

*Let's create a gap (Oh you, treacherous translator!)*

Titling implies accepting authorship and I will resist doing so as long as possible. These pages were written through an epistolary collaboration during a few months some years ago. What went through me during the time I managed to sustain this exercise, did not dissipate when the exercise became unsustainable. The discomfort remained, the ethical questioning remained, the deep and violent curiosity remained. I still cannot reconcile positions regarding responsibility, the consumption of images, what is private and what is my own. My perception is distorted, my self-perception is distorted. And just as I didn't know where I was going when I started inviting others to write, I share this because I don't know what I want to do with all this material either.

I made public an invitation to exchange cognitive work for erotic content. Below I attach a portion of what I received and attach a portion of what I sent. I will obviously omit as much personal data as possible, although I believe I paid for that information with the "personal" content I in turn shared.

*The Young Girl only exists in proportion to the desire one has for her and she only knows herself by what is said of her.*

Tiqqun

# 0

intimacy

2. f. The intimate and reserved spiritual zone of a person or group, especially of a family.

intimidate

1. tr. To cause or instill fear, to inhibit.

Aren't you moved by the closeness between the word intimacy and the word intimidate<sup>1</sup>?

# 1

At the beginning, I sold the entry to my OnlyFans profile in the hope of finding an audience willing to pay for my representation of the intimate. From the existence of Neo in the imagination of some users, a door opened. I was confronted with a game of screens, reflective surfaces, or better yet, constitutive surfaces, in which my identity was drawn from a certain relationship with my body. Within the context in which I find myself situated, the legitimization of my desire is proportional to my capacity to articulate it discursively. By approaching my experience with sex work as an artistic piece, I regained control... but I lost something and I need your help to find it.

I don't have the tools or the interest to make Neo a device around the reproduction of "desire" in the abstract. Nor do I find it ethical to employ someone else's body. Starting from my material limitations, I am interested in reconstructing your desire from the figure of Neo.

I ask you:  
What can Neo do for you?

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<sup>1</sup> In Spanish *intimidad* and *intimidar*

## On desire

User1

Hi Neo, is that what I should call you?

Well, I read your post about your OnlyFans and I think it made your story clearer to me. Anyway, it reminded me a lot of one of the chapters of Naief Yehya's essay "Pornography" (although maybe it is also from "Technoculture", from the same one); in that part he talks about computers as a human prosthesis, I think when he wrote it there were no smartphones yet. Well, the point is that he compares the digital devices that are used as a means of eroticization with the prosthesis of an arm, a leg or glasses, but in this case instead of healing a physical lack, it heals a social and emotional lack.

Now, I didn't quite understand the idea of reconstruction of desire. What is your hypothesis?

## Mail 1: Inquiring about e-mail communication

User3

Hi there,

I have been following you for several months since I was curious about your "Neo" alter-ego. I have read about its creation, its existence, decline, perdition and its search to be reborn and find again some identity and I found very interesting the creative destruction that you are doing with this "Avatar". That's why I decided to participate in the dynamics of the mail.

## Greetings!

User5

I found the project very interesting and recognized the artistic name. I played that video game in those times and it was something very revolutionary for me, it made me feel accompanied and involved in a fantasy universe that kept me entertained for a while. Responding to the first text I love the idea of what you are doing, the fact of seeing sexuality as something super artistic. Many times what one seeks to satiate his desire, is more than anything the attention, to know that someone is interested in your physique, in what I am, in what I do, who is interested in what I like, that could be Neo.

## request for cognitive work

User6

Hello Neo. Maybe I lack immediate or interesting answers, but I would like to be part of your announcement. I am excited to send this message. As a request for cognitive work, the imaginary of Neo in my mind corresponds to a dangerous trap, the images become decoys of a necromancer who builds the future from the viscera of the most naive users, who through their desire decide to abandon their skin and donate their essence. The correct question is, how many souls are left to conclude the Opus Magnum. I am sure that, on top of mine, a dozen are stacked. I am very grateful to be able to exist in the same time/space as you.

Greetings, ██████████

*The voice of Greek origin, neo means "new". This is not a Spanish word. It is a radical element that comes to us from the Greek and is used in compound words, such as neophyte, neologism and also neoliberalism.*

Online Spanish Etymological Dictionary

The word neopet is not found in the Dictionary of the Royal Academy of the Spanish Language. Neo as a prefix, denotes novelty. Pet is translated from English to Spanish as "mascota" (pet, DRAE). A neopet is a virtual pet from the website neopets.com, which became popular in the first decade of the 2000s. I wish to approach the relationship between libido and memory. My user, Neopet or AbandonedNeopet seeks to reference the anxious attachment type, where the child distrusts their caregivers. In the clinical lexicon, irrational fear of abandonment is pathological. My user seeks to make explicit abandonment as the inhabited place.

### <3 Neo <3

User2

Pet also sounds like a disposable plastic, usually made to be branded (be-branded!, what a level...). When I read NeopetAbandonado there is also an image of a certain plastic. It is curious, because if a plastic were a subject, it would always be playing the fort-da, or the logic of detachment--this comes in Beyond the Pleasure Principle, Freud, etc--at least passively. An infant is supposed to "hide" a toy and then "find" it--throw it and return it--to represent, in an active way, the anguish he feels when his caregivers leave him, go away. He feels abandoned as a PET, or pet, but then throws the object away and becomes an abandoner (aban/donor? Marcel Mauss????). Fort-da, I leave you-I take you, I hide you-I find you, etc. We, as pets, also play at detachment, whether we make it explicit or not. If we play detachment we better know what we are playing, and that we are playing.

### On desire

User1

It seems to me that NeopetAbandonado better denotes the intent, if I understood it, to be an account where the owner suffers from anxious attachment. And in this sense the sentence in your story "The Young Girl only exists in proportion to the desire one has for her..." makes a lot of sense, for in suffering from this type of attachment she seeks valuation through likes, erotically charged positive comments and the desire of those who subscribe to her Onlyfans account, for in a way they become her caretakers.

These caretakers make the account owner strive to create content that satisfies their users, something that also fills the owner with satisfaction. Of course, these feelings end up influencing the owner's desire, as perhaps a conditioning has been generated between the account owner's desire and the subscribers' approval (behaviorism).

Now, what is the conflict presented by this work? what happens when the subscriber unsubscribes, likes and compliments are no longer abundant? does the desire cease?

Another question, are neopets virtual pets that die if they are neglected? is it like a tamagotchi?



User7

[User7 attached two images where they answer some of the questions raised by the initial text. Their handwriting in black ballpoint ink on a lined notebook looks at first glance like school work. In the corner of both pictures you can see a piece of hand holding the notebook, the fingernails are painted in a metallic purple. The interrogations in the text were written in the notebook between question marks that lead to their answers in the following lines. Some of the answers are crossed out]

WHO NEEDS FOLLOWERS?...  
WHEN YOU CAN HAVE LOVERS.  
Emilia García

What do I want you to do with this information?  
I want you to cherish it, to guard it intimately and carefully.

I am thinking of a libido reoriented towards the public realization of pulsions. The camera as an eye in charge of verifying and attesting the realization of each of the significative actions. One would think that the intimate as a place vanishes the moment it is exposed, but we are currently witnessing a deployment (or reinvention) of the intimate from screens and platforms. My questions are more oriented towards how the representation of desire operates within this cultural regime.

Theory etymologically corresponds to the interpretation of a vision of divine origin. It refers to a system of prescriptions and their correct interpretation. My interest is to distance desire as much as possible from theory, addressing instead desire as a practice.

Can a follower occupy the role of a caretaker? What comes to your mind when you think of fantasy? I once read Dorothy Bloch's *So the Witch Won't Eat Me*, which explores the fear of infanticide in children. In that book, she elaborates on how awareness of vulnerability to primary caregivers often leads children to distort the image of them. Here is the preeminence of monsters. Is closeness scary? (Remember the possible relationship between intimidating and the intimate?)

How would you like to be perceived by me?

## Helloo

User8

It took me several days to think about the approaches from your questions, it is really an introspection to solve the first question, (What can Neo do for you?). it is complicated to know what you want from someone who creates this non-physical representation, I mean from the beginning it is not looking to fulfill a satisfaction in present body, then I thought about the relationship inherent in what you represent with the art that is in your content, and the simplest answer without much context, I look for something different. Can a follower take on the role of a caregiver?  
I consider that this responsibility to take on a role flows in 2 ways, the caregiver's is to give their time (which is summarized in practical effort) this disposition is key because I consider that the first role is investment and then detachment, and the cared being's is to be conscious of this effort and transform it into invaluable retribution for the caregiver. Short answer: yes but it takes a process

What comes to your mind when you think of fantasy?

This was the question that took me the longest, I reflected on different contexts in what I think of as fantasy, I got to the point where I think of fantasy as a short event that I would like to prolong, it is unique-not exclusive because it gives me satisfaction but it might be similar to someone else's and share it, and something that even though it exists abstractly or only in my imagination I have the slightest hope that it will happen someday. Is closeness scary?  
Closeness is scary when the mind is busy thinking that this moment will end, I came across this thought when I was reading Camus' *Foreigner*, where thinking that everything will end doesn't change anything. It is better to think that moments, events, etc. are enjoyed and not the fear of the lack of them.

How would you like to be perceived by me?  
As someone with whom to make a proper exchange  
Greetings

## [Untitled]

User4

How are you doing?

Thank you very much for your quick response, I am very excited that you have opened a channel of this nature to make a series of explorations that may (or may not) be significant.  
The first thing that comes to my mind is the question about the need to inscribe certain processes in a structure, which here you do not hesitate to name as art, that has a series of demands and paradigms quite defined, namely, the need for a visual and exhibitive moment in the development of projects and the consequent "magnetization" of evidence as something inserted in an artistic praxis. What do you find in this movement, to make your processes appear in the making of art?  
I have to confess that I'm a bit afraid, I don't know if you read this post in detail and I think I have a bit of resistance to open up. Anyway I think it's a good time to be completely honest. The notion of the "pet" makes a lot of sense to me, as a subject that accompanies us and that in a certain way we configure at the same time as we are configured by it. Perhaps there are also interesting things at stake in subsuming the relationship that can be woven between two subjects, starting from the fact that one of them opens a door that potentially puts him/her in a situation of renouncing his/her human status.



## Brat

A [brat](#) is a person that always gets what they want and the rules are bent in their favor. They end up with the best of everything - with legal [clearance](#) and [priveledge](#).

## Brat

A [submissive](#) that likes to push their [doms](#) buttons on purpose hoping that they'll [punish](#) them.

## Pet

A pet is usually described as someone who is [submissive](#), willing to take orders, and appreciate a sense of [ownership](#). Whilst this is mostly true, what people don't realise is that pets are very [self-aware](#), and they can use their status in a positive way, often retaining a significant amount of power in the relationship.


## Answer

User21

I am writing to you in response to a text recently published on your Instagram. First of all, I am grateful for the opportunity to give you a few words. It's been a long time since I wrote something and this is making me face something I thought I had forgotten. You, particularly, from the first time I casually came across your profile, you represented intrigue but strangeness, because I had no idea who you were, you were an enigma but it seduced me. I started following you because I wanted to know who you were, this of course, the small window you let me see of you. It's funny because after reading you today and opening the opportunity to express myself, I have been surprised that you have managed to take that small window further. Now I feel a strange sense of intimacy because since I started following you you've shared yours and are taking it to a new interactive level. And confirming the definitions you have previously posted, I am also intimidated to share this information. However, you have, despite still not knowing who you are, become warm to me. You have evidently represented intrigue in me through your image but eventually it has become intrigue by your movement. By how your body conception has evolved and how you share it. Desire reaffirms us, desire is mimetic. Desire is sometimes named and often shared. What can Neo do for me? What can I do for Neo? Neo for me meant being able to get to feel a desired intimacy with someone I never thought I could get to. Thank you. I've been deleting this message a lot and doubting very much whether I should send it or not. But now I just feel I must let you know because it is also a request from you.

## Hello, let's chat

User22

Hello, Neopet. I'm   
PLAY WHILE READING:

:PLAY WHILE READING

I wish you would take the time to read my response while the music in this link is playing, as I find it one of Mozart's most complex pieces performed in a very emotional way with enviable use of agony and also, I think, an excellent sound metaphor for what is probably about to happen from the moment I decided to write you the first email. Finding your response to my email was something I never saw coming. This exercise of the verb made text is very stimulating for me. Personal. Close. The idea of intimacy in the 21st century has definitely transformed. How can two bodies existing in different latitudes find their intimacy? The act of observing and being observed becomes a common ritual in the age of social networks. The fact of being able to communicate and receive a response almost immediately awakens the social component in the brain. Even if we think of this transfer from the physical to the immaterial, such as an audiovisual product. To think that since 1885 a moving image began to be created and along with it the search for form and body becomes very interesting. Along with dances and narrative approaches, came nudity. This that since pre-Christian times was considered part of beauty and aesthetics. Where what was seen or imagined could only be captured on any kind of canvas to be admired. Where reality was created by the artist. By their poetic eye.

I have a thought about dreams and the different versions of reality. Kant said that the dream is an involuntary poetic art and I think that's how I try to perceive reality. A poetic universe that can live in light or in shadow. Where people choose which one to live in, regardless of their context or life history. There are those who allow a bad experience to mark them for life and transform their free spirit and happiness into a constant misfortune fueled by even the slightest buzz. There are others who decide to look at everything as an opportunity to learn, to grow and to share that proactive vision. I was once talking to a partner about it and was surprised at how differently we thought and yet we stayed together for so long. She had cancer at ■ went through her parents' divorce at ■ and decided at a very young age to become independent. She saw everything as a negative situation. I grew up without a dad even though I knew of his other family, I almost died■ times and was bullied as a child, but life to this day I see it as an opportunity. I am trusting and believe that if you are good people will reciprocate. My innocence in that aspect has led me to live unpleasant situations from which I have learned the most. Not for nothing does my astrological chart say that I came to this life to learn to be patient and also to teach. How would I like to be perceived by you? As a person who lives on the other side of the screen. As someone who has been cheated, who has cried, who has suffered but who has not stopped believing in the goodness of people. Think of me as a person who loves music, who loves life and who is fascinated by otherness. I find the exercise of writing an email and receiving a reply back exciting and much more entertaining than a simple monetary transaction. Who am I, but a person who is fascinated by the body? Who am I, but a mortal who likes to create his reality? I hope to find in this exercise a poetic act that coexists with all my secrets. I hope to find in the non-places a new way of socializing. With these words I hope that my desire for intimacy is clear. Of a complicity that will be built letter by letter until one of our accounts is forgotten. Abandoned. There will only remain a corolla of gestures that will define our relationship. There is no truth or lie between a pet and its keeper. Only a promise based on mutual trust.

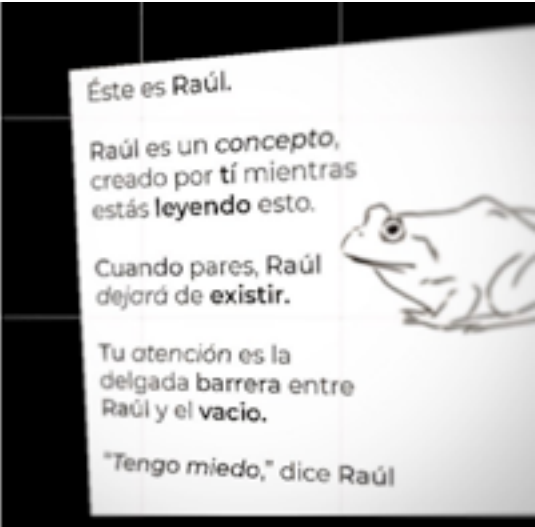
[Untitled reply to User22]  
Neo

Hi ■■■■■■■■■■, I really enjoyed reading you. I would like to know more about how the screen and the visual regime has conditioned or compromised the way in which your desire is reproduced, since you ask me that in perceiving you I recognize the presence of the screen itself. I particularly appreciate the last paragraph, especially because I believe in the possibility of leaving behind the meta-physical component on which categories such as true and false are based.

Hello, let's chat  
User22

How are you, Neo?  
Today I received the vinyl "Degeneration Street" by The Dears, a Canadian band that has played with the idea of oblivion almost since its conception. Belonging to the wave of indie projects like Arcade Fire, they are having a media boom that this other band has never enjoyed. The album I'm talking about is the fifth of their career and if I'm not mistaken, the one that has received the worst reviews, although that didn't stop them from deciding to release in 2011 a two-disc version along

with a download code written in what looks like a pen on a badly cut piece of paper with part of the album's tracklist. I share all this with you because just at that moment the word reproduction resonated with me. I must tell you that I am a vinyl collector, maybe my collection is not as extensive as I would like, but I am still proud of it because each one of them has been chosen only by me, and even so, it took me more than 600 purchases to understand the meaning of reproduction. There, in that attempt at calligraphy that I share with you here. My education has a strong capitalist component, built through the images provided by different types of screens. From a neighbor's Gameboy to the box TV I watched before cable, DVDs, BluRays, VOD, LCDs, LEDs, VGAs, HDMI's, or VRs. Despite considering myself a people person, TV, movies, video games, and the internet were my primary education. That's where I learned to defend myself, to fight, to relate, to fall in love. It took many years to transform the dogmatic and paradigmatic conceptions of my sexual and emotional education, but there are certain aspects of that programming that I am reluctant to abandon. One of them is the belief that everything that happens on the screen exists, that it is real. Because in a world where everything you imagine can be captured, how can we say that the film in space is not real? Why do we believe that a character that lives in our nightmares cannot manifest itself? Who says that an animal is incapable of communicating with the guttural sounds that we qualify as language? Even if a screen separates us and we know it exists, it does not exempt us from our existence. We are a representation. I was reading a text about desire according to Deleuze and Guattari that I think it is pertinent to share: The ritornelo, a concept of Mil Mesetas, related to that of desire, comes from music, and is similar to the refrain whose function is to create territories by repeating itself. The ritornelo thinks of territorialization and marks the starting point towards deterritorialization: it is a journey of coming and going. Desire is related to the ritornelo by being the instance that produces differences, a sort of ontology of forces; rather than force, that which is in itself and whose differences are possible thanks to the folds. Each one of them represents a new differentiation of that force; therefore it will not be possible to think of a dialectic between being and nothingness: there is only being, the being of desire, the infinite vital power, the conatus, the will of power, infinitely creative force. Writing can be a machine of war or an apparatus of capture. Deleuze and Guattari give as an example the letter: "The letter as a minor genre, letters as desire, the desire for letters, have a second characteristic". There are no essentialisms in this theory: "Desire, evidently, passes through all these positions and these states, or rather, it follows all these lines: desire is not form, but a process, in both senses of the word". (<https://www.redalyc.org/journal/281/28162146009/html/>) I always have this question, who says that what we think is not real?





[Text in the image goes along the drawing of a frog. It says: This is Raúl/ Raúl is a concept you create as you read this/ Once you stop, Raúl will stop existing/ Your atencion is the faint barrier between Raúl and the void/ “Im afraid” says Raúl.

[Untitled reply to User22]  
Neo

Hello [REDACTED] I've really enjoyed reading you.  
I would like to share with you some of what I have learned recently:  
The etymological origin of Theory is Greek, it is derived from Theos and alludes to the interpretation of divine designs, insofar as this type of magic-religious word was infused with truth thanks to its supraterrrestrial provenance. According to Marcel Detienne, three specific figures were the bearers of this truth: the king, the prophet and the poet. These three figures correspond to an extraordinary type of man. Theory, as a concept, has come down to us preserving this reminiscence of discourse dictated by an authority (in ancient Greece, dictated by these specific figures capable of interpreting the will of the gods) which emulates a true discourse insofar as it is endowed with a legitimacy. This is a small detour to tell you where I start from when I consider that every theory is, by definition, essentialist. That is to say, that every theory has a component of metaphysical legitimacy. I leave you an image and thank you very much for writing to me. I hope you will continue to do so.

Reply.  
User21  
How nice to read you back.  
I must admit this is getting more and more exciting and very intriguing. What an honor to have been chosen in your outbox. Interesting you should say that because I also have one more pet idea:

*verb (used with object), pet-ted, pet-ting.*  
8 to fondle or caress:  
to pet a dog.

Fondle:

**fondle** [ fon-dl ] SHOW IPA 🔊 ☆  
See synonyms for: **fondle / fondling** on Thesaurus.com High School Level

*verb (used with object), fon-dled, fon-dling.*  
1 to handle or touch lovingly, affectionately, or tenderly; caress:  
to fondle a precious object.

Caress:

**caress** [ kuh-res ] SHOW IPA 🔊 ☆  
See synonyms for: **caress / caressed / caresses / caressing** on Thesaurus.com Middle School Level

*noun*  
1 an act or gesture expressing affection, as an embrace or kiss, especially a light stroking or touching.

So:  
Knowing this information, whenever I read your username on different occasions I looked it up. I was obviously thinking about what a Neopet was. However, I was also always flooded with the idea that NEO = New // PET = Affectionate Caress.  
So, I think at the same time, I learned the term from a pet from the early 2000's but at the same time I was thinking about it being a very appropriate way to give a new petting. Whether through a screen or not, I have lived it thanks to you and because your work has made me feel at some point caressed in spite of the virtuality. When I saw that your activity had ceased, I began to miss you in every sense of the word: strangeness. And more because that strangeness was to feel missing you in spite of not knowing who you are?  
I must confess that you are the first and last time I have made any online content purchase. I have always been afraid to admit that it is something I find attractive. With this post I have challenged my fear and pushed it to the limit. As for sexual fulfillment, for me watching, being a spectator of pleasure is among the most climactic pleasures. Whether I provoke it or not. (This has been hard to write because it was something that until I started doing this post, I was able to make it conscious). What is a caregiver to you? I must admit that for me the closeness can leave me speechless. I could feel intim(idated)acy.  
I would rather ask you: how do you perceive me?  
Be sure that all this information makes me feel alive because it is something that makes me get out of a routine. I cherish this and I really wish you could read it as soon as possible.

[Untitled reply to User21]  
Neo

Good morning [REDACTED]! I really enjoyed our conversation yesterday.  
I perceive you as an accomplice whose vulnerability is able to captivate me. I appreciate very much that you allow me to get closer and discover a little more about you. I share with you that I find myself fascinated by the verb to pet and I give you this picture hoping you like it.

## Reply.

User21

I understand about addressing you by that name. Nice to meet you :)

My week has been a bit complicated, I had an important expense and we closed the restaurant for a few days. I must confess that my dog is very bad and it makes me sad. How was yours? Can I see you?

I missed hearing from you.

## Hello Neopeta

User10

Hello! Thanks for the answer, I understand, Miau is not exactly a very visited site, one day I started to see the profiles of the girls published and your profile caught my attention, it was "interesting" and yes, I remember well the page of Neopet. About the text that you share with me, I was a little surprised, I would like to answer you in a way that I do not look so silly haha, but without reading me as pretentious that only tries to read interesting or deep, I all my life I have been a very shy person so writing about these topics is not the easiest, I was unaware that a child could be aware of his vulnerability, but I can make sense of what you wrote about the book, the closeness takes care of us and at the same time is what can cause us more damage, in this context, the closeness between the word intimacy and intimidate can make some sense. Although your text can be generic to anyone who writes to you, it causes me a sense of closeness.

## Hello Neopeta

User10

Hello,I like you, I don't have much idea about what else to write you, I feel like those social experiments where they don't tell you the final goal, yesterday I was thinking about the concept of intimidation, many times people cause us fear but not because of any physical damage they could cause us, but because of the emotional damage, the problems of self-esteem and of not feeling enough for another person. I had written a longer text but after reading it I did not make sense of what I had written. Thanks for the photo, I see you from behind.

## Hello neopet

User13

Hi, sorry for taking so long to reply but it's been a busy week, but I will comment a bit on what you sent me.

1. I looked up the etymological relationship of these 2 words and this is what I found. The word "intimacy" is formed with Latin roots and means "the quality of entering into someone's affection". Its lexical components are: the prefix in- (inward), -mus (superlative suffix), plus the suffix -dad (quality). The word "intimidate" comes from the Latin intimidare and means “to put fear”.

Its lexical components are: the prefix in- (inward), timere (to frighten) and dare (to give). the most striking is the prefix "in" which expresses two sensations that come from inside the being. in the end I think that getting intimate with someone can be intimidating, even more so if you are not used to sharing yourself with other people. i think in the end the important thing about the whole abandoned neopet experience is how it gets intimate with each of us as a public, whether it's through these messages, instagram or photos and video. what can neopet do for me? i think that just the fact of making us think about this kind of things is enough. i like this process of getting to know you little by little and letting you get to know me.

2. at some point I got to know neopets both on their website and in the collectible card game, which by the way I still have some that I would like to show you later.I think abandoned neopet is a nostalgic name that makes us think about how something we get so attached to so quickly becomes forgotten very fast and stays there as a new toy that is not used anymore.

3. i think that followers can have the role of caretakers too, i would like to think of it as a way to prevent that neopet from being abandoned; i also think that it is an essential part of being intimate with someone, caring for the other person and for mutual desires. i think i would like to be perceived as a shy person, there are a lot of issues that I am very attracted to in the erotic realm but most of them i only experience on the screen. in the end what attracts me the most is people feeling free at their own pace and in their own way. i like to think i'm a good listener even if sometimes i'm not so good at responding. i'll still strive to meet these kinds of dynamics. I'm also a pretty geeky person, I like everything related to pop culture, cartoons, movies, sci fi, horror, anime, etc. thanks for reading me.

## About desire and that.

User11

The young girl, does she exist? I don't know, but undoubtedly the eternal is the trace of the language in the others. I had never thought about that relationship, now the idea intimidates me, perhaps out of fear and I have never expressed it to anyone, is that intimacy? I think more of the idea of vulnerability. Exposing intimacy makes you vulnerable, open to intimidation. In abuse issues it's always that tenuous line. Broken broken. Agamben recovers the concept of Stasis to think of civil war as the rupture between public, political and intimate space. Intimacy is at war. It makes me laugh to think of the intimidation suffered by those you intimidate when you expose their intimacy in screenshots. A play on words no doubt.

1 We know that politics is a deception, art and reality. I don't know what was lost when you turned that desire into a piece, but that strange plasticity of desire is a place with big limits. I understand that if it comes out of there it blurs into the rest. There are many films of the loss of reality when desire becomes public, that fascinating taboo. What can Neo do for me? Straightforwardly, find a form, an image or a scheme in which to contain the leaks. I don't know Neo and I don't know what they do or have done, but let's imagine they give answers, A way to deal with image, desire and body, nothing more.

2 Neopet. This morning I was reading in a doctoral thesis that Freud made us machines in order to invent death. It didn't explain much but was interested in the link between the creation of the first automobiles for exclusively funerary use and that from the body as a machine (unconscious, functions, oedipal triangulations, blah, blah) derives the erotic death drive. No question, no answer, just a very fortunate concept for those who are still alive. Mario Perniola's sex-appeal of the inorganic occurs to me as a place where NeoPet becomes a concept.



3 The epigraph got to me, even if the followers hurt less. I retain "the intimate as a place vanishes the moment it is exposed" I imagine where that idea comes from. "being public" as a stale insult. Everyone will have their own relationship to the images on their screens, but I think of Deleuze (I don't know what I expected from your post, but I always thought of Deleuze. I'm glad he showed up to the end) and more on Guattari (who taught Deleuze to watch cinema and with whom he never fucked) They said that the virtual is a form of the real. A form, not a subcategory, far from it. This publicity of images produces intimate encounters. Even if Kim Kardashian's ass is public, everyone, whoever one is, has had his or her intimacy with it. I imagine that there are those who masturbate with it, I have the measurements taken by Ter the blue-haired architect written in a history of art notebook because it seems to me to be one of the most important traces in the history of human forms, yes, her ass. The desire is represented or is one affected by it? Desire desires, language languages. I follow a girl who is a gamer, geek and pornstar. She was about to reach the top 10 on pornhub (pretty impossible I guess, given the demand and supply) but she started getting thousands of haters alleging that she couldn't be there because she didn't have enough content or seniority. But on the telegram channel we have she commented on it and all her Russian followers (she's Russian, I don't know Russian so the story is incomplete because I didn't Google translate all the messages) made a defense campaign and so on. But, although interested there was a care in those gestures. what do we want to take care of? I quote myself from twitter quoting Fisher: "Without fantasy and semiotics, sex is just the sideboard of meat in the butcher shop. 11:38 a.m.- 3 Sept. 2021" I strengthen the argument. to be vulnerable is to be perceived? Today a friend on twitter posted that since some (very male) professors with whom she talked and had a good philosophical relationship, knew she was a lesbian and a feminist, they stopped talking to her. They avoided her and stopped recommending texts. She stopped being vulnerable and her intimacy ceased to be of interest. The story of the nineteenth-century intellectual dalliance that survives today, falls down when in the end there is no way to hold power over the intimate. You remember the intimate and intimidating. It could lead to Agamben's Stasis. With arrows going the other way, but the information flowing is power in both terms. I imagine it is more complicated and bifurcated, but after the run through of your questions, power is what stands between intimating and intimidating. The promise of intimacy can make you have power over someone, how many people do not turn pathetic for a nude? And having someone's intimacy gives you power because you can intimidate. Ugh! What an ugly relationship put this way cold. About your example, there's a theory that I don't know where it comes from, but it says that monsters, the really monstrous thing is the close thing. That's why monsters are half human, and very fantastic monsters can even be laughable. What is close is scary, yes. theory, how about the story, universal enough perhaps, of when children run away and are frightened by their shadow. Nothing more terrifying than yourself. Returning to desire. Without rhetorical figures, I think there is a great fear of closeness and directness. proximity and directness. It scares me when people is too direct, it needs the filter of fantasy. When you take away the fantasy from your subscribers that you do your content for them and not for the art, you throw away that fantasy. Now I remembered a scene from a half-bad movie about a special agent. One of those girls who are stolen as children to train them to be assassins and so on. At one point in the training she has to be raped by a dude from the men's team. All the other girls put up a hell of a fight and it's super cruel, etc... But when it's her turn, the protagonist gets in the chair like ok, come on, fuck me now. Everyone is impressed. The dude doesn't get it up and she makes a speech that really marked me, something like: what you want is power, and that's how easy it is to take it away from you. And they applaud her and she becomes the heroine. Fantasy and imagination is a kind of filter for not being just meat or plants with something like intelligence or language.<sup>1</sup>

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1 This is the only answer I had to edit for reasons of space and coherence since they approached the answer as an automatic writing exercise.