, white and nonwhite. These identities (which never existed and were only ever fixed points in the power-knowledge regime of patriarchal-colonial) are now obsolete.⁷⁴

⁷⁴ (Preciado 2018 15)

Phi: Body

Without organs.

Bodies, like mine,

That are pure movement and cooperation

Cooperation between all components.

Unimaginable

But existing.

⁷⁵ (Preciado 2018 15)

Baby T: Poetry is the only politics.⁷⁵

[Log-off] Gregory

Pam: Moreover, the dependency of human and other creatures on infrastructural support exposes a specific vulnerability that we have when we are unsupported, when those infrastructural conditions start to decompose, or when we find ourselves radically unsupported in conditions of precarity. Acting in the name of that support, without that support, is the paradox of plural performative action under conditions of precarity.⁷⁶

⁷⁶ (Butler 2015 58)

[Log-off] Pam

Fwendy: We make our identities.

[Log-off] Fwendy

Karina: Indeed, the point is not merely that identity is multiple or fluid, but rather that identity itself is at stake and at issue in what matters and what doesn't matter, where accountability is part of the ethico-ontological relations and entanglements of worlding.⁷⁷

⁷⁷ (Barad 2012 46)

[Log-off] Karina

Gaya: As a text, the inside of the body (imbricated with the outside) is mysterious and unreadable except by way of thinking of the systematicity of the body, value coding of the body.⁷⁸

⁷⁸ (Spivak 2009 22)

Baby T: Whether you know it or not, all of us, (...) are awaiting for the prosthetic (trans)production of our bodies: for a new modem, a new pacemaker, a marrow transplant, a new antiviral cocktail, a better ecstasy, a hormone that makes your clitoris grow but doesn't give you hair, the pill for men, Viagra for housewives...⁷⁹

⁷⁹ (Preciado 2018 172)

[Log-off] Baby T

[Log-off] Gaya

[Log-off] Phi

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Phi: We must understand ourselves,
Our identities,
Our political realities
Through the molecular.
(Molecular is queer and vulnerable)
We are vulnerable to each other,
We are indebted to each other,
We are doomed, together.⁸⁰
(Our) very nature,
(Our) very identity, is indeterminacy itself.⁸¹
In constant (trans)formation, we all have outbursts.
Outbursting beyond the control of the disciplining patterns of the self.
It is a condition beyond human.
Shimmering self-variations - become other than what it is.⁸²

⁸⁰ (Davis 2016 211)

⁸¹ (Barad 2012 39)

⁸² (Grosz 2011 91)

[Log-in] Baby T
[Log-in] Gaya
[Log-in] Karina

(Only in a similar, but different place, Utopia might exist.)
Where logic doesn't fix bodily form to social practice.
(Where) narratives of sex,
gender, (identity),
and embodiment loosen up.
Then, we have the space
and the time to imagine bodies otherwise,
(In a truly) authentic (and) original⁸³
(molecular assembling.)

⁸³ (Halberstam 2018
XII)

[Log-off] Phi

[Log-off] Baby T
[Log-off] Gaya
[Log-off] Karina

***** Welcome to A(in)Us *****
[Multi-layered Encrypted assembly chat]

[Log-in] Fwendy: How can we stop failing these assembling-identities?

[Log-in] Pam: To ask how these norms are installed and normalised is the beginning of the process of not taking the norm for granted, of not failing to ask how it has been installed and enacted, and at whose expense.⁸⁴

⁸⁴ (Butler 2015 37)

Fwendy: Ok, but how?

Pam: Through an insistent form of appearing precisely when and where we are effaced does the sphere of appearance break and open in new ways (We must appear for each other. And then, again,) only through a critical approach to the norms of recognition can we begin to dismantle those more vicious forms of logic that uphold forms of racism and anthropocentrism.⁸⁵

⁸⁵ (Butler 2015 37)

[Log-in] Phi

Fwendy: We could be a (trans)political assembly, a rhizomatic body of multiple simultaneous becomings. And then we might be able to remember. A strategic futurity: A super-hero, an assembled body, (trans)formable and (trans)gressive.

[Log-in] Gaya: (Firstly,) a strategy suits a situation; a strategy is not a theory.⁸⁶

⁸⁶ (Spivak 2009 4)

(And secondly,) one must ruthlessly undermine the story of the ethical universal, the hero. But the alternative is not constantly to evoke multiplicity; the alternative is to know and to teach (...) awareness that this is a limited sample because of one's own inclinations and capacities to learn enough to take a larger sample.⁸⁷

⁸⁷ (Spivak 2009 21)

Fwendy: It is a theory of becoming assembling, and our identities will multiply and divide, accumulate and embrace in-between(ness). Then we can be (extra)ordinary, (trans)species, (trans)identities, multiple - a constant becoming-action.

How overwhelming it is to feel hundred of identities, such as flows on a

dialogue, emerging and spiralling within oneself.

Baby T: (Like) the feeling of a light slap on the skin. The feeling changes into one of coldness before it disappears. Then, nothing for a day or two. Nothing. Waiting. Then, an extraordinary lucidity settles in, gradually, accompanied by an explosion of the desire to fuck, walk, go out everywhere in the city.⁸⁸

⁸⁸ (Preciado 2013 21)

Fwendy: Hmm... I want to feel it through all my body, as if colours keep coming to the surface!
As much as an octopus camouflaging, dreaming... thinking! The embodiment of a thought, of a desire, a spectrum of colour!

Phi: (The simultaneity of multiple understandings)
A system
that unravels multiple codes simultaneously
Like the octopi
(That is bridge)
Between inhabitants of the sea
And the coast.
(Bridging...)⁸⁹

⁸⁹ (Chan, Chukhrov, & Engel 2017 276-290)

Fwendy: Become-(trans)intimacy.

[Log-in] Karina: Think about the temporality of 'moving beyond' – that's a temporality that forgets that we're always already haunted by the past and the future – that neither the past nor the future is closed. Closure can't be secured when the conditions of im/possibilities and lived indeterminacies are integral, not supplementary, to what matter is.⁹⁰

⁹⁰ (Juelskjær & Schwennesen 2012 13)

Fwendy: Our assembled bodies and identities should, all every now and then, expand and change our understandings. That is a process of moving beyond.

Baby T: (Trans)forming any body (organic or inorganic, human or not) into a possible pleasure centre defers the origin, troubles the centre. The genitals must be deterritorialised. And all becomes orifice.⁹¹

⁹¹ (Preciado 2018 71)

Fwendy: Consider (trans)intimacy, then, as an iridescent intimacy, one that is no longer a flat contact between two integuments, a closeness and possession negotiated through touch, but rather a more penetrative possession - possession in that doubled sense of 'to own' but to oneself be owned, haunted.⁹²

⁹² (Chan, Chukhrov, & Engel 2017 159)

[Log-off] Fwendy

[Log-off] Karina

[Log-off] Baby T

[Log-in] Phi: I see the labour

Work,

On making an identity,

A (trans)process.

[Log-in] Fwendy: Identities are its doing, a verb: assembling, dialogical. And a process is never done alone. This dialogical process is becoming-desire and my attempt to intertwine critical thinking, practice, personal, as components of the self and therefore of one's identity. I don't stand, neither create, alone. I am energy in the relationality in-between(ness) my matter and other.

Assembling-identities are dialogical dependency.

Phi: We depend on bacteria,

on the molecular,

on archaea,

on fungi,

on protists,

on viruses,

on matter,

on air,

on water,

on food,

on light,

on holes,

on shelter,

on sleep,

on clothing,

on sanitation,

on education,

on healthcare,

on internet, even.

on categories,

on ideologies,

on trends,

on institutions,

on teachers,

on mentors,

on bosses,

on capital,

on politics,
on presidents,
on governments,
on nations,
on wars,
on objects,
on weather,
on culture,
on family,
on lovers,
on friends,
on connection,
on care,
on intimacy,
on support,
on touch,
on sex,
on pleasure,
on the other,
on each other,
on ourselves,
on death,
...

[Log-off] Phi

[Log-off] Fwendy

Becoming-liquefied

More than fifteen minutes have gone by.

The contemporary individuals continue to think in categories, within individualised and autonomous drive, unaware of the systemic guilt imposed on them. Small - personal, social and ecological - achievements are allowed by the Nation-state by simultaneous processes of appropriation and commodification. Achievements that increase the Nation-state's profit and control. These, promote further sedative consumption, camouflaged by the illusion of infinite changeability. Creative capitalism survives by reinforcing structural non-support, while increasing exponentially the responsibility and precarity of the individual. The obsession with property fixes (it - you) so you would never recognise happiness if you found it - or the model will have changed, and you will have an obsolete brand of happiness. So that is how your energy is used up and why you don't have the energy to destroy the system and find anything better, Lucy Lippard would say.⁹³

⁹³(Lippard 1979 5)

It is known that the Nation-state hacked the encrypted assembly chat. It is a widely held view that only a part of the chat was released to the public. Yet it is not clear if, the decrypted and fragmented data released, was censored prior to become public. The social impact of this release was not significant.

The system and oppressive structures that the assembly chat criticised are still fixed and in power, and the group's impact against the system is uncertain, one more disjointed rebellion, hoping for intra-connectiveness, but failing in upsetting and dismantling the system.

The members of the assembly chat continued meeting online for some years. Although no one from the group ever met in person, more intimate relations assembled between the members.

Since Phi joined the group, online policing agencies continuously spied on A(in)Us. Eventually, the activity of the assembly chat is interrupted. The reason for this interruption is still unclear, but it happened shortly after the group's only public call for action. At that time, the members of A(in)Us obtained some popular support, in time, liquefied again into anonymity.

The available data of the assembly chat reveals the identity politics agenda of the group. Several sessions are dedicated to, what the group called of, assembling-identities. It is clearly stated in the chat that the Nation-state and its institutions fear identity politics and its indeterminacy, while same-successful-ness is preferred by its easiness to predict and control. Hannah Black once said: This kind of identity politics is a really existing mechanism through which institutions attempt to publicly exonerate themselves of their role in the reproduction of domination. For these critics, it is impossible for race/gender (sexuality, ability...) to be directly political, because both belong to a private sphere of bodies, which lies either outside the public sphere of capital or within a sticky interior.⁹⁴

⁹⁴ (Black 2019)

Karina, Gaya, Baby T and Pam disappeared from the public view, as much as from the web. The identity of these four assembly members is still a mystery. Most of their participation in the assembly chat, seems to be an assemblage of whispers from Karen Barad, Judith Butler, Gayatri Chakravorty Spivak and Paul (B) Preciado, respectively. Were they undermining from within all along, as Nation-state's internet bots?

Gregory closed himself off from the world, and developed hoarding tendencies. It is possible that Gregory tried to find the members of the assembly chat, yet unsuccessfully. Fwendy's last known location was in the (melted) arctic circle, observing the iridescent northern lights.

The individual is exponentially upwards.
Upwards of more accountability, and more frenetic, more precarious, more speculative, more artificial, more oppressed, more autonomous...
more the same.
Burning out.

Physarum is the last member known to be still at large underground. Phi's last encrypted message online was sent to all members of the assembly. It was a quote from Death Asshole Rave Video in a performance by Jeremy Wade, and it said: It's not personal, it's structural.⁹⁵

⁹⁵ (Wade 2019)

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