

README

bag of files

- 1. 1x text titled "testing texting South: a political fiction", operating as a general approach to an incipient research project.
- 2. 1x text titled "Rendering the affront: the urgency for Euraca assemblages", operating as an element for situatedness.
- 3. 1x graphic visualization generated with Graphviz Software based on DOT language, operating as an unfolding machine for a part of the arguments in 1.

operating instructions

- linear text items must be read as culturally dictated: on an ordered and reflective manner.
- diagrammatic items can be read diffractively: choose an element and follow its connections back and forward and/or jump to a second element and/or generate your own connections and/or problematize evident linking practice by removing dots and lines.

known bugs

- notion of 'cheapness' is in current need of scrutiny as used in the published version.
- diagrammatic potentials are not fully explored while in use of the Graphviz tool.
- an academically plausible and perhaps politically preferable plurification of the notion of South to "the Global Souths" must be studied in detail.
- bibliographic practice is and must be taken as an epistemic one. In this bag of files it is not operative as such, but this is planned to experience modifications in following versions.

changelog

- publication of a 2000-words textual version in Machine Research Blogsite on 10.10.2016
- inclusion of comments by participants on a public pad on 24.10.2016
- dissection of the text in argumental pieces on 25.10.2016
- selection of a small piece to test the non-linear texting of it with Graphviz software on 26.10.2016
- translation of a small piece from 'natural' English to DOT language on 26.10.2016
- generation of a series of cheated Graphviz graphics leading to a readable diagram on 26.10.2016
- selection of an accompanying text to the Graphviz graphic, to situate it epistemically on 26.10.2016
- reduction of the general text to a 1000-words version to be disseminated at Transmediale on 05.11.2016
- call for comments and feedback on several mailinglists and private channels on 10.11.2016

credits [of a collective thinking & testing of the present presences]

Euraca seminar. MAD.
Constant's gang. BXL.
Objetologías crew. BCN.

TESTING TEXTING SOUTH: A POLITICAL FICTION

JaraRocha

Terms and Conditions

The term “South” brings a not-only geographically located nor a strictly territorial problematic: it invokes an ontological, constitutive and transversal construct, a structural management of life. Better said: South is infrastructural, if we consider any apparatus to be infrastructural once it affects semiotic-material flows at a certain scale and under a certain regime of standardisation.

Below, I will expose a selection of experiences that aim at identifying and unfolding simultaneous, intersectional enunciations, notations and dispossessions (Butler and Athanasiou) in relation to the specific apparatus of “South”. This opens up a plan for close-reading the management of flows to hopefully better understand the particular semiotic-material circuit which renders the so-called South and the lives and subjectivities that emerge and co-compose around it. With Penny Harvey and Hannah Knox in “The Enchantments of Infrastructure” I argue that through, with, within, along South there is a need to affirm and highlight the affective force inscribed in infrastructures, as it might hold “the promise of transformation”, “invigorated by mundane engagements with unruly forces that threaten to subvert the best laid plans of politicians and engineers”.

Politics magnetizes around the conditions of possibilities. A politics of the possible implies to understand that its very key objective is the transformation of desire by accessible means. Fictional works are powerful techniques to widen desire in the shape of “the possible”. Fictions jump over the given - “the probable” – as imaginations that are expanded, projected, constructed, diffracted and cared-about. Often they function as proposals, other times as ready-to-go scripts and usually as hands-on instructables. They offer worldviews that might operate as blueprints for the immediate. And they can be quite affordable, too. Taking and applying fiction for affecting the conditions of possibility as a plan risks to be understood as a mere “goodist” proposal, almost naïve or only tactical. Quite differently, political fictions are at the fundament of the shared world we build on a daily basis. The Modern Project is one of the most evident and sophisticated fictions: operating collectively, unfolding along all its variations of techno-scientific and socio-cultural components. Political fictions have a leading role at the composition and adaptation of the possible in terms of their all-scale, all-durabilities, all-tangibility gradients of materiality, subjectivities and collectivities.

Thanks to meticulous descriptions like those of Paul B. Preciado, I understand that political fictions can definitely be alive. They tend to be alive. A political fiction that is operative is embodied, not alone, and it might exist in transition, in circulation: ready to be read and rendered. Here follow some found-alive political fictions that are at work -in their variety- as regimes of constitution, composition and production of the present presences: Somatopolitical fictions. Related to the flesh and its structuration along dichotomic organisations of health/pathology. E.g.: Anarchagland (<https://anarchagland.hotglue.me/?decolonizar>). Glottopolitical fictions. Related to the tongue and its modulations through grammar, syntax and diction -often articulated and regulated institutionally. E.g.: political-historical studies of Spanish made by José del Valle (<https://seminarioeuraca.wordpress.com/programa72/>). Geopolitical fictions. Related to the modern regime based on the nation-state and the cientificist Greenwich imposition to order the world and define, modulate and sustain its transnational power relations as well. E.g.: the PIGS designation disseminated by The Financial Times in 2008 to refer to non-flying indebted territories (PIGS in muck). Oikopolitical fictions. Related to the productivist excesses on the neoliberal conditioning of life and internationally sexualized and racialized divisions of labor. E.g.: The care strikes described by Preciarías a la deriva (<http://eicpc.net/transversal/0704/precarias2/es>). As far as I remember, I have read and heard of the notion of political fiction in the South a number of times. But I have never known of approaches to the notion of South itself as a political fiction. If South is the infrastructural apparatus and fiction is the technique to operate and co-compose along it, I detect the urgency of experimenting South as a political fiction. An experimental urgency for which remembering might not be enough, and which might be not that far, neither: Intra-South fictions can and must be practiced presently, closely, accessively. We can afford that. This is why I propose to keep experimenting with the cheapest, the most affordable technology: language! Where is the fiction of South inscribed, noted, noticed?

Language as cheap tech

As a technology for shaping the present where speech, deed, writing and reading would be technical uses of it, language is a way of sharing presences through new embodiments. Of letting go of the self and working on a common ground: it is a way of making world. Somantically, infrastructurally. Language is cheap in the microeconomical sense: affordable and hence ready for placing radical micropolitics into practice; but also cheap as in promiscuous: dispossessed from the technocolonial scale of values, so contextually demanding.

The above exemplified listed regimes of presence never apply individually, but in complex compositions, entangled. In search of “mundane engagements with unruly forces”, I wonder about the intersectional and transversal practice that could turn political fictions in a fruitful repository of possibles: What fictionalizations of the South could render other infrastructural compositions for the transitional, dispossessed and non-anthropocentric entities that undoubtedly could emerge from them? How can the relationship between language and subject be scaled up to one between language and world-making, problematising the celebratory anthropocentrism of language in a non-identitarist but situated opacity?

Testing and texting of South as a political fiction implies affecting, attending, processing, writing, reading, saying, assembling and directly operating its places of enunciation and its modes of existence and survival. This can be taken as an invitation to a collective languaging experiment for which declarations, questions, code, assertions, calls, certificates, manifestos, applications, invoices, memories, formularies, constitutions, exams and testimonies might be apprehended as raw material for wild machinic combinations and/or unsuspected renders. Grasping the opacities and complexities of present linguistic ecologies and their text logistics along the here-now ontological transitionings towards the non-identitary enunciations of the people to come. From the very South, with love.

