

Men Repair the World for Me

The human is an effect of a declaration of non-being : 'I do not exist; therefore I am.'"

I think it makes a lot of sense to think in a binary opposition way when it comes to defining post-humanist notions like what is the definition of a human in the post-humanist world/

aggrandize: increase the power, status or the wealth of sth.

*Kathryn Yusoff argues that "[t]he Anthropocene has made man an end and origin in himself," excluding or even impeding in the process "the apprehension of important forms of differentiation and genealogical critique that might be useful in forestalling the continuation of the very conditions that produced this threshold moment."*¹

there is no physical end of things, other than man-defined concepts of ending and beginning.

(planetary) messianism: relating to the Messiah.

Chakrabarty and others seem to be telling us that there is no time for textualist language games and other humanities pastimes any more because "scientists," telling it like it is, have issued us with a more urgent task: we have to save the world and ourselves in it.

A Feminist Counter-apocalypse

Recognizing that we are of the world, it also presents instances of differentiation between subjects and objects as ethico-political tasks for the human.

I think this was how Donna Haraway thought of humanly bodies when writing *Camille Stories*.

“A ‘counter-apocalypse’ recognizes itself as a kind of apocalypticism; but then it will try to interrupt the habit. ... If counter-apocalypse reveals anything, it does so in ironic mimesis of the portentous tones of the original—with which it dances as it wrestles.”

naturecultural ruin: the aftermath of climate change coupled with the collapse of the dream of industrial progress.

precarious as in “life without the promise of stability”

“an exception to how the world works,”

“the condition of our time.

teleology: or finality^{[2][3]} is a reason or explanation for something as a function of its end, purpose, or goal, as opposed to as a function of its cause.^[4] A purpose that is imposed by a human use, such as the purpose of a fork to hold food, is called *extrinsic*.^[3]

This responsibility for others and the willingness to be vulnerable to them should not of course be reduced to just being “nice” to other people, or pets, or accepting any encounter or intrusion passively, be it with fungi or cancer cells. Rather, it entails the task of having to recognize that entanglement with others is not just a matter of our acceptance or good will because it precedes the emergence of the human sense of the self.

under particular sociopolitical circumstances, different humans experience precarity in different ways.

having a choice is a privilege.

Tsing’s implicit proposal for a non-normative ethics of encounter—in which we are not told what to do but in which we are faced with a call to responsibility—finds its most direct articulation in the invitation she issues to humans to embrace cross-species coexistence as an ethical way of being in

the world. Learning the lesson of “collaborative survival” in precarious times from the matsutake mushroom, she argues that “staying alive—for every species—requires livable collaborations. Collaboration means working across difference, which leads to contamination. Without collaborations, we all die.”

Now I get why we did the walking exercise in class.

“I” am more (or less) important than a mushroom.

Rather than fantasize about some kind of ontological “species switch,” the ethical task for us humans is not only to see ourselves as contaminated but also to account for the incisions in the ecologies of life we make, for the differentiations and cuts we introduce and sustain, and for the values we give to the entities we have carved out of these ecologies with our perceptual and cognitive apparatus.

Semiocapitalism: is a thesis originally put forth by Baudrillard and more recently taken up by Bifo that claims that capitalism has leaked into all forms of existence. Semiocapitalism specifically is the specific mode of capitalism that is signified.

if unbridled progress is no longer an option, what kinds of coexistences and collaborations do we want to create in its aftermath?

counter-apocalyptic thinkers of the end of the world

eschatological: part of theology concerned with death.

Indeed, Tsing reminds us that opening the political horizon “to other beings shifts everything. Once we include pests and diseases, we can’t hope for harmony; the lion will not lie down with the lamb. ... The best we can do is to aim for ‘good-enough’ worlds, where ‘good-enough’ is always imperfect and under revision.”¹²² A feminist counterapocalypse that reworks finalism as a structuring condition of being in the world, while also issuing a responsibility

for our entanglements with and in it, presents itself as both a less tragic and less comical response to the Anthropocene narrative.

So at the end what we aim for is to shift our focus from fixing, bettering or mending to creating, shifting and accepting uncomfortable change.

Coda: Sensing the Anthropocene

the horror vacui, i.e., the end of man and everything else. In other words, they hide the fact that soon there will be nothing to see—and no one to see it.

to make us see ourselves on the ground

Notes From 11/9/2021

archive of Humanity

archive:

a collection of historical documents or records providing information about a place, institution, or group of people.

an archive can/should be: accessible, organizing, tagging, temporal(searchable by date), (searchable by who), forms of intake,

how to archive

- separating the obj into contingent parts
- each part should be documented
- logical categories to organize parts
- create a catalogue
- store away your obj.

anarchiving as more-than-human

1. make a human
2. experiences practices forms and concepts of MORE THAN HUMAN

A human (has)

boundaries.

is setting yourself up for failure in a system of systems.

vices.

unnatural repression and regret.

expectations.

a bigger frontal cortex which allows us to imagine a future.

choices.

explores the boundaries of pain.

CONCEPT: choice, vice, boundaries, expectations, deconstructed

PHYSICALITY : flour, water, glass bottle, cigarette, paper bag

ACTION: smoking, playing, mixing

According to Foucault:

'The archive is first law of what can be said, the system which governs the appearance of statements as unique events.'

archiving always breaks down the obj., fundamentally violent tendencies of archival categorization. colonial logic of storing away: why are there no women archived in traditional archives. The archiver has the power to dominate and erase.

According to Derrida:

'The archontic power ,which also gathers the functions of unification, of identification of classification,must be paired with what we will call the power of consignation.By consignation,we do not only mean, in the ordinary sense of the word,the act of assigning residence of entrusting so as to put into reserve (to consign, to deposit), in a place and on a substrate,but here the act of consigning through gathering together signs.'

archiving also relates to where the archive is stored.

act of ordering. which logic rules the categorization, obviously political.

make your archive SITUATED.

an archive should and will be political.

anarchive

archive anarchy. how can you engage with more than human ways to archive.
starting points of change can be found through anarchiving.

<https://3ecologies.org>

<https://instrumentinventors.org/research/relay-conversation-reading-room-17-anarchival-practices-part-1/>

<https://www.degruyter.com/document/doi/10.1515/9789048527533-007/html>

coincidental archiving/non archiving can be a form of anarchiving

an excess of an archive

focus on the excess that naturally comes within making an archive

guerilla anti media

different notion of process/ outcome

de-masking Saskia:

As an anarchiving practise we undressed and redressed Saskia (the water bottle). We discussed what makes Saskia and roasted her and created our version of anti-Saskia. We wanted to break her to make her.

In the end as an anarchiving event we did a roasting of her in public. We shamed her in public and gaslit her into re-identifying what makes her.

experiment with doing

hybrid-lab.hotglue.me

Me Lo Dijo un Pajarito

What are these undercommon ways of cawing, the sounds lost, left behind, not only unaddressed but unregistered, in the systems of power/knowledge we call academia? What cannot be heard?

disappearing languages

‘His mastery lay in the command that had enclosed the students in a closed circle from which they alone could break out. By leaving his intelligence out of the picture, he had allowed their intelligence to grapple with that of the book. Thus, the two functions that link the practice of the master explicator, that of the savant and that of the master had been dissociated. The two faculties in play during the act of learning, namely intelligence and will, had therefore also been separated, liberated from each other.’ The Ignorant Schoolmaster

It is these interventions, as well as those of artists who write sideways into the academy, making art that refigures what expression can look like, that move the diagram of power/knowledge in the institution and mark this moment of recalibration.

I think that the online neurodivergent community has taken over so much space that they have had to be recognized by academies, publications, museums and galleries. Once taken the opportunity to publish freely and scream and shout as loudly as they pleased, the online community embraced one another unlike traditional academias of the world.

Spinoza speaks of the institution as a pact, reminding us that what we live in is also what we build, and what we take down.⁴ What is the pact the university demands? What bodies does it need to survive? What knowledges?

Placing the power (or repression) in the individual won't begin to address the complexity of the bodyings that chew at the joints of its foundations.

'Difference will always be accepted to a degree. As long as the norm is upheld, it will always be good to have a few exceptions, especially when those who enter that space clearly mark themselves as different. But she is not one of those. She doesn't want to speak in the name of her difference. She doesn't want to teach you how to know her, how to write about her. She won't speak for all indigenous people, for all black people, for all queer people, for all autistics. She won't explain. She will resist citing you. She isn't interested in "according to." She won't be aligned, she won't be colonized. Not because she is a rebel, but precisely because she operates in another mode, in the mode of the more-than that listens to undercommon ways of cawing. From the perspective of this more-than always yet to be composed, to be speciated, she won't presume the symmetry rebellion presupposes. She won't presume neurotypicality.'

Considering these readings were done by the tutors as well, isn't it ironic that they asked us ways of which WE can suggest 'comfortable solutions' to difficulties we faced in class so far? Why was Winta's declaration of discomfort met with another question directed back at her, pushing her to once again share an intimate answer?

What the fuck is agglomerating like, dude??

A Patients Perception

Yes, she thinks now while being stuck in a loop like everyone else and returning once again: with a touch of magical realism, this room that does not only smile but reclaims, manifests and invokes another way of being together.

The Yellow Wallpaper

Now asking me for some epistemological proof of another world is to ask me to proof the world is magical.

Pythia: The Pythia ([/ˈpiθiə/](#); ^[1] [Ancient Greek](#): Πυθία [[pyːˈθi.aː](#)]) was the name of the [high priestess](#) of the [Temple of Apollo](#) at [Delphi](#) who also served as its

[oracle](#), also known as the Oracle of Delphi. She was also referred to, historically, as Pythoness ^[2]. The name Pythia is derived from Pytho, which in myth was the original name of Delphi. [Etymologically](#), the Greeks derived this place name from the verb πύθειν (púthein) "to rot", which refers to the sickly sweet smell of the decomposition of the body of the monstrous [Python](#) after she was slain by Apollo. ^[3]

I am

spilling more than human T

Transforming shit into compost

turning blackholes into discos

I am spilling more than human T

Histories of Violence: Neurodiversity and the Policing of the Norm

‘the policing of thought’

“Language is not content to go from a first party to a second party, from one who has seen to one who has not, but necessarily goes from a second party to a third party, neither of whom has seen.”

It is not language that constrains knowledge, but the order-word that moves through it.

Because the order-word moves through language indirectly, pedagogies must be invented that are sensitive to how the order-word not only classifies knowledge, but also organizes bodies. I am interested in pedagogical modes that open the way for the realization that there is no “individual subject” of enunciation. The “individual subject” is in fact what sustains the neurotypical norm: the belief that knowledge is sequestered and held by certain kinds of bodies allows us to police those bodies who learn differently.

What is needed are not more categories but more sensitivity to difference and a more acute attunement to qualities of experience. This would allow us to see that knowledge circulates and it is through this circulation that learning happens: language and other forms of expression move through us and it is through this movement that we learn.

*Expression is social and it is this sociality that most interests me. This is not to say that all enunciation happens **"with" others**. It is to underscore that language is social at its core, organized around the unsaid in the saying, oriented by the lapses and detours and reorientations of what we think of as direct communication. Our bodies, whether speaking or not, are alive with this sociality of expression.*

I think this closely relates to Tsing's idea of "collaborative survival". Encounters matter the most, and the social aspect of 'contamination'.

Notes from 10/9/2021

For the Undercommon Ways of Cawing exercise I listed ways in which I would rather read, and the ways I've already established in reading that accommodates my disabilities. I have ADHD along with being on the spectrum. I have already developed my own ways of reading.

What do I need in order to feel comfortable reading out loud? What would make me more comfortable? What would accelerate this experience?

-structure

-direction

-privacy

-less sensory intake

-more physical space

What do I usually do to understand text better? What forms of reading have I already developed?

-out loud

-minding the tone/my voice

As an 'undercommon' intervention to reading I decided to visualize how I perceive the text when I'm reading it, by cutting up the phrases I'd read out differently. I put the emotions that rose up into account and put extra stops. I designed it in a way that the text is longer vertically and hence easier to read. Ideally, I would have printed out all of the text and made it into a very long piece of narrow paper.

I chose to print as much as possible so the text can be read by anyone, any time they wanted. But this does eliminate the *social aspect* of reading. However, the amazing thing about reading is that it doesn't end when the text is read. So the social aspect can be rejuvenated!



From what I understood; the exploration of non-delving into a subject starts with building up instead of diving down.

Instead of holding your breath to last longer, going sideways and finding new air-ways to breath.

The cawing-bird-talking-tobirds part of the presentation (and the text) reminded me of this small village in northern Turkey where people speak with caws/tweets. They imitate the sounds of birds to communicate. I think it is an interesting approach to language and order-of-words along with its social aspect.

I find it very revolutionary that these people reversed the narrative and imitated the common language of the world that was already built around them. This unintentionally post-humanist approach to language/speaking/tongue is very valuable yet the language is so hard to speak and translate that it will disappear with the last generation of this small small village. It might already be gone. The question is, after the extinction of them, will there be new residents of this location that will develop the same cawing language?

“Take text as a social thing” Fed Moten

Crowning

‘Brave Space’

What surprised me about this discourse was that Florian suggested something so uncomfortable after Winta stated(once again) her discomfort about the class that she wasn’t acquainted with and she’d rather choose what she was comfortable with to talk to. Florian’s idea to *fix* this issue was to create a goal-oriented social assignment that would make us interview 5 people we don’t know from class and make a story with our findings. She also declared that we are *not going to find a safe space in the real world, because the real world doesn’t work like that*. That we should accept this as fact and try our best to destroy the discomfort that comes within a new social circle.

I can only imagine a white person with immense privilege stating something like this. I cannot believe that offering *SURRENDER* was not even debated. I think at that point we kind of accepted our faith and I couldn’t even speak. What is the point? THE CHOICE TO SURRENDERma

IS A PRIVILEGE.

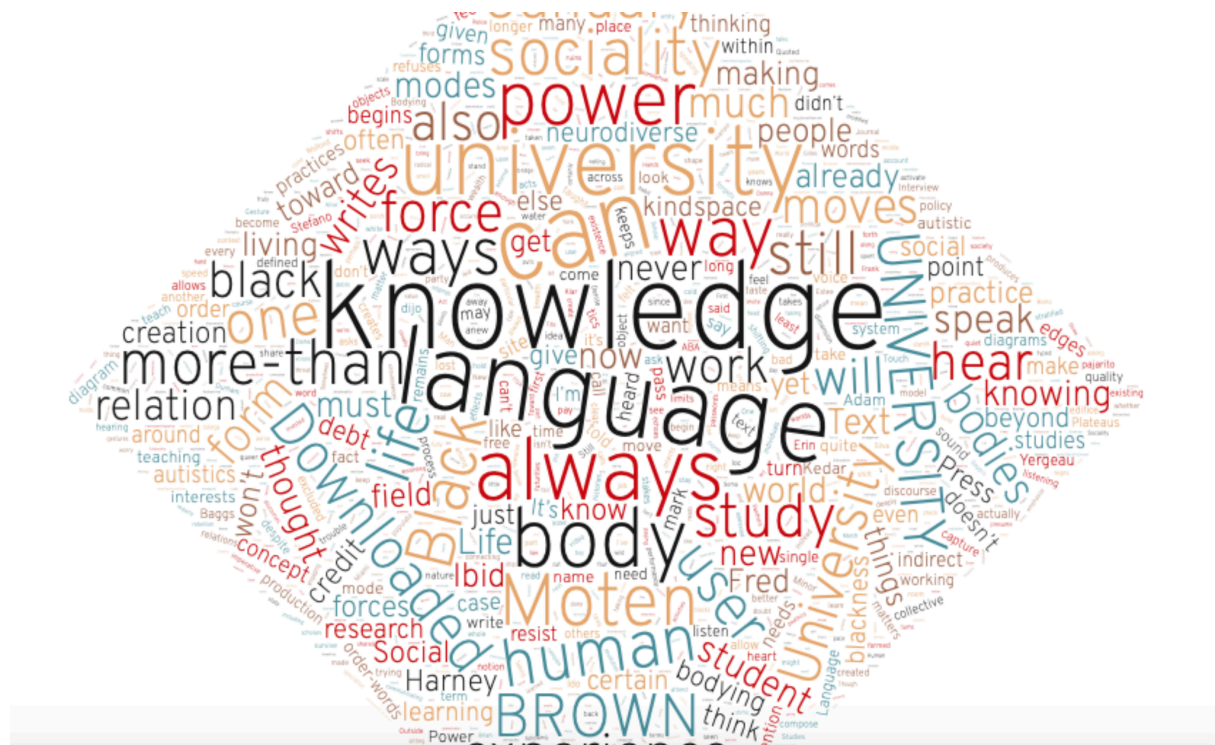
I always thought we are trying to destroy the notion of ‘but real life doesn’t work like that’. I thought we were all on board of ‘fuck that, let’s make our own reality within this system that can’t and won’t accomodate us’.

For the socializing assignment I talked to Florian, Willemin, Noah and Jordi.

I still think that letting an attendant of the class decide the fate of it was not productive. It distracted the class and confused the others. Even if there is no goal to be oriented at, the existence of some sort of structure is comfortable to fall back on. At least that’s how my uniquely deformed brain was sculpted to think.

Notes from 16/9/2021

<https://www.wordclouds.com>



Skimmed

Interesting Parts- Visual Cues

Start at the end

Paragraph by paragraph

Notes/Annotations/Inspirations

Sound-Anxiety

References

Moten and Harney, Undercommons. >Fact Check

Skimm the referred book.> Sections like Society of the Spectacle

Google Search led to>

<https://www.cairn.info/revue-management-2018-3-page-1118.htm>

<https://www.marxists.org/archive/index.htm>

<https://theanarchistlibrary.org/special/index>

Since the 1960's, many Western countries have been the sites of the (heterogeneous) convergence of the massification and commodification of higher education, the enactment of a neo-liberal agenda coupled with austerity measures, and an inability of academics to redefine their activity (in order to preserve it). This has led to a scholarly field in which accreditation, rankings, competition, administration and managerialism now play a role of problematic importance.[quote from](#)

Notes from 17/9/2021

Autism and the Posthuman by Stuart Murray

Modernist notion of human

is considered neurotypical

'everything that's different is less'

"biggest misconception of modern human": Cartesian Split

In the [philosophy of mind](#), mind–body dualism denotes either the view that [mental](#) phenomena are [non-physical](#),^[1] or that the [mind](#) and [body](#) are distinct and separable.^[2] Thus, it encompasses a set of views about the relationship between mind and matter, as well as between [subject](#) and [object](#), and is contrasted with other positions, such as [physicalism](#) and [enactivism](#), in the [mind–body problem](#).^{[1][2]}

Mind being separate and more valuable than the body. Thinking > Feeling.

Mind > Body. Vision > Other Senses Vision unlike the other senses is often described as you cast outwards and something reflects back. Allows for the maintenance of the fantasy of the inside of the body being separate from the outside world.

The congress 2013

Matrix 1999

Johnny Mnemonic 1995

Sanne's Examples

An Anthropologist on Mars Oliver Sacks

He worked with temple grandin

Lathe of Heaven Ursula Le Guin

What makes an alien?

The location of the locals

The inhabitants

Human Visions VS Alien Sensibilities

Alien Interventions

Tentacles on Modern Man MHHHMM

(Trollenberg Terror?)

Hive Queen, Orson Scott Card- *Ender's Game*

hive minds effects on individuals

distributed consciousness

what is it like to be you, what is it like to be me. can you hear me

do you know me better than I can ever know myself?

Ubik, Philip K Dick

Not lost in humanity, but found in community.

The Beast With A Billion Backs, *Futurama*, 2008

INSECT METALLURGISTS>

<https://medium.com/@Naturalish/the-metal-buggers-of-enders-game-9ea0c44386e0>

Dieuwke

<https://www.denkfiguren.com/themindblowinginstitute>

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