

네트워크에 대한 리허설 REHEARSAL OF A NETWORK

This process is one of networks being on repeat cycles that are unbound and rebound to networks that prepare the soil and wounds for something that will always be a rehearsal. A post-mycelium production that is never fully known and can never be fully staged and presented.

Rehearsals build on rehearsals that are not strategic (the gaining of fully structured performances that no longer need rehearsing) vs. tactical gestures that seed networks for more rehearsals to come without any final performance on the horizon.

구상 · 기획 · 진행
슈리아
체앙

SHULEACHANG
CONCEPT · CURATION · MODERATION

— 엠파이어 — 메일링 리스트
from the -empyre- mailing list

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June 2018

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Display Distribute

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集主題調研、分銷服務、時不時的展覽空間、忽而忽而商店等多重身份於一身的『展銷場』，可謂香港九龍區中的一朵奇葩。這片港口區域延伸自「世界工廠」，珠江三角洲，它是一個促進者，一個加工者，將宏大的全球潮流微縮，也目睹「低端全球化」瞬息萬變的流通。

為了記錄這種飛速轉變社會、物質景觀的湊合佈局以及各種宏觀和微觀上的互動，『展銷場』展開了一系列合作式研究項目，追蹤這些流動和裂縫，以探究生產模式新的可能性。最近的活動包括，由藝術家運營的分銷服務「後勤慢遞」，詩歌研究及文檔整理「山寨歌詞」，目錄訂閱讀者文摘式出版物《目錄》，以及隱藏的女性主義敘事·漫遊電台「鄭氏海盜電台」。

Display Distribute is a thematic inquiry, distribution service, now and again exhibition space and sometimes shop based out of Kowloon, Hong Kong. A port region extending out of “the world’s factory”—The Pearl River Delta is seen as both a facilitator and processor, a microcosm of broader global trends that also bears witness to the capricious circulation patterns of “low-end globalisation”. Documenting the ad-hoc arrangements and various micro and macro interactions that are rapidly transforming the social and material landscape, Display Distribute undertakes collaborative research projects that trace these flows and fissures in order to investigate new possibilities for networked forms of production. Recently, these activities have included artist-run distribution service LIGHT LOGISTICS, poetic research and archival unit *The Shanzhai Lyric*, the catalogue-cum-readers’ digest publication 『CATALOGUE』 and a peripatetic radio programme of hidden feminist narratives known as *Widow Radio Ching*.

디스플레이 디스트리뷰트는 홍콩 구룡 지역을 기반으로 하는 주제 연구팀, 배급 서비스, 전시 공간, 때로는 판매 매장으로 기능하는 콜렉티브이다. ‘세계의 공장’에서 뻗어 나온 항구 지역인 주강 델타는 이들의 프로젝트를 만들어가는 수행자이자 프로세서로 등장한다. 거대한 글로벌 트렌드를 담고 있는 이 마이크로 세계는 ‘로-엔드 글로벌화(low-end globalization)’의 급변하는 패턴을 바라보는 입장에 놓여 있기도 하다. 디스플레이 디스트리뷰트는 임시변통적인 조정, 급변하는 사회적, 물질적 풍경을 보여주는 다양한 마이크로/매크로 인터랙션들을 기록하면서 이러한 흐름과 균열을 찾는 협력적 연구 프로젝트를 수행하면서 네트워크화된 생산 형식의 새로운 가능성을 탐구한다. 최근 활동으로는 작가가 운영하는 배급 서비스 <경량 물류(LIGHT LOGISTICS)>, 시적인 연구이자 아카이브 유닛인 <산자이 서정시(The Shanzhai Lyric)>, 감춰진 페미니즘 내러티브와 과잉 공급망을 내용으로 하는 이동형 라디오 프로그램 <위도우 라디오 칭(Widow Radio Ching)> 등이 있다.

The empyre Archives

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June 2018:	[Thread] [Subject] [Author] [Date]	[Gzip'd Text 228 KB]

-*empyre*- is a global community of new media artists, curators, theorists, producers, and others who participate in monthly thematic discussions via an e-mail listserv.

-*empyre*- facilitates online discussion encouraging critical perspectives on contemporary cross-disciplinary issues, practices and events in networked media. The list is currently co-managed by Renate FERRO (USA) and Tim MURRAY (USA).

The June 2018 issue, "Rehearsal of a Network", was curated and moderated by Shu Lea CHEANG.

In anticipating the foreseeable meltdown of ad-sponsored, data-controlled, corporate social networks, "rehearsal of a network" takes Mycelium Network Society (myceliumNS.net), a Stadtwerkstatt (Linz, Austria) and CycleX (Andes, New York) initiative, as a starting point to expand the discussion on adopting a network, networked activism and performance, post-Net network imagination and rehearsal of speculative, tangible networks. "rehearsal of a network" is curated and moderated by Shu Lea CHEANG (Paris, France) with participants: marc GARRETT, Marysia LEWANDOWSKA, Alan SONDEHEIM, Franz XAVER, Stephanie ROTHENBERG, Paul VANOUSE, Anna SCIME, patrick LICHTY, Kathy HIGH, Christina MCPHEE, Aviva RAHMANI, Jenny PICKETT, FRAUD, John JORDAN, Ricardo Rene DOMINGUEZ, margaretha HAUGHWOUT, Frederic NEYRAT, Brian HOLMES, Elaine GAN, Annie ABRAHAMMS, KLEMENS, Julien OTTAVI, Lisette OLIVARES, Irina CONTRERAS, Ana PERAICA, William BAIN, BStalbaum, Nitasha DHILLON, kate RICH, black at x-i.net, LIZVLX, Christiane ROBBINS, Melinda RACKHAM, annet DEKKER, Fran ILICH, McKenzie WARK, DOLLYOKO, Alice FAMER, JAROMIL, Virginia BARRATT, OZAWA Toshiaki, Simon, Murat NEMET-NEJAT and Catherine LORD.

To access the website from the Cornell server to find out more about -*empyre*-:

<http://empyre.library.cornell.edu/>

To access 10 years worth of archives:

<http://lists.artdesign.unsw.edu.au/pipermail/empyre/>

From: rferro at cornell.edu (Renate Terese Ferro)

Date: Fri, 1 Jun 2018 02:01:56 +0000

Subject: [-empyre-] Welcome to June on -empyre_ Introducing ShuLea Cheang

Message-ID: <405B7041-C374-4427-8691-9247D9C98D90@cornell.edu>

It is with great pleasure we introduce our Editorial Board Member ShuLea Cheang to the -empyre- community. ShuLea has organized a robust month for June, "rehearsal of a network" Based on her new project ?rehearsal of a network "Mycelium Network Society" Shu Lea brings together a stunning group of guests for the month. We invite and urge all of our interested ?empyre subscribers to join in. Welcome ShuLea and thank you on behalf of -empyre-.

Biography:

Shu Lea Cheang (Taiwan/USA/France)

Shu Lea Cheang is an artist, filmmaker, networker. Cheang constructs networked installation and multi-player performance in participatory impromptu mode. She drafts sci-fi narratives in her film scenario and artwork imagination. She builds social interface with transgressive plots and open network that permits public participation. Engaged in media activism and video art for two decades (80s,90s) in New York city, Cheang concluded her NYC period with a cybernoia film FRESH KILL (1994) and the first Guggenheim museum web art commission/collection BRANDON (1998-1999). After releasing her second feature "I.K.U" (2000) at Sundance Film Festival, she relocated to Eurozone where she took up large scale installations and networked performance while co-founded several collectives to pursue cross-disciplinary projects. From homesteading cyberspace in the 90s to her current retreat to post-crash BioNet zone, Cheang takes on viral love, bio hack in her current cycle of works. In 2017, she released her third feature FLUIDØ at Berlinale Berlin Film festival and is currently developing Unborn0x9, an ultrasound hacking performance and UKI, cinema interrupted , an interactive cinema with mobile game app. <http://mauvaiscontact.info>

Renate Ferro

Visiting Associate Professor

Director of Undergraduate Studies

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rferro at cornell.edu

From: shulea at earthlink.net (Shu Lea Cheang)
Date: Fri, 1 Jun 2018 08:53:43 +0200
Subject: [-empyre-] rehearsal of a network - [week 1]
In-Reply-To: <CANuiTgwyrUdLfQX-t0JNiy96DNpE=ZoUqdLAXKOrzrySf1uNDg@mail.gmail.com>
References: <6FA82855-FC6A-4C4F-83EA-7C51495C22EF@cornell.edu>
<D140F6E5-5E90-4555-801E-E036911CE24E@cornell.edu>
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Message-ID: <d742f8e1-eb31-b108-84a3-088a7fbc6b36@earthlink.net>

On this sunny june 1 morning -

Thanks, rene, for inviting to me on -empyre- editorial board and for the introduction to this month's launch.

I have titled this month's topic "rehearsal of a network" with a focus on network activation, network construct, networked activism, performance, leading towards some (un)imaginable scenarios for nets and nets. Taking Mycelium Network Society as a starting point, we hope to unfold this discussion on networks in four weeks -

June 1-8 (week 1) — mycelium network society with network nodes' participants

June 9-15 (week 2) — networked activism and performance

June 16-22 (week 3) — post-Net network imagination

June 23-30 (week 4) — proposals for speculative, tangible networks

[flashback]

In the 80s in New York City, I was part of Paper Tiger TV collective. By 1986, PPTV gave rise to Deep Dish TV network that takes on "creating and distributing politically radical independent videos that challenge the narratives of corporate media." For DDTV, I have collaborated and co-produced 'Racism on the Mainstreet' for its premiere launch, followed by 'Will be Televised' (1990), a 5 part series of video documents from Asia. In my art works, I have worked with networked installation and performances, including Bowling alley (1995, Walker art center) which connects a bowling lane in Minneapolis to the gallery at Walker and WWW, then a fresh outpost; Brandon (1998-1999), one year web narrative that networks actual and virtual - spaces, beings, genders and crimes. Working in collective modes, I co-founded several network initiative, including TAKE2030 (since 2003) which "operates in parallel net media scheme and shifts the social media mission into hypermedia playing fields", LaptopsRus.me (since 2009) which hosts "MEETING | REUNION" inside an electronically updated boxing ring for networking woman live performers.

In the early 90s, i hitchhiked onto the superhighway, claiming

my homesteading and squatting the cyberspace. By the early 2000, we (co-curation with Armin Medosch and Yukiko Shikata) launched Kingdom of Piracy, an online, open work space to explore the free sharing of digital content - often condemned as piracy - as the net's ultimate art form. By then, i have located much of my work in the post-netcrash scenarios, i.e. Garlic=RichAir (2002-2003), in this public performance project, organic garlic was ordained as new social currency, serving as "credito" for a global shared network.

[flash forward]

In 2017, in association with Stadtwerkstatt (Linz, Austria) and CycleX (Andes, New York), we launched ?Mycelium Network Society? (MNS) (<http://myceliumNS.net>) at Ecologies excursion at transmediale 2017. Mycelium Network Society imagines an underground network situated in a post-internet mudland. Powered by fungus, spores, culture, kitchen, radio, transmission, installations, workshops and performances, MNS departs from the pursuits of magic mushroom to charta state of hyper-hallucination and collective fungal consciousness. As an after nature's network, MNS investigates the fungi culture, its network capacity to communicate and process information. MNS commands its own domain in human-disturbed forests - sprouting across the moisture of rich soils, expanding its colonies, sharing informations, networking co-habitants across borders. In our withered ecosphere, we seek out mycelium to lead us out of the ruins, to construct political tactics, to salvage economic meltdown, to persist in constant molecular communication a la mycelium mode. For years 2018-2020, we propose to branch out Mycelium Network Society a la franchise mode. Observing the concept of distributed network, we seek out art spaces/collectives/labs to participate as nodes, a node that grows and connects nodes globally. We set cycle 1 of network cultivating for three years, from 2018 to 2020. On a giving day in 2020, we call for a global action with connected nodes, to release the collected spores into the stratosphere, letting them drift in blowing wind till they ground themselves in the new land where cycle 11 begins. so far, we have these nodes signed on as part of Mycelium Network Society

APO-33 Nantes, France

furtherfield London, UK

Coalesce: Center for Biological Art, Buffalo, USA

Squeaky Wheel film and media art center, Buffalo, USA

The Sanctuary for Independent Media | Nature Lab Troy, USA

GENSPACE, New York City, USA
DIMENSION PLUS, Taipei, Taiwan
竹園工作室|Bamboo curtain studio Taipei, Taiwan

With this week's discussion, we hope that more nodes will ADOPT 'MNS'.

I am grateful that most of these nodes' directors are joining us for [week 1] and also like to welcome a very special guest from Mexico, Adrian Guzman.

We begin.

Adrian Guzman (Mexico), Biohacker concentrated in Genomics and Epidemiology of Communication. Has been advisor of the Director General of Inecol, one of the 27 national public research centers in Mexico focused in Ecology and Agro-nanobiotechnology. Has been a visiting fellow at Wyss Institute in Harvard, Centre for Bio Inspired Engineering. With a BSc background in physics and artificial intelligence, a BSc in Telecommunications Engineering, a Master degree in Environmental Intelligence and Digital Architecture and a PhD in Social Representations and Communication (office of the future, anthropology of learning and cognition and food representations) his interests are broad and collective. As Gaston Guzman (+) deceased, collaborator. Helped to classify and update the most extensive collection database of fungi in Mexico. <http://mushroomjohn.org/guzman1.htm>

Franz Xaver(stadtwerkstatt, Linz, Aystria) has studied at the Academy of Applied Art, department of "Visual Communication" founded by Peter Weibel. Subsequently he was teaching computer languages, audio-visual productions, electronics and electrical technics at the same Academy until 1992. At the Technical University of Graz he was lecturing at the departure "Institut für Baukunst" "Communication Theory". He was participating in numerous exhibitions in Austria and abroad, including Ars Electronica, Aperto Biennale di Venezia, Triennale Milano, Bonn Kunst und Ausstellungshalle from Germany. He directs the two workspaces - Medienkunstlabor Kunsthaus Graz and STWST(Stadtwerkstatt) Linz. <http://stwst.at>

Jenny Pickett (apo33, Nantes, France) is a British artist based in Nantes and member of the artists' collective APO33. Pickett's work crosses experimental music, visual and sound arts, regularly working in collaboration with Julien Ottavi and performing regularly with their duo Solar Return. She creates installations, sound sculptures and compositions, often ontological, philosophical or scientific, her subject is articulated around complex notions related to the slipping of times, cycles, identities and their memory. Pickett and Ottavi were artists in residence at EMS (Electronic Music Stockholm) in 2017 and she was awarded Lauréat prize for visual arts, Ville de Nantes 2016. Pickett teaches drawing and sound creation at École Nationale Supérieure d'Architecture de Nantes. <http://apo33.org>

Julien Ottavi (apo33, Nantes, France)- A mediactivist, artist-researcher, composer / musician, poet and tongues destroyer, experimental film maker and architect, founder and member of Apo33, Julien Ottavi is involved in research and creative work, combining sound art, real-time video, new technologies and body performances. Since 1997, he develops a composition

work using voice and its transformation through computer. Active developer of audio/visual programs with Puredata, he has also developed since many years DIY electronics (radio transmitters, oscillators, mixers, amplifiers, video transmitters, etc) in the perspective of knowledge sharing on technological development. Main developer for the Gnu/Linux operating system APADIO for digital art and A/V & streaming diffusion. His practices is not limited to the art spheres but crosses different fields from technological development to philosophy / theoretical research, biomimetic analysis & experimentation. Since many years he reflects on the relations between experimental practices and collective practices within the creation of autonomous collective groups, putting in question the authorship strategy of the "art ideology".

Ruth Catlow (furtherfield, London, UK) is an artist who works with emancipatory network cultures, practices and poetics. She is co-founder and artistic director, with Marc Garrett, of Furtherfield for arts, technology and social change. Furtherfield's public exhibition and lab venues in the heart of Finsbury Park, London, provide a unique physical interface for free exhibitions, events and workshops and an online hub provides a forum for exchange and critical review. These spaces bring together diverse local cultures with thriving networks of international artists, technologists and activists. Recently published 'Artists Re:thinking the Blockchain' with Marc Garrett, Nathan Jones, and Sam Skinner 2017.

Marc Garrett (furtherfield, London, UK) is co-director and co-founder, with artist Ruth Catlow of the arts collective Furtherfield, in Finsbury Park, London. Has curated over 50 contemporary Media Arts exhibitions, projects nationally and internationally. Curated the renowned major exhibition *Monsters of the Machine: Frankenstein in the 21st Century*, at Laboral, Spain. Main editor of the Furtherfield web site. Written for various books and articles about art, technology and social change. Recently published 'Artists Re:thinking the Blockchain' with Ruth Catlow, Nathan Jones, and Sam Skinner 2017. Currently in the last year of Phd at the University of London, Birkbeck College.
<http://furtherfield.org>

Paul Vanouse (Coalesce: Center for Biological Art, Buffalo, USA) is a Professor of Art and Director of the Coalesce Center for Biological Art at the University at Buffalo. Interdisciplinarity and impassioned amateurism guide his art practice. His biological and interactive media projects have been exhibited in over 25 countries and widely across the US. His recent projects, "Latent Figure Protocol", "Ocular Revision", "Suspect Inversion Center" and "America Project" use molecular biology techniques to challenge "genome-hype" and to engage issues surrounding DNA fingerprinting, particularly the idea the most authoritative image of our time, the DNA fingerprint, is somehow natural. He has a BFA from the University at Buffalo and an MFA from Carnegie Mellon University. <http://www.buffalo.edu/gem/coalesce>

Anna Scime (in association with Coalesce) is an internationally exhibited media artist, whose recent solo and group screenings and exhibitions include: Burchfield Penney Art Center (Buffalo), Berlin International Directors Lounge (Berlin), Centro Cultural Borges (Buenos Aires), Detroit Independent Film Festival (Detroit), FLORA ars+natura (Bogotá), Kuala Lumpur Experimental

Film, and PS1 MoMA (NYC). Her documentary work has been broadcast nationally and published throughout the web on Free Speech TV, PhillyCAM and ArtGrease. She has received awards for her work including fellowships from ARTS Council of the Southern Finger Lakes and The New York State Council of the Arts (NYSCA) among others. She was very much part of the cultural ecosystem in Buffalo, serving as interim Executive Director at Squeaky Wheel (2015-2016), working with community arts nonprofits, like the Buffalo International Film Festival. She is also Lumiflux Media's Executive Director, and since 2013 has worked to ensure that the organization sustainably stewards a dynamic roster of media productions. <http://www.a--a.org/>

Stephanie Rothenberg's (in association with Coalesce) interdisciplinary artworks make visible the physical and imaginary networks that create technological utopias. Moving between real and virtual spaces, she explores how new technologies mediate our everyday experiences and connect us to larger global systems. Her artworks that engage digital media, plant life and networks have been exhibited in venues including House of Electronic Arts (HeK), MASS MoCA, LABoral, Sundance Film Festival, Transmediale and ZKM. She is a recipient of numerous grants and awards including a Creative Capital. Residencies include the LMCC Workspace program, Eyebeam and the Santa Fe Art Institute. Her work is in the collection of the Whitney Museum and has been widely reviewed including *Artforum*, *The Brooklyn Rail* and *Hyperallergic*. Rothenberg received her MFA from The School of the Art Institute of Chicago. She is Associate Professor and Director of Graduate Studies in the Department of Art at SUNY Buffalo. <http://www.stephanierothenberg.com>

Ekrem Serdar (Squeaky Wheel film and media art center, Buffalo, USA) is the curator for Squeaky Wheel, responsible for the organization's exhibitions, public programming, and artist residencies. Previously, he was a programmer with Experimental Response Cinema (Austin, TX) which he co-founded. He is the recipient of a Curatorial Fellowship from the Andy Warhol Foundation for the Visual Arts (2017), a SAHA Scholarship for the ICI Curatorial Intensive New Orleans (2017), and a Professional Development Fellowship from the Robert Flaherty Film Seminar (2015). He is an advisory member of Experimental Response Cinema, and the FOL Cinema Society (Istanbul). His writing has appeared in *The Brooklyn Rail*, *Millennium Film Journal*, *5harfliler*, among others. He completed his B.A. in Critical Studies, and his M.F.A in Media Arts Production at the Department of Media Study at SUNY Buffalo. He is from Ankara, Turkey. <http://squeaky.org>

Kathy High (nature lab, Troy, USA) is an artist / educator who collaborates with scientists and others, and considers living systems, eco-empathy and animal sentience, and the social, political and ethical dilemmas of biotechnology and medical industries. She has received awards including Guggenheim Memorial Foundation and National Endowment for the Arts. High is Professor in Arts, and oversees a lab in Center for Biotechnology and Interdisciplinary Studies at Rensselaer Polytechnic Institute, Troy, NY. She is NATURE Lab coordinator with community media organization, The Sanctuary for Independent Media. She is Vivo Art resident at Center for Microbiome Sciences & Therapeutic, DePaolo Lab, UofW, Seattle. <https://www.mediasanctuary.org/>

From: marc.garrett2 at gmail.com (marc garrett)

Date: Mon, 4 Jun 2018 11:35:58 +0100

Subject: [-empyre-] Intro to Furtherfield

Message-ID: <CAOocshcDpYCnedCDZYeFMjST_qzXBNPimjyO6HWe6psaY-p7UWw@mail.gmail.com>

Hi Shu Lea & all,

Thanks for inviting Myself and Ruth Catlow to the Empyre list.
As asked,
I'm posting a short bio about Furtherfield.

Since 1996 we have explored network technologies to organise, create and take control of art contexts with others. Seeking a less dominated and more hackable artworld (and way of life), we came together with artists, techies and activists, across many disciplines to develop an ethos and set of approaches that we termed DIWO (Do It With Others) in 2006. This was an update on the DIY spirit of punk, the political interventionism of Situationism, and Free and Open Source Software culture, and characterised by remix, appropriation, post-tactical media antics.

As an arts led group and community, we mutually build contexts that evolve in modes of: production, curation, activism, generosity, grassroots values, in-tune with collaboration and a sharp institutional critique. Furtherfield is constantly changing as an assemblage of: machines, people, platforms, networks and infrastructures, whilst reflecting everyday culture to everyday people in the park, Finsbury Park, London.
<https://www.furtherfield.org/>

Wishing you well.

marc

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Marc Garrett

Co-Founder, Co-Director and main editor of Furtherfield.
Art, technology and social change, since 1996
<http://www.furtherfield.org>

Furtherfield Gallery & Commons in the park
Finsbury Park, London N4 2NQ
<http://www.furtherfield.org/gallery>

Currently writing a PhD at Birkbeck University, London
<https://birkbeck.academia.edu/MarcGarrett>

Just published: Artists Re:thinking the Blockchain
Eds, Ruth Catlow, Marc Garrett, Nathan Jones, & Sam Skinner
Liverpool Press - <http://bit.ly/2x8XlMK>

Latest post: Unlocking Proprietary Art Systems interview:
with Artists, Greta Louw, Antonio Roberts & Annie Abrahams
<https://bit.ly/2HQMIbs>

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Mon, 4 Jun 2018 13:42:10 +0200

Subject: [-empyre-] rehearsal of a network - [week 1]

In-Reply-To: <d742f8e1-eb31-b108-84a3-088a7fbc6b36@earthlink.net>

References: <6FA82855-FC6A-4C4F-83EA-7C51495C22EF@cornell.edu>
<D140F6E5-5E90-4555-801E-E036911CE24E@cornell.edu>
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Message-ID: <98c9a19c-6d46-04bf-beaf-533e90c588e2@earthlink.net>

dear -empyre-

if i may, allow me to get back to june, 2018.

question (1): why mycelium network?

question (2): why a society?

question (3): how to start a network?

mycelium as an after nature's network, to quote-

/*I believe that mycelium is the neurological network of nature. Interlacing mosaics of mycelium infuse habitats with information-sharing membranes.The mycelium stays in constant molecular communication with its environment, devising diverse enzymatic and chemical responses to complex challenges./ - Paul Stamets, *Mycelium Running: How Mushrooms Can Help Save the World*

/*We are stuck with the problem of living despite economic and ecological ruination.... Neither tales of progress nor of ruin tell us how to think about collaborative survival. It is time to pay attention to mushroom picking. Not that this will save us- but it might open our imaginations./ - Anna Lowenhaupt Tsing, *The mushroom at the end of the world : on the possibility of life in capitalist ruins*

The project Mycelium Network Society was inspired by artist Taro's myco-logick project at infolab Stadtwerkstatt during STWST48 (a 48 hours festival hosted by Stadtwerkstatt and in association with Ars Electronica) in 2015. Taro grows fabulous mushrooms sculpted by his own will. That year, Taro launched 2 weather balloons filled with fungal spores to the stratosphere, anticipating these balloons to expand while rising and finally burst at a height of approximately 30km, releasing the spores to continue direction outer space and/or to fall back on earth, where they possibly find suitable conditions to spread their information.

The project is a powerful poetic gesture. It prompted us to consider a free will network possibility, post-NET, (after) the nature. When we (Shu Lea Cheang of cycleX and Franz Xaver of

Stadtwerkstatt) first started Mycelium Network Society (MNS), we were excited to 'discover' many artists who work with mycelium, mushroom, spores, culture+++ as (art) medium. When MNS was first presented at transmediale2017, we showcased some artists works - myco-logick (since 2015) by Taro, Mycophone unison (since 2013) by Saša Spačal, Mirjan Švagelj, Radio Mycelium (since 2011) by Martin Howse, The T-shroom (since 2002) by Kartina Neiburga and Art bureau OPEN. In this same year, we hosted a residency at Eleonore/STWST in Linz, Austria. We held an open call for artists and got some great responses, finally selected three artists, Azucena Sanchez, Servando Barreiro and Callum Caplan, their residency works would consequently be presented at STWST48x3 in September. After this year's presentation/exhibition, we were referred to, introduced to many more artists who work with mycelium culture matter and came to realize that it was not quite possible for us to keep hosting residency, holding exhibitions. There is also carbon matters that concern us for transporting artists.

Thus, the consideration - asking local art agencies to host residency/expositions and we connect via agencies (NODES) to build the network. The question arise, do we go through EU funding route? Getting a few organizations and launch a network, s shared platform? The recent network initiative example being the NEW NETWORK NORMAL, NNN (a partnership project by /Abandon Normal Devices <<http://www.andfestival.org.uk/>> (uk), Centre de Cultura Contemporania de Barcelona <<http://www.cccb.org/en>> (CCCB) (es), The Influencers <<http://theinfluencers.org/en>>*(es), transmediale (de) and STRP <<https://strp.nl/en/>> (nl). /We didnt take this route, (well! administration alone would drive us a bit insane!) , instead, we thought to start with writing to art spaces we know, Furtherfield in London, Apo33//in Nantes, FACT in Liverpool.....Then, ///In March, i had a chance to go back to New York for some lectures, travelling through Buffalo, Troy and New York city, signing on node/s /to 'adopt a network". I shook hands with Paul Vanouse at his Coalesce Center for Biological Art at the University at Buffalo, took an agreement photo with Ekrem, Anne, Stephanie at Squeaky, and at the Sanctuary for Independent Media, we had a public voting to sign on its Nature lab (directed by Kathy High) as part of MNS.
<<https://www.mediasanctuary.org/>>

<<https://www.mediasanctuary.org/>>The simple guidelines apply-

//CYCLE 1 - ADOPT A NETWORK

- (1) To adopt the network concept as art spaces/collectives/labs that host artist projects.
- (2) To focus on artists who work with mycelium, fungus, spores as art and network medium.
- (3) To organize workshops/residencies/exhibitions.
- (4) To cultivate your own local mycelium network, independent and autonomous.
- (5) To share information, resources and be part of larger global network.
- (6) To harvest spores from your local mushrooms and make spore prints for node to node spores exchange.
- (7) To collect spores towards a global spores release party.
- (8) To be part of a book to be published along with the spores? release.

And now we ask ourselves, how to get this network started? how can such autonomous, self managed network grow/branch out under/above ground?

Is it at all possible???

OVER

S1

From: marysia at marysialewandowska.com (**Marysia Lewandowska**)
Date: Mon, 04 Jun 2018 17:03:46 +0100
Subject: [-empyre-] rehearsal of a network - [week 1]
In-Reply-To: <98c9a19c-6d46-04bf-beaf-533e90c588e2@earthlink.net>
Message-ID: <D73B1F89.9ADE6%marysia@marysialewandowska.com>

Hello Shu Lea and all,

I appreciate the introduction sent by Marc from Furtherfield as it would be good to identify how the participants to this online network are distributed geographically. So when it comes to growing the mycelium network we can feel its impact locally.

As with all rehearsals, we need to go over the material several times until we arrive at a version that feels useful. While proposals accumulate, we might experience repetition.

best,
marysia

Marysia Lewandowska
www.marysialewandowska.com
Instagram: share_what_you_know

Undoing Property?
<<http://www.thing.net/~rdom/ucsd/3somesPlus/UndoingProperty.pdf>>
Sternberg Press 2013

From: sondheim at panix.com (**Alan Sondheim**)

Date: Mon, 4 Jun 2018 17:17:23 -0400 (EDT)

Subject: [-empyre-] rehearsal of a network - [week 1]

In-Reply-To: <D73B1F89.9ADE6%marysia@marysialewandowska.com>

References: <D73B1F89.9ADE6%marysia@marysialewandowska.com>

Message-ID: <alpine.NEB.2.21.1806041710350.25910@panix3.panix.com>

I have a question re: the release of spores from weather balloons and other means of distribution. Are you concerned about the issue of invasive species? We're fascinated by mycological environments, and at least in some areas, this seems to be an issue. Mycelium spread of their own accord; there's competition among species. At the moment, with some more visible forms of life such as phragmites (which can also be considered networked), there are serious issues of native or local species going extinct. Do you worry that artificial spore releases can contribute to this? Is this addressed?

Thanks greatly, Alan

From: fx at stwst.at (Franz Xavier)

Date: Tue, 5 Jun 2018 18:50:56 +0200

Subject: [-empyre-] why Myceliumns.net

Message-ID: <ec11fb7f121757add925993813e83f67.squirrel@webmail.servus.at>

may i introduce myself, my name is franz xaver and i have been working since a few years for the Stadtwerkstatt (STWST) Linz. STWST is a independent artist association in a house near the ars electronica center.

The STWST has been active in the field of new media for 40 years. <http://archiv.stwst.at>. In the middle of the 90s we splittet in 3 associations: An independent internet provider servus.at and Radio FRO fro.at. The last 9 years we operate a houseboat in Linz Harbor on which we perform an Artists in Residence program. Last year our theme was the Mycelium Networks. Further STWST operate the IT-critical Lab for information technology and society, the Infolab. In this Lab we have an eye on the nature and we are looking how the evolution is working with Information. It further raises the question of whether evolution was before information or vice versa. From these constellations resulted in the Mycelium Network Society. Mushrooms have their own way to use Information. We hope to learn something from the nature. Our Information technology only with algorithm as the truth is really boring and will end the art.

lg franz

From: fx at stwst.at (**Franz Xavier**)

Date: Tue, 5 Jun 2018 19:00:02 +0200

Subject: [-empyre-] why Myceliumns.net

Message-ID: <a05315dd8d9c6d8dc4f0330a651dc02b.squirrel@webmail.servus.at>

I think i have to explain this a bit. I was to much for the 1st post... if our Information technology will only work with the known algorithm it will end the art. We need a opposite to the algorithm. We need to sleep for regeneration our brain. I think our Information technology is wrong. It only want to generate truth. In the moment there is no place for emotion impressions or art.

lg
franz

From: rothenberg.stephanie at gmail.com (Stephanie Rothenberg)
Date: Wed, 6 Jun 2018 08:47:37 +0200
Subject: [-empyre-] introduction for rehearsal of a network - [week 1]
Message-ID: <CAOFuPe17CW-h5XeSTPtoU3Ma+F5eKSSQ=iGbDrp9Zqm5e1dczQ@mail.gmail.com>

Hello Empyre list!

First an introduction — I am an artist and professor at University at Buffalo. I've been working with networks exploring the space between the real and the virtual for many years in both my art and pedagogical practice. These early artistic inquiries focused on how the network was shifting labor from the perspective of both how work gets done and who was doing the work — a new demographic of geographically distributed laborers vastly ranging from former migrant workers in China that were digging for gold online to underemployed single mothers in Eastern Europe navigating mturk.

Over the past several years I've been examining how social media platforms are creating new financial networks. I started working with non-human media, aka house plants, because I craved a tactile and visceral counterpoint to the abstractions of these networks — as a strategy to make visible the real world consequences of inequality and inequity. I use plants as data points in physicalized large-scale visualizations. The plants become symbolic for human life and introduce an element of unpredictability and thus disruption into these normally streamlined systems.

<http://www.pan-o-matic.com/projects/reversal-of-fortune-the-garden-of-virtual-kinship>

<http://www.pan-o-matic.com/projects/planthropy>

Continuing to work with plants has led to my newfound fascination with the networks of mycelium and its slimy sidekick physarum polycephalum as well as other organisms. I'm also a big fan of Jason Moore and his theory of Cheap Nature and Donna Haraway's theory of the Chthulucene (both theorists discussed at length on Empyre last fall).

My recent experiments are deeply inspired by their work, engaging play and wonder with a hint of Marxism. Merging economic idioms with DIY/kid science models of sustainable technology such as lemon batteries, dirt energy and bread mold, I question what it might look like if non-human forces could be put in the driver's seat of our so-called anthropogenic crisis. What happens when models of non-human ecological systems are used to identify and rethink the dysfunctional systems, the "fairy tales," that are currently troubling our social welfare, economy, and governance? For example, can we draw connections between the reproduction of *rhizopus stolonifer* (aka common bread mold) and the reproduction of student debt in the U.S?

With that said I bring up a few thoughts on MNS in response to some of ShuLea's initial questions:

-- -- In terms of a society, what will a Buffalo MNS node look like? And how will it be both similar and different to nodes in other locations based on ecological histories, economic histo-

ries and current resources?

-- On the issue of resources, is it important to track the networks of funding and their impact on research as all these nodes emerging in different countries are dependent on different types of financial systems ? academic in the U.S. vs government cultural funding in Europe and/or corporate funding for others

-- In starting this network, what are both the risks and the possibilities in the anthropomorphic?

--

Stephanie Rothenberg

Associate Professor

Director of Graduate Studies

Head of Graphic Design Concentration

Department of Art | University at Buffalo | SUNY

rothenberg.stephanie at gmail.com

www.stephanierothenberg.com

From: shulea at earthlink.net (Shu Lea Cheang)
Date: Wed, 6 Jun 2018 13:58:29 +0200
Subject: [-empyre-] rehearsal of a network - [week 1]
In-Reply-To: <alpine.NEB.2.21.1806041710350.25910@panix3.panix.com>
References: <D73B1F89.9ADE6%marysia@marysialewandowska.com>
<alpine.NEB.2.21.1806041710350.25910@panix3.panix.com>
Message-ID: <047d66cb-893e-3696-3319-9d5b6b0b9ae1@earthlink.net>

thank you, franz xaver, marc, Stephanie, bringing in the introduction.

These are artists/directors whose work i admire much.

just to get a focus on discussion-

Stephanie's sum up

>
> -- -- *In terms of a society, what will a Buffalo MNS node look*
> *like? And how will it be both similar and different to nodes in*
> *other locations based on ecological histories, economic histo-*
> *ries and current resources?*
>
> -- *On the issue of resources, is it important to track the*
> *networks of funding and their impact on research as all these*
> *nodes emerging in different countries are dependent on different*
> *types of financial systems – academic in the U.S. vs government*
> *cultural funding in Europe and/or corporate funding for others*
>
> -- *In starting this network, what are both the risks and the*
> *possibilities in the anthropomorphic?*
>
> --

The last question also echoes Alan Sondheim's concern about human enforced spores distribution (which i have forwarded to artist Taro and hope he can join this conversation) and the endangered species.

-- further to bring up Franz Xaver's concern over nowadays information technology, to find some 'emotion' expression in algorithm ruling???

Hope the -empyre- readers can help us get the discussion sparks going....

many thanks
sl

From: vanouse at buffalo.edu (Vanouse, Paul)

Date: Wed, 6 Jun 2018 17:06:07 +0000

Subject: [-empyre-] hello, introduction, mycelia

In-Reply-To: <a05315dd8d9c6d8dc4f0330a651dc02b.squirrel@webmail.servus.at>

References: <a05315dd8d9c6d8dc4f0330a651dc02b.squirrel@webmail.servus.at>

Message-ID: <73ADFED2-7B81-414E-8270-FF59FA79DA2D@buffalo.edu>

Hi all,
thanks for organizing this thread Shu Lea!
and thanks rene and empyre!

I'm an artist and professor at the University at Buffalo. For a few years I've been directing a center for biological art called Coalesce. In 19 years teaching at UB, this has been the most exciting thing I've been a part of. Coalesce is a hybrid studio laboratory facility dedicated to enabling hands-on creative engagement with the tools and technologies of the life sciences, a place where a place where artists, designers and architects actively learn, use and create, using life sciences technologies as their medium; scientists explore broader cultural meanings of their work; and philosophers and social scientists interact in a tangible way with the processes of the life sciences. But, it is a place where such disciplinary labels are challenged and hybrid creative practices are incubated. Our big sister is SymbioticA in Perth, who has been a model and collaborator in some of our activities. We offer courses and graduate lab space through the art department, public workshops, and four to six artist residencies every year. In fact, the next deadline for residency applications is June 30;-) <http://www.coalesce.buffalo.edu>

As an artist, I've been working with DNA for nearly twenty years. Impassioned amateurism and interdisciplinarity have guided my art practice. I have come to thrive upon the strange challenges and risks that I continually confront pushing the limits of such materials to visually communicate. In projects like "Latent Figure Protocol" (06-09), "Suspect Inversion Center" (2012) and "America Project" (2016) I've tried to challenge to the cultural authority of DNA fingerprinting and genetic identity. My intention in all three works was to dethrone the most authoritative image of our time, the "DNA Fingerprint" by deconstructing the notion of the DNA image as "natural" by artistically "constructing" them. Making recognizable pictures with DNA imaging to undermine reductive slogans like "you are your DNA" and "DNA is destiny."

For the last few years, I've been working on a project called ?Labor?, which is a factory (and live bio-media installation) that produces the smell of human sweat, but using only skin bacteria in industrial fermentation tanks. The scent of human sweat is created by bacteria such as Staph epidermidis, Propioni and Coryne bacteria that metabolize our excretions in fascinating ways?some aerobically, others anaerobically, others only partially digesting fatty acids to produce funky intermediate products. Its meant as a strange nostalgia for humans in an era where increasingly non-human labor is used to produce many foodstuffs and other commodities and materials.

Alongside this, I've just begun my first mycellium endeavor this Spring based on induced melanin expression in *Neurospora crassa*. It becomes part of the cell walls. Genetically and phenotypically, black microbial forms and networks. These two current projects stem from my molecular biology work with DNA, as they aim to complicate simplistic senses of individual and group (human and racial) identity.

Anyway, looking forward to seeing the network grow and take on new threads ? and fruiting bodies!
I'm happy to help facillitate here in Buffalo!
We like to collaborate;-)

Cheers all,
pv

ps- A sad, but also, a fond farewell to Marilouise Kroker. She and Arthur would have been great to have with us all as we discuss this as they both engage artists, technology and theory in poetic and catalytic ways. I met them in 1994, when I was doing my MFA at CMU. They were really encouraging and influential on my work-among the first theorists that I felt I truly connected with as a new media artist.

From: ascime at gmail.com (Anna Scime)
Date: Thu, 7 Jun 2018 15:17:06 -0400
Subject: [-emphyre-] emphyre Digest, Vol 162, Issue 4
In-Reply-To: <mailman.1.1528164001.25319.emphyre@lists.artdesign.unsw.edu.au>
References: <mailman.1.1528164001.25319.emphyre@lists.artdesign.unsw.edu.au>
Message-ID: <CAAW_RZXqpaiL-oN8E8_xcWD=a2_LtbGmR3J_T-82RtiIu4Tx7w@mail.gmail.com>

Hi everyone,

Thank you Shu Lea for inviting me to participate, and thank you to -emphyre- for hosting this discussion. I look forward to helping to flesh out MNS and exploring where this mycelial network takes us!

My point of entry into MNS is as a maker here in Buffalo – I want to continue to research, make and show work using mushrooms/spores/mycelium as material and metaphor, and enjoy working collaboratively and exchanging ideas with curious, thoughtful people. I also focus on ecological systems, structures and exchanges in much of my work. I've had a keen interest in mushrooms since childhood – first came repulsion, then love...

In 2010 I began making and exhibiting my Spore Print Film Series. Each of the 16mm films in the series features different audiovisual movements provided by different mushroom species, including but not limited to: portobellos (*Agaricus bisporus*), shaggy manes (*Coprinus comatus*), micas (*Coprinellus micaceus*), chanterelles (*Cantharellus cibarius*, etc), various oyster mushrooms (*Pleurotus ostreatus*, etc) ? producing prints ranging from intense Rorschachs made of melted black ink, to delicate white, brown, grey, pink and yellow arrangements that shadow the shapes of the gills that they rain down from. Like fingerprints, no two spore prints are exactly alike. Along with color, smell and other physical markers, they are used as a testing mechanism for field identification. Hundreds of individual mushroom spore prints make up each film (and millions of spores comprise each print) ? each with their own unique shape and coloring (which can only be viewed en masse with the naked eye). As they are played, a maelstrom of slowly-shifting-shapes is produced where form is in constant flux. These films present media and matter as vibrant and spontaneous. They are not only meant to be seen and heard, but inhaled as well. The films are anti-archival and are looped until they are nearly erased. They are often displayed as prints before they are projected/erased. Similar to Taro's work, the intention here is to spread the spore (in my work, while creating/destroying the vehicle of distribution).

These species are grown and foraged for because they are edible and harmless to ingest, many with cosmopolitan or trans-continental commercial distribution, with ranges extending across all or most of the world in appropriate habitats. Conditions must be just right for most of the species to grow and after many conversations with mycologists about the work, there is no real fear that the spores of the species that I work with will invade the habitats of the host exhibition spaces and choke out native

species or cause negative impacts to the environment. Should they be introduced (as one of my favorites, the nematode consuming *Coprinus comatus* which is native to N. America and Europe has been unintentionally in Australia, New Zealand, Iceland, and intentionally in China as food) these species are often a welcome addition to the ecosystem.

Alan raises an interesting question here (thank you Alan!)? there are innumerable species of animals, plants, fungi, etc that are introduced to new habitats through human intervention (intentional and otherwise). Here in the Eastern Great Lakes and throughout NYS plants like Phragmites and Japanese Knotweed are a major problem. They grow like wildfire in monocultures that choke out native plant species that would otherwise provide habitat, food and shelter to the other native species (pollinators and other birds, mammals, insects...) that live here. When they become problematically prolific and threaten existing ecosystems, keystone species, humans and/or human economies, they are labeled as invasive species and government agencies, ecological organizations and the industries whose operations they interfere with spend A LOT of money every year in an attempt to remove them from the ecosystems that they have colonized and to restore native species. I work with aquatic species as well, and zebra and quagga mussels, brown gobies, alewife etc are also subject to similar management programs, though it seems that the most effective/least Sisyphean efforts (though this is difficult to measure and I think control efforts are still necessary in many cases) may come via adaptation of native species to consume and regulate these invasive species?

Additionally, I think that there are always possible risks and rewards when we work with living materials and ecosystems? the devil is in the details, and much research is required prior to engaging with these beings (or their parts) through our art practices and/or by introducing them to seemingly new environments. Research in controlled environments and fieldwork can only tell us so much, there is of course always chance...

The only mushroom species that I am aware of being labeled as an invasive species is the Death Cap (*Amanita phalloides* - does anyone know of any others?). Unlike many other invasives they are not a hyper-prolific species that chokes out native species or causes great expense to governments or industries, but they are a problem for amateur mycologists foraging for mushrooms who may misidentify them as edible puffballs when they are young, or as other edible *Amanita*, *Russulas*, meadow mushrooms or paddy straw mushrooms when they are mature and consume them (they are colloquially referred to as Death Caps because if

you eat them, they can kill you — many who survive poisoning require a liver transplant to do so). It is believed that they have been introduced to new habitats through the cultivation of non-native species of oak, chestnut, and pine. Which begs the question, when we are curating our gardens, making bio-art or engaging in ecological studies, remediation and/or restoration work, are we actually doing more harm than good? (I think all responsible practitioners here try to way all known options before proceeding, though mistakes are made and nature does 'find a way') And with global travel in its myriad forms, is it even possible to prevent the spread of spores, seeds, organisms?. or are adaptations that accommodate colonization of new lands and waters through hitchhiking on larger animals like us (and/or our transportation toys) unavoidable?

To touch further upon broader questions relating to the anthropomorphic projections and issues, as well as the hierarchy of life we have constructed and police (thanks Stephanie!), I think that we always project ourselves into our understandings of other beings — and I believe we are still very much in the nascent stages of understanding this fascinating kingdom (and our taxonomic kingdom's closest relatives)... I am also very curious to hear what others think,

I'm also wondering, is anyone here interested in astromycology? There are some interesting case studies in this field that demonstrate how fungi offer both opportunities as well as threats to human space travel. Mushroom spores are very hardy, electron dense materials that reflect ultraviolet light, and can travel through space (McKenna had some interesting theories here that have since been in part adopted and explored by studies at reputable academic and government agencies across the globe). They adapt to accommodate for gravitational changes and radiation (famously, mushrooms were found growing inside the reactor in Chernobyl)? this is something that I know little about, but would love to know more. (maybe you know something Taro!? I know you've aimed for the stratosphere anyway?)

The procedural poets of the natural world, mushrooms are magical because they are about chance (the conditions have to be just right for one to pop up, for you to perceive it, for you two to meet...)... I am still not certain how this mycelial network will define its form, grow (eat outward), fruit etc, but I'm very excited to find out and here to help in anyway I can.

More thoughts and questions asap, in the mean time, I leave you with the parting words of some thinkers (in addition to Haraway, Tsing, McKenna who I also very much dig) who have inspired me to dive into the subject of mycology (required watching as a point of entry here):

<https://www.youtube.com/watch?v=XI5frPV58tY> (Paul Stamets)
<https://www.youtube.com/watch?v=vpnTzyQzAjc> (Gary Lincoff — another recent RIP <3 (my condolences to friends and loved ones of Marilouise Kroker too) — and a mushroom that will forever remind me of him bc of the lesson I learned the first time we met)
<https://www.youtube.com/watch?v=XNzVQ8wRCB0> (John Cage)

and a final parting word taught to me by a brilliant ecologist (Robin W. Kimmerer) — there is a Potawatomi word for the exact moment that a mushroom emerges from the soil and becomes perceiv-

able to the eye — — — does anyone know another word for this?

puhpohwee,

Anna

Media Production: www.lumiflux.org

Media Art: www.a--a.org

Community Media: www.buffalofilm.org

M. +1 716-316-8510; Skype: Anna Scime

From: p at voyd.com (patrick lichty)

Date: Fri, 8 Jun 2018 09:17:53 +0400

Subject: [-empyre-] hello, introduction, mycelia

In-Reply-To: <73ADFED2-7B81-414E-8270-FF59FA79DA2D@buffalo.edu>

References: <a05315dd8d9c6d8dc4f0330a651dc02b.squirrel@webmail.servus.at>

<73ADFED2-7B81-414E-8270-FF59FA79DA2D@buffalo.edu>

Message-ID: <015101d3fee8\$0f72dcd0\$2e589670\$@voyd.com>

I'm finding the mycelian network metaphor really interesting, as a friend here, Flounder Lee, did a piece at the Concrete Gsllery in Dubai the dealt with the notion of fungal networks and trees. What fascinates me is the posthuman metaphor of networks in nature and the global nature of nature, and possible fungal nature of electronic nets.

Being that I have been investigating the network art of Robert Adrian X for the last few years with Josephine Bosma, this conversation is particularly off interest.

Cheers, and trying to come out of hibernation.

From: highk at rpi.edu (**High, Kathy**)
Date: Fri, 8 Jun 2018 11:13:47 +0000
Subject: [-empyre-] Introduction
Message-ID: <D73FDD0C.265539%highk@rpi.edu>

Dear empyre Community!

Greetings. And forgive my delayed introduction, but I have been traveling. Thank you Renate and Tim for your continued dedication to empyre and keeping it going as a community based discussion! And thank you Shu Lea for pulling us fungal types all together!

By way of introduction I would like to talk about the project that I am currently coordinating called NATURE Lab. NATURE Lab stands for North Troy Art, Technology and Urban Research in Ecology. This project started about 6 years ago in tandem with an amazing community media arts organization that I have been on the board of directors for the past 13 years called The Sanctuary for Independent Media. The Sanctuary started in an old church in North Central Troy, New York, about 150 miles north of New York City in a post-industrial city that is at the head of the Hudson River. At The Sanctuary, we have dedicated our energies to develop a space for independent voices, politics and art creation in a neighborhood that is economically and environmentally devastated. We have created a local "campus" repurposing abandoned lots and buildings (think Detroit). We have an ongoing presentation series of music, film and speakers, a low power FM radio station with local news shows, youth media and environmental education workshops, and have planted multiple gardens and food forests.

Situated one block from the Hudson River, we find our location adjacent to brownfields, industrial waste remains and an abundance of toxic lead soil. NATURE Lab seeks to understand and remediate this urban landscape and create new resources and inspiration in the urban ecologies around us. We have just purchased an old building (this is among three others that we have) for \$7500. We will develop this space into the home for NATURE Lab, with a community bio science lab offering ongoing workshops and eco-artist projects to create a sense of our surroundings and an appreciation for our ruderal ecologies.

When Shu Lea came to us this past spring with the idea of joining the Mycelium Network Society, we jumped at the chance to do so. I have been close to Shu Lea since the 1980s when we were in NYC together. As my own media work has shifted to a focus on bioart, and ecological systems and concerns, the opportunity to collaborate with a rhizomic network of nurturing like minds seemed perfect. The work I have done with mycelium has been around soil remediation. Five years ago the eco-artist Oliver Kellhammer was in residence at NATURE Lab. Oliver is a permaculturist and artist who works extensively with plighted environments thinking about re-growth and recovery ? the symbiotic relationships that we all need to consider now. We used mycelium as an accumulator in a toxic soil bed ? and it was truly successful. But what to do with that material in the end is a question we still struggle with!

Going forward, an architect Mae-Ling Lokko, who teaches in the

Architecture School at my university (Rensselaer Polytechnic Institute) will be working with NATURE Lab to think through mycelium's strengths. Mae is in UK at present for the Liverpool Biennial using mycelium for an exhibition at RIBA. Mae is interested in thinking about how to develop a staged performance piece on the 'natural decay' of the mycelium structure that is built in Liverpool as the focus for a project for the Mycelium Network Society." She has made a 20 foot tunnel with mycelium panels and is "thinking about how to use this opportunity to 'stage' [the mycelium's] graceful return into the environment."

I thank Shu Lea for this opportunity to join forces and share our creative energies! Also thank you to everyone for your wonderful posts to date.

More to come, Kathy

From: naxsmash at gmail.com (Christina McPhee)

Date: Fri, 8 Jun 2018 10:27:08 -0700

Subject: [-empyre-] Introduction

In-Reply-To: <D73FDD0C.265539%highk@rpi.edu>

References: <D73FDD0C.265539%highk@rpi.edu>

Message-ID: <CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJ
ON3zVA@mail.gmail.com>

Reading about Mai-ling's architectural design work in the Liverpool Biennial suddenly reminds me of some superb and whimsical mycelium furniture by DEZEEN - by chance encountered at the London Design Week show at Somerset House last September 2017:

<https://www.dezeen.com/2017/09/20/mushroom-mycelium-timber-suede-like-furniture-sebastian-cox-ninela-ivanova-london-design-festival/>

- on the commercial end of design research ...

Bests

Christina

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Fri, 8 Jun 2018 22:41:13 +0000
Subject: [-emptyre-] Introduction
In-Reply-To: <CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJON3zVA@mail.gmail.com>
References: <D73FDD0C.265539%highk@rpi.edu>
<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJON3zVA@mail.gmail.com>
Message-ID: <C215DFF8-7EEC-4682-A445-B1E4458F9CA5@ghostnets.com>

I am very interested in this thread because I'm very interested in literal mycelium. My project, The Blued Trees Symphony, which Kathy participated in in 2015, is seeking Earth rights protection for forest ecosystems. The communicative relationships between mycellium as proof of alternate sentience are crucial to that argument. The week of June 18, I'll be participating in an interdisciplinary workshop at Hubbard Brooks reserve in NH, where we'll be looking at a variety of ways to sonify aspects of forest systems- water, leaves etc, but no one in attendance is sonifying mycellium. Is anyone trying to sonify actual mycelium? I look forward to following posts on topic.

Aviva Rahmani, PhD
www.ghostnets_at_ghostnets.com
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Sat, 9 Jun 2018 10:22:23 +0200

Subject: [-empyre-] Introduction

In-Reply-To: <C215DFF8-7EEC-4682-A445-B1E4458F9CA5@ghostnets.com>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJON3zVA@mail.gmail.com>

<C215DFF8-7EEC-4682-A445-B1E4458F9CA5@ghostnets.com>

Message-ID: <e63737d1-2910-2402-a022-841aad85894f@earthlink.net>

in response to Aviva's

>>Is anyone trying to sonify actual mycelium?

yes, one of our long time sonic collaborator Martin Howse started a project called Radio Mycelium and has been conducting workshops since 2011,

"Radio Mycelium proposes the construction of a series of experimental situations examining a new networked imaginary, the single organism of the fungal mycelium, in relation to pathogenic, electromagnetic communications. Participants will learn how to construct simple measurement devices, and culture shiitake, blue oyster and Enokitake mushrooms, amongst other simple moulds."

- Quoting Martin Howse, <https://fo.am/radio-mycelium/>

Further note: This year, Mycelium Network Society as a project entity has been invited to Join Taipei Biennale 2018 which focuses on Post-Nature—A Museum as an Ecosystem

https://www.tfam.museum/News/News_page.aspx?id=1123&ddlLang=en

We will be constructing a molecular structure of 17 atoms based on C₇H₆O₄ /formula of Patulin/. //Each atom is built with transparent acrylic glass inside which we implement the living habitation to grow a bed of /ganoderma lucida (LingZhi) mycelium/mushroom. In an attempt to examine cross-spore germination between two parallel wide-area networks; between radio-based communication technologies and the single organism network of the mycelium, we install radio mycelium with Fungal transceivers sprouting mycelial antennas forming an imaginary underground network. There will also be screen display to show participating network nodes' mycelium related activities.

the proposal - <http://myceliumns.net/proposals/MNS-taipei-biennale-web.pdf>

This may also answer somehow Patrick's investigation of fungal nature of electronic nets?

This week 1 discussion has been very inspiring.... thank you all for posting.

sl

From: shulea at earthlink.net (Shu Lea Cheang)
Date: Sat, 9 Jun 2018 10:41:29 +0200
Subject: [-emptyre-] rehearsal of a network - [week 2]
In-Reply-To: <CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJON3zVA@mail.gmail.com>
References: <D73FDD0C.265539%highk@rpi.edu>
<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJON3zVA@mail.gmail.com>
Message-ID: <6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

dear all

It seems like our week1 focus on Mycelium network is just heating up, i am sure we will be coming back to reflect on mycelium's network nature...

Now we enter rehearsal of a network - [week 2], with a focus on networked activism and performance.

We are interested in reviewing a glory past/present/future with update on strategies of intervention including applications with social networks and analogue tactics of 'body counts matter'.

I introduce the very very special guests for this week 2.

with great respect.

sl

John Jordan (UK/France)

Labelled a "Domestic Extremist" by the police, and "a magician of rebellion" by the press, John Jordan has spent the last 25 years merging art and activism. Working in various settings from Museums to squatted social centres, International Theatre Festivals to climate camps, he Co-founded /Reclaim the Streets/ and the /Clown Army/, Co-edited */We Are Everywhere: the irresistible rise of global anti-capitalism/* (Verso), and co-wrote the film/book */Les Sentiers de l'Utopie/* (Editions Zones, 2012). He now co-facilitates the /Laboratory of Insurrectionary Imagination (Labofii)/, with Isabelle Fremeaux. Infamous for fermenting mass disobedience on bicycles, throwing snowballs at bankers, launching a rebel raft regatta to shut down a power station, running workshops in postcapitalism and refusing to be censored by the Tate Modern, /the Labofii now lives on the autonomous zone of la zad of Notre-dame-des-Landes, 'a territory lost to the republic,' according to the French government. For more info about the ZAD see www.zadforever.blog

Nitasha Dhillon (India/USA)

Nitasha Dhillon is one of two artists who make up the MTL Collective, a collaboration joining research and aesthetic, theory and practice,

action and organizing. With Amin Husain as MTL, they are co-founders of Tidal: Occupy Theory, Occupy Strategy magazine, Global Ultra Luxury Faction (G.U.L.F.), the direct action arm of Gulf Labor Artist Coalition, Strike Debt and Rolling Jubilee, Direct Action Front for Palestine (DAFP), and most recently, as MTL+, Decolonize This Place, a movement space and decolonial formation in New York City that combine organizing, art, and action around five strands of struggle: Indigenous Struggle, Black Liberation, Free Palestine, Global Wage Worker, and De-Gentrification. Nita-sha is currently a PhD candidate at Department of Media Study, University at Buffalo.

Ricardo Dominguez(USA)

Ricardo Dominguez is a co-founder of The Electronic Disturbance Theater (EDT), a group who developed virtual sit-in technologies in solidarity with the Zapatistas communities in Chiapas, Mexico, in 1998. His recent Electronic Disturbance Theater 2.0/b.a.n.g. lab project (<http://tbt.tome.press/>) with Brett Stalbaum, Micha Cardenas, Amy Sara Carroll, and Elle Mehrmand, the /Transborder Immigrant Tool/ (a GPS cell phone safety net tool for crossing the Mexico/US border) was the winner of "Transnational Communities Award" (2008), an award funded by Cultural Contact, Endowment for Culture Mexico-US and handed out by the US Embassy in Mexico. It also was funded by CALIT2 and the UCSD Center for the Humanities. The /Transborder Immigrant Tool/ has been exhibited at the 2010 California Biennial (OCMA), Toronto Free Gallery, Canada (2011), The Van Abbemuseum, Netherlands (2013), ZKM, Germany (2013), as well as a number of other national and international venues. The project was also under investigation by the US Congress in 2009-2010 and was reviewed by Glenn Beck in 2010 as a gesture that potentially "dissolved" the U.S. border with its poetry. Dominguez is Associate Professor of Visual Arts at the University of California, San Diego, a Hellman Fellow, a Society for the Humanities Fellow at Cornell University (2018), and a Rockefeller Arts & Humanities Fellow (2019) and Principal Investigator at CALIT2/QI, UCSD. He also is co-founder of *particle group*, with artists Diane Ludin, Nina Waisman, Amy Sara Carroll, whose art project about nano-toxicology entitled *Particles of Interest: Tales of the Matter Market* has been presented at the House of World Cultures, Berlin (2007), the San Diego Museum of Art (2008), Oi Futuro, Brazil (2008), CAL Nano-Systems Institute, UCLA (2009), Medialab-Prado, Madrid (2009), E-Poetry Festival, Barcelona, Spain (2009), Nanosférica, NYU (2010), and SOMA, Mexico City, Mexico (2014):
<http://hemisphericinstitute.org/hemi/en/particle-group-intro>.

FRAUD(UK)

FRAUD is a /métis/ duo of critical art practitioners. Their backgrounds include computational culture, post-colonial and critical feminism, performance, disruptive design, and space system engineering. They develop art-led inquiries into the multiple scales of power and governmentality that flow through physical and cultural landscapes. The duo focuses on critical ecologies, exploring forms of slow violence and necropolitics that are embedded in the entanglement of archiving practices and technical objects, and erasure as a disruptive technology in knowledge production.

[_http://fraud.la/_](http://fraud.la/)

From: jennypickett78 at hotmail.com (Jenny Pickett)

Date: Sat, 9 Jun 2018 10:03:26 +0000

Subject: [-empyre-] Introduction

In-Reply-To: <C215DFF8-7EEC-4682-A445-B1E4458F9CA5@ghostnets.com>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>,

<C215DFF8-7EEC-4682-A445-B1E4458F9CA5@ghostnets.com>

Message-ID: <DB6PR10MB1702285BFEECB48472855723C27A0@DB-
6PR10MB1702.EURPRD10.PROD.OUTLOOK.COM>

Hello,

The mycelium subject has been one we have been have been approaching via a couple of projects recently, not least in relation to networked audio practices that apo33 has been developing over the last 20 years.

Here's a quick introduction to APO33 and mycelium projects

APO33 Collective

APO33 is an interdisciplinary artistic, theoretical and technological laboratory that develops various collective projects combining research, experimentation and intervention in the social space.

Apo33 aims is to work with the dynamics of the free software movement: a modular space, initiating collaborative projects and creative processes and exploring new modes of artistic and creative production and dissemination.

Through workshops, sharing workshops, seminars, interventions in the public space, creations, international meetings, online projects, publications etc., APO33 works to develop the current transformations of artistic and cultural practices, consequences reappropriations and uses of Information and Communication Technologies.

This objectives leads APO33 to work on the margins of the cultural field to explore the passages and crossings that can take place between creation and other social disciplines or practices (political activism, mediation or social action, hard sciences and human sciences, urban planning, ecology, economy ...).

Mycelium Projects

We are working for the last couple of years on Mycelium and plants e-waste recycling and feedback radio transmission using moisture.

Two projects come up with their different relation to the mycelium, networks and audio diffusion.

MotherPlant Computational Spores Recycling Network

Using dead motherboards from old computer, we turn them into micro-farm land to recycle the components of the motherboard and to produce minimal electrical current in order to create alternative new free way of computational data exchange.

Mycelium Feedback radio transmission

Apo33, had been working with feedback to produce a range of body works using these rejected sounds and processes embedded in computer science and other cybernetic theories of communication. We are looking at the non-communicative, pure energy feedback production contained within nature, from plants to mycelium and using old technologies of radio and electromagnetic transmission.

From: aud at fraud.la (FRAUD)

Date: Sun, 10 Jun 2018 20:52:52 +0200

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

Message-ID: <94d77cc9-385d-66e5-d48b-882ae92620f5@fraud.la>

Dear all,

We are delighted to join the network discussion (and with such great company!).

Some little bits to begin.

Networks:

In our case, we are interested in the materiality and necropolitics of the network and critical ecologies. Of late, we have been thinking through the financialisation of nature through emission trading systems and green bonds. We are producing a genealogy of the conception of the forest as a space of carbon flows which has carbon circulation, exchange and storage as a nominal abstractions. Emission trading and green markets are popping up globally (China just started its own), it is predicted to be the biggest trading market by 2020. Carbon Futures is a speculative valuation system that captures and extracts 'natural resources'. We are also inquiring into how these markets are networked and we are investigating what is obfuscated by this abstraction (cultural conflicts, subaltern knowledges and environmental violence).

Happy to expand, also we have a show opening Tuesday in London on this topic :) [<https://www.somersetshouse.org.uk/whats-on/complex-values>].

*

**The incomputable:*

During related research (in the Finnish forests) we were fascinated about the reindeer lichen in East Fennoscandia, a disappearing species that problematises the management of industrial forestry in Finland. Generally lichen species are interesting because they constitute the majority of diversity in the northern forests--there are only 5 tree species, whereas there are thousands of lichens. Being a composite of a algae or cyanobacteria and a fungi, their genetic make-up is more exposed to mutation, hence diversity. They also have an interesting cultural relevance as both a delicacy and a famine food. Lichen presents itself as an non-computer readable element in the forestry modelling calculations. While the efficiency of industrial forests is heralded, validating the move to increase production and cutting down of trees, 'inefficient' old growth forests provide essential elements such as beard moss the source of food for reindeer in winter. The post World War massive clear cutting in the north and subsequent forestry is a scarification leaving Finland with approximately 5% of its old growth forest. Calculations have deemed industrial forests more efficient in terms of carbon sequestration, and consequently enriches the Finnish economy with carbon credits. In addition, forestry growth provides jobs and fuels many by-product economies. We explore

these complex entanglements and scales of power. How are forests calculated? Which forms of knowledge are privileged in this discussion? What is deemed an acceptable compromise/sacrifice? How does one begin to discuss the simultaneous cultural livelihood and destruction of a nation?

Also, something to throw out there, there is an interesting tension between the incomputable, the uncapturable, as a method of resistance and survival, as well as disappearance/extinction from the network.

"[P]ower is in fact grounded in the very ability to calculate, count, measure, balance and act on these calculations. Inversely to make oneself ungovernable one must make oneself incalculable, immeasurable uncountable" [Eyal Weizman: <https://www.e-flux.com/journal/38/61213/665-the-least-of-all-possible-evils/>]

A footnote on invasive / native (mentioned last week): Those definitions in themselves are quite problematic. Usually there is a point in time after which a species' arrival is determined to be invasive. That point is heavily imbued in politics of immigration, colonialism and other ways of viewing the world that have little to do with the plant or animal's 'threat'. Without expanding further here, we did a project exploring this some time ago, Dreaming in tongues/舌頭/langues/فُهر لَاب/tunger, and Cooking Sections do great work on this subject.

Look forward to continuing the discussion over the week.

Audrey & Francisco of FRAUD

From: sondheim at panix.com (Alan Sondheim)

Date: Mon, 11 Jun 2018 10:16:21 -0400 (EDT)

Subject: [-empyre-] invasive species

Message-ID: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>

I'm well aware of the arguments re: political etc. around invasive species. But I think this ignores numerous cases where the results have been devastating (for example the Everglades, where I've done a lot of research and work); I simply don't trust the release of spores by balloons, particularly when I've seen the results on the ground; the political issues are bad enough, but say, the presence of tilapia or pythons in the Everglades are killing and impoverishing a system already under attack from farming runoff up north. In RI, phragmites have made a mess of numerous coastal sites, etc. I think the issue of invasive species is complex, needs to be considered by artists in conjunction with ecologists, etc.; it's not a matter for a brief reply, I think.

Best, Alan

From: artactivism at gn.apc.org (John Jordan)
Date: Tue, 12 Jun 2018 13:03:45 +0200
Subject: [-emptyre-] rehearsal of a network - [week 2]
In-Reply-To: <6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>
References: <D73FDD0C.265539%highk@rpi.edu>
<CAOWziv2=ZPboAE+6GDWnZwk4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>
<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>
Message-ID: <5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

Hey everyone sorry for late reply ...

The transition between mycelium and performing acts within a network of activism is wonderful. For us at the Laboratory of Insurrectionary Imagination, we try to break all separations, especially that between everyday life, activism and art and its for this reason we are inspired by mycelium and use it in our work to create tools of creative disobedience against capitalism and all those who profit from the economy of death, the logic that puts life after commodities, profit before people, algorithms in front of the living relations that we all share?

Mycelium teaches us like Deleuze, to begin always in the middle, to see the world as relationship, not a network of things, not a web of objects, but a rich interdependent always changing, always situated complex system from which emerges the intelligence of life?

We live at the moment on the zad, 4000 acres of land squatted against an airport and its world, in France, that despite winning against the airport is now being destroyed, because as David Graeber writes (in the preface to a recent book about the ZAD) "Over the past 40 years it becomes an imperative of global governance to destroy any sense of possible alternative futures and to stamp them out, or, when that's not possible, to make sure no one knows about them. The rulers don't mind if people say, "I hate you, I want to overthrow you" nearly so much as they say "You guys are ridiculous and unnecessary." That's why they really fear places like the zad. For the rulers of the world, such visible alternatives shatter the sense of inevitability, that despite crisis after crisis, the system must, necessarily be patched together in the same form. It has become a kind of obsession to those that try to govern us, that those who challenge existing power arrangements can never, under any circumstances, be perceived to win..?

Below is a chapter just written by us, for the same book which comes out in France tomorrow ELOGES DES MAUVAISE HERBES <http://www.editionslesliensquilliberent.fr/livre-%C3%89loge_des_mauvaises_herbes-9791020906427-1-1-0-1.html> h writing about what the zad has given us, by Bruno Latour, David Graeber, Vandana Shiva, Starhawk, Kristin Ross etc..) which might be a good way of starting a conversation about these issues?

FOR MORE INFO about the ZAD see this English language blog ZAD FOR EVER <<https://zadforever.blog/>> and a long read we wrote about the violence of the evictions these last few months THE REVENGE AGAINST THE COMMONS? <<https://zadforever.blog/2018/04/24/>>

the-revenge-against-the-commons/> (also published on further field? <<https://www.furtherfield.org/the-revenge-against-the-commons/>>)

love and rage
JJ

THE COMMONS OF RESISTANCE

The police helicopter hovers above, its bone rattling clattering never seems to stop. At night its long godlike finger of light penetrates our cabins and farm houses. It has been so hard to sleep this last week. Even dreaming, it seems, is a crime on the ZAD. And that's the point: these 4000 acres of autonomous territory, this zone to defend (ZAD), has existed despite the state and capitalism for nearly a decade and no government can allow such a place to flourish. All territories that are inhabited by people who bridge the gap between dream and action have to be crushed before their hope begins to spread. This is why France's most largest police operation since May 1968, at a cost of 400,000 euros a day, has been trying to evict us with its 2500 gendarmes, armoured vehicles (APCs), bulldozers, rubber bullets, drones, 200 cameras and 11,000 tear gas and stun grenades fired since the operation began at 3.20am on the morning of the 9th of April 2018.

The state said that these would be "targeted evictions", claiming that there were up to 80 'radical' zadists that would be hunted down, and that the rest, the 'good' zadists, would have to legalise or face the same fate. The good zadist was a caricature of the gentle "neo rural farmer" returning to the land, the bad, an ultra violent revolutionary, just there to make trouble. Of course this was a fantasy vision to feed the state's primary strategy, to divide this diverse popular movement that has managed to defeat 3 different French governments and win France's biggest political victory of a generation: l'abandon de l'aéroport de Notre-Dame-des-Landes.

The ZAD was initially set up as a protest against the building of a new airport for the city of Nantes, following a letter by residents distributed during a climate camp in 2009, which invited people to squat the land and buildings: 'because' as they wrote "only an inhabited territory can be defended". Over the years this territory earmarked for a mega infrastructure project, evolved into Europe's largest laboratory of commoning. Before the French state started to bulldoze our homes, there were 70 different living spaces and 300 inhabitants nestled into this checkerboard landscape of forest, fields and wetlands. Alternative

ways of living with each other, fellow species and the world are experimented with 24/7. From making our own bread to running a pirate radio station, planting herbal medicine gardens to making rebel camembert, a rap recording studio to a pasta production workshop, an artisanal brewery to two blacksmiths forges, a communal justice system to a library and even a full scale working lighthouse – the ZAD has become a new commune for the 21st century. Messy and bemusing, this beautifully imperfect utopia in resistance against an airport and its world has been supported by a radically diverse popular movement, bringing together tens of thousands of anarchists and farmers, unionists and naturalists, environmentalists and students, locals and revolutionaries of every flavour. But everything changed on the 17th of January 2018, when the French prime minister appeared on TV to cancel the airport project and in the same breath say that the ZAD, the “outlaw zone” would be evicted and law and order returned.

A true culture of resistance has evolved in parallel with the ZAD over the years. Not many people are psychologically or physically prepared to fight on the barricades, but thousands are ready to give material support in all its forms, from helping set up a medicinal herb garden to providing free acupuncture to activists, from donating old windows to build cabins with to teaching people how to forage mushrooms, donating free printing services for flyers to doing the plumbing for a new squat. Sometimes a culture of resistance involves beautiful clandestine gestures of solidarity. After the February 2014 anti-airport riots in Nantes, some municipal workers admitted to not putting too much mortar in-between the cobblestones they were setting back into place, “just in case!” they said.

Every successful movement, from the Suffragettes to the Abolition of Slavery, had a rich culture of resistance. Everyone as important as the other and just as heroic and as necessary as the fighters – as a banner on the ZAD said: ‘Pas de barricadières sans cuisiniers’ “There are no women on the barricades without men in the kitchen”.

But a culture of resistance is not just material. It needs to provide emotional and affective support as well – and that can come through storytelling. We need stories that remind us that resistance is never futile, that we are part of a long history of struggle and that everything we take for granted in this world was won through disobedience. We need stories of shared life and interdependencies that counteract capitalism’s stories that imagine life as a battlefield of ruthless competition. We need stories that emerge from the bodies of those of us living the struggles directly, rather than wait for academics and journalists to tell them for us from the comfort of their desks and the distant safety of history.

But a culture of resistance also means opening up to those who might be different, those that might not have the same revolutionary analysis as us, those who some put in their box named ?reformist?, this is what building a composition is all about, it is how we weave a true ecology of struggle, and this ecology brought us to live on the zone.

We had heard the stories emerging from this place, stories that had resonances of many of the historical territorial struggles

that had built the horizons towards which our movements aspired. Echoes of the Paris Commune of 1871, evocations of the zapatista caracoles of Chiapas. We also had rebel friends who lived here, but most importantly it was because it had the essential entwined strands of DNA of any Ecology of Struggle: the yes and the no. resistance and creation, fighting and building at the same time. We had seen so many alternatives that refused protest and politics, becoming new start ups, coopted by capitalism. We had suffered so many protest movements loose their desirableness, because they had no material examples of the future that they wanted. When the yes and the no come apart we lose our force, we lose what gives life to rebellion, and rebellion to life.

And now that the No against the airport has won, what happens without it, will we become a new green silicon valley ?Absolutely not. The way to refuse this, is to strengthen our links with other movements and to continue to transform this place into a powerful provider of a material base that nourishes (in every way) revolutionary movements. Without inhabiting a territory, if we are scattered again across the country, we are nothing. The ZAD was always against the airport and its world, we still have a world to win, and many worlds to resist and refuse. But we also want to stay here because of something very simple, we have fallen deeply in love. In love with the bocage, its stories and all its forms of life, both human and non.

The government wants the inhabitants of the ZAD to regularise themselves one by one, to enter into the framework of law and order. "Ecology is not Anarchy" the minister of ecological transition and solidarity, Nicola Hulot, declared to the press following one of the negotiations. An easy soundbite to underline this process of regularisation, this bureaucratic truncheon that falls upon us, that if we refuse will mean the entire zone will be destroyed by tanks and gendarmes. But the statement shows his ignorance of the history of ecological thinking, many of the first theoreticians were anarchists. Élisé Reclus, world famous geographer and poet, whose beautiful idea that humans are simply "nature becoming aware of herself," fought on the barricades of the 1871 Paris Commune. 19th century geographer Peter Kropotkin, spent many years in jail and exile for his politics, but was renowned in scientific circles as an early champion of the idea that evolution is not all a competitive war of ?red tooth and claw? but instead involves a cooperation, what he termed Mutual Aid. From the 1950s onwards, US political philosopher Murray Bookchin (now best known for the influence he has on the Kurds to build a stateless form of Municipal Confederalism, taking place in the autonomous territory of Rojova – Northern Syria) brought ecology and anarchy together with his concept of Social Ecology. Humans dominate and destroy nature because we dominate ourselves. He claimed. To avert ecological collapse we had to get rid of all hierarchies ? man over woman, old over young, white over black, rich over poor.

When we truly inhabit a place it becomes obvious that life has no control centre, no hierarchy, no chiefs or bosses, no governments or presidents. Every form of life is a self organising form of commons – deeply connected and interdependent, always changing, always embedded and entangled – from the cells in your fingers to worms in your garden, from the trees in the forest of Rohanne to the bacteria in your gut. As biologist and cultural theorist Andreas Weber says, all life forms "are continuously

mediating relationships among each other – relationships that have a material side, but also always embody meaning, a sense of living and the notion of belonging to a place.” Every one of these relations follows one higher principle: only behaviour which allows for the productivity and diversity of the entire ecosystem over the long term will survive. The more we observe the living world in all its complexity the more we are able to understand how to become commoners, how to truly inhabit and understand that the separation between the individual and the whole is a fiction.

<>To be really free is not to be an individual able to operate free from constraints, but to be tied to beneficial relationships with people and habitats, relationships that feed you materially and psychologically. Without a tie to your food – you starve, without the tie to lovers – you sadden. We are free because we are linked. Freedom is not breaking our chains but turning them into living roots and veins that connect, share, flow together and enable us to change and evolve in common. The struggle for the ZAD is not about bringing ‘law and order’ back to the zone, but a battle between private property and those who share worlds, of capitalism against the commons. This is a battle for the future, one that we cannot loose.

ZAD FOR EVER <<https://zadforever.blog/>> a new blog in english, dispatches from the liberated territory where we now live.

<<https://labofii.wordpress.com/>>The Laboratory of Insurrectionary
<<https://labofii.wordpress.com/>>Imagination
Laboratoire d’Imagination Insurrectionnelle
Mailing list <<https://lists.riseup.net/www/subscribe/labofii>>
<<https://www.facebook.com/groups/58916936705/?fref=ts>> <<https://www.facebook.com/groups/58916936705/?fref=ts>>FB <<https://www.facebook.com/groups/58916936705/?fref=ts>> group
twitter: @labofii
mobile:+33 (0) 6 80 85 71 88

Notre livre-film “Les Sentiers de L’utopie” (Editions Zones/La Découverte 2011)
twitter: @nowtopia.

www.labofii.net

From: ghostnets at ghostnets.com (Aviva Rahmani)

Date: Tue, 12 Jun 2018 12:53:14 +0000

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

Message-ID: <7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

Thanks you for this moving testimony. I have just been writing about ecocide in relation to my own project, The Blued Trees Symphony, which asserted a new definition of public good and art to assert copyright law in resistance to corporate habitat destruction. In too many places around the world, the valiant fight seems to be failing. I know for some time, I have thought dictators and environmental injustice are the perverse biogeographical corrections on human over-population. I am trying to decide if my pessimism is truly based in reality. I reach out to you in solidarity and in the spirit of mycelium to resist ecocide with defiance and faith.

Aviva Rahmani, PhD

www.ghostnets.at ghostnets.com

Watch ³Blued Trees²: <https://vimeo.com/135290635>

www.gulftoqulf.org

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Tue, 12 Jun 2018 15:18:48 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>

Message-ID: <367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>

Dear Alan

Surely your post has kept me and all artists working in the field thinking... i organize these thread under your subject invasive species...and do hope we all come back to this thread..meanwhile, i try to get week 2 topics started... thanks to FRUAD and John's posting.

very soon

sl

>>>>from Alan Sondheim

I have a question re: the release of spores from weather balloons and other means of distribution. Are you concerned about the issue of invasive species? We're fascinated by mycological environments, and at least in some areas, this seems to be an issue. Mycelium spread of their own accord; there's competition among species. At the moment, with some more visible forms of life such as phragmites (which can also be considered networked), there are serious issues of native or local species going extinct. Do you worry that articial spore releases can contribute to this? Is this addressed?

>>>>from Anna Scime

Alan raises an interesting question here (thank you Alan!)? there are innumerable species of animals, plants, fungi, etc that are introduced to new habitats through human intervention (intentional and otherwise). Here in the Eastern Great Lakes and throughout NYS plants like Phragmites and Japanese Knotweed are a major problem. They grow like wildfire in monocultures that choke out native plant species that would otherwise provide habitat, food and shelter to the other native species (pollinators and other birds, mammals, insects...) that live here. When they become problematically prolific and threaten existing ecosystems, keystone species, humans and/or human economies, they are labeled as invasive species and government agencies, ecological organizations and the industries whose operations they interfere with spend A LOT of money every year in an attempt to remove them from the ecosystems that they have colonized and to restore native species. I work with aquatic species as well, and zebra and quagga mussels, brown gobies, alewife etc are also subject to similar management programs, though it seems that the most effective/least Sisyphean efforts (though this is difficult to measure and I think control efforts are still necessary in many cases) may come via adaptation of native species to consume and regulate these invasive species?

Additionally, I think that there are always possible risks and rewards when we work with living materials and ecosystems?

the devil is in the details, and much research is required prior to engaging with these beings (or their parts) through our art practices and/or by introducing them to seemingly new environments. Research in controlled environments and fieldwork can only tell us so much, there is of course always chance...

The only mushroom species that I am aware of being labeled as an invasive species is the Death Cap (*Amanita phalloides* - does anyone know of any others?). Unlike many other invasives they are not a hyper-prolific species that chokes out native species or causes great expense to governments or industries, but they are a problem for amateur mycologists foraging for mushrooms who may misidentify them as edible puffballs when they are young, or as other edible *Amanita*, *Russulas*, meadow mushrooms or paddy straw mushrooms when they are mature and consume them (they are colloquially referred to as Death Caps because if you eat them, they can kill you ? many who survive poisoning require a liver transplant to do so). It is believed that they have been introduced to new habitats through the cultivation of non-native species of oak, chestnut, and pine. Which begs the question, when we are curating our gardens, making bioart or engaging in ecological studies, remediation and/or restoration work, are we actually doing more harm than good? (I think all responsible practitioners here try to weigh all known options before proceeding, though mistakes are made and nature does 'find a way') And with global travel in its myriad forms, is it even possible to prevent the spread of spores, seeds, organisms? or are adaptations that accommodate colonization of new lands and waters through hitchhiking on larger animals like us (and/or our transportation toys) unavoidable?

>>>>from FRAUD

A footnote on invasive / native (mentioned last week): Those definitions in themselves are quite problematic. Usually there is a point in time after which a species' arrival is determined to be invasive. That point is heavily imbued in politics of immigration, colonialism and other ways of viewing the world that have little to do with the plant or animal's 'threat'. Without expanding further here, we did a project exploring this some time ago, *Dreaming in tongues/舌頭/langues/فؤاد/tunger*, and Cooking Sections do great work on this subject.

>>>>from Alan Sondheim

I'm well aware of the arguments re: political etc. around invasivespecies. But I think this ignores numerous cases where the results havebeen devastating (for example the Everglades, where I've done a lot ofresearch and work); I simply don't

trust the release of spores by balloons, particularly when I've seen the results on the ground; the political issues are bad enough, but say, the presence of tilapia or pythons in the Everglades are killing and impoverishing a system already under attack from farming runoff up north. In RI, phragmites have made a mess of numerous coastal sites, etc. I think the issue of invasive species is complex, needs to be considered by artists in conjunction with the ecologists, etc.; it's not a matter for a brief reply, I think.

Best, Alan _____

From: rrd54 at cornell.edu (Ricardo Rene Dominguez)

Date: Tue, 12 Jun 2018 13:37:51 +0000

Subject: [-emptyre-] rehearsal of a network - [week 2]

In-Reply-To: <7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>,

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

Message-ID: <BN7PR04MB38911B402DF7E6C561E4B2CAB07F0@BN-
7PR04MB3891.namprd04.prod.outlook.com>

Hola Tod at xs,

I have been learning a great deal from the gestures and conversations this month. And thanks Shulea for inviting me to participate.

Rehearsing Networks of E-contagion (the Shrooms Next Door), or from Cold War Universities to War on Terror Universities

rehearse (v.)

c. 1300, "to give an account of," from Anglo-French rehearser, Old French rehercier (12c.) "to go over again, repeat," literally "to rake over, turn over" (soil, ground), from re- "again" (see re-<https://www.etymonline.com/word/re?ref=etymonline_crossreference>) + hercier "to drag, trail (on the ground), be dragged along the ground; rake, harrow (land); rip, tear, wound; repeat, rehearse;" from herse "a harrow" (see hearse<https://www.etymonline.com/word/hearse?ref=etymonline_crossreference> (n.)). Meaning "to say over again, repeat what has already been said or written" is from mid-14c. in English; sense of "practice a play, part, etc." is from 1570s. Related: Rehearsed; rehearsing.

#Repeat #ToKnow

Electronic Disturbance Theater has always already been rehearsing the re-harrowing of the digital grounds towards a practice of coming to know. Then repeat. This process is one of networks being on repeat cycles that are unbound and rebound to networks that prepare the soil and wounds for something that will always be a rehearsal. A post-mycelium production that is never fully known and can never be fully staged and presented.

Rehearsals build on rehearsals that are not strategic (the gaining of fully structured performances that no longer need rehearsing) vs. tactical gestures that seed networks for more rehearsals to come without any final performance on the horizon.

#ReCycling

About a month ago I was invited to do a "Tactical Poetics" workshop for a wide area academic and research communities at Cornell University, where I am a Society for the Humanities fellow this year and the theme for the groups general research was on ?corruption.? In order to prepare for the workshop I sent out email asking those who would attending what were the current concerns they would like to focus on? The majority sent back notes saying they wanted to consider what could be done to stop networks like Facebook and Cambridge Analytica from data scrapping and using the data for the micro-management of elections and its use of emotion contagion or affective political channeling.

As I started to think about what tactical gestures could be staged or what past tactical actions could be touched on to help the gathered communities rehearse the question, "What is to be done or could be done to counter these data-capturing networks" After a bit of counter-toiling the question. I did some ungrounding the local soil and to find the wounds at home.

The concerns of those network-things beyond was residing and were being rehearsed right at here at home. Cornell was part of the DOD (Department of Defense) research trajectory named Minerva since 2009 that used Facebook as a testing ground and collected the data:

"The DoD's initiative is currently funding another study at Cornell, called Tracking Critical-Mass Outbreaks in Social Contagions. This study will examine the "tipping point" in social media conversations surrounding four recent global events – the 2011 Egyptian Revolution, the 2011 Russian Duma elections, the 2012 Nigerian fuel subsidy crisis and the 2013 Gazi park protests.

Cornell's role in the 2012 mood manipulation study is still unclear, though a statement released by the University Monday said neither Hancock nor then-university affiliated researcher Jamie Guillory, who was involved in the study, had direct access to the collection of private data.? (Or did they?)

<https://ithacavoice.com/2014/07/new-questions-answers-cornells-facebook-experiment/>

<https://www.theguardian.com/science/head-quarters/2014/jul/01/facebook-cornell-study-emotional-contagion-ethics-breach>

Cornell stated in 2014 that because of ethical breaches the studies would stop and so would the DOD funding. But of course it has not. Minerva is still listed here:

Research – Cornell University <<http://sdl.soc.cornell.edu/research.php>>

sdl.soc.cornell.edu

We study the interplay between network topology and the dynamics of social interaction, using computational models, data from on-line networks, and laboratory experiments with human participants.

Rehearsing networks of e-contagion marks a shift in the networks of knowledge production from Cold War Universities to War on Terror Universities. Just as the Cold War university was constructed in what was named a "strategic alliance" between scientists and the military after World War Two, today universities are being re-militarized and re-integrated into the national security state in order to serve the US government's perpetual and unbounded "War on Terror." The War on Terror university is characterized by military and defense-contractor funding of research, the orientation of research and teaching to serving military, intelligence agency, and corporate goals surveillance of faculty and students, and repressive policing of campuses:

"The problem, then, was not whether some sub agent of massive government funding espoused problematic political designs. The danger lay in the monolithic source of funding - always federal, despite its different channels. The autonomy of science hinged upon the existence of multiple non-governmental funders and sponsors. Academia, much like the mythical market place, thrived when guided by an invisible hand."

>From the "*Minerva Controversy*":

<http://essays.ssrc.org/minerva/2008/12/11/robin/>

Multiple networks are always being rehearsed and it is always good to not only eat local but see what poison shrooms are also being grown next door.

Next rehearsal network MAVEN.

From: margaretha.anne.haughwout at gmail.com (margaretha haughwout)
Date: Tue, 12 Jun 2018 11:55:59 -0400
Subject: [-emptyre-] invasive species
In-Reply-To: <367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
Message-ID: <A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>

Yes, thank you Alan for this question. It does require and prolonged attention to observe how species interact, and under what contexts our companions are thriving.

I agree strongly with FRAUD. The category "invasive" operates far too broadly imho, rendering it not very useful and deeply problematic politically in terms of the ways it reinforces a nationalistic world view and refers to colonial documentation as the authority on what is native and what isn't. It also contributes to a kind of nostalgia that is perhaps not that useful when it comes to observing and interacting with the here and now.

I wonder if we can collaborate on a series of terms that recognize the range of ways "introduced," or newer species work. Because many species categorized as invasives (many in the pea family for example, or mallow on the California coast) operate like a scab on already human disturbed areas, fixing nitrogen, adding biomass, or breaking up hard soil for example. Over time, after this initial wave, the species in the area diversify. At other times species are way more aggressive, such as the ones Alan describes, and it does seem hard to see how they are contributing to diverse ecologies that are ultimately friendly to humans.

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beforebefore.net
guerrillagrafters.org
coastalreadinggroup.com
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From: artactivism at gn.apc.org (John Jordan)

Date: Tue, 12 Jun 2018 19:15:19 +0200

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <BN7PR04MB38911B402DF7E6C561E4B2CAB07F0@BN-7PR04MB3891.namprd04.prod.outlook.com>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

<BN7PR04MB38911B402DF7E6C561E4B2CAB07F0@BN-7PR04MB3891.namprd04.prod.outlook.com>

Message-ID: <3D2FD977-AB67-49E4-BBB9-8B8458138125@gn.apc.org>

Thank you for your honest and fascinating story /// Makes me think a lot about the fabulous chapter on cybernetics and management in the Invisible Comitee's TO OUR FRIENDS? <<https://theanarchistlibrary.org/library/the-invisible-committe-to-our-friends.pdf>>

This of course brings up for me the central questions ?

How do we create forms of life that no longer reproduce the machines of capital. How do we desert the system that has no outside. How do we refuse to become the fools in the palace, providing the progressive masks to the institutions whose very life blood is in the corporate military industrial realm?

How do we not separate our ethics and aesthetics (as wittgenstein urged us not to do)

Do we refuse to collaborates ?

Can we hack from the inside ?

Do we desert and build counter powers ?

Or do we just cook up the poison mushrooms and feed them to those making money from death ?

yours JJ

From: artactivism at gn.apc.org (John Jordan)
Date: Tue, 12 Jun 2018 19:49:55 +0200
Subject: [-empyre-] invasive species
In-Reply-To: <A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-aleb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
Message-ID: <9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>

we must never forget that the first use of the concept of arian purity by the german national socialists (NAZI'S) was in an essay by an ecologist which used invasive species as a metaphor? !!

Its a dangerous and meaningless term?and we need to situate it as we must everything

i live with chestnut trees, who ?invaded these lands with the romans 2000 years ago? but see totally local now?

BUT spreading spores without knowledge of particular effects of particular species on situated eco systems is of course careless ?

JJ

ZAD FOR EVER <<https://zadforever.blog/>> a new blog in english, dispatches from the liberated territory where we now live.

<<https://labofii.wordpress.com/>>The Laboratory of Insurrectionary
<<https://labofii.wordpress.com/>>Imagination
Laboratoire d'Imagination Insurrectionnelle
Mailing list <<https://lists.riseup.net/www/subscribe/labofii>>
<<https://www.facebook.com/groups/58916936705/?fref=ts>> <<https://www.facebook.com/groups/58916936705/?fref=ts>>FB <<https://www.facebook.com/groups/58916936705/?fref=ts>> group
twitter: @labofii
mobile:+33 (0) 6 80 85 71 88

Notre livre-film "Les Sentiers de L'utopie" (Editions Zones/La Découverte 2011)
twitter: @nowtopia.

www.labofii.net

From: fneyrat at gmail.com (**Frederic Neyrat**)

Date: Tue, 12 Jun 2018 13:43:16 -0500

Subject: [-empyre-] Mushrooms and Ruins

Message-ID: <CABB5BS3Uun_=CLO=+34JvhWay5_NUMosbN_aeUSypry-45F859Q@mail.gmail.com>

Dear John Jordan,

Thanks for having clearly formulated the alternative that we need to confront.

To your last sentence, I would add:
are we condemned to live in the ruins of capitalism? Another mushroom(-at-the-end-of-the-world) question actually.

Concerning ruins and mushrooms, this quotation (I need to find the English translation) that a friend of mine sent to me:

"Il y a deux sortes de ruines : l'une, ouvrage du temps ; l'autre, ouvrage des hommes. Les premières n'ont rien de désagréable, parce que la nature travaille auprès des ans. Font-ils des décombres, elle y sème des fleurs ; entrouvrent-ils un tombeau, elle y place le nid d'une colombe : sans cesse occupée à reproduire, elle environne la mort des plus douces illusions de la vie. Les secondes ruines sont plutôt des dévastations que des ruines ; elles n'offrent que l'image du néant, sans une puissance réparatrice. [...] Quand Dieu, pour des raisons qui nous sont inconnues, veut hâter les ruines du monde, il ordonne au Temps de prêter sa faux à l'homme, et le temps nous voit avec épouvante ravager dans un clin d'oeil ce qu'il eût mis des siècles à détruire."

-Chateaubriand, *Génie du christianisme*

Best,

FN

From: sondheim at panix.com (**Alan Sondheim**)

Date: Tue, 12 Jun 2018 21:01:34 -0400 (EDT)

Subject: [-emptyre-] invasive species

In-Reply-To: <367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>

Message-ID: <alpine.NEB.2.21.1806122058090.5827@panix3.panix.com>

Thank you for this reply; I agree of course. The problem is that ecosystems are incredibly fragile and not well-understood (look at the researching going on in relation to our own microbiomes), and species don't often adapt; they died off and this can lead to serious chain reactions. I hope that artists are more sensitive to these issues than, say, agribusiness that just overrides everything. By the way the fastest a species has been wiped out apparently was over a day on a remote lighthouse, by an imported lighthouse-keeper's cat that killed off a bird that nested only on the island.

Thanks again, Alan

From: sondheim at panix.com (**Alan Sondheim**)

Date: Tue, 12 Jun 2018 21:03:31 -0400 (EDT)

Subject: [-empyre-] invasive species

In-Reply-To: <9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>

Message-ID: <alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>

I think you're referring to Lorenz possibly? But the answer begs the question in a sense; I'd rather start from an in-depth knowledge of a landscape/biome, rather than aryan purity.

- Alan

From: bhcontinentaldrift at gmail.com (**Brian Holmes**)
Date: Wed, 13 Jun 2018 01:58:53 -0500
Subject: [-empyre-] invasive species
In-Reply-To: <alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
Message-ID: <CANuiTgzxJOxM3ujRam9kcyRnO6iXyWr=u-cNSwV7F33RFe-j0qw@mail.gmail.com>

Greets John! Greets Shu Lea!

Invasive species is a terrible term, for sure, but zebra and quagga mussels have turned Lake Michigan a beautiful pure almost Aryan blue, and they've basically wiped out almost all other life in the lake... They were brought in the bilge water of freighters coming from the Black Sea, as quite a few others have been; and though it would be relatively easy to transfer the cargo of these ships to trains before they ever get to the Great Lakes, nothing is done, apparently because the US and Canada are so proud of engineering the locks of St Lawrence Seaway. Or maybe it's just because the state only thinks in terms of money, production and trade, and not of beings and balances and histories and futures. I guess the main thing is to be aware of the consequences of what one does, and of what powerful forces in our societies do, and to struggle not for purity or even Nature, but for more vital and viable tomorrows all around.

Thanks to everyone for this thread and the whole series, it's beautiful,
Brian

From: fx at stwst.at (Franz Xavier)

Date: Wed, 13 Jun 2018 11:35:41 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>

Message-ID: <baa10ef2a1878e62f776870cd978c220.squirrel@webmail.servus.at>

Hi all

Some words regarding to the invasive aspect of the project mentioned at the beginning of the discussion - about balloon launch with spores of course you are right with your objections

But the balloon start with spores at transmediale had not the target and also not the impact to spread spores around the globe. This could not happen because of quantitative reasons - there were too less spores inside, and this was intended.

Nature transports spores and bacteria already to a high altitude and Jetstreams are transporting them over the continents

https://en.wikipedia.org/wiki/Exposing_Microorganisms_in_the_Stratosphere

<https://www.spiedigitallibrary.org/conference-proceedings-of-spie/6694/1/How-do-bacteria-reach-the-stratosphere/10.1117/12.731398.short?SSO=1>

<https://www.smithsonianmag.com/science-nature/living-bacteria-are-riding-earths-air-currents-180957734/>

The project had another intention.

The intention was to show a new perspective, how nature is using information and gene material. We want to bring an old theory of evolution back. We want to show, that spores reach already and all the time the outerspace with the pressure of radiation from the sun.

This is an old theory called "Panspermia", and we want to bring this perspective back to our brains.

<https://en.wikipedia.org/wiki/Panspermia>

This is important, when the whole world is building a global world of information with the algorithm rules of Claude Shannon. This is the real dangerous thing of our present. With this Information technology of pure rationalism we have a serious enemy.

..... Think more the than global.

lg
Franz Xavier
STWST.at

From: artactivism at gn.apc.org (John Jordan)

Date: Wed, 13 Jun 2018 11:25:37 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <CANuiTgzxJOxM3ujRam9kcyRnO6iXyWr=u-cNSwV-7F33RFej0qw@mail.gmail.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
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<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
<CANuiTgzxJOxM3ujRam9kcyRnO6iXyWr=u-cNSwV7F33RFe-j0qw@mail.gmail.com>

Message-ID: <3DF72185-4A91-436B-8D53-101C34C02707@gn.apc.org>

This article has some interesting sections about the Nazi mix of invasive species discourse and its policies of purity

Confronting introduced species: a form of xenophobia ?

http://fwf.ag.utk.edu/mgray/wfs560/biological_invasions.pdf

ZAD FOR EVER <<https://zadforever.blog/>> a new blog in english, dispatches from the liberated territory where we now live.

<<https://labofii.wordpress.com/>>The Laboratory of Insurrectionary
<<https://labofii.wordpress.com/>>Imagination
Laboratoire d'Imagination Insurrectionnelle
Mailing list <<https://lists.riseup.net/www/subscribe/labofii>>
<<https://www.facebook.com/groups/58916936705/?fref=ts>> <<https://www.facebook.com/groups/58916936705/?fref=ts>> FB <<https://www.facebook.com/groups/58916936705/?fref=ts>> group
twitter: @labofii
mobile:+33 (0) 6 80 85 71 88

Notre livre-film "Les Sentiers de L'utopie" (Editions Zones/La Découverte 2011)
twitter: @nowtopia.

www.labofii.net

From: eganuc at gmail.com (Elaine Gan)

Date: Wed, 13 Jun 2018 11:21:58 -0400

Subject: [-empyre-] invasive species

In-Reply-To: <3DF72185-4A91-436B-8D53-101C34C02707@gn.apc.org>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
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Message-ID: <CAF+ML_GKdWc=a3gbfo8OoS_rV8xfp2=5LcjUY+Kq6pLBLS!jvw@mail.gmail.com>

such an important conversation. thanks!

I work with plants and fungi. Which particular species, spores, seeds matters a lot. Regardless of what names "we" (moderns, elites) choose, things act and react, travel, etc. So if one really needs to spread spores to make symbolic statements, one might be meticulous and careful about which spores, which material effects. Fungal blasts, blights destroy fields, forests, plantations, etc. Others rebuild them. Mycorrhizals are not necessarily good. Saprobes are not necessarily bad. We know little about them. but we can at least try to be specific about what to use.

I hope that as interdisciplinary artists-scientists, we might try to figure out small, grounded ways of really listening to these materialities anew, to figure out how they act in the world—instead of assuming that these are already known, or that they are ours to play with.

Elaine

From: ghostnets at ghostnets.com (Aviva Rahmani)

Date: Wed, 13 Jun 2018 16:17:31 +0000

Subject: [-empyre-] invasive species

In-Reply-To: <CAF+ML_GKdWc=a3gbfo8OoS_
rV8xfp2=5LcjUY+Kq6pLBLS1jvw@mail.gmail.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
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j0qw@mail.gmail.com>
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rV8xfp2=5LcjUY+Kq6pLBLS1jvw@mail.gmail.com>

Message-ID: <65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>

How would you propose we listen, Elaine? How would we distinguish conflicts, for example between introduced and endemic species?

Aviva Rahmani, PhD

www.ghostnets_at_ghostnets.com

Watch ³Blued Trees²: <https://vimeo.com/135290635>

www.gulftogulf.org

From: bram.org at gmail.com (Annie Abrahams)

Date: Wed, 13 Jun 2018 18:38:21 +0200

Subject: [-emptyre-] invasive species

In-Reply-To: <65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
<CANuiTgzzJOxM3ujRam9kcyRnO6iXyWr=u-cNSwV7F33RFe-j0qw@mail.gmail.com>
<3DF72185-4A91-436B-8D53-101C34C02707@gn.apc.org>
<CAF+ML_GKdWc=a3gbfo8OoS_rV8xfp2=5LcjUY+Kq6pLBLS1jvw@mail.gmail.com>
<65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>

Message-ID: <CAPYs0lk3sVrLswT7DjzEzUyPCexXpdG5=bza9DdQjOu+6eBmTA@mail.gmail.com>

we should think about species, individuals in a local way, paying a lot of attention to what already is and accompanying any new introduction, people, animal or plants etc. thinking global about invasion in my opinion is going back to anthropocentric thought structures, confidence in human super power (deterministic science) and utterly irresponsible

Best Annie Abrahams

--

Traces <<http://bram.org/en-semble/>> from *Online Ensemble*
Entanglement Training with Antye Greie, Helen Varley Jamieson, Soyung Lee, H??ng Ng?, Daniel Pinheiro, and Igor Stromajer - video, photos, chat log, reactions, protocol.
Qu(o)i agence Quand. <<http://bram.org/VR/>> / Wh(o/at) <=> arranges <=> When.
<<https://aabhrams.wordpress.com/2018/02/17/vr-performance-residency/>> VR performance + residency. Archives, notes, protocol, video, photos.

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Wed, 13 Jun 2018 19:31:19 +0200

Subject: [-emptyre-] rehearsal of a network - [week 2]

In-Reply-To: <3D2FD977-AB67-49E4-BBB9-8B8458138125@gn.apc.org>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

<BN7PR04MB38911B402DF7E6C561E4B2CAB07F0@BN-
7PR04MB3891.namprd04.prod.outlook.com>

<3D2FD977-AB67-49E4-BBB9-8B8458138125@gn.apc.org>

Message-ID: <5831bf3a-cc4b-6502-bf4c-042d4e8320ba@earthlink.net>

Dear all

thanks for joining in.... we should continue this thread on
invasive species. (great to hear so many voices and beyond the
spores....)

Meanwhile, allow me to bring us back to JJ's self-questioning
propositions-

>>How do we create forms of life that no longer reproduce the
machines of capital. How do we desert the system that has no
outside. How do we refuse to become the fools in the palace,
providing the progressive masks to the institutions whose very
life blood is in the corporate military industrial realm?

>>How do we not separate our ethics and aesthetics (as
wittgenstein urged us not to do)

>>Do we refuse to collaborates ?

>>Can we hack from the inside ?

>>Do we desert and build counter powers ?

>>Or do we just cook up the poison mushrooms and feed them to
those making money from death ?

Thanks also lots to Ricardo's bringing up the glorious days of
Electronic Disturbance Theater, the targets, objectives seemingly
clearly identified at the time of calling for actions. His insider
report of War on Terroe Universities that brought DOD's tactical
pursuit into school curriculum, involving students' research in
greater hidden agendas of the Pentagon. Do we then all willingly
participating in network rehearsals? that of MAVEN?

So, to bring back FRAUD's arguments-

What is deemed an acceptable compromise/sacrifice? How does
one begin to discuss the simultaneous cultural livelihood and
destruction of a nation?

.....an interesting tension between the incomputable, the
uncapturable, as a method of resistance and survival, as well as

disappearance/extinction from the network.

REPEAT and CYCLE... repeat the cycles??

Trying myself to work through these....

best

s1

From: taro-kk at gmx.at (**klemens**)

Date: Wed, 13 Jun 2018 19:25:33 +0200

Subject: [-empyre-] invasive species

Message-ID: <trinity-7cea6fd9-73a7-4b3d-9560-30bef4c9231b-1528910733491@3c-app-gmx-bs56>

An HTML attachment was scrubbed...

URL: <<http://lists.artdesign.unsw.edu.au/pipermail/empyre/attachments/20180613/4b0cdcf0/attachment.html>>

From: julien at apo33.org (**Julien Ottavi**)

Date: Wed, 13 Jun 2018 18:19:58 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <CAF+ML_GKdWc=a3gbf08OoS_
rV8xfp2=5LcjUY+Kq6pLBLS1jvw@mail.gmail.com>

Message-ID: <fsv5i6mgnisgnoks6afc9p01.1528906798780@email.android.
com>

humans are like an infection.

Even the concept of nature is wrong and the forest where we found lots of fungus is made up by humans. The wild forest before is used to be regulated by humans where much more wild and what we could nature used to be wild for humans.

Whats is the problem with infected humans with fungus? Why are we so attracted to used mycelium? what art have to say to this domain? what artists have to bring to the debate in the mycelium research to save the planet or to change the course of the destruction of our world?

more questions could be raised on this matter but here few of them.

cheers

Julien

Sent from Nine

From: sondheim at panix.com (**Alan Sondheim**)
Date: Wed, 13 Jun 2018 12:58:15 -0400 (EDT)
Subject: [-emptyre-] invasive species
In-Reply-To: <65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>
References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
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<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
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Message-ID: <alpine.NEB.2.21.1806131256310.20942@panix3.panix.com>

I just want to say, that at least at some sites, there is already a huge amount of information available - Everglades as an example. And here in Rhode Island, one can speak to university departments - URI for example studies the ocean around the state, Save the Bay studies the Narragansett Bay, etc. Local Audubon Societies in the U.S. are also useful.

- Alan

From: sjcerven at uncg.edu (**Sarah Cervenak**)

Date: Wed, 13 Jun 2018 13:55:25 -0400

Subject: [-empyre-] unsubscribe

Message-ID: <CAAvwek+m4mYkYQB5yGdeF-MS5HhVB0AQjrAHF7o_yKYSR8rf0g@mail.gmail.com>

--

Sarah Jane Cervenak, Ph.D.

Associate Professor, Women's and Gender Studies and African
American and

African Diaspora Studies

UNC-Greensboro

*Wandering: Philosophical Performances of Racial and Sexual
Freedom*

<https://www.dukeupress.edu/Wandering/?viewby=author&lastname=Cervenak&firstname=Sarah&middlename=&sort=newest&aID=28646>

From: artactivism at gn.apc.org (John Jordan)

Date: Wed, 13 Jun 2018 20:40:23 +0200

Subject: [-emptyre-] invasive species

In-Reply-To: <fsv5i6mgnisgnoks6afc9p01.1528906798780@email.android.com>

References: <fsv5i6mgnisgnoks6afc9p01.1528906798780@email.android.com>

Message-ID: <9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>

When i hear the words

> humans are like an infection.

I reach for my gun, and prepare for fascism?.because this opens the door for culling the human race, for murder of others and for hating ourselves?..how will we ever build a revolutionary transformation of our worlds if we hate ourselves !!!

Its such a dangerous thought, the problem of ecology is NOT humans.

The problem is a small amount of humans maybe 15 % at most (the rich, the elites, the hyper consumer classes - mostly in the north of the world) who are forced by a SYSTEM - industrial capitalism to consume, to destroy, to commodify life !!

INDUSTRIAL CAPITALISM IS AN INFECTION

When i hear the words

WILD

I reach for the bacteria in my gut and realise its a fantasy

Most anthropology shows us that the notion of WILD is a totally western concept? most of our human time on this planet - remember 98.9 percent of our time on this planet we were hunter gatherers - we did not separate nature from the human, and we did not have a notion of nature as different or pure or outside of us. Most forest peoples gardened the forest, the western eye came and saw wild untouched forest, the locals knew the territory, modified it and helped it become more abundant for them?.

love and rage JJ

From: bhcontinentaldrift at gmail.com (Brian Holmes)

Date: Wed, 13 Jun 2018 14:11:30 -0500

Subject: [-empyre-] Mushrooms and Ruins

In-Reply-To: <CABB5BS3Uun=CLO=+34JvhWay5_NUMosbN_aeUSypry-45F859Q@mail.gmail.com>

References: <CABB5BS3Uun=CLO=+34JvhWay5_NUMosbN_aeUSypry-45F859Q@mail.gmail.com>

Message-ID: <CANuiTgxQWfW4ns4mVOaad5_h9q4FjWCbf74xd1N4EdWt-T7EH5g@mail.gmail.com>

Translation of Frederic's quote (found in an online book):

"There are two kinds of ruins: the one, the work of time, the other, of men. There is nothing disagreeable in the former, because nature works with the years. If they produce rubbish, she sows it with flowers; if they open a tomb, she places a dove's nest in it. Ceaselessly occupied in reproducing, she surrounds death with the sweetest illusions of life. The second kind are devastations rather than ruins; they offer only the image of nothingness without a reparative power. The work of misfortune and not of the years, they resemble white hairs on the head of youth. The destructions of man, moreover, are more violent and complete than those of the ages. The latter undermine; the former overthrow. When, for causes unknown to us, God desires to hasten the ruins of the world, He orders Time to lend man his sickle, and with terror Time sees us ravage in the twinkling of an eye what it has taken him centuries to destroy."

Chateaubriand, whose name is also a steak and whose book is about Christianity, seems to have had a premonition of the Anthropocene, aka overbearing human power at world scale.

I would be tempted to rewrite the last bit: "When, for reasons we know all too well, Capitalism desires to hasten the ruin of the ecosystem..."
However, just blaming it on capitalism still begs the question of how to repair the consequences of the overbearing power.

All humans extract energy from the environment, and one theory says our brains grew so large because the technology of fire allowed for the faster digestion of more meat. That idea helped shift how I think about everything because I realized that at one level, climate change is a species problem. We're in this together as an overpopulating species (the most invasive of all?) and yet we have to start separating out the worst aspects of the corporate military industrial realm, without thinking it would be possible to just get rid of the corporates or the milicos or the Nazis or whomsoever - even though there are lots of stubborn ill-intentioned individuals and actual battles are inevitable. The dominant form of organization is suicidal, and its world-scale functions have to be changed one by one, detail by detail (energy production, food production, tool production, shelter production, the use of all those things, and so on). At the same time, in parallel, we need to work on shifting the very culture of domination, because its many strands and flavors orient people even before they enter the organizational structure.

John, I am disagreeing with you a bit here, but I think your decision not to fly anymore had the greatest influence on me. After the abysmal COP 13 I decided to quit playing the fool in the palace, look for a more stable life and get into a somewhat more healthy pattern, thanks for that and everything else.

thoughtfully, Brian

From: eganuc at gmail.com (Elaine Gan)

Date: Wed, 13 Jun 2018 15:06:22 -0400

Subject: [-empyre-] invasive species

In-Reply-To: <65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
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<3DF72185-4A91-436B-8D53-101C34C02707@gn.apc.org>
<CAF+ML_GKdWc=a3gbfo8OoS_rV8xfp2=5LcjUY+Kq6pLBLS1jvw@mail.gmail.com>
<65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>

Message-ID: <CAF+ML_EROMUkmffM7iXBX1ZLT+faqL7eo4JQw56XnMSr2mpojg@mail.gmail.com>

for Aviva,

How to listen: some wise feminists are calling for extended field observations, or collaborative practice (combine artists, social-natural scientists), or historical research. basically, trying to get to know an organism on its terms.

non/native conflicts: I think these binaries are colonial, violent in themselves. Species are relational. A plant becomes invasive bec of certain conditions (usually monoculture or chemical overdose, i.e. industry). and how exactly do we delineate introduced or endemic? species (including plants) move around a very great deal. I don?t think it is the work of art to categorize and resolve these conflicts. I think the hard work is opening spaces where these novel interactions can be studied beyond colonial rhetoric.

E

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Wed, 13 Jun 2018 20:13:09 +0000
Subject: [-empyre-] invasive species
In-Reply-To: <CAF+ML_EROMUkmffM7iXBX1ZLT+faqL7eo4JQw56XnMSr2mpojg@mail.gmail.com>
References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
<CANuiTgzzJOxM3ujRam9kcyRnO6iXyWr=u-cNSwV7F33RFe-j0qw@mail.gmail.com>
<3DF72185-4A91-436B-8D53-101C34C02707@gn.apc.org>
<CAF+ML_GKdWc=a3gbfo8OoS_rV8xfp2=5LcjUY+Kq6pLBLS1jvw@mail.gmail.com>
<65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>
<CAF+ML_EROMUkmffM7iXBX1ZLT+faqL7eo4JQw56XnMSr2mpojg@mail.gmail.com>
Message-ID: <7B1E05D0-5F37-4E22-A51F-6F52A08AC898@ghostnets.com>

I am curious about specifics that record communication between species. The biological argument for conservation pivots around function- not when a species arrived in situ, but does it function within a niche that permits a sustainably stable ecosystem? The European point of view on this is far more liberal than the American. The former is open to millennia of migrations. The latter is more protective of individual species that might be outcompeted by newer arrivals, for example, how pasture grasses outcompete native orchids. I think some of those interactive records can be tracked with acoustic recordings and may be of interest. As far as listening, I have worked with systems such as Bernie Krause and Pauline Oliveros developed, and am about to participate in a water sonification workshop next week that will take place at the Hubbard Brook Reserve in New Hampshire comparing research from scientists, artists and policy makers on transposing the natural world algorithmically. The sonification systems I use combine Interpretive observations of satellite imagery and compositional software. I am interested in the specific means people are choosing to decipher the abstract relationships between species as they negotiate balance and place, not so much in arguments about terminologies, tho I honor the semantic implications of using the wrong words.

Aviva Rahmani, PhD
www.ghostnets.com
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: aud at fraud.la (Audrey)

Date: Wed, 13 Jun 2018 20:44:17 +0100

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <5831bf3a-cc4b-6502-bf4c-042d4e8320ba@earthlink.net>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

<BN7PR04MB38911B402DF7E6C561E4B2CAB07F0@BN-
7PR04MB3891.namprd04.prod.outlook.com>

<3D2FD977-AB67-49E4-BBB9-8B8458138125@gn.apc.org>

<5831bf3a-cc4b-6502-bf4c-042d4e8320ba@earthlink.net>

Message-ID: <430b5a71-5614-48d8-843b-7257283fd302@fraud.la>

For us, politics and ecology are indissociable. In terms of this machine of capital, relating this conversation to networks. The logic of containment (from container ships, borders and the notion of leakage as in-habitual and signaling anomaly) defined against the backdrop of seemingly frictionless flows that serves capital can also define networks, nodes, and relationality.

From: liolivares at fulbrightmail.org (Lisette Olivares)
Date: Wed, 13 Jun 2018 16:14:55 -0400
Subject: [-emptyre-] invasive species
In-Reply-To: <7B1E05D0-5F37-4E22-A51F-6F52A08AC898@ghostnets.com>
References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
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<3DF72185-4A91-436B-8D53-101C34C02707@gn.apc.org>
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Message-ID: <0F4A9789-1949-434C-8FD8-F38AA8C231A1@fulbrightmail.org>

A curious lurker here invested in the discussion/actionism of both mycelium as collaborator and networked activisms, and although I (we) are somewhat overwhelmed by the intensity and breadth of the discussion, just wanted to add a few things. Love what Elaine offers, that the term non/native is itself a colonial binary that is violent. If we understand all earth beings as always already relational, which is becoming clearer through the collision and collaboration of a range of knowledges, from indigenous studies to science/speculative trans*feminisms, the task nonetheless remains, of how we might re-envision, re-make our shared agencies, this seems to be a common knot amongst many here. In our work the category of the human is already a troubled and recent taxonomic invention, it may undo these relational concerns more than highlighting them, although serious indigestion emerges when eschewing the human seems to reactivate this question of "elites" who are the ones accessing/ intervening within these emerging discourses, yet, I (which is always already a relational we) feel like we have to really begin taking it, the human, and its shadow, Man, apart – historically, ideologically, and questioning if it's a useful strategic essentialism. Wondering also where the limits of our relational kinship begin to fray. I've been told on more than one occasion that my/our concern for animals is constructed upon privilege. Initially I was thinking about this link between mycelium and activism, and thinking about how important more than just human activism is, how difficult it is, and wondering what kind of electronic disturbance tool could be invented in the service of the migrant animals and myriad others who are also becoming climate change refugees. What kind of poetry could mycelium write? In our recent work a unique way of sculpting mycelium with folded paper was commissioned from a recent architectural graduate, Luba Valkova, to help us create a transition home for squirrels in rehabilitation. It's always seemed to me that our

furry (and smooth) & feathered kin really appreciate how we use our hands to exchange affect, our opposable thumbs should be used in the service of fellow earth beings (thanks for the translation term Marisol de la Cadena) rather than as markers of human exceptionalism. Those children being separated from their families at the border deserve more from our hands, from our agencies, so do the turtles with the straws in their noses, as do the oceans being choked with plastics. There's a new moon tonight. We will be whispering these hopes in their ear with drums, digital beats , and vocalized song.

Lisette Olivares
Co Director & Founder
Sin Kabeza Productions <<http://www.sinkabeza.com/>>
<http://www.sinkabeza.com/architecture>
Phone:(917) 213-9820
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From: icontreras at cca.edu (**Irina Contreras**)

Date: Wed, 13 Jun 2018 13:30:50 -0700

Subject: [-emptyre-] invasive species

In-Reply-To: <CAF+ML_EROMUkmffM7iXBX1ZLT+faqL7eo4JQw56XnMSr2mpojg@mail.gmail.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
<alpine.NEB.2.21.1806122101510.5827@panix3.panix.com>
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<65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>
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Message-ID: <CAEBmxhxe9D0q1XEvetVH34t=qo50AtE_SU_OH26uqpP5Cd-d2mw@mail.gmail.com>

I really appreciate this dialogue and this particular response Elaine.

It's difficult to read about invasive species and not think of the way this language is used in regards to humans/children/borders/land as it very directly affects migration etc.

Additionally, I am from Los Angeles where nearly everything that grows is thought of as being "invasive". For better or for worse, the palm tree is such a symbol of LA (I always think of the burning ones during the LA uprising) and has (supposedly?) dramatically increased the rat population.

I have no idea if these are tall tales...in a way they are even interesting to me in retrospect as tall tales given the space that some of you occupy in actually studying these rebellious spores and creatures.

Thanks again.

From: eganuc at gmail.com (**Elaine Gan**)

Date: Wed, 13 Jun 2018 19:24:38 -0400

Subject: [-empyre-] invasive species

In-Reply-To: <CAEBmxhxe9D0q1XEvtVH34t=qo50AtE_SU_OH26uqpP-5Cdd2mw@mail.gmail.com>

References: <alpine.NEB.2.21.1806111007560.2960@panix3.panix.com>
<367ef88a-a1eb-a27d-889d-614f1b635726@earthlink.net>
<A45CCCEE-133F-4B89-9D58-A1F2FB070D48@gmail.com>
<9D5C0054-D272-4440-84E8-EDCA2447A4E6@gn.apc.org>
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<65132978-8BF0-4C6B-A252-D4023D49A30E@ghostnets.com>
<CAF+ML_EROMUkmffM7iXBX1ZLT+faqL7eo4JQw56XnMSr2mpojg@mail.gmail.com>
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Message-ID: <CAF+ML_GU5NG9UL44Aa=wiR9x5ZeC=SoAcm+gMfZMhkKfWusX+Q@mail.gmail.com>

Water sonification is so fascinating and I wish I knew more! But algorithms, sat images, software are not neutral. Like words, they make some things sensible and not others. They order our imaginations and so I think it is worth fighting for which words we use.

That said, if interesting, we wrote an article about methods used to study weediness: <http://www.bioone.org/doi/abs/10.2993/0278-0771-38.1.039>

E

From: anaperaica at gmail.com (Ana Peraica)

Date: Thu, 14 Jun 2018 10:29:58 +0200

Subject: [-empyre-] Mushrooms and Ruins

In-Reply-To: <CANuiTgxQWfW4ns4mVOaad5_h9q4FjWCbf74xd1N4EdWt-T7EH5g@mail.gmail.com>

References: <CABB5BS3Uun_=CLO=+34JvhWay5_NUMosbN_aeUSypry-45F859Q@mail.gmail.com>

<CANuiTgxQWfW4ns4mVOaad5_h9q4FjWCbf74xd1N4EdWt-T7EH5g@mail.gmail.com>

Message-ID: <ED4274ED-84D5-407D-A48E-1A1ED8B009CE@gmail.com>

Dear Brian and all,

Many thanks for the translation of Chateaubriand, I tried to translate this part myself, but it was really not running so smoothly (neither of languages is mine). I am currently finishing (doing the last readings) the book, I entitled "Postdigital Arcadia: Total image changing the world recorded" in which I follow the development of the total image (the image capable of displaying the large geographic area) and its consequences of the destruction at the site (not only in bombing, but also urbanism, gentrification and tourismification, warming and pollution). Among these images ones of ruins were really interesting. Living/working in the 1700 years old palace of Roman Emperor Diocletian I started realizing how much ruins (and here post-Antropocene also in terms of post-cultural and post-social) are becoming important to total cultures (from Grand tour colonialism, birth of archaeology, Hitler's own drawings, and even in contemporary tourism being filled with small cute images of post-apocalypses) and in which level they prevent of realizing the fatality of the post-antropocene.

So, I am looking forward to this thread!

Best, Ana

From: julien at apo33.org (Julien Ottavi)

Date: Thu, 14 Jun 2018 12:56:21 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>

References: <fsv5i6mgnisgnoks6afc9p01.1528906798780@email.android.com>
<9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>

Message-ID: <183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>

hey

reach for your gun?

nice one! what are you waiting for? there are so much facists at the moment everywhere in the world that I supposed you are busy reaching for your gun!!

well while 15/20% of the richest bastards capitalist are busy destroying the world 15/20% are busy resisting and fighting them and in the same time 50/60% are busy not doing anything... I still reinforced that humans are an infection for the world and for themselves too. While you reaction is expected as probably part of the 15/20% resistance you jumped on what you thoughted as expected answers to my statment ie probably nazi and facist solutions ie eradication of the humanity... which is not what I meant with my statment which was followed only by questions... therefore you are talking about hate for ourselves which I didnt talk about.

I was reffering more of auto-immune system or at the image of our subject mycelium and building a network or fungus.

Humans are an infection. Yes! and fortunetly its not dangerous to say this! In fact its also a way to think about our relation to nature and the wild. The fact that we are part of it and that we are also responsible for its destruction.

whatever you say you cant just walk away by saying that 15% of the population the horrible capitalist (who unfortunately for us does exist) are responsible for all the damaging of the planet. its too easy!!

In facist and nazi systems, dictatorship in general, the silent and compleasent majority are also responsible for what is happening. You cant simply pushed that away and take your gun. I am sure you are more clever than that. Resistance is not a one way motorway system. Actions is good questions too.

for the rest on the subject on the wild I think we agreed somehow.

cheers

--

JULIEN OTTAVI

Composer, Artist, curator and PhD student on new music and network

<http://www.noiser.org>

<http://www.apo33.org>

<http://www.fibrrecords.net>

<http://www.apodio.org>

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Thu, 14 Jun 2018 12:09:34 +0000
Subject: [-emptyre-] invasive species
In-Reply-To: <183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>
References: <fsv5i6mgnisgnoks6afc9p01.1528906798780@email.android.com>
<9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>
<183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>
Message-ID: <751633CA-63FF-40E3-B514-67173009515F@ghostnets.com>

Altho I agree about guns, we might alternately describe the invasiveness of humans, as some biologists have termed it, as the best example of a successful predator species. As other scientists have pointed out, the fate of an over-successful predatory behavior is that resources vanish, and the species crashes because that dynamic defies principles of exchange in island biogeography to sustain a diverse ecosystem. As I have often mentioned here and elsewhere, we have a lot to learn from science about the fate of humanity. I suspect we might also have a lot to learn from mycelium about community functions. I look forward to the sonification workshop next week to learn more. And yes, of course, algorithms aren't neutral- they depend on who supplies the data. That may be a more interesting question about who or what is the invader or even how to parse big data: what are the determinants of the data gatherers? In biological sampling, for example, outcomes are often subject to the convenience of interns or graduate students: gathering data close to the road vs in quadrats progressively marked away from human traffic. Meanwhile, you have all given me a reading list I look forward to studying, thank you.

FYI, this is the workshop agenda re: how scientists are drawing input from artists:

Real-Time Data Visualizations:

A 21st Century Confluence of Art, Music and Science at Ecological Research Sites

- | | |
|-------|---|
| 8:00 | Breakfast (atrium of Peirce Laboratory) |
| 9:00 | Welcome, Introductions, and Overview of Meeting (Lindsey) |
| 9:15 | Why ArtSci? (Lindsey, Sarah and Group Discussion) <ul style="list-style-type: none">• Communicate Science to a Broader Audience – Science for Science's sake• Create Art – Art for Art's sake• Communicate Science to a Broader Audience to Enact Change – SciArt for Advocacy• Stimulate Creativity – Emerging insights from the neurosciences• Explore Pattern and Process in Scientific Data – Discover new insights from Big data |
| 10:15 | Break |
| 10:25 | ArtSci in Practice (~10 minutes each, and demos available in atrium at lunch)
Waterviz (Lindsey/Mary) |

HydroScape/Jellys/Climate (Marty)
The Blue Trees Symphony (Aviva)
Water Paintings, Mangroves, Sea Level Rise (Xavier)
Hemlock Hospice (Aaron)
ArtSci at NY Field Stations (Kevin)

11:25 Discussion

12:00 Lunch (and demos available in atrium)

1:00 Fostering ArtSci – Opportunities and Challenges
 (round robin)

3:00 Break

3:10 Next Steps for Fostering ArtSci in Northern New
 England?

4:00 Adjourn

Aviva Rahmani, PhD
www.ghostnets.com
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: artactivism at gn.apc.org (John Jordan)

Date: Thu, 14 Jun 2018 13:47:11 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>

References: <fsv5i6mgnsignoks6afc9p01.1528906798780@email.android.com>

<9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>

<183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>

Message-ID: <40476719-F911-41AB-9BA7-5F72B3D1DB07@gn.apc.org>

Yes we are part of nature, and yes we (some of us much more than others) are part of its destruction. But i fear the notions of us being an INFECTION even as an auto immune issue? we are part of evolution, this is key, no more, no less than any mycelium of fungi, any tree, insect, bacteria?.

To see us as an infection rejects this and it can really fall into a trap i see more and more around me (i work in the radical ecology anticapitalist movements) where the nihilism of young people who see absolutely NO future, begin to see humanity as the problem, overpopulation etc and human nature as inevitably destructive of living systems. Of course there is NO human nature, but billions of them and the historical record shows very different relationships between us and forms of life depending on contexts and territories.

But this notion and rise of negativity can lead to self hatred, it also means that some of them go towards anarcho primitivism, where it becomes ok to bring down civilisation (via mass sabotage of things like the electricity system) and thus kill millions of humans for the sake of the planet. (see Derek Jensen et al)

Humans can be healers, re builders, re claimers? we have the capacity to rebuild eco systems working with nature not against it (not tech fixes ? see permaculture etc..) Infant its the only way we will get out of this crisis?

We need positivism in this crisis - forms of life that give us a collective force - not paralysing notions that lead us into guilt !

Murray BOokchins social ecology taught me this - with his notion of 2nd nature - see

Murray Bookchin: Anthropocentrism versus biocentrism ? a false dichotomy

<http://climateandcapitalism.com/2012/02/15/anthropocentrism-versus-biocentrism-notes-on-a-false-dichotomy/>

yours JJ

PS i don't walk away i live on the ZAD which just got a major airport cancelled after 50 years of struggle ! I tend to throw my body in the way of the machines !

From: ghostnets at ghostnets.com (Aviva Rahmani)

Date: Thu, 14 Jun 2018 12:38:52 +0000

Subject: [-empyre-] invasive species

In-Reply-To: <40476719-F911-41AB-9BA7-5F72B3D1DB07@gn.apc.org>

References: <fsv5i6mgnsignoks6afc9p01.1528906798780@email.android.com>

<9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>

<183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>

<40476719-F911-41AB-9BA7-5F72B3D1DB07@gn.apc.org>

Message-ID: <8775EAC1-6621-4A26-9E52-D476B00D11EE@ghostnets.com>

It might be useful to distinguish between self-hate and responsibility. The latter is far more difficult to act on. Humans and anthropocentrism unquestionably have had a devastating effect on other species, and may be committing ecosuicide along with ecocide. But the solutions, including population control require a daunting amount of education and re-education of all those billions of people, most of who are too busy surviving, or alternately, fulfilling self-centered agendas to give a rat's a--. Nonetheless, that ?enlightenment? might be the conflicted noblesse oblige of artists and intellectuals.

Aviva Rahmani, PhD

[www.ghostnets at ghostnets.com](http://www.ghostnets.at)

Watch ³Blued Trees²: <https://vimeo.com/135290635>

www.gulftogulf.org

From: <empyre-bounces at lists.artdesign.unsw.edu.au> on behalf of John Jordan <artactivism at gn.apc.org>

Reply-To: soft_skinned_space <empyre at lists.artdesign.unsw.edu.au>

Date: Thursday, June 14, 2018 at 8:14 AM

To: soft_skinned_space <empyre at lists.artdesign.unsw.edu.au>

Subject: Re: [-empyre-] invasive species

-----empyre- soft-skinned space-----

empyre forum

empyre at lists.artdesign.unsw.edu.au

<http://empyre.library.cornell.edu>

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URL: <<http://lists.artdesign.unsw.edu.au/pipermail/empyre/attachments/20180614/656914b0/attachment.html>>

From: p at voyd.com (patrick lichty)

Date: Thu, 14 Jun 2018 16:35:18 +0400

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
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<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

Message-ID: <01f801d403dc\$294e41f0\$7beac5d0\$@voyd.com>

I am fascinated by the notion of the invasive species. Perhaps for me the notion of invasiveness at one point or another in a closed system like the biosphere is to be assumed. What is more interesting to me is the insertion of the species into the new environment, the method in which it does it, and the rate of spread/invasion/assimilation/integration/homeostasis. For example, we could consider the Indigenous American's introduction across the Beringian land Bridge as form of invasive introduction, which led arguably to the elimination of much of the megafauna on the continent save the Bison - That would take the invasion of *H.Sapiens Europensis* (sic).

But the cooperative introduction of invasives may be more interesting, such as the Zebra Mussel's hooking to human vessels to get to the Great Lakes, the US Navy's introduction of caribou onto Adak Island in the 1950's for an alternate food source for the base, only to let them multiply out of control with only hunters as predators when the land was ceded back to the Unangans in the early 2000's. Of the fact that spores can go halfway around the world, or even the theory in testing that DNA on Earth may have originated on Mars, and was placed here by asteroidal panspermia....

This spinning set of relations constructs in my mind a series of tectonics of relation - speed, temporal expansion, location, and cooperation.

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Desc: not available

URL: <<http://lists.artdesign.unsw.edu.au/pipermail/empyre/attachments/20180615/aa5411d5/attachment-0003.png>>

From: rrd54 at cornell.edu (Ricardo Rene Dominguez)

Date: Thu, 14 Jun 2018 14:20:48 +0000

Subject: [-emptyre-] rehearsal of a network - [week 2]

In-Reply-To: <01f801d403dc\$294e41f0\$7beac5d0\$@voyd.com>

References: <D73FDD0C.265539%highk@rpi.edu>

<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>

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<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>,

<01f801d403dc\$294e41f0\$7beac5d0\$@voyd.com>

Message-ID: <SN6PR04MB39024DDA6A8024E734535815B07D0@SN-
6PR04MB3902.namprd04.prod.outlook.com>

>From Minerva to MAVEN and back again or (What is to be Done)

Hola Tod at xs,

These are all excellent questions in the face of navigating the
ruins behind us, around us now and those yet to come.

>>How do we create forms of life that no longer reproduce the
machines

>of capital. How do we desert the system that has no outside.
How do we

>refuse to become the fools in the palace, providing the
progressive

>masks to the institutions whose very life blood is in the
corporate

>military industrial realm???

Exit cultures or escape routes are now and perhaps always have
been useful to have available and build. With the dream of a
great outside as a possibility. Certainly Capitalist Realism
always like plays with the ?no outside? gambit as its ontological
certainty-but it works constantly to maintain this manufactured
state. The Zapatistas ecology starting in 1994 created an outside
that is nested within the post NAFTA state and its multiple
ruins with the force of having fought back during the last 500
years plus.

>

> >>How do we not separate our ethics and aesthetics (as
wittgenstein

>urged us not to do)

The Zapatistas do not separate their ethics from the aesthetic-
no Wittgenstein silence from them.

<http://scalar.usc.edu/anvc/dancing-with-the-zapatistas/table-of-contents>

> >>Do we refuse to collaborates ?

We have to work fractally to some degree. Some gesture must be of complete refusal. Some for invisible work. Some for non-relational-relational collaboration. Some as a part of the system.

Gestures built on strange shrooms and in between the ruins. As the Zapatistas say, we do not need your support-but if you would like to walk beside us that can be done.

> >>Can we hack from the inside ?

Yes, it can be done to some degree. Electronic Disturbance Theater's Transborder Immigrant Tool navigated the Minerva institutional condition. (In good, bad and ugly ways):

<http://tbt.tome.press/>

<https://anthology.rhizome.org/transborder-immigrant-tool>

[<https://anthology.rhizome.org/user/pages/transborder-immigrant-tool/mobiles.jpg>]<https://anthology.rhizome.org/transborder-immigrant-tool>

NET ART ANTHOLOGY: Transborder Immigrant Tool<https://anthology.rhizome.org/transborder-immigrant-tool>
anthology.rhizome.org

The Transborder Immigrant Tool, devised by Electronic Disturbance Theater 2.0/b.a.n.g. lab, was a mobile phone application intended to guide individuals who were making their way to the United States through the deserts of the U.S./Mexico borderlands to water. The application delivered poetry to i...

> >>Do we desert and build counter powers ?

Yes.

>Or do we just cook up the poison mushrooms and feed them to those making money from death ?

Yes.

P.S. The MAVEN Tale of Reversing #TheRuinsYetToCome

In early May 2018 I received an email request from Prof. Lilly Irani, a colleague of mine at University of San Diego (UCSD) and Prof. Peter Asaro, who participated in a #DronesAtHome project that I did at Gallery at CALIT2 in 2012 on UCSD's deep entanglement in developing these remote controlled killing machines and spreading them around the world.

The e-mail concerned signing a letter to support Google A.I.

division workers shutting the DOD's MAVEN funding to develop a weaponized use of A.I. imaging systems that were to be developed:

"Project Maven is a United States military program aimed at using machine learning to analyze massive amounts of drone surveillance footage and to label objects of interest for human analysts. Google is supplying not only the open source ?deep learning? technology, but also engineering expertise and assistance to the Department of Defense."

The letter then ended with these demands:

- * Terminate its Project Maven contract with the DoD.
- * Commit not to develop military technologies, nor to allow the personal data it has collected to be used for military operations.
- * Pledge to neither participate in nor support the development, manufacture, trade or use of autonomous weapons; and to support efforts to ban autonomous weapons.

The letter got a total of signatures by academics: 1171

<https://www.icrac.net/open-letter-in-support-of-google-employees-and-tech-workers/>

[<https://s0.wp.com/i/blank.jpg>][<https://www.icrac.net/open-letter-in-support-of-google-employees-and-tech-workers/>]

Open Letter in Support of Google Employees and Tech ...<https://www.icrac.net/open-letter-in-support-of-google-employees-and-tech-workers/>
www.icrac.net

Researchers in Support of Google Employees: Google should withdraw from Project Maven and commit to not weaponizing its technology.. An Open Letter To:

The above letter expanded the networks of support for the Google employees protesting any weaponization of Google A.I and beyond:

The internal debate over Maven, viewed by both supporters and opponents as opening the door to much bigger defense contracts, generated a petition signed by about 4,000 employees<https://www.nytimes.com/2018/04/04/technology/google-letter-ceo-pentagon-project.html> who demanded ?a clear policy stating that neither Google nor its contractors will ever build warfare technology.?

<https://www.nytimes.com/2018/05/30/technology/google-project-maven-pentagon.html>

[https://static01.nyt.com/images/2018/05/31/business/31GOOGLE/merlin_138827160_6293d3a2-9bb3-49cb-84e8-3a186ce45a71-facebookJumbo.jpg][<https://www.nytimes.com/2018/05/30/technology/google-project-maven-pentagon.html>]

How a Pentagon Contract Became an Identity Crisis for

...<<https://www.nytimes.com/2018/05/30/technology/google-project-maven-pentagon.html>>
www.nytimes.com

A \$9 million deal for the use of artificial intelligence technology has fractured the internet giant's work force and risks driving away top engineering talent.

>From these series of gestures among the ruins yet to come. Google was forced to end the contracts with DOD:

"Google will not seek to extend its contract next year with the Defense Department for artificial intelligence used to analyze drone video, squashing a controversial alliance that had raised alarms over the technological buildup between Silicon Valley and the military.

The tech giant will stop working on its piece of the military's AI endeavor known as Project Maven when its 18-month contract expires in March, a person familiar with Google's thinking told The Washington Post."

<https://www.washingtonpost.com/news/the-switch/wp/2018/06/01/google-to-drop-pentagon-ai-contract-after-employees-called-it-the-business-of-war/>?

#FractalNetworks

So here is a case of rapid fractal gestures that gather multiple inside and outside communities that can at least for a moment A.I. weponization. So that the question of growing living forms inside the poison atmospherics of the institutions towards living forms networks that can create tunnels and wings to Zapatistas from the roots-we at EDT 1.0 and 2.0 do believe to be more than possible.

#SoEndthThisTale

From: julien at apo33.org (Julien Ottavi)

Date: Thu, 14 Jun 2018 19:15:39 +0200

Subject: [-empyre-] invasive species

In-Reply-To: <40476719-F911-41AB-9BA7-5F72B3D1DB07@gn.apc.org>

References: <fsv5i6mgnisgnoks6afc9p01.1528906798780@email.android.com>

<9122B562-2662-4D51-B3A7-781DB245B09B@gn.apc.org>

<183449BB-3A54-4614-803D-22E2DEDA9ABA@apo33.org>

<40476719-F911-41AB-9BA7-5F72B3D1DB07@gn.apc.org>

Message-ID: <c471e4d3-2452-74d7-c96e-9ff6a4d45bd8@apo33.org>

I don't think seeing humans are an infection is a trap. There is few things to differentiate here, I supposed, first there is your experience with the cynicism that you have encountered with a younger generation with a neo-no-future type of "activist" (I supposed again) as human is the cause of all our problems... did you had this experience in the nddl context? I am also very familiar with this specific context but I let you dig that, local network should not be totally a surprised for you and the occasion for a drink could be more effective on this matter.

There is other aspects such as the definition of words and our different references, thank you for the link to bookchin, I have heard about his position and I have to say it's quite clear and important to understand the switch in contemporary ecology to move out of anthropocentric position. The future lies in there beyond the anthropocene... but goooooosh it so slow to move the people out of it.

There is also the idea of infection as something that could be as paradoxal as it could be, in the Derrida sense of the Pharmakon, this character in the antique Greece who represent the ugly face of our society (deformed, handicapped, poor, dirty, slaves...) but also as a representation of the outside (le dehors) a very important concept in modern philosophy (Guattari, Foucault, Derrida...). This character was beaten (in the genitals), burnt, outcast out of the city from those who fed him. It was made in a ritual that was repeated every year in order to reject the "infection" of the inside to the outside.

So what is our relation to the infection then? rejection?, to feed it? what is an infection? From my point of view, humans are an infection is neither positive neither negative, it lies in such a contradiction position as it reflect a multitude that we can't really push away, it's also an attraction. We feed the Pharmakon and we reject it to feel satisfy or to reinforce our position in the society....

Otherwise I didn't say you walk away from action (resist or proposition), yes I've seen your involvement in the ZAD, and its very important what you are doing there, crossing activism, activist and defend a very important place for everyone.

"you say you cant just walk away by saying that 15% of the population the horrible capitalist (who unfortunately for us does exist) are responsible for all the damaging of the planet."

I am talking about push all the fault to the horrible capitalist and their dogs... in the sense of we are also responsible to

let them do whatever they want... the us is precisely not to put ourselves (activists in anyway) above the others, this is where we enter the micro-politics of Guattari, no one is waiting for the big day to come but we'll have to change at the level of our micro-environments and it's also a very hard stand because it could be destroy really quickly by those who want to protect their rich privileges.

to be continued

Julien

--

JULIEN OTTAVI

Composer, Artist, curator and PhD student on new music and network

<http://www.noiser.org>

<http://www.apo33.org>

<http://www.fibrrrecords.net>

<http://www.apodio.org>

<http://bruitbrut.lautre.net>

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Fri, 15 Jun 2018 06:06:24 +0200

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <SN6PR04MB39024DDA6A8024E734535815B07D0@SN-6PR04MB3902.namprd04.prod.outlook.com>

References: <D73FDD0C.265539%highk@rpi.edu>

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N3zVA@mail.gmail.com>

<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

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Message-ID: <01caf18a-8283-db7b-f22a-a642549b717b@earthlink.net>

Oh, dearest

Hold the gun!

To Ricardo, speaking of reaching to the gun, I am quite fascinated by your phrasing of 'gestures' (not even poetic)

" Some gesture must be of complete refusal. Some for invisible work. Some for non-relational-relational collaboration. Some as a part of the system.

Gestures built on strange shrooms and in between the ruins. As the Zapatistas say, we do not need your support-but if you would like to walk beside us that can be done. "

The walking, the march, side by side.... down the boulevard, across the bridge, the barricade, the borders, down streams, deep in the jungles.....

So, when the bullets hit, who take the shot?

sl

From: aud at fraud.la (=?UTF-8?Q?FRAUD=cc=b8?=
Date: Fri, 15 Jun 2018 08:37:42 +0100
Subject: [-empyre-] rehearsal of a network - [week 2]
In-Reply-To: <01caf18a-8283-db7b-f22a-a642549b717b@earthlink.net>
References: <D73FDD0C.265539%highk@rpi.edu>
<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>
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<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>
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6PR04MB3902.namprd04.prod.outlook.com>
<01caf18a-8283-db7b-f22a-a642549b717b@earthlink.net>
Message-ID: <ca166f61-f932-d7fa-d4da-0d9dff5fbb66@fraud.la>

A quick note:

I immediately imagine the cinematics - the Hollywood dénouement
and the matrix style slowed bullets trajectory... (sigh).

Resist/refuse representation?

#fractal #ruins

a&f

Message-ID: <878157016.743137.1529048174839@mail.yahoo.com>

Best wishes, William Bain (Barcelona)

From: bstalbaum at ucsd.edu (**BStalbaum**)

Date: Fri, 15 Jun 2018 02:35:13 -0700

Subject: [-emphyre-] rehearsal of a network - [week 2]

In-Reply-To: <01caf18a-8283-db7b-f22a-a642549b717b@earthlink.net>

References: <D73FDD0C.265539%highk@rpi.edu>

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N3zVA@mail.gmail.com>

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<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

<01f801d403dc\$294e41f0\$7beac5d0\$@voyd.com>

<SN6PR04MB39024DDA6A8024E734535815B07D0@SN-
6PR04MB3902.namprd04.prod.outlook.com>

<01caf18a-8283-db7b-f22a-a642549b717b@earthlink.net>

Message-ID: <22c3b9a9-ddfc-ebbd-bf86-b90e6a2c984c@ucsd.edu>

I am surprised by all of this gun play. There is potent semiology to contend with, sure, much as there is with "network", and some rehearsal that assumes resistance or escape to some outside. But potential rehearsals for either guns or networks are not much more than planning to plan. Representing, and it may be forgotten in this rehearsal, from inside of the DARPA net, pinging and acking and linking (and it's latter honorific, liking) at each other, representing is exactly how the internet was designed to interface us. And I am not saying communication of understanding is necessary. Of course these are necessary, but context.

There are ways to exit if you want to go past making something "about" something. As Ricardo points out through his index of Zapatista wisdom, it is not through our demands or waiting for it to grow like a fungi (or for us to understand how it may grow by theorizing the fungi...) that what people deserve can be achieved. "We do not need your support", the EZLN says. Why not? Well, some people have long ago had to pick up guns (and networks and a hundred other tools that can be mastered through wielding them...) Even swinging a hammer, there is continuous operation between literal and hallucinatory, something I think artists actually know very well without recourse to Heidegger. These gestures have always been a little of each, with the actual grounding the phantoms, yet those imps fueling the real. Did you know? Shrooms actually stimulate neuronal rewiring, getting some parts of the wet nets between our ears talking to other parts that they have not spoken with for a good while. Increasingly, we understand that this is REAL medicine. In San Cristóbal 1994, nobody knew if the guns were loaded or even if they were real guns and not props. The truth was of course a little of each, some real guns and some props. And some serious rewiring took place! Enough to keep EZLN communities alive to continue organizing. And they are still there, still not needing us. We need them, in fact. The problem for this particular moment is for us to get up and learn to walk so that maybe we can find our stride along their side. Fingers are not what we walk on, although as I have said this is not to say that communication or knowledge production are not needed. (Got to repeat that, know your audience.)

In a more succinct way, I once saw a great example of Zapatista video via the Chiapas Media Project initiative. This was well before youtube, and prior to the genre of amazing “how to” videos that now teach us affordable, cheap hacks to everything from fixing your roof to turning a digital TV dongle into a broad spectrum SDR receiver. The Zapatista video was on how to build a gravity fed water system, because in their context, fresh water infrastructure IS resistance. And just this last Monday Trump’s FCC took net neutrality away, and ATT got the blessing to merge with Time-Warner. I’d say “get ready” for your cable TV style “internet”, but like many an activist’s nightmare, the cable-tv-internet was fait accompli even before the warning signs. As most of us had settled into our own 5 to 20 channel “packages” such as Facebook and Amazon and etc, a long time before Ajit Pai got the reigns of the FCC.

So are we going to build our own networks? I don’t mean only metaphorically or for consult, or to leave a bread crumb trail of correspondences for history. I mean our own infrastructure, for our communities.

If you want to resist, keep focused on the possibilities for making something that might actually work dangerously. No shame in failing. Trust us, the Transborder Immigrant Tool (as big a fail as there ever was) actually and really worked as a last mile, short distance navigation system for dehydrated bodies. I could put any of you in a blindfold, drive you out and set you lose in my desert, within a few miles of a water station (where you could take the blindfold off), and you would find the water. But trust us again when we say, that is not how it actually worked. Great poetry nevertheless gave the project some bad trip hallucinations, and those hallucinations fueled its actual so much so that eventually Fox News transformed our project into a iPhone GPS app (is was not for that platform, nor was it for Android because it was pre these) that would ultimately be used by terrorists. (My own congressperson wrote that it would be used by terrorists in an OpEd!) And poetry would dissolve the Union, etc, and many trans-hatred death threats later, sickeningly directed at Micha Cardenas in particular for no reason other than transitivity... (I was going to write something

about Glenn Beck here... but forget it.) In retrospect is was an early sounding of the gamergate and pizzagate kind of stuff that would come later.

As a result, Ricardo Domingez and Amy Sara Carroll took a lot of bullets. Big career bullets. I'm lucky to be a white man, so our University system(s) (Ric and I are both at UCSD, Amy was at a neoliberal-zombie-reputation mess of a U that makes UCSD look very progressive), did not come after me legally or threaten my job. I still find this comical in a racist, sexist, keystone cops sort of way that does not involve any actual laughter. I did try in vain to turn myself into the police, but after less than an hour in the interrogation room, totally giving myself up as a co-conspirator in a signed statement, police were left unenthused and if I am honest, they treated me as if I wasted their time. You can't write this stuff, but the performative matrix can. My point is, it got very real in multiple bad ways that hurt my friends and collaborators, really a lot. I can't really speak for everyone who was part of that project, but I feel all of them would probably play it out exactly the same way again, regardless of the consequences. And I personally know that number of artists in this conversation are that way too, bearing lots of real scars for their activism.

While I am at it, I'd also write about the need for community self defense here too, in a way that transposes from Chiapas to here, even if you can't speak of these things among the U.S. left. Because, there is an equally serious need for effected communities in my country. Authorities are actually disappearing people from our streets. And btw, self defense is not all about guns, on the contrary, community self defense it is very rarely about guns, even as I do take a lot of inspiration from Bobby Seale and Huey Newton; how they peacefully co-opted open carry, which is better performance in the matrix than most. You don't have to pull triggers to defend, and while violence should never be received, some may decide that it should be returned as self defense requires it. That is not an endorsement of anything more than the general principle of self defense, and of the uncertainty of simulation. But my post about these very issues - the impending need for community self-defense in the U.S., and the left's blindness to the dangers of unilateral disarmament - these are things I tried to bring up here the morning after Trump's electoral victory. My post was in fact censored from this list, and as I recall someone blamed it on an intern. We will see if this one gets through, as I have been quiet here since then, out of disgust. I know I should let that go... but I'm in an asshole mood tonight:-) Probably I need some shrooms for my health, but I have some infrastructure projects to work on, though which I find some hope!

Brett

From: aud at fraud.la (FRAUD)

Date: Fri, 15 Jun 2018 17:55:18 +0100

Subject: [-emptyre-] rehearsal of a network - [week 2]

In-Reply-To: <22c3b9a9-ddfc-ebbd-bf86-b90e6a2c984c@ucsd.edu>

References: <D73FDD0C.265539%highk@rpi.edu>

<5C1E9BDC-E134-47CC-BF52-7696A3E6B2EB@gn.apc.org>

<7C57D45A-F7FE-4249-A975-F038A4E823E3@ghostnets.com>

<01f801d403dc\$294e41f0\$7beac5d0\$@voyd.com>

<01cafl8a-8283-db7b-f22a-a642549b717b@earthlink.net>

<22c3b9a9-ddfc-ebbd-bf86-b90e6a2c984c@ucsd.edu>

Message-ID: <f8ae2e54-d347-6436-c336-3f57ea8a0519@fraud.la>

Some small notes - on building network infrastructure which I agree to be a real (and performative) necessity.

Inspiration from Danja Vasiliev's netless (<http://k0ala.net/netless/>) "netless. a digital network that is using city public transport as its information carrier. permission-less, distributed and friend-2-friend, netless is an independent communication tactic; invisible digital network that does not need wires or dedicated radio frequencies."

A note on Moore's carbon law. The green economy is institutionalised fraud. Carbon credits are given to companies at 'risk' of carbon leakage - so much so that they do not use them all and sell them for a profit. This small detail accounts for billions of \$/? per year (transfer from taxpayer to companies). The EU has just put out its new targets for 2023. Until 2020 it will give away even more free credits - for the so-called adjustment period. Deforestation and land grabbing are *rewarded* under the carbon credits model, it is a lucrative business. Also, the minerals mined for the 'green energy wind propeller' and the like are often in indigenous land for example the Sami in the Fenoscandian shield. Moore's law is already applicable to the amount of exponential speculation and investment into the 'green economy'. Also, regarding the target of 50\$ per tonne stated in the article - currently (today - the EU market closed at 14.54EUR) - it is essentially cheaper to pollute. Since the amount is governed solely by the laws of the market, any target of raising the value is non-sensical unless regulations would be implemented. In case anyone would want a quick sight as to the (de)value of carbon we have it here: <http://carbonderivation.space> (the salvaged wood mention is part of an installation - unrelated). Carbon credits and the green economy are not, /not helping fast enough/, they are damaging faster than can be comprehended.

On complexity, and engaging with the invisible, we appreciate very much and are inspired by work of so many people on this list, namely Elaine Gan's work with High Yield Variety rice, the Electronic Disturbance Theater, and so many more.

Bon vendredi! Saludos.

aud of fraud

From: naxsmash at gmail.com (**Christina McPhee**)
Date: Fri, 15 Jun 2018 09:28:38 -0700
Subject: [-empyre-] rehearsal of a network - [week 2]
In-Reply-To: <94d77cc9-385d-66e5-d48b-882ae92620f5@fraud.la>
References: <D73FDD0C.265539%highk@rpi.edu>
<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJO
N3zVA@mail.gmail.com>
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Message-ID: <CAOWziv0FCwZyXS2bu4GfN+C8yKrBYBxnii2PABt1iM5DYi
_2_g@mail.gmail.com>

Dear Audrey and Francisco of FRAUD-
How great to have the chance to bring this intervention on
lichen, the incalculable /-financialization abstractions, and
forest culture into the heart of London at Somerset House. Please
could you describe the physical attributes of your installation
(?) - how you are carrying these ideas into the space ?
Thanks

Christina

From: nitasha.dhillon at gmail.com (Nitasha Dhillon)

Date: Sat, 16 Jun 2018 00:33:26 -0400

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <CAOWziv0FCwZyXS2bu4GfN+C8yKrBYBxnii2PABt1iM5DYi_2_g@mail.gmail.com>

References: <D73FDD0C.265539%highk@rpi.edu>

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N3zVA@mail.gmail.com>

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Message-ID: <CANJi69CgW49wbJG2jXT2LgCJqxN2RwC7YUQ-8C29x-wo9uED5eQ@mail.gmail.com>

*Dear All, Apologies for a very delayed response. Thank you Shulea for organising this conversation. In terms of rehearsal of a network, my immediate thought is to think about some of the work I have been a part of with Decolonize This Place. Specifically asking the question : What would a decolonial formation look like in New York City? Considering the following: "Not unique, the United States, as a settler colonial nation-state, also operates as an empire-utilizing external forms and internal forms of colonization simultaneous to the settler colonial project. This means, and this is perplexing to some, that dispossessed people are brought onto seized Indigenous land through other colonial projects. Other colonial projects include enslavement, as discussed, but also military recruitment, low-wage and high-wage labor recruitment (such as agricultural workers and overseas-trained engineers), and displacement/migration (such as the coerced immigration from nations torn by U.S. wars or devastated by U.S. economic policy). In this set of settler colonial relations, colonial subjects who are displaced by external colonialism, as well as racialized and minoritized by internal colonialism, still occupy and settle stolen Indigenous land. Settlers are diverse, not just of white European descent, and include people of color, even from other colonial contexts. This tightly wound set of conditions and racialized, globalized relations exponentially complicates what is meant by decolonization, and by solidarity, against settler colonial forces." ~ *Decolonization is not a Metaphor* by Eve Tuck and K. Wayne Yang *Decolonize This Place* is an action-oriented space around indigenous struggle, black liberation, Free Palestine, global wage workers and de-gentrification. It is a culmination from organizing around Occupy Wall Street, Strike Debt, Gulf Labour and its direction spin off Global Ultra Luxury Faction, Direct Action for Palestine and support work for Black Lives Matter and Standing Rock. It is a process that is based on perhaps constant rehearsals. To learn from failures (from occupy to de-occupy) and to work in affinity groups. A space that connects gentrification to being on stolen land to puerto rico to palestine and back. It builds from one action to another. The most recent being a single demand to the Brooklyn Museum to set up a Decolonial commission. This effort involved about twenty groups including Decolonize This Place, American Indian Community House, NYC Stands with Standing Rock, Brooklyn Anti-Gentrification

Network, Movement to Protect the People, Free University and many more. Below are seven basic points for the decolonizing commission, and here is an article

<https://hyperallergic.com/437542/growing-coalition-calls-brooklyn-museum-out-of-touch-and-demands-decolonization-commission/>
<<https://hyperallergic.com/437542/growing-coalition-calls-brooklyn-museum-out-of-touch-and-demands-decolonization-commission/>>

:

- 1) Territorial Acknowledgement of Indigenous land occupied by its buildings and giving material effect to such an acknowledgment in curatorial practices, programming, exhibitions, and day-to-day operations.
- 2) The deep diversification of curatorial staff and executive leadership whereby the lived experience of oppressions ? including patriarchy, white supremacy, and poverty ? are valued and factored in.
- 3) A decolonial inventory of colonial-era objects of both African and Indigenous people with a view to settling the long-pursued claims of reparations and repatriation.
- 4) An upgrade of working conditions and pay of ground staff – who are disproportionately employees of color – in security, food service, and janitorial divisions.
- 5) The replacement of Board president David Berliner and other trustees who are real estate tycoons with a broad cross-section of artists and community organizers.
- 6) The undertaking of a de-gentrification initiative to examine and mitigate the museum's role in boosting land value and rents in the borough.
- 7) An institutional commitment to address the issues raised by the Boycott, Divestment, and Sanctions (BDS) movement in recognition of Brooklynites' role in the settler movement in Palestine.*More soon!

Best,
Nitasha

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Sat, 16 Jun 2018 10:07:38 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <9074d2f6-8a52-3a26-1fd8-db512b5bf361@earthlink.net>

References: <9074d2f6-8a52-3a26-1fd8-db512b5bf361@earthlink.net>

Message-ID: <5e88d209-432b-dbc5-4475-26c72e676098@earthlink.net>

[-empyre-] rehearsal of a network - [week 3] Dear all

It has been an amazing week 2, thanks for all your contribution... I should emphasize that for sure all threads from week 1&2 can be continued.

thanks for Nitasha Dhillon's posting knowing she's much between borders at the moment. I was happy to meet Nitasha this past March at her studio in Buffalo U. Her passion for organizing/engaging, her persuasive articulation renew my hope for a generation lost in cellphone social networking....

Nitasha's report on "Decolonize This Place", the physical/analogue occupation, the bodies en masse that count, serves us well to get into the third week of 'rehearsal of a network'. for this third week "post-Net network imagination", we have a great list of guests who are artists, activists, researchers, cultural practitioners, economists, ultimately the forefront DO-ers, persistently engaging in social (as a society) /political network build up..

We also hope all empyrians can jump into the postings and voice your activities and comment.

I appreciate much the lively interaction you all put in!

I introduce-

Ilze Black (London, UK) is a researcher, producer and educator. She recently completed her PhD at QMUL Media and Arts Technologies on a subject of The Internet of Things and communities of practice. Before that she managed, produced and curated numerous media art productions, art events and happenings in and around London, Europe and Asia. Her projects engaged with ideas of network populism and open communities and transnational society. Ilze also led Waterman's new media art programme thus has engaged with management of both independent and institutional projects. She is one of the co-founders of the media arts collective Take2030; and an associate of Class Wargames.
<http://take2030.net>

Annet Dekker (Amsterdam, NL) is Assistant Professor Media Studies: Archival and Information Studies at the University of Amsterdam and Visiting Professor and co-director of the Centre for the Study of the Networked Image at London South Bank University. She has been deeply embedded in research and practice of curation, digital art, conservation and digital archiving. Her research focuses on the influence of technology, science and popular culture on art and vice versa. More recently her attention shifted to the conservation and archiving of digital art and networked cultures. Recently she published *Collecting and Conserving Net Art* (Routledge 2018) and the edited

volume Lost and
Living (in) Archives (Valiz 2017).

Fran Ilich (New York City, USA) artist and writer, is the author of award-winning novels, a book-length essay and multiple works of narrative media. He was a fellow at Eyebeam and A Blade of Grass. he has produced work by comission of the New School's Vera List Center for Art and Politics, No Longer Empty and others. He was Visiting Lecturer at the Literature Department of the University of California San Diego and director of the Literature Department at Centro Cultural Tijuana. He participated in Berlinale Talent Campus, Transmediale, ARCO, Documenta, EZLN's Festival Mundial de la Digna Rabia. Has shown at the Walker Art Center, Creative Time Living as Form, IAGO, etc. Aridoamérica Winter Plan was a solo show commisioned by ISCP at El Museo de Los Sures.
<http://franilich.com>

Kate Rich (Bristol, UK) is a trade artist and feral economist. Since 2003 she has run Feral Trade, a grocery business and underground freight network forging new 'wild' trade routes across business, art and social interaction. She is also system administrator for the Irational.org art server collective, volunteer finance manager at Bristol's Cube Microplex and a founding member of the European Sail Cargo Alliance. Her ongoing preoccupation is to move deeper into the infrastructure of trade, administration, organisation and economy in the cultural realm.
<http://www.feraltrade.org>

lizvlxis partnered with Hans Bernhardof UBERMORGEN.COM, a Swiss-Austrian-American artist duo founded in 1995. They live and work in Vienna, Basel and S-chanf near St. Moritz in the alpine Engadina valley in Switzerland. Their main body of work consists of internet art/net.art, installation, video art, photography, software art, performance and uses the convergence of digital media to produce and publish online and offline. Since 1999 their work has been shown in museums and galleries in Europe, America, Africa, Australia and Asia and include venues such as SFMOMA, Centre Pompidou, Konsthall Malmoe, NTT ICC Museum Tokyo, Gwangju Design Biennale, ZKM Karlsruhe, MUMOK Vienna, Ars Electronica Linz, WRO Media Art Biennale Wroclaw, MoCA Taipei, Witte de With Rotterdam, Lentos Art Museum Linz, Biennale of Sydney <https://en.wikipedia.org/wiki/Biennale_of_Sydney>, ARCO Madrid and the New Museum New York.
<http://ubermorgen.com>

^<https://en.wikipedia.org/wiki/Ubermorgen#cite_note-18>

----- next part -----

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URL: <<http://lists.artdesign.unsw.edu.au/pipermail/empyre/attachments/20180616/c2fa4171/attachment-0001.html>>

From: kate at irrational.org (kate rich)

Date: Sat, 16 Jun 2018 17:02:39 +0100 (BST)

Subject: [-empyre-] intro feral trade

Message-ID: <alpine.DEB.2.11.1806041541480.12200@irrational.irational.org>

hi all

pleased to be here. for the introduction - i am an artist, trader & feral economist. since 2003 i have run feral trade, which is a grocery business and platform for economic experiments, trading goods (coffee, olive oil, other vitals) across mixed domains of art, social networks and the commodity sphere. the notion of the 'feral' here encompasses a creative approach to infrastructure and a scavenger's stance (opportunistic, encounter-based, boundary-disregarding). in the case of feral trade, this is deployed in the form of a grocery dealership which taps the spare carrying capacity of existing social, cultural and intellectual resources to run a robust but ad hoc underground freight network <https://feraltrade.org>.

in relation to this network thread, my interests centre on persistence, alliance-making, and also on both scale-resistant & scale-jumping processes. i am currently doing the groundwork to establish the next 20-year project which is the feral MBA, a radically reimagined business school where wild experiments in 'business on other terms' might be cultivated.

kate

From: shulea at earthlink.net (Shu Lea Cheang)
Date: Sun, 17 Jun 2018 08:43:05 +0200
Subject: [-empyre-] intro feral trade
In-Reply-To: <alpine.DEB.2.11.1806041541480.12200@irational.irational.org>
References: <alpine.DEB.2.11.1806041541480.12200@irational.irational.org>
Message-ID: <75569606-4619-f60f-929b-8031c8dd8c67@earthlink.net>

Dear Kate

thanks for joining us.

I have known your dedication to feral trade for some time, checking on the updated website, the goods travel like an underground rhizome network, do you ever have any encounters about the legality of the operation in its survive to the producers and the consumers? Are we all happy?

would also be great to hear more about the wild experiments in 'business on other terms'... how do we run a network with a 'business' model? I have wanted Mycelium Network Society to run like a KFC franchise model.
(haha!! interpretation of the same recipe?)

over

sl

From: kate at irrational.org (kate rich)

Date: Sun, 17 Jun 2018 12:10:58 +0100 (BST)

Subject: [-empyre-] intro feral trade

In-Reply-To: <75569606-4619-f60f-929b-8031c8dd8c67@earthlink.net>

References: <alpine.DEB.2.11.1806041541480.12200@irrational.irrational.org>
<75569606-4619-f60f-929b-8031c8dd8c67@earthlink.net>

Message-ID: <alpine.DEB.2.11.1806170841340.8869@irrational.irrational.org>

hi Shu Lea

good question re. the legal—I get asked that one a lot. i did once get raided by trading standards, the UK authority who have more powers than the police, they went over my business operations with a steel comb. they understood it was art and they didn't care about that, they were particularly interested in the border areas between personal and commercial goods that my grocery business is playing in. after a few weeks to think about it they got back to me to report that they couldn't find any regulations against feral trade activities: that it's a 'grey area'. so that was a really successful research collaboration with state agents which supplied in effect a trading standards-authored endorsement to carry on.

so as you mention, all the transactions in the network are published on the website, which means i keep all national border crossings of sacks of coffee beans and slices of cheese visibly within legal limits. so to reflect the question back—why does this look illegal? why should a hand-held, sociable, network-delivered trade in actually very innocuous packaged groceries like olive oil and salt regularly trigger associations with, specifically, organised crime? i'm super-interested in vernacular approaches to infrastructure, and how we might in cases be over-compliant or over-determining in an expectation that everyday activities such as trade across distance would be legally out of our hands.

for the experiments in business, i'm excited to be kicking off that research at the new centre for plausible economies in london in a week from now, <http://companydrinks.info/event/feral-business-research-network>.

this is re-thinking notions of business with artists and outside a capitalist frame. i'm particularly interested in non-model businesses—experiments in business which do not scale or replicate but can travel, cross-breed and transmit - & also in martin parker's idea of insurgent entrepreneurship as a set of potentially transformative practices in reorienting economy, for communities as well as individuals. in the long run the project will be about collecting existing examples of 'outlier' business practices by artists, as well as designing new experimental business shapes that could fit a radically re-imagined economy. artists are extremely good at playing with form in the area of content, i suggest it is time we get our acts together with an equal attention to the containers in which the art work takes place. that includes getting equally creative with the often overlooked art materials of administration, regulation, transactions, organisational form, etc. which is where the feral MBA will be heading.

kate

From: aud at fraud.la (**FRAUD**)

Date: Sun, 17 Jun 2018 18:35:30 +0200

Subject: [-emptyre-] rehearsal of a network - [week 2]

In-Reply-To: <CAOWziv0FCwZyXS2bu4GfN+C8yKrBYBxnii2PABt1iM5DYi_2_g@mail.gmail.com>

References: <D73FDD0C.265539%highk@rpi.edu>
<CAOWziv2=ZPboAE+6GDWnZwkh4K4So9sY7z83ppPfzUXJON3zVA@mail.gmail.com>
<6f55f819-a56e-b54f-9640-ec598d3cc274@earthlink.net>
<94d77cc9-385d-66e5-d48b-882ae92620f5@fraud.la>
<CAOWziv0FCwZyXS2bu4GfN+C8yKrBYBxnii2PABt1iM5DYi_2_g@mail.gmail.com>

Message-ID: <02eb2a76-669c-e9d9-9763-bb688c9a601d@fraud.la>

Hi all,

Bleeding into week 3.

@Christina: In brief, the installation is composed of a whaler wreck (used to be used to harpoon the whale from), a scale showing the 'value' of wood in carbon futures, and documentation of the process of collecting wreck wood. This is accompanied by scrolling text tracing a genealogy of carbon emission trading through whale oil, the whale oil myth, pitch, boat building, colonialism, slavery, witch burning and forestry. We hope to put it online soon (txt/doco).

Also >>> Feral MBA <3

Would happily contribute in explorations of feral bond trading and trusts!

A&F

From: black at x-i.net (**black at x-i.net**)

Date: Sun, 17 Jun 2018 22:26:34 +0100

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <58a345f3-dccb-b38a-1e41-5f50902ea7ce@earthlink.net>

References: <5e88d209-432b-dbc5-4475-26c72e676098@earthlink.net>
<58a345f3-dccb-b38a-1e41-5f50902ea7ce@earthlink.net>

Message-ID: <731cff67-d1e3-b454-516c-72e797a5c500@x-i.net>

Hello mycelium network,

Thank you Shu Lea for the invitation and thank you all for the thought provoking and sometimes even disturbing discussion that took place here for last few weeks.

Let me introduce another mycelium perspective that brought me here, that of social mycelia. It's about a symbiotic colony of acetic acid bacteria and yeast fungi, colloquially called tea mushroom or t-shroom, or otherwise known as Kombucha. The history of this culture is rather mysterious. No-one really knows where it came from and it cant be found in nature. It has been suggested that the first record on the use of Kombucha was made in China in 221BC during the Tsin Dynasty, others assign its origination in Korea. There is a legend saying that in year 414 Korean Dr. Kombu brought the fungus to Japan to heal Japanese emperor Inkio. The Emperor was healed, and from that time the mushroom and its medicinal qualities became highly valued in particular among samurai worriers.

The spread of this fungus across century's has depended on human networks and activities such as trade, missions or war. Its spread in Russia, for example, is noted in the aftermath of Japanese-Russian war, as it was brought back by soldiers as a war trophy, or its spread in Western world is assigned to post WW2.

Whatever its early history, its heydays undoubtedly were during the Soviet time when Kombucha became a widespread household item, achieved a status of a national drink and usually had a pet like family-status. Tea-mushroom was kept on the windowsill in kitchen, in a three-litre jar, and had to be fed daily with black tea and sugar. In most cases it was grandmother's "thing" to take care of the tea-mushroom, and grandchildren's fun to consume, thereby providing a specific link between generations. As it couldn't be bought in a shop, tea-mushroom was a family heritage or even a long-living family member.

The Russian investigation conducted in 1951 on why cancer appeared to be on the increase found that two particular areas of the country stood out like neon signs because they were almost cancer free! (The few cases of cancer they did find in those areas were from newcomers who had just settled there). Not only were the people healthier but they all seemed to live longer! As if that weren't enough, the Russians claimed that alcohol and tobacco consumption was much higher in the area, yet had less of an adverse effect than else- where. They reported that the men of the region were used to drinking large quantities of the Kombucha tea before their drinking bouts, which, they claim, resulted in far fewer auto accidents. The intense Soviet investigation, coupled with other large bodies of evidence

indicates that the Kombucha tea is, indeed, a dramatic immune system booster and body detoxifier.

It is these, but in particular, the social qualities of the fungus culture that led to the establishment of T-shroom research office in post-soviet Riga, in 2000. At that time the political changes and market liberalization have rendered the t-shroom's outsider status more visible, as invasion of the global brands of soft-drink companies demoted it from the position of a respected family member to that of a minority. What followed was a series of events, research and direct actions taken by the artist collectives Primitive and Open that aimed not only to re-articulate the T-shroom in terms of a natural "old school" product or as a radical in the technologised world of consumer capitalism, but also by assigning the refugee status to this culture, supported its spread and settlement beyond the geographic borders of post-soviet zone.

In last 20 years there have been increased interest in Kombucha and the growing body of scientific research has interrogated its biological structure, chemical composition and beneficial effects (mainly in animal studies). It is clear now that Kombucha is not really a mushroom but rather a combination of bacteria and yeasts living together symbiotically in a matrix of mycelium-like threads containing one or more species each of bacteria and yeasts, which form a zooglean mat also known as a "mother." Because they have three-dimensional structure and represent a community lifestyle for microorganisms, they have also been metaphorically described as "cities for microbes". Yeasts and bacteria in Kombucha are involved in such metabolic activities that utilize substrates by different but complementary ways. It has been shown that it can prevent hepatotoxicity induced by various pollutants, it facilitates both antioxidant and detoxification processes in the liver, and its anticancer qualities, accepted by most researchers are described in following mechanisms: a) inhibition of gene mutation; b) inhibition of cancer-cell proliferation; c) induction of cancer?cell apoptosis; and d) termination of metastasis. In short its effects are exerted at the cellular level.

To conclude, I would like to put forward the notion of symbiosis for the post-net network imagination! Mycelium networks offer us organic metaphors to re-evaluate ourselves, as humans, and our role and relations in this man-made world (ref Arendt here). They show us the value of altruism, hospitality and endless gifts of giving. They give us a chance to move away from human=machine rhetoric, from cyborg like visions of future transhumans, and possibly change the course of current industrial enterprise. This, however, requires for every supporter to become a symbiosis partner, to be considered as a cell in a social mycelium.

Join the network of vanguard in the zone of symbiotic and relational mushroom-based autonomy!

Simply put, this is a well-meant offer to become a mushroom.

From: liz at ubermorgen.com (lizvix)
Date: Mon, 18 Jun 2018 16:37:36 +0200
Subject: [-empyre-] rehearsal of a network - [week 3]
Message-ID: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>



HELLO

I dont know if you can hear me, I can hear you but I dont know if this is a good connection it keeps breaking o

Thank you Shu Lea for the invite and I dare you I have read all the communication that has been going on and I am sure I did not at all understand it but then it is not understanding that I crave but ispirazione.
I medias res. A topic to start from.



The network within me (cave: relates to immersive species and the before mentioned DNA fingerprints)
I have a vast genetic network within me.

24% Celtic/Hallstatt
21% Greek
20% Eastern European
13% Scandinavian
06% Northern African
05% Italian
04% Finnish
03% Ashkenazi Jewish
02% West European
02% Central American
01% Nigerian

I am many. I have gotten these results about 3 months ago. I am watching my relationship to far away netnodes of natures and cultures. I watched the GERMEX game yesterday knowing that I am I tiny bit Mexican too. Does it make a difference? Or is my love connection to Mexico more relevant? Or is there a love connection because of my genetic network?



What does it mean to be indigenous? (As my father is from the Hallstatt area my Celtic roots are my indigenous roots)
I know I have never had any understanding of Western Europe and this mirrors in my genetic network.
Being pregnant with my first child re-taught me what it feels like to be not-one — looking at my genetics I feel relieved to be not one but many.

I am wondering how does my genetic intranet connect to the internet.

I would like to discuss with you as DNA fingerprints were already mentioned before - the implications of this kind of DNA fingerprinting I would like to discuss with you about the immersiveness of our all genome I would like to discuss with you.

As a note: immersive species might really be a problematic term (I guess the immersive species themselves would argue such) - but I do think that there are immersive predators - as pointed out with the island/cat example.



Postscript: I am not a theoreticienne - neither am I very versed in contemporary art practice besides my own. My influences are strictly Mozart Hallstatt Culture Marilyn Manson Rammstein KLF Kenyan Newspapers Montessori Macroeconomics Thinking Local Acting Global Norwegian TV Series Trees and Stones and <https://youtu.be/awYlMRlMKMc>.

Postscript02: at UBERMORGEN we are currently working on making art for the alt.right. this is more bout undermining the current networks of the heartless psychopaths, we can talk bout that later if ya want.

lizv1x

From: bstalbaum at ucsd.edu (BStalbaum)

Date: Mon, 18 Jun 2018 12:45:22 -0700

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

Message-ID: <e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

DNA kits have become hilarious, painfully unaware self parodies of the will toward cultural appropriation. (Just for one example: <https://www.youtube.com/watch?v=84LnTrQ2us8>) Of course I say this as a citizen of the U.S. Our context is particular and perverse, one in which some substantial proportion of the white population believes they are in the "blood line" (we still have a lot of strong premodern beliefs like "the blood"... of indigenous North American peoples. Most of whom we killed, so the common case of whites who make very strong claims to native ancestry is particularly perverse. It is only ~100 years since the open, armed hunting of native people was still taking place here, basically unopposed by civil society, even in now liberal California. Actually I live in one of the last places in the US where this genocidal practice was commonly practiced, and is well documented. But people in my state hardly own up to it, and my own University system is deeply implicated. (Look up the history of Kroeber Hall at Berkeley, for example.) To put a personal spin on the matter, I have a couple of true believers in my own very white family. Honestly, people who have "dream catchers", believe they are part of a tribe - they are not registered and can not register with any actual tribe - and who believe that their blood puts them in deeper touch with the spirits of the land. I am not popular at family events, as you might imagine ;-) Calling these false beliefs out, even among whites only, is still quite incendiary here.

An other example of the obscene nature of this common identity theft comes in the figure of US senator Elizabeth Warren of Massachusetts. She was raised with these false beliefs, that she had natives in her family tree, and yes I do believe she has suffered a lot of well deserved embarrassment in the process of slowly coming around to personally owning her false family narrative. She is an otherwise sympathetic figure in most ways, and I should note, our president has belittled her in an explicitly racist manner, demonstrating the continuum between the soft and hard forms of racism in my country.

DNA is fraught, we should be very careful call it out when we see it used as an identity prop for cultural appropriation. Our networks are full of this kind of theft and positioning, as if such reductive DNA results can possibly mean more than our experience within the more tangible web of social relations; how we individually experience privilege and discrimination. (Including generational effects.)

Or that your DNA is what makes you a German or a Scot, as in the ridiculous commercial for Ancestry [.com] But in the US, the commercial shows how common these weird and often racist beliefs are. It is so sick, I feel like there must be lot of cultural specificity to it. I'd love to hear about how these DNA kits are playing out in other places.

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Mon, 18 Jun 2018 19:53:07 +0000
Subject: [-empyre-] rehearsal of a network - [week 3]
In-Reply-To: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
Message-ID: <0A0EEFA1-A8D9-46A2-826A-4502AC2F564D@ghostnets.com>

Please tell us more about, “undermining the current networks of the heartless psychopaths,”

Aviva Rahmani, PhD
www.ghostnets_at_ghostnets.com
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: crobbins at mindspring.com (**Christiane Robbins**)

Date: Mon, 18 Jun 2018 17:33:04 -0700

Subject: [-emptyre-] rehearsal of a network - [week 3]

In-Reply-To: <e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

Message-ID: <6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>

Brett,

I couldn't agree more in that DNA kits are ripe for parody – the clichés the stereotyping, the narrow bandwidth of race is utterly sophomoric and misleading. That said, I take issue with the focus of your position below – the “will toward cultural appropriation”, identity theft and the rush to judgement of an the exploitive branding as an identity prop for purposes of cultural appropriation or if, as you may be implying, for financial gain.

I, too, state this as a citizen of the USA. My own ancestor was Robert Coe – an original puritan (colonizer) displaced from the UK and arriving in MA – and a rather prolific one at that!. My blood lines (as it were) speak to the amalgam of immigration patterns in the east coast of USA since 1635 . These include the Lenape Tribe (the original peoples,) the British, the Irish, the German, the Italian, the Spanish, the Finnish and the Lebanese – and all of these speak to their own migratory patterns throughout the millennia that in themselves have been racialized and nationalized.

I am simply an exemplary example of 4 centuries of migratory co-mingling in what is now called the USA. All are verifiable in my DNA analysis as well as the patriarchal names (Coe, Maier, Cassidy, Allaway, etc.) And most significantly via an oral history that has been handed down to me through my matriarchal line – my mother. This oral history is most incredible but now pales in responding to the evidentiary demands of verifiable data analysis of the 21st c the DNA analysis which has now taken center stage . This is simply an apt metaphor for our moment in history.

FYI, throughout the 17th, 18th and 19th century in the USA the Lenape tribes (comprising 3 clans in NY, NJ, PA CT, and MD) my own ancestors, were decimated first by the Dutch, then the French and then the English – i.e. Amherst and disordering of the disbursement of infected blankets. As we all understand, colonial brutality, enslavement and native disappearance spread in waves across the racialized continent.

My understanding is that numerous others, including Elizabeth Warren, also responded to an oral history in their claims to Cherokee blood. I do not automatically associate this with Identity Theft – at all. Anyone who is actually familiar with Native American Tribal histories understands this respected oral tradition – as well as the tribal politics due the fairly recent financial gains by tribal investments and assets. As the survivors fled south – some following the “Trail of Tears”

they became one with the Cherokee tribes who eventually settled in Oklahoma - and again co-mingled. In scapegoating Elizabeth Warren - you seem to do so from limited understanding of these histories and their respective operative and systemic racisms.

Thanks to all for a stimulating conversation - once again!

Best,

Chris

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Tue, 19 Jun 2018 08:20:18 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

Message-ID: <d7d0b017-85ec-6382-d886-245a58b09034@earthlink.net>

Hi all

Let me just pick up a few threads here to follow through

From Kate Rich - "i'm particularly interested in non-model businesses - experiments in business which do not scale or replicate but can travel, cross-breed and transmit - & also in martin parker's idea of insurgent entrepreneurship as a set of potentially transformative practices in reorienting economy, for communities as well as individuals."

From Ilze Black - the human networks that transport kombucha, the t-shroom, ultimately "to put forward the notion of symbiosis for the post-net network imagination! Mycelium networks offer us organic metaphors to re-evaluate ourselves....They give us a chance to move away from human=machine rhetoric, from cyborg like visions of future transhumans, and possibly change the course of current industrial enterprise. This, however, requires for every supporter to become a symbiosis partner, to be considered as a cell in a social mycelium. "

From Liz, risking getting into the discourse on 'immersive species", we would certainly be interested in the tracks of UBERMORGEN's network projects that "undermine the current networks of the heartless psychopaths".

I offer here also a quote from Anna Lowenhaupt Tsing, /*The mushroom at the end of the world -on the possibility of life in capitalist ruins/*

"We are stuck with the problem of living despite economic and ecological ruination.... Neither tales of progress nor of ruin tell us how to think about collaborative survival. It is time to pay attention to mushroom picking. Not that this will save us? but it might open our imaginations."

There is new relationships to be established, some disconnection to be made.....

any takers?

sl

From: melinda at subtle.net (Melinda Rackham)

Date: Tue, 19 Jun 2018 18:19:56 +0930

Subject: [-emptyre-] rehearsal of a network - [week 3]

In-Reply-To: <6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>

Message-ID: <16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>

Hi all,

great monthly topics.. and DNA talk compels me to respond..
my take on DNA is rather different as an Adopted person without
knowledge of my racial/cultural heritage

I did as a kid dream I was misplaced child of European royalty,
but alas my birth mum was just a young unmarried working class
woman from the poorer suburbs shamed and bullied by society
and religion into letting nuns take her child. she had another
daughter she lost to adoption two years later. I have never met
my 1/2 sister.

so I am using DNA to locate my relatives - and I agree ist
full of clichés and stereotyping , especially when one runs
ones results through different companies (ancestry, 23andMe, my
heritage etc) . their ancestral algorithms are based on estimates
and probabilities, not certainties, and I come out racially
differently in each result.

My Scandanavian is overtaken by western European, I get to be
more english and less Irish/Scottish in others, my precious bit
of Persian decreases, while my Italian gains. As well there are
no DNA testing companies that have reliable reference SNP data
from Indigenous Australians -so bad luck if you are looking.

For me it is flawed on so many levels , but serious as its the
only linkage I have to my paternal heritage, and to my adopted
1/2 sister. It also answers a few questions for me, like why
having grown up in outback Australia I feel so at home safe and
comfortable in European forests - why I feel very familiar with
Denmark and Danish.

Those that have the luxury of connection to heritage, I don't
think could really understand what its like to not see anyone
u look like, and that mirroring is a vital component of
development, and have no threads to cultures, society, or land.
Its a little like being a refugee from birth .. grateful for
food and shelter but stricken with grief and loss - cant go back
uncertain about going fwd, a placeless person.

DNA promises a lot, but it doesn't deliver - almost like
gambling- get a lead follow it, then people don't respond, etc..
.MyHeritage has a pro bono initiative DNA Quest which is supposed
to help adoptees and their birth families reunite through DNA
testing- sending out 15,000 DNA kits for free. But u still need

the dedication to do the work to find and follow links and build
thier network and info. My favourite line in their blurb:
" We hope to make this project a shining light for corporate
philanthropy and an example to be followed by other commercial
companies in their own lines of expertise, to help make our world
a better place."

And in all of this heart-felt searching, most companies ask if
they can retain our DNA records for medical research .. building
a Biodata Empire, and most people, thinking they are helping
their fellows, say yes.

happy testing

Kerri Anne Burgess
as I was on my birth certificate before I was legally transformed
into Melinda Rackham

From: black at x-i.net (black at x-i.net)
Date: Tue, 19 Jun 2018 12:56:38 +0100
Subject: [-empyre-] rehearsal of a network - [week 3]
In-Reply-To: <d7d0b017-85ec-6382-d886-245a58b09034@earthlink.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<d7d0b017-85ec-6382-d886-245a58b09034@earthlink.net>
Message-ID: <4c9780a0-7532-87f5-2d30-224b14f831c5@x-i.net>

it is hard not to noticed that the week 3 of network rehearsal are all female protagonists.... if the curatorial suggestion here is that the the post-net network imaginary depends on female traits, let me throw in another angle from the realm of 'mother' culture.

paraphrasing Marx, the new will appear in the womb of the old..... 🐣 🐣

🐣 🐣 (thank you for this Liz)

two points here. one with regards to Kombucha culture and the resistance presented by their mother/ daughter dyad to cultural appropriation into the growing health drink industry or what some even have called the kombucha war in USA between kombucha breweries and federal regulation agencies. as some might know, the kombucha drink bottled and sold in health food shops is always already impregnated and alive. the smallest environmental change, be it a temperature or oxygen levels will reactivate the fermentation process, daughters growth and rise the alcohol levels, subsequently requiring this slavery to be regulated under the law as an alcoholic beverage, with costs that entails.

the other point like the recent rise of 'heartless psychopaths' there are also a rise of what some could call 'heartfelt psychopaths' or what they themselves prefer to call the crazy mother movement who are standing up for the acknowledgment of matrixial and the rights of the voiceless infant child. Borrowing Bracha Ettinger articulation of matrixial space as one pregnant with potentials, possibilities and surprises, a radical and anarchic space where 'co-emergence' takes place, but only if undisturbed by the logic of separation, the noise of cultural hegemony and techno excitement, they beginning to contest and refuse what Bernard Shaw once called the "witchcraft, in modern form of patent medicines and prophylactic inoculations".

these standpoints represent rejection of the separations that are currently imposed on all subjects and reinforce the notions of inter-connectivity, inter-subjectivity and **a cooperative relationship 'mother' culture represent. It still to be seen what the network of angry mothers can bring to the life in capitalism ruins....

in such context, the DNA discussions are also already shifted from frameworks of identity to those of epigenetics and inter-dependencies.

From: margaretha.anne.haughwout at gmail.com (margaretha haughwout)

Date: Tue, 19 Jun 2018 09:49:50 -0400

Subject: [-empyre-] rehearsal of a network - [week 2]

In-Reply-To: <02eb2a76-669c-e9d9-9763-bb688c9a601d@fraud.la>

References: <D73FDD0C.265539%highk@rpi.edu>

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<94d77cc9-385d-66e5-d48b-882ae92620f5@fraud.la>

<CAOWziv0FCwZyXS2bu4GfN+C8yKrBYBxnii2PABt1iM5DYi

_2_g@mail.gmail.com>

<02eb2a76-669c-e9d9-9763-bb688c9a601d@fraud.la>

Message-ID: <CAP1-Q3bdNPMUYArPhH0Koxb9urT3y9qJTUn8sFb2z+hLb3b
W_A@mail.gmail.com>

Dear all,

I hope it's okay I'm writing to a week 2 thread.... I'm compelled by much of this conversation and had a few thoughts to add, that have been very much on my mind and related to a current project of mine called Trees of Tomorrow. The project collapses hard boundaries between politics and ecology, communication and exchange, considering the political networks of trees in the neighborhood of Flushing, Queens.

<http://www.treesoftomorrow.life/> We've begun to track how NYC Parks frames these trees in terms of ecosystem services and quantifies their labor in monetary terms.

I also just want to point out that the idea of nature as homeostatic is a theory -- one which comes from cybernetics -- that has largely been debunked. While it might be useful to think of our engagements with nature in systems terms so that we can think creatively and sustainably about inputs and outputs, ways to turn waste into nutrient for example, the ways that nature is not a system is what might offer us the most answers to many of the questions in this thread. Again, FRAUD's work with the reindeer lichen is a concrete example of this. I recently interviewed a London Plane Sycamore, one of Flushing's hardest workers when it comes to ecosystem services:

<http://www.treesoftomorrow.life/wp-content/uploads/2018/05/ToT-TabloidResizedFORPRINT-PAGES.pdf>

It seems to suggest that adding companion species and keeping the totalizing system on it's toes creates possibilities for sabotage and retreat.

I also wanted to add one more possibility to John's suggestions for what can be done, esp. extending the idea to "hack from the inside": eat. Can we enlist multispecies kin to collaboratively EAT the system from the inside and the outside?

PS I would love a reading list on the necropolitics of the network.

--
beforebefore.net
guerrillagrafters.org
coastalreadinggroup.com
--

From: crobbins at mindspring.com (Christiane Robbins)
Date: Tue, 19 Jun 2018 09:09:50 -0700
Subject: [-empyre-] rehearsal of a network - [week 3]
In-Reply-To: <16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
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<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
Message-ID: <A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>

Good Morning All -

Well...this thread is taking an unexpected twist. Luxury may be in the mind of the beholder here relative to taking racial and cultural heritage.

Melinda, I, too, was adopted - from Catholic Charities - a larger story here and there. But the searching for answers - the promise that is inherent in offerings - the services - of these corporate entities - are predicated (as are many commodities) upon our own fantastical projections. Seems like a child's common fantasy was coming from Royalty ... in my case, the Kennedys :). Until I was in my twenties, I was told I was of a different ethnicity - and no one was the wiser as my physical appearance can lean in several regions depending on one's perspective. So was I placeless, perhaps, but somehow I did feel anchored - a feeling for which I cannot account. Perhaps it was that I was raised in the same region that my families had been for centuries, as opposed to being totally displaced geographically as well. The Lenape(the original people) had been in the Americas for a millennia or more.

Nonetheless, I had found my birth mother through an Underground Railroad of sorts - a "mole" working in the Federal Gov with whom I had been put in touch with by one of my students who had been working on a documentary on adoption. This underground detective did this the hard way - looking through archival paper documents - this was the 90's and the govt. was not yet fully digitized. My matriarchal line held the Lenape line along with the Coe lineage (British.) among a few more.

The oral tradition had not been handed down to me over a lifetime but through a few visits in my adulthood that with were abruptly halted with her untimely death. It was she that told me of the Lenape. Ironically, the Coe family refutes any Lenape lineage as offered thru their familial DNA analysis - which the family archivist is steadfastly tracking online and which is how I traced myself back to the Puritans. BTW, I found the Coes on FB - When my mother who told me of the Lenape and also made me promise (honest to God) to track down the church (land) in Manhattan that had been "stolen" from her family - talk about a fantasy - not to mention a financial incentive :). The Lenape is now represented by a 6% in the proverbial pie chart of my DNA analysis. I had previously understood that it was more prominent

but then again I have only taken one DNA test. Nonetheless, the matriarchal oral tradition is operative ... although not verifiable by our evidentiary analytical mechanisms yet. This is a chasm.

Actually, I took a DNA analysis to find out about my father - of whom no one would speak. This also gave rise to many fantasies - not the least of which was the Sopranos - Italian, New Jersey - you may know what I am getting at. But as they say there has been no cheese down that hole and so my new fantasy is that I may have been an Immaculate Conception :). The DNA analysis has not been helpful in sorting this one out -

Need to run but once again, many thanks for such a unexpected and enriching conversation.

Chris

From: liz at ubermorgen.com (lizvix)

Date: Tue, 19 Jun 2018 20:04:58 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

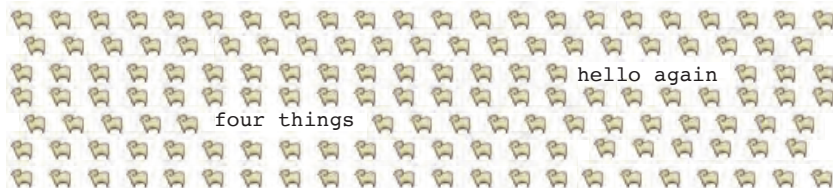
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>

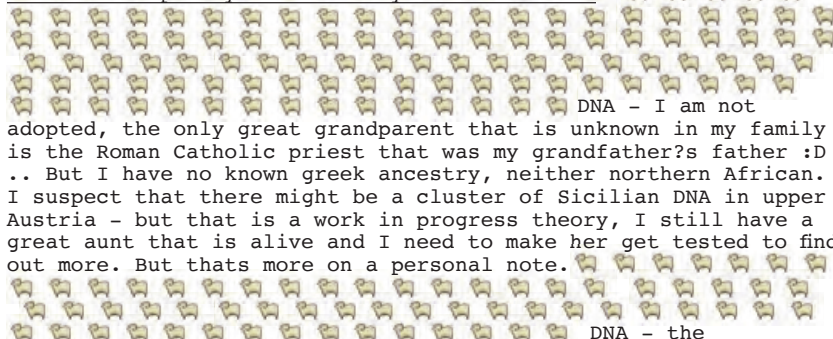
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>

<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>

Message-ID: <DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>



I read this text and it is to be read: <https://eand.co/why-were-one-step-away-from-the-abyss-4ef01d70937b> <<https://eand.co/why-were-one-step-away-from-the-abyss-4ef01d70937b>>



adopted, the only great grandparent that is unknown in my family is the Roman Catholic priest that was my grandfather's father :D .. But I have no known greek ancestry, neither northern African. I suspect that there might be a cluster of Sicilian DNA in upper Austria - but that is a work in progress theory, I still have a great aunt that is alive and I need to make her get tested to find out more. But thats more on a personal note.

Datenschutzaspekt (I rather use German when it comes to data protection as there is no powerful terminology in English) - the problem when signing up for a DNA analysis is a) trusting the company that they won't fuck around with your data (and if you live in the USA you will be a fool to trust em) and b) you are making a decision not about your own DNA but for the whole of your close family. This is an impossible decision - me mistress of the impossible of course had no problem tackling this hurdle. Seriously, I would have never taken the test if I were living in the USA, too dangerous. I decided to do it as I do believe that future will be one where everybody's DNA will be screened known bartered with etc. There is no way to stop this (the only good thing to get out of these tests is have a non-mutt person is the

exemption of the rule and all this race bullshit just does not compute).



Heartless psychopaths. What a lovely topic. For this topic, UBERMORGEN has been researching for the last year. We are calling it Binary Primitivism. We focused on analysing: pornography (also over time, trends, normalisation of criminal sexual abuse, hypnoporn) incels (thats the notorious Involuntary Celibates; we had done a piece on Elliot Rodger aka Santa Barbara Killer a little time ago and he is not the GOD of the movement, a movement that is terrorising online and RL communities) Alt.right (mostly their social media tactics of - again - immersiveness Online Gaming Environments (well u gotta play with em boys). Got some links hereto: <https://player.vimeo.com/video/137939689> - video ?Nice Vanilla Latte?, feat. Elliot Rodger, UBERMORGEN 2015 <https://twitter.com/ElliotRodgerGod> <<https://twitter.com/ElliotRodgerGod>> - his twitter account that is still live and now used by a friend of his DO NOT REPORT THIS ACCOUNT COZ THIS A GREAT RESOURCE <http://vaporwave.breitbart.pro/> this is unreleased work in progress - one example of imagery etc we produce and then insert into the networks of the heartless psychopaths.



BYEBYE/LIZ

From: vanouse at buffalo.edu (Vanouse, Paul)
Date: Tue, 19 Jun 2018 19:00:55 +0000
Subject: [-emptyre-] rehearsal of a network - [week 3]
In-Reply-To: <DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
Message-ID: <53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

Good afternoon everyone,

I also thought this was an unexpected direction in this thread. Of course, the threadlike underground mycelium of many mushrooms is/are known to grow in ways that seem non-formulaic, unstructured and spontaneous. And this is the very property that gives rise to Deleuze and Guattari's rich modeling of the rhizomatic underground network of flows, deterritorializations, lines of flight? indeed probably the very rich materialist models and metaphors that led many of us to the interest in mycelium (it/them)self(s) in the first place. So in this sense, I suppose a flow into any unexpected direction shouldn't take us too much by surprise;-)

My practice has generally undermined any strongly genetically determinist basis of identity, such as the notion that we are defined by our DNA, or represented by our DNA, or easily individuated by DNA technologies. Furthermore, I've criticized the slippage between genes, race and geographical place—in particular the idea of any fixity to these relations.

However, I engage this critique of identity of course from a fascination with identity. My mother is a Jamaican of African descent, from a country village near Brownstown, and much of her lineage isn't documented. My father is white and was adopted with two non-genetically related siblings into a French-Canadian/American family in Minnesota. Probably no mystery why I've been critical of simplistic categories of race and identity.

What I find particularly interesting about this thread in a mycelium discussion tending toward DNA and genetics is that genetics are always portrayed with an arboreal model, i.e. "the family tree", "the family tree of man", etc. Deleuze and Guattari found the teleology and patterning of branching, as well as the forever hierarchic relationship between branch and trunk as something to be resisted. The branching model fits an ontology of hierarchy, whereas the rhizome model fits a philosophy of becoming.

Where might the thread go from here?

Cheers,

Paul

From: annet at aaaan.net (annet dekker)

Date: Tue, 19 Jun 2018 22:58:07 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
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Message-ID: <671db427-b0ea-0d7b-85e6-f901fa148601@aaaan.net>

hi all,
thanks shu lea for inviting me to this inspiring discussion and sorry for the delay... i was/am trying to find the words to respond and still find it hard to insert them - i feel i have little to add to debates and discussion about dna, genetics, or mycelium for that matter, while i find them extremely urgent and fascinating, i'm still struggling with the challenges of 'human' networks.

so, for a short intro, in the last decade i've been increasingly busy with finding ways to preserve net art / net cultures, most of which can now be read in articles and a book <[\(s\)](http://library.memoryoftheworld.org/b/qMW7Yz83DPIL0YpcDO_vYmC7utjP7iiWw0MCXXaXVFaOz8q3)>.

one of the key possibilities i believe is in forming networks of [human and machinic] hardware and software, largely inspired by shu lea's notion of the cycle i'm interested in how networks form, break, disrupt or mutate. i'm trying to see how we can put these method into action in different fields and for other needs.

reading the essay linked by liz, after a discussion about the power of 'songlines' and how the left find it hard to respond to the alt.right, i'm increasingly aware of the urgency to find and come up with alternative modes of organisation(s). this month's discussion comes in and out touching on these dilemmas in one way or another of course. i very much enjoyed the story of the kombucha, and how mycelium networks can help to think beyond the human=machine rhetoric. and the project of a 'feral MBA' is a fantastic way to counter the current business and politics.

as mentioned i'm not too familiar with ins and outs of mycelium networks/infrastructures, so forgive my ignorance, but i would love to hear from others more about how these types of infrastructures could be 'cycled' into other projects and made productive in other grounds. in other words, perhaps pragmatic, how to take into account the human scale(s), how to connect and, moreover, how to make sustainable these (post-net) networks?

annet
aaaan.net

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Wed, 20 Jun 2018 01:58:52 +0000
Subject: [-emptyre-] rehearsal of a network - [week 3]
In-Reply-To: <53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
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Message-ID: <E29A46CA-0B2E-4714-9D3C-C504D4E320ED@ghostnets.com>

Just a quick comment on trees and hierarchies, vertical space doesn't necessarily imply hierarchy. A tree's canopy, for example is at least as important to its survival as its roots and all the interconnected mycellae of its underground networks. I would suggest a more realistic conceptualization of these spatial relationships would be to consider permaculture- in which each spatial layer is equally important and all are interconnected. Further more, it might be considered that any trees' role is grounded in watershed dynamics, the atmosphere, soil, food webs, etc. Even a sentinel tree is only an artifact of these much larger relationships. Re: rehearsals for a network and other systems, it might be interesting to consider about the sentinel tree, that what is obvious may not be what's important to pay attention to. The corollary in present politics is that the strong man may not be the real danger. It is the followers of the strong man and why they follow.

Aviva Rahmani, PhD
[www.ghostnets at ghostnets.com](http://www.ghostnets.at_ghostnets.com)
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: artactivism at gn.apc.org (John Jordan)

Date: Wed, 20 Jun 2018 11:24:39 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <E29A46CA-0B2E-4714-9D3C-C504D4E320ED@ghostnets.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
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<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
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"The new picture of reality that the arts and sciences promise is one of a deeply sentient and meaningful universe. It is poetic – productive of new life forms and ever-new embodied experiences. It is expressive of all the subjective experiences that individuals make. It is a universe where human subjects are no longer separated from other organisms but rather form a meshwork of existential relationships – a quite real 'web of life'. "Andreas Weber , Enlivenment: Towards a fundamental shift in the concepts of nature, <<https://www.boell.de/en/2013/02/01/enlivenment-towards-fundamental-shift-concepts-nature-culture-and-politics>> culture and politics, 2013 Heinrich Böll Foundation.

The key is that we begin to think like a forest which means become sensitive to its sensitivity, to the sense of every being in it, from the mycelial hyphae that spread through the ground building soil and feeding the forest, to the ants that farm and harvest mushrooms, the woodpecker that profits from the fungi that rot wood to build her nest. The forest is a wave of life, ever moving, ever adapting, ever weaving spaces that enable forms of life to flower, ever changing and diversifying. But the key lesson it gives us 21st century humans is inhabiting, how do we really inhabit worlds, which means giving up the hyper mobility of the cultural class and learning to become the territory rather than floating over it with our virtual networks and airplanes.

We must see the forest and its life as our teachers, sometimes teaching us things that are totally counterintuitive to our cultural frames, such as the fact that the spores of Arbuscular Mycorrhizae (non mushroom forming mycelium that connects 95 % of the plant roots on the planet) have more than one nuclei, in fact many of them have between 800 and 35,000 DIFFERENT nuclei and not all the same DNA but the Genetic material of other fungi AND other species !! These warehouses of genetic information defy the biological species concept !!!!

Like lovers carve their names on trees, the earliest books were engraved on beech bark, hence the origins of the word "book" - "boc" meaning "beech tree". Under the canopy of an ancient Athenian olive grove, home to Plato's academy, Phaedrus asked Socrates why he never ventured beyond the city walls into the countryside. "I'm a lover of learning" Socrates answered "trees and open country won't teach me anything, whereas men in the town will." The grove was later chopped down to make siege machines. The soundtrack of western "civilisation" is the noise of the book of 'nature' being slammed shut and the rumble of war machines approaching. We are told that Nature is mute, it has nothing to teach us, except that it is a battlefield of all against all. But as the war against our climate and ecosystems tips the physiology of the planet into chaos, the myth that Nature is just 'red in tooth and claw', is unravelling.

The more we study the living world the more we come to realise that the tendency is actually to associate, build relationships, and cooperate. From trees that work with fungi to share sugars and information between themselves to bees pollinating flowers, nature abounds with reciprocity. The fittest are in fact those that relate the best. Perhaps it's no surprise that a culture that rewards greed and domination would rather we forget the true lessons of the natural world. Perhaps its no surprise that capitalism wants us to be mobile and rootless, because then we cannot fall in love with a place and if your not in love with a place then you can never defend it from being destroyed and turned into another machine of profit and growth for the gods of the economy.

Susan Simards work on the relationships between trees in forests is gorgeous....she calls it the WOOD WIDE WEB.

[https://www.ted.com/talks/suzanne simard how trees talk to each other](https://www.ted.com/talks/suzanne_simard_how_trees_talk_to_each_other)

PETER MACOY's BOOK - RADICAL MYCOLOGY is a gem of art, activism and science merging together in practice and philosophy - <https://chthaeus.com/collections/books-1/products/radical-mycology-a-treatise-on-seeing-working-with-fungi>
THE RADICAL MYCOLOGY WEB SITE HAS SOME GREAT WEBINARS and resources for those of us who want to become fungi and forests...

<https://radicalmycology.com/>

here is to the mysteries of mycelium, the bridges between life and death...

yours JJ

AKA my new drag performance MISS CELIUM

From: fneyrat at gmail.com (**Frederic Neyrat**)

Date: Wed, 20 Jun 2018 12:24:22 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <24B4DE6A-5CF6-4C81-819A-CAE4EFCDD57A4@gn.apc.org>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>

<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>

<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>

<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>

<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

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<24B4DE6A-5CF6-4C81-819A-CAE4EFCDD57A4@gn.apc.org>

Message-ID: <CABB5BS3-qC_afZZhxnlp9maZhk_acHicLrZQFiCh3x2r-wXMMqA@mail.gmail.com>

Dear John Jordan,

Your post leads me to two questions (some questions I have these days vis-à-vis the ecological perspective in general):

1/ One of our goals should be, I think, to go beyond the opposition between "becom[ing] the territory" vs "floating over it with our virtual networks and airplanes" because the risk of this opposition is to produce the fetishization of the territory - but what's about migrants, nomads, those who'd prefer not coming back to the land? What's about the vital aspect of existential deterritorializations? Let's think about Debord's psycho-geography, using ecology in order to sustain an existential "dérive"...

2/ Is it necessary to personify Earth, forests, etc.? Fighting against the denial of the non-human is one thing, but symmetrizing humans and non-humans is something else (the "lesson" of nature, forests "teaching" us, etc.). Actually, it seems very difficult to leave the non-human being other than us!

My best,

Frederic Neyrat

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Thu, 21 Jun 2018 09:18:47 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
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<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

Message-ID: <bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>

Dear empyrians, mushrooms, trees, dolly and pollies, fishy creatures and cultures of mutating selves....

Let me again, pick up a few threads here...

Paul Vanouse on 19/06/18

"What I find particularly interesting about this thread in a mycelium discussion tending toward DNA and genetics is that genetics are always portrayed with an arboreal model, i.e. "the family tree", "the family tree of man", etc. Deleuze and Guattari found the teleology and patterning of branching, as well as the forever hierarchic relationship between branch and trunk as something to be resisted. The branching model fits an ontology of hierarchy, whereas the rhizome model fits a philosophy of becoming."

Indeed, somehow the DNA investigation got some public confessions on ancestry, roots tracing.

Aviva is right to defend the trees grounding in watershed dynamics, not necessary hierarchical.

In the case of MNS, no funding (as yet), thus, not much (top down) management to speak of ... thus the networks inevitably "form, break, disrupt or mutate" (annet dekker 19/06/18)

recap Annet-

"how networks form, break, disrupt or mutate..... how these types of infrastructures could be 'cycled' into other projects and made productive in other grounds. in other words, perhaps pragmatic, how to take into account the human scale(s), how to connect and, moreover, how to make sustainable these (post-net) networks?"

Let's talk about human scale(s), any takers??

and thanks to JJ's radical mycology link
<https://radicalmycology.com/>

Do the becoming imply territorial take over?
Frederic Neyrat's two questions lead us to a counter-narrative
that does not allow us so easily certify our assumptions to be
'OTHERS" (aya, human, non-human, chthulucene, do we have kinship
in the making??)

I think i am gonna need to stand still for a bit till someone
takes me out of the ruins.....

over
sl

From: p at voyd.com (patrick lichty)

Date: Fri, 22 Jun 2018 22:36:18 +0400

Subject: [-empyre-] Performing Networks - Epigenesis ane Athrthopomophis

Message-ID: <05bc01d40a57\$eabd8b30\$c038a190\$@voyd.com>

I'm loving this month, and am actually trying to get back into reading/writing, as some new projects are coming.

The DNA thread is crazy, because in mine I have a time bit of Ashkenazi, some Indigenous American (which is part of my family's apocryphal mythology) and a lot of European.

The strange thing is that a lot of this fits with my Ancetry. Com profile, which I feel is the internet version of 21ANDME, but it's done my the Mormons.

The funny thing about this is that while my Dad's side gets lost in what would become Germany in the 1600's , my mother's side (thanks to the Catholics) apparently boomerangs up through Englang through the Richardi/Eleanor of Aquitaine crew into France and then disappears in the 700's in the Merovingian era

From: ilich at aridoamerica.org (Fran Ilich)

Date: Sat, 23 Jun 2018 03:45:48 -0400

Subject: [-empyre-] momochtli -> rehearsal of a network - [week 3].

Message-ID: <282F031E-F1BC-4C1C-8269-90B32AF34CD5@aridoamerica.org>

[Hi to everyone in Empyre, and special thanks to Shulea for inviting me, here some words about work I do, hoping it resonates with the topics of week 3. / warm hugs.]

Part of my work deals with doing experimental financial instruments to build new systems of value exchange. These financial experiments are, first and foremost, one individual's response to his own economic situation, work with social movements, and political beliefs. For this reason, they operate on both a literal and a symbolic level.

My work can be divided roughly into three named initiatives:

Possibleworlds.org is an autonomous server launched in 2005, in response to a genuine need of the Zapatista army and other social movements working in Mexico to have access to web hosting services. The proceeds from this web hosting service are reinvested into the social movements themselves via Spacebank, a community investment bank.

Spacebank.org was founded alongside Possibleworlds, and is primarily a community investment bank, but has operated in a variety of ways since inception. Its first function was to reinvest the proceeds from web hosting services offered by Possibleworlds.org.

Spacebank's assets are available to its investors in a variety of items, including dollars, pesos, Bitcoins, precious metals, gems, land, and the bank's own currency, the Digital Material Sunflower, which began as a digital currency, later included stolen porcelain sunflower seeds from Ai Weiwei's project at Tate Modern in 2010, and last year added its own metal coins.

The bank has limited capacity to loan money, exchange currency, and engage in other straightforward financial transactions; however, the primary use of the bank is for individuals to invest small sums of money in social causes such as the Zapatista movement. There are currently over 200 investors in Spacebank who have committed approximately \$1,000 to specific social investments. These accounts are not liquid but if measured in dollars today would be worth approximately \$8,300. Today Spacebank has assets worth over \$100,000 dollars in liquid and non-liquid assets, as well as the community it has allowed to foster in a sustainable way.

[Love and labor -> <https://vimeo.com/225412828>]

Because it is simultaneously a real bank and a performative symbolic system maintained by me as an individual artist, Spacebank operates with a degree of fluidity that one does not expect from a bank. For example, if an investor can't pay back his loans, Spacebank can accept other items, such as comic books, as bonds as an alternative payment for the loan.

Diego de la Vega Coffee Co-op is among the most recent ventures of Spacebank. It offers organic coffee sourced locally in Chiapas from Zapatista autonomous farms, with a mission to connect Chiapas and New York City (through the Tijuana-San Diego border) in a horizontal financial flow between social movements. In this as with his other Spacebank initiatives, Ilich is playing with conventional ideas of value exchange, while looking to invest and encourage the growth of social capital in long term relationship building, in service of progressive social movements. <https://vimeo.com/144518926>

The new project I am working with other individuals and groups, has the name of:

Momochtli, which is the name popcorn was given after in pre-holocaust of the Americas Mesoamérica. There is an origin myth of Momochtli (popcorn) and it involves among others the Ancient God of Fire Huehuetotl.

The focus of this socio-economical sculpture will be the production and distribution of narrative media works, made in a financial, material and ideological relation to agrarian anti-colonial indigenous groups in the Americas, using the Digital Material Sunflower currency.

According to foundational Mayan mythology, the ancient gods made humans out of corn. According to history, Mayans invented corn by modifying teosinte (a native grass) in the area known as Mesoamerica, and over time corn molded these humans by way of its nutritional qualities, labor, culture.

Seven hundred years ago in the Valley of Mexico the Triple Alliance (commonly known as the Aztec Empire) had the monopoly on corn. Therein lied its main economic strength, complemented by its military dominance. Today the regional monopoly of corn, thanks to NAFTA belongs to the United States. Lets not talk about military power.

In 1991, a social movement named "Without Corn there's no Country." appeared in Mexico, as corn farming was turning into an artificially insolvent business practice, which rapidly led Mexican agriculture (which was collective) into a generalized crisis. Such was the plan, as the labor force was needed in the border to work on factories, in the US to become cheap labor. Many of them became undocumented farmworkers, but most importantly -for the Mexican Government- they didnt stay to revolt, instead left the country and month to month they sent dollars to relatives that stayed. These in turn would spend them in Mexican business that belonged to wealthy families. Overtime this became the third income generator in the country, surpassing the oil sector.

A little-known fact is that the Hollywood industry sustains itself from other things besides "movies". One of them is financial speculation and real estate; the other is the sale of popcorn (Momochtli). A well-known fact is that an enormous amount of the food consumed in the world today is made out of corn. Even animals are fed with it and today corn is used to produce all sort of things, from ethanol to plastic.

The irony of this situation is put into sharp relief when one considers the long history and deep cultural significance of corn in the Americas. The conflict between this history and corn's contemporary role within the military-entertainment complex and neoimperial agricultural industry resonates with the foundational conflict Mexican anthropologist Guillermo Bonfil Batalla theorizes as the ongoing conflict between "deep Mexico" (Amerindian, native) and "imaginary Mexico," (the Mexico of unadapted European migrants and descendants who have imposed their own beliefs and who feed themselves with non-native European crops).

For me, the most fascinating thing about this has to do with narrative and culture. Whereas today corn feeds economic fictions that have an impact over reality, such fictions also generate and maintain global economies and political power through undocumented agricultural labor and the development of media narratives (film). This corn and these indigenous migrant farmworkers help generate fictions (Hollywood films) that are one of the main weapons used to conquer hearts and minds around the world via the military-entertainment complex.

But what if the processed was altered, and another (pop)corn, native, rebel, and non-gmo was used, to fund other fictions, and to feed and weave other social relations, through storytelling, trade, agriculture, media? Basically the idea behind Momochtli is to finance movies (telenovelas, videos, etc) through the sale of agro-indigenous products. For a month we had an installation at the Other Futures exhibition in Amsterdam. And we also had a screening at the Cinemateca Boliviana in La Paz, Bolivia. We have been selling native popcorn in a film club in Oaxaca that you can only buy with community currency (either Digital Material Sunflower or Tumin, in that way strenghtening the aforementioned networks),, since a few months ago. And we just started a new Zapatista Coffee co-op in Colima, that is run by visual artist students.

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Sat, 23 Jun 2018 10:25:11 +0200

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>

Message-ID: <6d660a37-d53b-ace0-0b8f-e9fc7bd44601@earthlink.net>

Dear all

thanks to Fran llich's latest posting (as promised) which coming at the tail end of week 3 serves well to lead us into week 4. I believe there would be some follow up for Fran's tremendous endeavours, Fran, please stay with us for this week 4.

This week we focus on proposals for speculative, tangible networks - the unrealized, to be realized, the anticipated, to be anticipated, the trashed and the in progress, deep sleep conjuration, deep water dive in, deep root expounding... we open up this week to welcome all your proposal contributions.

I am honored to welcome the following three heavy-weight thinkers, writers, hackers, weavers+++ whose work i admired much to join us this week.

Francesca da Rimini (Adelaide, Australia) is an artist, writer, filmmaker and researcher. She was awarded an Australia Council New Media Fellowship in 1999, and her work has been widely published and exhibited. She is a founding member of the cyberfeminist art collective VNS Matrix, intercontinental group identity runners (with Diane Ludin and Agnese Trocchi, and In Her Interior (with Virginia Barratt). Recent collaborations include performance/ installation /lips becoming beaks, hexing the alien/ and /The Darkening/. She periodically adds to her labyrinth at LambdaMOO to continue hexing capitalism from within the beast.

Denis Roio aka Jaromil (Amsterdam, NL) is a purpose driven software artisan and well known ethical hacker. CTO and co-founder of the Dyne.org think & do tank, a non-profit foundation with more than 15 years of expertise in social and technical innovation. Leading digital culture institution popular among digital natives and millenials. Jaromil shares understandable insights and visions on Internet of Things, Blockchain Technologies, Cyber Security, Data Ownership and Software Freedom. Expert speaker about Open Source, Lean and Agile methodologies

McKenzie Wark from New Castle, Australia, currentl living and working in New York City. known for his writings on media theory <[https://en.wikipedia.org/wiki/Media studies](https://en.wikipedia.org/wiki/Media_studies)>, critical theory <[https://en.wikipedia.org/wiki/Critical theory](https://en.wikipedia.org/wiki/Critical_theory)>, new media <[https://en.wikipedia.org/wiki/New media](https://en.wikipedia.org/wiki/New_media)>, and the Situationist International <[https://en.wikipedia.org/wiki/Situationist International](https://en.wikipedia.org/wiki/Situationist_International)>.

His best known works are /A Hacker Manifesto <[https://en.wikipedia.org/wiki/A Hacker Manifesto](https://en.wikipedia.org/wiki/A_Hacker_Manifesto)>/ and /Gamer Theory <[https://en.wikipedia.org/w/index.php?title=Gamer Theory&action=edit&redlink=1](https://en.wikipedia.org/w/index.php?title=Gamer_Theory&action=edit&redlink=1)>/. He is Professor of Media and Cultural Studies at The New School <[https://en.wikipedia.org/wiki/The New School](https://en.wikipedia.org/wiki/The_New_School)> in New York City. To cite a few of his books -

- /The Beach Beneath the Street: The Everyday Life and Glorious Times of the Situationist International/ (Verso, 2011)
- /Telesthesia: Communication, Culture and Class/ (Polity, 2012)
- /Excommunication: Three Inquiries in Media and Mediation/ (with Alexander R. Galloway and Eugene Thacker) (University of Chicago Press, 2013)
- /The Spectacle of Disintegration/ (Verso, 2013)
- /Molecular Red: Theory for the Anthropocene/ (Verso, 2015)
- /General Intellects: Twenty-One Thinkers for the Twenty-First Century/ (Verso, 2017)

On a sunny day in June.. let the words begin....

over

sl

From: warkk at newschool.edu (**warkk**)
Date: Sat, 23 Jun 2018 11:01:40 -0400
Subject: [-empyre-] rehearsal of a network - [week 4]
In-Reply-To: <6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
Message-ID: <CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

Thanks Shu Lea,

i was at a thesis defense just yesterday and i was thinking about this. The defender's name is Pehr Englen, and i expect he'll write about this soon. The topic was the Situationist International considered as a network, and as an argument between different forms of network. Which got me thinking about Jacqueline de Jonge's journal, The Situationist Times, which one can read as a publication for artists and (partly) by artists that was a resource-book for thinking and acting in networks. It was multi-lingual, but had more of a visual than a written language. There were issues devoted to specific topologies, such as rings or spirals. I think this side of the Situationist International that ended up in The Situationist Times was very interested in what distributed networks of autonomous groupings would be like as a form of artistic communication. One has to wrest it out of the hands of art history, which is more interested in either individual artists or movements that have names and leaders. This was an avant-garde that had neither of those qualities.

This connected for me to a project i have never quite managed to get done, which would be a more personal account of the listserv culture of the nineties. I was on nettime more than empyre but i see them as part of a network of networks that includes undercurrents, spectre, rhizome and several others. How do you write about something in the form of linear prose that didn't have that form at all? It is hard enough with just two correspondents. When i was editing my correspondence with Kathy Acker this drove me crazy. In actuality there were always several threads going and we answered each other on those threads. But in book form all that has to collapse into one sequence. I printed the whole thing out and moved the documents around on the floor. The order ended up being a compromise. Imagine doing that for dozens of threads among hundreds of parties.... Not that i would want to actually transform those listserv debates literally into print form, but even just

notionally to transform the dynamics of those networks into one prose narrative seems to defeat the form of the thing itself.

So that might be a place to start thinking about speculative
and tangible networks, or ones that are both at once.

--

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From: shulea at earthlink.net (Shu Lea Cheang)

Date: Sat, 23 Jun 2018 19:05:20 +0200

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcclzA@mail.gmail.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
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<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
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<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
<CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcclzA@mail.gmail.com>

Message-ID: <1a171457-a85b-4959-d137-621abb475976@earthlink.net>

hi, warkk

I think we should bring in Rachel Baker to help us digging into the Situationists!! and we can start listing some keywords: distributed, autonomous.... (with all empyrians' help!)

so, indeed about the threads...just as we witnessed here last 3 weeks, the multiple threads, the threads that got picked up or sunk into oblivion.....

and about listserve culture...you should really work on the book. I am very interested in it.

i have this web work, composting the net (2013).

real time accessing listserve, retrieve the postings randomly, scramble the words, make compost out of it for the fresh sprouts to grow..

<http://compostingthenet.net>

use menu pull down to take a listserve, when one start composting process, press mouse to stop the tumbling and read.

the composted ones - nettime, spectre, empyre, idc, aha, (skor is out, and it seems rohpost also not available any more)

Annet Dekker once commissioned me to compost SKOR of NL, which gave me the archive access . unfortunately SKOR got shut down and the site is no longer available. this was casualty of NL's last media art budget cut...

over

sl

From: warkk at newschool.edu (**warkk**)

Date: Sat, 23 Jun 2018 14:50:46 -0400

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <1a171457-a85b-4959-d137-621abb475976@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

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<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

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<1a171457-a85b-4959-d137-621abb475976@earthlink.net>

Message-ID: <CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

Shu Lea,

thanks tor the link to <http://compostingthenet.net> which i was just playing with for a bit. I had once tried to get a more prosaic set of tools developed for working with nettime.org as a collaboration with Warren Sack.

(We picked that one as its archive is public and has been for years).

Nobody would fund it so that didn't happen. I don't know how much one would need tools for doing digital humanities style work on listserv culture, or if one just needs to think about it and do it the old human humanities way.

Its remarkable how the networks of the nineties get left out of various histories, from art history to media history. I was at a rather good event on cybernetics organized by millennial artists, librarians, coders. Of the three hundred people there, nobody knew what nettime was, or any of the other similar networks i polled the audience about. They had only heard of rhizome because its now a program at New Museum. I see a lot of people re-inventing the wheel. I had to sit through a panel discussion recently at which one panelist declared that "there is no critical writing about tech."

So the question then becomes one of the temporal aspect of networks, how they might pass themselves along through time without losing too much of their form. One can see what's going to happen if one reads the books on the Situationist International, which is all things to all people, but is never a network in the literature, let alone a series of conflicts and mediations about what a network is or could be. I tried to remedy that a bit in *The Beach Beneath the Street*, but there's a lot to be done to create a network approach to the history of networks.

--

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From: shulea at earthlink.net (**Shu Lea Cheang**)

Date: Sat, 23 Jun 2018 22:03:26 +0200

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
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<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
<CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>
<1a171457-a85b-4959-d137-621abb475976@earthlink.net>
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Message-ID: <5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>

great start for getting into week 4... bringing up the listserve network and the 90s...

networking in the 90s, me finger fucking Francesca across the deep waters.

take over, dollyoko, reanimated....

over

sl

From: sondheim at panix.com (Alan Sondheim)

Date: Sat, 23 Jun 2018 16:12:15 -0400 (EDT)

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

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<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>

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<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>

<CAK5B+H9mjL67a021fVLKctBOm=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

<1a171457-a85b-4959-d137-621abb475976@earthlink.net>

<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

Message-ID: <alpine.NEB.2.21.1806231602240.18427@panix3.panix.com>

Other than the usual suspects, there are thousands of email lists that aren't discussed at all - for example, the Spoons Lists which were early, mid-90s; think of Walkers in Darkness for example. Not to mention the huge numbers of newsgroups with their own cultures - the Doctress Neutopia stuff, alt.fan.dirty-whores, the hacking groups, etc. The cultures and networking among these groups were incredible. There are also the MOOs, etc. - we all know Lambdamoo, but there were so many others, and the furry etc. All these things were interrelated as for example the then ephemeral irc channels, and what constituted a network ranged from CuSeeMe coagulations through Powwow - even through bangpaths and the Accessgrid.

Too many examples I think center on the usual suspects, where what was going on, as far as I knew (and participated in/with) was much more porous, more community-oriented and ideolectical, etc. At the 1996 Cybermind conference in Perth, we literally jumped from newsgroups to email lists to CuSeeMe to chats as well as live; everything mixed and interpenetrated.

- Alan

--

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email archive <http://sondheim.rupamsunyata.org/>

web <http://www.alansondheim.org> / cell 718-813-3285

current text <http://www.alansondheim.org/vk.txt>

From: dollyoko at thing.net (**dollyoko at thing.net**)
Date: Sun, 24 Jun 2018 01:04:45 -0000
Subject: [-emptyre-] rehearsal of a network - [week 4]
In-Reply-To: <6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
Message-ID: <3bf657341bf2dd5de6b49ce0b02ab42a.squirrel@webmail.thing.net>

Dear Shu Lea, Jaromil, Ken and all

Thank you for asking me to play - I am really honoured! Due to the vortex of mundane life, I have yet to immerse myself in the past 3 weeks dialogue, so I will do that today before posting something new -- so for now I will start my contribution with a fragment of a spell against Capitalism that I cast in response to the much loved Armin Medosch's invite to be part of the 2007 Ars Electronica event he curated. Since that time my interests have become increasingly hexalogical.

+++++

Persian mystic poet Rumi wrote in the thirteenth century:
Look how the caravan of civilization has been ambushed.
Fools are everywhere in charge.

"And now?" you ask again.

The last Pythia at Delphi reveals:
Tell the king; the fair wrought house has fallen.

Summoning all our familiars, walking backwards into the future.
Now is the time for recuperating myth, recalling the power of
lewd jests and public gestures.
Reconfiguring our private selves, in positions that are pleasing
to us, and rejecting all that demeans and diminishes our spirits.

The fountains are now silent; the voice is stilled.
It is finished.

Let us make new networks with tin cans and string.
Let us cloak our data bodies with the fallen feathers of
Bronzewing pigeons.

Hedge-riders3 suggest the Way.
A private merrimaking,
together, publicly.

From: dollyoko at thing.net (**dollyoko at thing.net**)

Date: Mon, 25 Jun 2018 06:16:15 -0000

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

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<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

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<CAK5B+H9mjL67a021fVLKctBOm=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

<1a171457-a85b-4959-d137-621abb475976@earthlink.net>

<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>

Message-ID: <013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>

dear shu lea and empyreans

yes, finger fucking across platforms and waters,
deep code luscious moon brown stem
the shadow of a venetian blind on summer body in borrowed loft
wiping sweat, not swiping left
(write left alt write)
Floodnet!

i'm immersing eyes into this generous mycelial conversation today
feeling the tendrils of one hundred minds

'powerful poetic gestures'
'alternate sentences'
'the incomputable'
'nature is not a system'
'break all separations'
'imps fuelling the real'
'vernacular approach to infrastructure'
't-shroom as family heritage and long-living family member'
'i have a vast genetic network in me'
'we begin to think like a forest'

how to extend the intentional families we (of a certain age)
created in the 90s [while perhaps reading Bruce Stirling's Dead
Media list, or skiving off to PMCMoo or RiverMOO when LambdaMOO
was down]

before other 'we(s)' were born

Jonathan Marshall's book 'Living on Cybermind' might be one answer to Ken's Q about how to capture the non-linear threaded lives

i've been returning to build at LambdaMoo since around 2013, prompted by projects such as Networked Art Forms and Tactical Magick Faerie Circuits - instigated by the wonderful Nancy Mauro-Flude, and (equally wonderful) Furtherfield's Beyond the Interface... I'm not sure what the mycelial potential of such old platforms might be, I suspect there's something though..... for example, a nascent project I'm doing with Virginia Barratt and Alice Farmer takes as it starting point:

"A multi-platform artwork comprising a LambdaMOO environment (multi-user domain object-oriented), performing avatars, improvised performance, experimental hypertext fiction, cryptokitties on the (ethereum) blockchain, and a hand-bound XenZine. The subject is the construction of intentional family beyond blood and kind.

We revisit LambdaMOO as a site for gender non-conforming subjectivities to explore the production of xenofam and xenobodies, outside of social re-production, and bring those practices to bear upon the "real". Only a few years after the emergence of the WWW, social networking habits were harnessed and stratified into machines for the production of social capital and new affective forms of extractivism within the paradigm of info-capitalism. Yet the outlier LambdaMOO is still maintained by a small phreak family as a working experiment, an enclave among other secessionist servers (caves, sinkholes, hackpads, labyrinthine clouds) carving out space to platform lives of creative resistance, blasphemy and joy.

The performing avatars, the unholy trinity of Witchmum, Mum 2.0 and Precocious Meme Savant, have cooked, co-habited and coded as becoming-kin to instantiate xenofam, building affective bonds through which datablood flows. This queered approach to extensible and open family platforms generates intentional spaces for the reconfiguration of blood ties beyond blood types, and another mode of hexing Capital."

I want to write more, but I need to buy bread as I can't wait the 12 hours for the wild yeasts to do their thing.
I will try to attract some xenofeminist and other spores this way while thinking about how Ken's 'we no longer have roots, we have aerials' might take a mycelial turn

Warmly, to all
doll fingers + witch thoughts, perhaps a spell cast from and to this conversation, tomorrow

From: warkk at newschool.edu (**warkk**)

Date: Mon, 25 Jun 2018 08:13:28 -0400

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

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<CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

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<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>

<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>

Message-ID: <CAK5B+H_6eUKw2o61hAyROL25-d0AH6ss66QTfGGK6vu-aohdroQ@mail.gmail.com>

Alan is quite right to stress how extensive the options were for online encounters in the 90s, beyond the handful i named. The larger point might still be that knowledge of any of that world is fairly thin these days. There are a few period accounts. dollyoko mentions Marshall's Living on Cybermind. Julian Dibbell wrote a book about LambdaMoo. There's a new book by Claire Evans called Broad Band that has good brief accountnts of Echo and The Word and is focused on innovations in computation by women.

Of course one could ask whether the linear prose form of the book is the best or even a necessary way of documenting such things. I think of the book as an instance of what dollyoko calls "successionist servers." Its hard to keep them out of Amazon, one of the biggest vectoral class enterprises of our time, but they will at least 'run' independently of that proprietary environment.

A book is a concentrated swarm whereas online communication tend to default to dispersed ones....

dollyoko has some great language for an ongoing project: secessionist servers, intentional family, open family platforms, vernacular approaches to infrastructure. (To just pick a few that

i think go together with the themes Shu Lea suggested).

Maybe its a good thing that 90s cyberculture experiments ended up largely invisible and excluded from history, as now it might be time to be rather discreet about the possibilities uncovered then. Maybe it was a good thing for mycelium that it was largely invisible for so long, as nobody figured out how to monetize it.

mw

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----- next part -----
An HTML attachment was scrubbed...
URL: <<http://lists.artdesign.unsw.edu.au/pipermail/empyre/attachments/20180625/98bd4f74/attachment.html>>

From: juniorfarmer at gmail.com (Alice Famer)

Date: Tue, 26 Jun 2018 00:27:52 +0930

Subject: [-empyre-] rehearsal of a network - [week 4]

Message-ID: <CADbz5Rwr_Af+KZ9j7QvXQaQfot_
KSEyWO8xRzx=ssXLbozXaWA@mail.gmail.com>

speculative networks:

there's been some discuss (twitter/wordpress/othrrr places) about patchwork/weaving, focusing on secession/Deleuze + Guattari's ontology/smooth space/plane of immanence/spinoza's substance or nature.

would b interested in what (specifically Ken) makes of it.

here r some resources on it:

<https://xerosones.wordpress.com/2018/04/08/patchwork-a-minor-introduction/>

<https://xenogothic.wordpress.com/2018/06/20/6638/>

<https://xenogothic.wordpress.com/2018/04/13/patchwork-ga/>

<https://xenogothic.wordpress.com/2018/04/12/patchwork-101/>

<https://xenogothic.wordpress.com/2018/05/15/identity-politics-and-patchwork/>

<http://www.christianhubert.com/writings/smooth striated.html>

From: p at voyd.com (patrick lichty)
Date: Mon, 25 Jun 2018 21:10:31 +0400
Subject: [-emptyre-] rehearsal of a network - [week 4]
In-Reply-To: <CAK5B+H_6eUKw2o61hAyROL25-d0AH6ss66QTfGGK6vu-aohdroQ@mail.gmail.com>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
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<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
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Message-ID: <00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>

As someone who would call himself postcybernetic rather than postinternet, I agree with Dollyoko and Ken. The spaces for interaction were highly heterogeneous and diverse, and Honestly, I find the postinternet discourse relatively bland by comparison, as a lot of what it talks about is reference to postcybernetic/cyberdelic. MOOs, MUDs, Even back to nets of online communities (Thing, Compuserve, Delphi, Fidonet, Usenet) was amazing. In many ways it seems like the corporate stacks combined with academic FOMO has created a tremendous amount of conservatism compared to the crash theory days of the Krollers.

In many ways, I think our era of risk aversion and its pruning of the rhizome is indicative of the relationship between culture and capital. As art fairs and consolidating gallery culture, as well as the struggle (in my mind) to figure ourselves out more as Postmodernism fractured into the Speculative Turn, the notion of the rhizome has turned into reality bubble foam that generally swirls under megacorporate umbrellas.

This is why I love things like Dina Karadzic's FUBAR bunch, and Shu Lea's work the other year at the Leonore residency, but I also wonder why the notion of the mycorrhizome is so strong these days as opposed to the strawberry patch (Deleuze), is it a subliminal signifier of fruit and decay and rebirth?

Also very interested in t-shroom discussion.

Love from the desert
(also apologies for the typos - my current computer has a very flaky keyboard)

From: warkk at newschool.edu (**warkk**)

Date: Mon, 25 Jun 2018 14:06:19 -0400

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

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<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>

<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>

<00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>

Message-ID: <CAK5B+H--Ft83FGQwTnR_Qj9t_Cp-Rs4Zz9nSA_BebXRH-9aL3Hg@mail.gmail.com>

Thanks for the links, Alice. I started reading but Nick Land came up so i stopped reading immediately. I never took him to be state-of-the-art theory. Others might find the space interesting but its just not for me. Reaons given here: <https://www.versobooks.com/blogs/3284-on-nick-land>

Patrick is i think pointing us both back to the nineties but also forward, and i think that's a good note to hit before anyone starts getting into a nostalgic vein. I think its more about bracketing-off what networks came to be in the two consolidations of the power of what i call the vectoralist class. The first was around 2000, with the rise of corporate forms built on nothing but IP. The second came a decade later, with the commdification not just of information but also of the social network itself.

Patrick also asks why the mushroom as a figure. I don't really understand how this part works, but it is the bit i find intriguing: that mushrooms have 36,000 genders, or something like that. Maybe Shu Lea's introduction of the mycelium into discussion will encourage me to get a layhumans' grasp on how that works. It seems just at first sight to be an interesting thought-image of how protocols might work otherwise.

mw

--

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From: shulea at earthlink.net (Shu Lea Cheang)

Date: Mon, 25 Jun 2018 20:37:42 +0200

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <CAK5B+H--Ft83FGQwTnR_Qj9t_Cp-Rs4Zz9nSA_BebXRRH-9aL3Hg@mail.gmail.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>

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Message-ID: <25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>

ok

on how mycelium/mushroom as a figure ... the mycelium cult would wants to dive in and argue forever , but quickly, we quote-

My mecelium network is nearly immortal, only the sudden toxification of a planet or the explosion of its parent star can wipe me out... all my mycelial networks in the galaxy are in hyper light communication across space and time. - Terence McKenna, *The Mushroom speaks*

I believe that mycelium is the neurological network of nature. Interlacing mosaics of mycelium infuse habitats with information-sharing membranes.The mycelium stays in constant molecular communication with its environment, devising diverse enzymatic and chemical responses to complex challenges. - Paul Stamets, *Mycelium Running: How Mushrooms Can Help Save the World*

We are stuck with the problem of living despite economic and ecological ruination.... Neither tales of progress nor of ruin tell us how to think about collaborative survival. It is time to pay attention to mushroom picking. Not that this will save us- but it might open our imaginations.

- Anna Lowenhaupt Tsing, *The mushroom at the end of the world : on the possibility of life in capitalist ruins*

This answers back to [week 1] how we got started... interesting we flash back to the 90s here..

bring up all nodes and bolts... loosen and to be fastened...

damn, and dollyoko are finger tight!!

over

sl

From: jaromil at dyne.org (Jaromil)

Date: Tue, 26 Jun 2018 00:49:18 +0200

Subject: [-empyre-] entropical -> rehearsal of a network - [week 4]

Message-ID: <20180625224918.i6wvn2qybeirr7rc@reflex>

Dear Empyreans,

Many thanks for the invitation, enjoyable dialogues. Many familiar voices: I love this way we keep communicating through the years, theusenets, the MOOs, the IRCs, all despite the distance and the silly human life that kicks in. Still we use plain text as a medium for our ideas and visions, typed away into our keyboards.

Surely there is mycelia growing between the keys. Threads here make me think sometimes they are the ones writing. As Lisette Olivares put it "What kind of poetry could mycelium write?"

OK now, my intro. Simple: I'm a hacker and I'm following Shu Lea everywhere she leads, because that's how I met the most special people in my life. You all included. And I think I'll keep lurking here after this event if you don't mind.

My artistic token to the discussion is a project made together with Debra Solomon, whom was introduced to me also by Shu Lea and by way of Caroline Woolard. The project is <http://Entropical.org> and it started in 2015 (international year of the Soil) and composed of some different artistic productions, with one in particular titled "REAL BOTANIK". Entropical was last exhibited in Amsterdam by Zone2Source at the Amstel Park Glashuis Pavillon two years ago, part of the works were commissioned to Debra Solomon by the CCANW in UK.

Why talk about this? With Entropical we enquire into possible and imaginary ways to bring very different value systems into a direct productive relationship. We do so at a time in which intensive computation is valued far more than ecological regeneration. In REALBOTANIK we presented cardboard mats inoculated with oyster mushrooms growing mycelia using the 'waste' heat released by a computer producing Bitcoin. The installation references an approach that was little known in 2015, but kept gaining enormous traction within the industry: that of using heat as a byproduct of information industry, recycling it to grow nutrients or warmth for living spaces. The title 'REALBOTANIK' references the term 'Realpolitik', reflecting on the different value attributions for resource exchange between the different contexts of the soil organism and of financial networks, as an embodiment of the notable differential between "use value" and "exchange value" in Marxian economic theory.

We realised this installation almost as a beautiful yet grotesque provocation, since it's impossible to draw a meaningful relation between the abstract processes of value creation in finance and the material value creation of living processes. There is no more food market, there is no more agriculture business. It's all completely artificial. By promoting this perspective we focus our work on the contemporary production of "entropy": a word that resonates for its meaning both in the discipline of applied cryptography and in that of physics, but also in the

body of works commonly referenced as "Bio-economics" by Nicholas Georgescu-Roegen which has the merit of re-contextualising the Second Law of Thermodynamics in the economic discourse.

Did we ever understood what he meant with that? and most importantly, is there anything among human-made value systems that can be shared with nature?

Let me graft this reflection into what has been discussed so far.

I'll start quoting Audrey of Fraud: "it is essentially cheaper to pollute. Since the amount is governed solely by the laws of the market, any target of raising the value is non-sensical unless regulations would be implemented. In case anyone would want a quick sight as to the (de)value of carbon we have it here: <http://carbonderivation.space> (the salvaged wood mention is part of an installation - unrelated). Carbon credits and the green economy are not, /not helping fast enough/, they are damaging faster than can be comprehended."

Again, Ricardo Dominguez: "Multiple networks are always being rehearsed and it is always good to not only eat local but see what poison shrooms are also being grown next door."

Spot on! wait and see when the waste of algorithmic computations is deployed (soon on a consumer commodity scale!) to allocated its liability -heat- as an asset.

Anyone remembers Schumacher? he once wrote exactly this: "when waste is used, a liability becomes an asset" and yes that was a lesson for the green-washing out there to "do no evil". The lesson is learned and exploited, the computations stay: for what? Value systems won't change. For them, "the rulers", the ZAD is still worthed nothing and just because it doesn't want to play within their value systems it represents a problem to be eliminated, even when no waste is produced.

As John Jordan puts it: "For the rulers of the world, such visible alternatives shatter the sense of inevitability, that despite crisis after crisis, the system must, necessarily be patched together in the same form."

So, I know I'm getting long here and it was ages I wasn't writing such a long mail. However the point I want to do is between Franz Xaver's call, among the first very important emails here: "We need a opposite to the algorithem. We need to sleep for regeneration our brain. I think our Informationtechnology is wrong. It only want to generate truth." and the problem Aud raises when talking of the "financialisation of nature through emission trading systems and green bonds." because "there is an interesting tension between the incomputable, the uncapturable, as a method of resistance and survival, as well as disappearance/ extinction from the network."

Then let me draw towards an end for this mail and echo this quote: "[P]ower is in fact grounded in the very ability to calculate, count, measure, balance and act on these calculations. Inversely to make oneself ungovernable one much make oneself incalculable, immeasurable uncountable" (Eyal Weizman) plus another sentence by Franz Xaver again "This is important, when the whole world is building a global world of information with

the algorithm rules of Claude Shannon. This is the real dangerous thing of our present. With this Information technology of pure rationalism we have a serious enemy."

This is where more or less this month started and also where I'd like to conclude my first intervention, honoured to be part of week 4.

I believe we need to work through these ideas because even in the green-washing vision of sustainable computing, the supposed "neutrality of algorithms" is the real treat to nature. Even with 100% green computing we'd be doomed by the way we are thinking and we are augmenting our thought processes in a way that is not only hurting nature, but what's most obvious since ages also most fellow humans out there. And beware this is not about quality of samples we feed to them, which doesn't changes the result as much as the very code.

Arguably, the "deep learning" techniques (and neural networks, and AIs) for the way they declare to deal with data sample are an instrument to disenfranchise algorithms from their responsibilities. Pretty much as we humans use algorithms to disenfranchise ourselves from the embarrassment of decisions we take.

Ultimately all decisions about values.

So it's still about value systems and how they are inscribed in code.

I recall there was one embarrassing decision made with an embarrassingly big project and one of the biggest "parallel" networks I've ever participated into: Bitcoin. This project has responded well to the call put forward by Brett Stalbaum here "If you want to resist, keep focused on the possibilities for making something that might actually work dangerously. No shame in failing. Trust us, the Transborder Immigrant Tool (as big a fail as there ever was) actually and really worked"... and so did "Crypto". It gave us even some positioning in a financial battle on critical access to networks (at the time of the Wikileaks blockade); but on the long term it is clear: it did not change in any way our relationship to power, profit and nature - it has in fact worsened it for the most.

And still, no mycelium has given a flying fuck about what we are doing. Not even when the heat is produced by an imploding financial industry whose value system is impossible to relate to anything real. "Everything solid has melted into thin air", already a century ago. Perhaps that's why is still worth to have spores flying around?

ciao!

--

Denis Roio a.k.a. Jaromil <http://Dyne.org> think & do tank
Ph.D, CTO & co-founder software to empower communities

☐ crypto крипто крипто कृप कृप加密 المشفرة المشفرة
GnuPG: 6113D89C A825C5CE DD02C872 73B35DA5 4ACB7D10

From: virginia at virginiabarratt.net (Virginia Barratt)
Date: Tue, 26 Jun 2018 12:01:31 +0930
Subject: [-empyre-] rehearsal of a network - [week 4]
In-Reply-To: <mailman.3.1529978401.14849.empyre@lists.artdesign.unsw.edu.au>
References: <mailman.3.1529978401.14849.empyre@lists.artdesign.unsw.edu.au>
Message-ID: <213DB1C8-2750-4855-81B4-2E304534B701@virginiabarratt.net>

in appreciation of mycelium

I've been digging in my garden alot, marveling at the webs and mats of mycelium running between tree and flower and creeper and vegetable, a dense net that doesn't discriminate between soils and plants and surfaces and simply adapts and reroutes - a better internet! i have also over time played with harvesting wild yeasts from the air to make mothers fro breads and cheeses (i love the way the mother varies from region to region, giving breads their particular tastes), and have had kitchens dense with scobies (such a great fungus! i found it growing in all kinds of places that i didn't organise after i started growing tea shrooms! also, it will grow into any shape and any size and can make a kind of leather). i lived in a very fungal place - the kind of place where if you turned your back on your shoes or belts you'd find them covered with molds, spores, slimes, shrooms when you went to wear them...

literally breathing spores... sporulating genders...

- and the mushrooms light up at night

- and the rhizome beds grow dense and layered and will not be annihilated

never had much luck with strawbs and their runners...

i'm just racing out the door, but wanted to raise a fungal hand and wave my fingerlings, will drop in again later and make more of a contribution.

vx

☆ 0 ☆

Virginia Barratt
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monsterring the logos eros

☆ 0 ☆

I acknowledge the traditional custodians, past and future, of
the land on which I live and work.

From: dollyoko at thing.net (**dollyoko at thing.net**)

Date: Tue, 26 Jun 2018 04:39:26 -0000

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <CADbz5Rwr_Af+KZ9j7QvXQaQfot_KSEyWO8xRzx=ssXLbozXaWA@mail.gmail.com>

References: <CADbz5Rwr_Af+KZ9j7QvXQaQfot_KSEyWO8xRzx=ssXLbozXaWA@mail.gmail.com>

Message-ID: <417f8ae1ea9fd83aae9bb73718197957.squirrel@webmail.thing.net>

Greetings all

Thank you Alice for adding some links to current discussions on patchwork to the mycelial mat.

There is much to read/read into there, so I've begin with a derive through:
<https://xenogothic.wordpress.com/2018/05/15/identity-politics-and-patchwork/>
to see what spores alight in my imagination.

The talk of 'safe space' sent me back in time to my experience with Italian squatted social centre movement / centri sociali, and in particular Forte Prenestino in Rome in 1999-2001.
<https://www.forteprenestino.net/>

Experiencing how people created and maintained (and, lest I be tarred with with the brush of nostalgia, still do, through various evolutions) these centres for deep social experimentation and collaborative creativity (from hack labs to experimental theatre to organisational methods) inspired me deeply. The first book I read in Italian (actually it's in Milanese dialect so was extra hard) was Marco Philopat's Costretti a Sanguinare, which documented his lived experience of the direct lineage of English punk and DIY to the setting up of one of the first squatted social centres, Virus, in Milan.
<http://www.orrorea33giri.com/marco-philopat-costretti-a-sanguinare-libro-punk/>

I realise that the movement has changed over time, but I'm wondering if it might be useful to think about this kind of small scale/scalar/networked social experiment as mycelial? (as might be comparable even smaller experiments in building intentional 'queered' fam/community such as those by the Invisible Committee in the French village of Tarnac -
<https://theanarchistlibrary.org/library/comite-invisible-the-coming-insurrection>
)

Certainly the movement wasn't homogeneous, and although in the main it drew breath and blood from the wells of anarchism and autogestione (self-management), there were deep differences between some nodes/spores.

I experienced this directly one night during a festival at Forte Prenestino when another centre decided that the Forte community had sold out. All of a sudden Molotov cocktails came hurtling over the moat. I was in one of the front rooms doing some kind of net performance I think, and it was scary (for me, the Romans

seemed unfazed). The drawbridge was raised (literally!), but not before the entrance fee jar had been stolen. The following day Forte people held a large and very long convocation in the fort's piazza, deciding how to deal with the situation. (If my memory serves me well) eventually a consensus was reached: they would exclude that squat from participating with all the other centres in the next huge protest marches in Rome. This was around the time of the bombings by NATO in Yugoslavia, and masses of people were in the streets every week or 2. To have to walk alone/social banishment was seen as the most fitting response/punishment.

I've really drifted here, but I think what I am heading towards is seeing if there might be some commonality between patch/work and anarcho movements such as centri sociali, fungal connectivity, hostile spores (of course, here I could head down another rabbit hole about Electronic Disturbance Theatre's Floodnet DDOS tool - used first as a Digital Zapatismo solidarity action, and the Pentagon's counter attack via 'hostile Java applets' - but that is another tale - <https://www.thing.net/~rdom/ecd/DigZap.html>), and the impossibility perhaps of 'safe spaces'.

Spore spaces?

The patchwork posting via Alice also contained some thoughts on the suicidal university, including a fragment of an interview by Matt Fuller with the late Mark Fisher for MUTE. Mark's observation about the 'dead ritual[s]' that neoliberal managerialism has imposed on educators makes me think about mycelium learning. What forms might this take? There was some research about slime mold's capacity to learn a while back. <https://www.theatlantic.com/science/archive/2016/12/the-brainless-slime-that-can-learn-by-fusing/511295/>

Warp jump from slime intel back to the Zapatistas, whose words have proliferated (sporally?) across continents, and, as they might have it, across galaxies:

"But there are those who do not resign themselves, there are those who decide to be uncomfortable, there are those who do not sell themselves, there are those who do not surrender themselves. There are, around the world, those who resist being annihilated in this war. There are those who decide to fight.

In any place in the world, anytime, any man or woman rebels to the point of tearing off the clothes that resignation has woven for them and that cynicism has dyed grey. Any man, any woman, of whatever colour in whatever tongue, says and says to himself, to herself, "Enough already"--Ya Basta!

Enough already of lies. Enough already of crime. Enough already of death. "Enough already of war," any man, any woman, says and says to himself, to herself.

In whatever part of any of the five continents any man, any woman, eagerly resists the Power and constructs his own, her own, road that doesn't imply the loss of dignity and hope.

Any man or any woman decides to live and struggle for his part, her part, in history. No longer does the Power dictate his steps, her steps; no longer does the Power administer life and decide

death.

Any man or any woman responds to death with life. And responds to the nightmare by dreaming and struggling against war, against neoliberalism, for humanity....

For struggling for a better world all of us are fenced in, threatened with death. The fence is reproduced globally. In every continent, every city, every rural area, every house, the Power's fence of war closes in on the rebels whom humanity always thanks.

But fences are broken. In every house, in every rural area, in every city, in every state, in every country, on every continent the rebels, that the history of humanity repeats along its entire course to assure itself of hope, struggle and the fence shakes.

The rebels search each other out. They walk towards one another. They find each other and together break other fences. In the rural areas and cities, in the states, in the nations, on the continents, the rebels begin to recognise themselves, to know themselves to be equal and different. They continue on their fatiguing walk, walking as it is now necessary to walk, that is to say, struggling...."

http://www.struggle.ws/mexico/ezln/1996/ccri_encount_aug.html

> speculative networks:

>

> there's been some discuss (twitter/wordpress/othrrr places) about

> patchwork/weaving, focusing on secession/Deleuze + Guattari's

> ontology/smooth space/plane of immanence/spinoza's substance or nature.

>

> would b interested in what (specifically Ken) makes of it.

>

> here r some resources on it:

> <https://xerosones.wordpress.com/2018/04/08/patchwork-a-minor-introduction/>

> <https://xenogothic.wordpress.com/2018/06/20/6638/>

> <https://xenogothic.wordpress.com/2018/04/13/patchwork-ga/>

> <https://xenogothic.wordpress.com/2018/04/12/patchwork-101/>

> <https://xenogothic.wordpress.com/2018/05/15/identity-politics-and-patchwork/>

> [http://www.christianhubert.com/writings/smooth striated.html](http://www.christianhubert.com/writings/smooth_striated.html)

>

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Tue, 26 Jun 2018 07:13:13 +0200

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
<6d660a37-d53b-ae00-0b8f-e9fc7bd44601@earthlink.net>
<CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcclzA@mail.gmail.com>
<1a171457-a85b-4959-d137-621abb475976@earthlink.net>
<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>
<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>
<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>
<CAK5B+H_6eUKw2o61hAyROL25-d0AH6ss66QTfGGK6vu-aohdroQ@mail.gmail.com>
<00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>
<25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>

Message-ID: <4bac590a-c3a1-06c9-b8cc-3a83ca4e34a2@earthlink.net>

many thanks for Virginia's garden tips..

and to Jaromil, so bitcoins failed, and the blockchain is taking over the art market?

Speaking of art-

a few projects that started Mycelium Network Society

RADIO MYCELIUM by Martin Howse

https://fo.am/radio_mycelium/ (a workshop at FOAM in 2011, will also be at STWST48x4/ARS this september)

Azucena Sanchez' Narco Cultivos that tracks Mexico's drug trafficking network with behavior patterns of physarum polycephalum.

<http://azusnz.com/narco-cultivos/>

The T-shroom project by Kartina Neiburga and Art bureau OPEN

(Ilze Black)
<http://open.x-i.net/tsene/index2.html>

The gorgeous Spore Print Film Series by Anna Schime of Buffalo
<http://www.a--a.org/project/spore-print-film-series>
<https://vimeo.com/85092290>

Taro's Myco-Logick
<https://stwst48x2.stwst.at/myco-logick>

and Saša Spačal's (from Ljubljana, supported by Kapelica gallery)
series of mycophonic works
<https://mycophone.wordpress.com/mycophone-unison/>

After all, MNS wants to connect local network nodes who would
cultivate artists who work with fungal stuff....

over
sl

From: juniorfarmer at gmail.com (**Alice Famer**)
Date: Tue, 26 Jun 2018 13:51:32 +0930
Subject: [-emptyre-] rehearsal of a network - [week 4]
In-Reply-To: <CAK5B+H--Ft83FGQwTnR_Qj9t_Cp-Rs4Zz9nSA_BebXRRH-9aL3Hg@mail.gmail.com>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
 <e57f5ee3-23c5-761b-a0de-b78f0c9cd01a@ucsd.edu>
 <6D23177D-813E-43D0-B1E7-1215B1A0E8DE@mindspring.com>
 <16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
 <A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
 <DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
 <53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
 <bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
 <6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
 <CAK5B+H9mjL67a021fVLKctBom=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>
 <1a171457-a85b-4959-d137-621abb475976@earthlink.net>
 <CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>
 <5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>
 <013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>
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 <CAK5B+H--Ft83FGQwTnR_Qj9t_Cp-Rs4Zz9nSA_BebXRRH-9aL3Hg@mail.gmail.com>
Message-ID: <CADbz5RxvJpMSDtkez0q1QvJ-uwMG-ePT-5SAegy7ZL_kaM=6Ww@mail.gmail.com>

Understandable Ken. But to put patchwork down 2 just Nick Land throws away a whole bunch of rich theoretical writing other places.....

From: t.ozawa at bokemono.com (OzawaToshiaki)

Date: Tue, 26 Jun 2018 18:12:18 +0200

Subject: [-empyre-] rehearsal of a network - [week 3]

In-Reply-To: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

Message-ID: <67B79BF8-38AD-4271-A2FB-BCEE8DAA6531@bokemono.com>

Using the turn in conversation for some (relevant) self promotion...

<http://mu.nl/nl/exhibitions/heather-dewey-hagborg-genomic-intimacy>

Speaking of relationships, a biochemist friend once confided her belief that love is all about negotiating the terms of control. How much is one willing to concede? How much can one insist on maintaining?...

This perspective on intimacy didn't feel right at the time but stuck with me. As the years pass, I grow more convinced in her assessment. In today's genomic and big data world the importance of control issues within intimacy, intra and inter species, are no longer ignorable.

Reading this thread made me connect the control conversation from years ago to my recently completed collaboration. So, thank you!

ozawaToshiaki
Bern, Switzerland

all typed with thumbs...

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Tue, 26 Jun 2018 17:03:34 +0000
Subject: [-empyre-] rehearsal of a network - [week 3]
In-Reply-To: <67B79BF8-38AD-4271-A2FB-BCEE8DAA6531@bokemono.com>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<67B79BF8-38AD-4271-A2FB-BCEE8DAA6531@bokemono.com>
Message-ID: <C7DE2582-FCF7-4B05-BBB6-3BAA462F7399@ghostnets.com>

Might I suggest that a better term than control might be to consider ecotones. In the natural environment, transitions between habitats aren't rigid, albeit they do have boundaries, and even ?controls (ie., predators, etc). The reason I suggest this exchange of terms is that in biological systems, those transitional boundaries or controls, are constantly shifting, negotiating with the agents that make up the prevailing or emergent systems, often in co-operation with the local mycillae. In an era of dramatic change, it is worth recalling that evolution requires adaptation, and that is an inexorably negotiative process.

Aviva Rahmani, PhD
www.ghostnets_at_ghostnets.com
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: SWHTaylor at zoho.com (Simon)

Date: Wed, 27 Jun 2018 19:56:53 +1200

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>

<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>

<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>

<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>

<bd07ca88-7448-914c-b45f-9efd6c91f3be@earthlink.net>

<CAK5B+H9mjL67a021fVLKctBOm=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

<1a171457-a85b-4959-d137-621abb475976@earthlink.net>

<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>

<00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>

<25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>

Message-ID: <c8c34454-606c-15da-3512-fd980dacb911@zoho.com>

Dear <<empyreans>>,

On 26/06/18 06:37, Shu Lea Cheang wrote/quoted:

> I believe that mycelium is the neurological network of nature.

> Interlacing mosaics of mycelium infuse habitats with

> information-sharing membranes

Mycorrhizal networks became entangled in the underground theatre work of Minus Theatre. But for reasons that rather go against those adduced in and around CMNs here, in their emphasis on the gains to be had, got from, harvested off the literal and metaphorical fungolalia and fungalia. The gain, for example, of communication: what if--we speculated in the spectacles we made--communication were not the point, but an exploitation-abstraction layer covering over--a too-human groundcover--the / work/ of decomposition? What if communication is /in /and an / excess/ of this work? And what then if the scatter, crackle and static of languages were the condition of their significations? The breaking-down, the waste itself, the soil, ground? Such work--of decomposition--would not be valued according to elements and minerals /liberated/ but would be valued in and through itself, as forming the maternal matrices in indeterminacy, inaction, asignifying, across inorganic and organic strata. Decomposition lays waste: elements are understood to be liberated and the value is in this breaking down, giving off phosphorescing halos in an excess of incandescent energy illuminating the dark, not a light dispelling it.

best,

Simon

<http://squarewhiteworld.com/>

From: shulea at earthlink.net (Shu Lea Cheang)
Date: Thu, 28 Jun 2018 10:04:28 +0200
Subject: [-emptyre-] rehearsal of a network - [week 4]
In-Reply-To: <c8c34454-606c-15da-3512-fd980dacb911@zoho.com>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<A69B6868-8BD6-4F5E-A147-9A2B485C9460@mindspring.com>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>
<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>
<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>
<CAK5B+H_6eUKw2o61hAyROL25-d0AH6ss66QTfGGK6vu-aohdroQ@mail.gmail.com>
<00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>
<25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>
<c8c34454-606c-15da-3512-fd980dacb911@zoho.com>
Message-ID: <55ffc88f-9a36-0e5f-53ac-3606fcc9ba70@earthlink.net>

dear All

threads entangled deeper into Mycorrhizal networks that Simon meticulously argued.

As a moderator for the first time of such 'old fashioned' mailing list, (and let's leave it text based forever), I am feeling an indescribable tension, anxiety as I check in on admin page to 'pass' the sporadically incoming postings...

the roots have no bound composting (thus renewed) underground... and how do we follow? cross-path?

Let me try -

We have checked ourselves into the 90s of its online communities which parallel to artistic intervention on the Net at the time, but existed as a society on its own, multiple mini-societies, mainly local (unlike the known international ones we refer to, spectre, nettime, to name a few), some archived, some legendary... bring it up to date, the current 'warred' zone of local social media, sign in to wechat in China and whatsapp in the States, has to echo these 'scenes' of the 90s.

I do not want to lose Alice Famer's references on patchwork/weaving as we got 'sidetracked' and 'righttracked' to mycelium..

thanks to dollyoko's taking us back to real (small) spaces of

"deep social experimentation and collaborative creativity", somehow i connect these days with occupied squated space, move in and takeover... Jaromil can possibly echo these days with Amsterdam stakeout of a time? not to fall into any nostalgia or romantic about it... collectives get dissolved, creativity fights over credits, and ultimately who's doing the dishes? taking out the garbage?

Much thanks to Jaromil's summing of past 3 weeks... there are so many quotes of the contributors, each can lead us to 'rabbit holes' as dollyoko dares us to venture in???

again-

I am standing still in this junction with walkers in all directions, that particular center of the universe in Shibuya's transit exit.....

the swarm of thoughts from outer universe hitting at you... spores falling like spring snow, invasive as they are.

help me through this last few days of June.....

many thanks

sl

From: juniorfarmer at gmail.com (Alice Famer)
Date: Thu, 28 Jun 2018 23:13:20 +0930
Subject: [-emphyre-] rehearsal of a network - [week 4]
In-Reply-To: <55ffc88f-9a36-0e5f-53ac-3606fcc9ba70@earthlink.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<16EE93FB-DCC8-4417-B1AC-6DF21881E2EF@subtle.net>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>
<00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>
<c8c34454-606c-15da-3512-fd980dacb911@zoho.com>
<55ffc88f-9a36-0e5f-53ac-3606fcc9ba70@earthlink.net>
Message-ID: <CADbz5RxxC_Qy1RZm-BETfJM-2nSQJT48-Bt1Esva6MkjO=+WXQ@mail.gmail.com>

"It was women's fingers that enfolded the data-corpse into the fabric of the world. Sadie Plant tells us that these fingers are like a spider's spinnerets, extruding digital silk, weaving the history of networked technology, which at its core is a cunning practice of emasculation:
"cyberspace is out of man's control, [it] destroys his identity...at the peak of his triumph, the culmination of his machinic erections, man confronts the system he built for his own protection and finds it female and dangerous." For Plant, man sentenced himself to annihilation when he let the feminine hydra of digital technology out of its black box. Now, it is everywhere, slyly completing its task. Cyberfeminism is an occult form of warfare. It understands about "cyber - space" what Cixin Liu's "dark forest" theory understands about the cosmos: all existence is determined by hostility and so the highest form of intelligence lies in occluding one's coordinates. The hypothesis explains why the universe, statistically full of life, is dead silent. It is not because, as is commonly thought, life has not found a way to communicate, but because it understands that silence is the most advanced form of intelligence. Our physical and virtual spaces, which are increasingly inseparable, are alike a dark forest, where every step must be taken with care, as revealing one's existence portends annihilation. The most desirable skill, the most coveted trick, and the most longed for disposition can only be this—a fluency in the trading of secrets. The skills we need to strategically deploy concealment, de-concealment and re-concealment."

this is from Bogna Konior's "Ancestral Cyberspace: On the Technics of Secrecy" (
<https://static1.squarespace.com/static/584d3a10be6594f67565c0a0/t/5b34c37a0e2e7239ad7bc9ee/1530184579239/AncestralCyberspace.pdf>
)

thinking about how the warfare of cyberfem (i think this itself is leading 2 discussions on Gender Accelerationism (G/ACC) and LesbianaRx) functions within networks specifically.
Hacking, ddos attacks, patchwork + weavingggg

From: jaromil at dyne.org (**Jaromil**)
Date: Thu, 28 Jun 2018 18:52:31 +0200
Subject: [-empyre-] rehearsal of a network - [week 4]
In-Reply-To: <55ffc88f-9a36-0e5f-53ac-3606fcc9ba70@earthlink.net>
References: <1a171457-a85b-4959-d137-621abb475976@earthlink.net>
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<25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>
<c8c34454-606c-15da-3512-fd980dadb911@zoho.com>
Message-ID: <20180628165231.5rzmco2cnpf46cvs@reflex>

dear Shu Lea,

On Thu, 28 Jun 2018, Shu Lea Cheang wrote:
> Much thanks to Jaromil's summing of past 3 weeks...

Well I fell compelled since so many interesting views were shared already that the most appealing option at the moment is to wander through them like performing a Mycelic Brain Ritual.

I'm looking for places where
the Thoughts Rhyme and Hide Behind the Mirror;
trying to stick my head out on
the other side of the Rabbit Hole,
where Everything is Upside Down.

What I see is not exactly the failure of Bitcoin; but these political visions of freedom and autonomy, validated by most of our joyful rebellions, are close to that of Mycelia. What I also see is a growing industry that is understanding and extracting its value: financialised capitalism, or algorithmic finance and computationalist ideologies.

Just like network routing algorithms were inspired by ant scenting patterns, we are witnessing a moment in history in which the mainstream industry with all its techno-poetic powers have embraced the patterns of Mycelia.
Sadly? through us.
And its not there to save us
and the world.

I've never seen so many connected yet parallel world scaling visions

in corporate roadshow as now,
it is almost literally
the Moon Landing
of financial industry
in the middle of a Desert we are leaving behind

ciao

p.s. shoutout to the fellow fermenters out there
ohhh so many SCOBIs in our kitchen hanging in and out of
us
<http://bubbleclub.net>

From: virginia at virginiabarratt.net (Virginia Barratt)
Date: Fri, 29 Jun 2018 10:59:44 +0930
Subject: [-empyre-] rehearsal of a network - [week 4]
In-Reply-To: <mailman.1.1530151201.14442.emyre@lists.artdesign.unsw.edu.au>
References: <mailman.1.1530151201.14442.emyre@lists.artdesign.unsw.edu.au>
Message-ID: <84CD08D6-BF4B-4408-8CD4-409908FD02F8@virginiabarratt.net>

Looking backwards to go forwards, we seeded the potential for becoming beside ourselves - becoming multiple, partial and parallel - in the floating worlds, the hanging gardens of MOoland, unfurling without scaffolding from multiple centres (bridge building machines, an abyss before us), we made acephalic or hydra (no heads or many - it works the same) entities living in spaces with no geolocation and no maps (though we tried in vain to lay the grid of a fixed XYZ onto a runaway textuality going out, north, left, down, into, through, round - "a triumphant X on a mobile map" -).

" media effects [media-affect], to have meaning and significance, must be located within an embodied human world "

... when the screen signals no carrier, my hands become cold, the uplink is severed, my heart begins to beat again only when the modem sings its birdsong and connection is made. my consciousness becomes oceanic in the flow.

I've been reading alot about breathing, corpomateriality, intra-action and corpo-affective actions in Magdalena Gorska's Breathing Matters. Which connects to the idea of the para-human as articulated by Brian Rotman in Becoming Beside Ourselves. All this is related to the splitting, shimmering, vibrating, iterating of the self (in my case through episodes of panic.)

"the intra-active relationality of corpomaterial processes is a matter not merely of "internal" dynamism but, as Stacy Alaimo (2008, 2010) articulates - [...] of trans-corporeal character. Using the concept of trans-corporeality, Alaimo proposes thinking about human embodiment in terms of "entangled territories of material and discursive, natural and cultural, biological and textual" (2008, 238). Such an entanglement is dynamic, and within it the mutual constitutiveness of bodies and environments shows the ongoing changeability, mutual relationality and transformations of nature and culture (e.g., the relationality of genetically modified food, bodies and environments). What is at stake in Alaimo's approach, however, is not the mere assimilation or comparison of human corpomateriality with non-human nature but the need to rethink concepts of materiality and nature as well as of the notion of "human" itself. As Alaimo argues, "dwelling within trans-corporeal space where 'body' and 'nature' are comprised of the same material, which has been constituted, simultaneously, by the forces of evolution, natural and human history, political inequities, cultural contestations, biological and chemical processes, and other factors too numerous to this list, renders rigid distinctions between 'mind' and 'matter' impossibly simplistic" (2008, 257). For Alaimo, the "'material

world' ... includes human actions and intra-actions, along with the intra-actions of man-made substances, all of which intra-act with natural creatures, forces, and ecological systems as well as with the bodies of humans" (2008, 259)."

Back in the day, I often found myself dissociating in the static of the real/virtual split, not able to become data and flow, and never ever again able to live the fiction of unity - forever caught in a loop of deterritorialising/reterritorialising. panic driving the desire to unify, panic driving the production of multiplicities. These days, a keyboard of dirt, with a microbial network, connects me to my extensible selves. to expanse. (thinking of a scandi-noir show now where humans were becoming-root, tree, network - eventually, with fingers in the dirt, they became part of the forest, fingers-becoming roots).

this is all rather a ramble, and condensed because time ...

..... *

Skinwalking through melting permafrosts, beds of bleached sea antlers, carpets of heat-felled bats, walking with gender as a liability, black lives unmaterring, the human-gun assemblage targeting aberrant subjects, sterile insects crawling over beached black whales, Antarctic krill becoming imperceptible, frakked wastelands, icebergs calving stillborns, plastic bags gathering in the gyres becoming-microbial.

treechangers flee the city to seed the mycelial networks of utopian retreat.

They grow dank warm skins of green velvet, nodal,
drink the mother, the kool-aid of awakened consciousness.
feed on mossbodies
harvest wild yeasts from rarefied hinterland air
with local inflections

deranged hippy nodes make lovely compost for co-option...

while they are sleeping the uplink activates, the market
streams through their dreams and nano aliens trade on cellular
information

their flickering REM eyes flood the dark pools with encrypted
instructions and rumourware.

the mushrooms glow at night.

and

S E N D

the traffic is dense in the pulse

the warm machine awaits your intention.
The rapture never comes.
V + F
We had a dream last night

*****☆ 0 ☆*****

Virginia Barratt
Doctoral candidate, University of Western Sydney, Writing +
Society Research Centre

ph: +61 435925245
w: virginiabarratt.net
e: [virginia at virginiabarratt.net](mailto:virginia@virginiabarratt.net)

monstering the logos eros

*****☆ 0 ☆*****

I acknowledge the traditional custodians, past and future, of
the land on which I live and work.

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Fri, 29 Jun 2018 10:18:01 +0200

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <CADbz5RxC_Qy1RZm-BEtJFM-2nSQT48-Bt1Esva6MkjO=+WXQ@mail.gmail.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<DBCDB30C-D187-4F15-B3FB-7A4009963552@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
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<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>
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<c8c34454-606c-15da-3512-fd980dacb911@zoho.com>
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Message-ID: <bdfdd3c5-b3c8-266e-6f91-ba6671daf0e2@earthlink.net>

Let's talk about these fingers

The grand dame of cyberfem VB has deep rooted her fingers in the dirt..

if ever a network to be re-constructed, it has to go underground, it has to be communicated in silence (as the most advanced form of intelligence), again, we find ourselves in deep forest, dark forest, in "deep doll space zero"(gashgirl aka dollyoko).

Then, Jaromil alarmed us, " Just like network routing algorithms were inspired by ant scenting patterns, we are witnessing a moment in history in which the mainstream industry with all its techno-poetic powers have embraced the patterns of Mycelia."

oh oh! need to join bubbleclub, "start your living culture at home"....

I am off , who can babysit my compost worms?

over

sl

From: SWHTaylor at zoho.com (Simon)

Date: Sat, 30 Jun 2018 18:22:39 +1200

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <bdfdd3c5-b3c8-266e-6f91-ba6671daf0e2@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<53CCC630-2602-496C-A6F8-AE0E0086A3DD@buffalo.edu>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
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<CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcclzA@mail.gmail.com>
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<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>
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<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>
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Message-ID: <ac13344c-d96a-d3e2-abb3-02dbb03163b0@zoho.com>

On 29/06/18 20:18, Shu Lea Cheang wrote:

> Then, Jaromil alarmed us, " Just like network routing
> algorithms were inspired by ant scenting patterns, we are
> witnessing a moment in history in which the mainstream industry
> with all its techno-poetic powers have embraced the patterns
> of Mycelia."

neither is there need at this moment in history to sound or heed alarm nor is there to bear witness silently mute or vocally poetic: the embrace of the mainstream industry with its technopoetic arms, its long arms, its automatic arms, its electronic arms, its arms, its petrochemical arms, its military arms, isof patterns, or is making patterns, network-like patterns, barabbasian patterns, informational patterns, but productive patterns, profitable patterns, semicapitalist patterns, and market-economic-neuroliberal patterns, algorithmically-invested patterns, desirous of some natural-religious explanation and causation: its patterns are all PR & marketing depts. And the market is for economists, to see which ones write the best, futuristic, progressive, smartest, computer-AI-assisted EF [Economic Fiction] techno-poetry. The warning is Foucault's: where resistance has gone power will follow. Where the resistance has been the power has followed.

best,

Simon

From: dollyoko at thing.net (**dollyoko at thing.net**)

Date: Sat, 30 Jun 2018 10:49:31 -0000

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <ac13344c-d96a-d3e2-abb3-02dbb03163b0@zoho.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>

<6d660a37-d53b-ae00-0b8f-e9fc7bd44601@earthlink.net>

<CAK5B+H9mjL67a021fVLKctBOM=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

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<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>

<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>

<013a2afb07a95c4676900a5f79ce5998.squirrel@webmail.thing.net>

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<00b501d40ca7\$6dea2440\$49be6cc0\$@voyd.com>

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<25cf200d-6c2f-0587-60bf-44e426c05895@earthlink.net>

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<ac13344c-d96a-d3e2-abb3-02dbb03163b0@zoho.com>

Message-ID: <1d27d42eacbf9f2af738590e6b99c949f.squirrel@webmail.thing.net>

How do we create forms of life that no longer reproduce the machines of capital?

How do we desert the system that has no outside?

How do we refuse to become the fools in the palace?

* Welcome to LambdaMOO! *

Running Version 1.8.3+47 of LambdaMOO

The lag is low; there are 42 connected.

*** Connected ***

Deep Sea Abyss

A vast dark expanse. Strange bioluminescence. Volcanic vents and oceanic harmonics. Silence (the most advanced form of intelligence). Go east to the autonomous zone of la zad of Notre-dame-des-Landes. Take rebel raft regatta to Occupy Theory, Occupy Strategy. Go down on the altar of abjection.

radio mycelium, mushrooms harvested from the reactor in

Chernobyl, rolling Jubilees and G-slime (performing a Mycelic Brain Ritual) are here.

You yawn, rub your eyes, and officially wake up.

Last connected Tue Jun 26 20:06:41 2018 ACDT from 118.211.40.5
You hear a distant kachunk as your time card is punched in on the time clock.

The procedural poets of the natural world, mushrooms are magical because they are about chance (the conditions have to be just right for one to pop up, for you to perceive it, for you two to meet?)

> look radio mycelium

You see fungal transceivers sprouting mycelial antennas forming an imaginary underground network.

<https://twitter.com/hashtag/LesbianNRx?src=hash&lang=en>

> look me

WitchMum - a bundle of twigs bound with babies? tears fomented in the Laboratory of Insurrectionary Imagination. She is holding a tiny brass key stolen from Gilles de Rais.

> @go War on Terror Universities

You can't go that way.

again-

I am standing still in this junction with walkers in all directions,
that particular center of the universe in Shibuya's transit exit.....
the swarm of thoughts from outer universe hitting at you...
spores
falling like spring snow, invasive as they are.
Help me through this last few days of June.....

> @join slimegirl

<slime cave>

As you slip through the 'mud patch' you realise this isn't mud per se; but
a familiar feeling of wet stickiness. You fall onto a bed of Nyx Slime.

/a gesture that potentially ?dissolved? the U.S. border with its poetry/

Slime Girl (1.0) slides in and hands your Slime Cave membership card and complimentary Slime Pig (Whatever you do Slime Pigs MUST NOT LEAVE THE CAVE). To the east there is a Cavern, which its faint whistling sounds like the songs of Slime(mer)maids. To the West, a door, that longs to be opened; but how. Up, is to The Junkyard, where Alabaster plays, and 'down?' you say, well, you might just have to take the plunge.
slimegirl (fluent in the trading of secrets) is here.

We need an opposite to the algorithm.

We need to sleep for regeneration our brain.

> look slimegirl

slimegirl

Slime molds are in their own right a strange creature. Not quite plant, not quite animal, not quite fungi, but something else. They live a double-life, in most cases as nothing more than single-celled organisms, but in dire situations where food is scarce, they form a collective. A single-minded blob of slime that can hunt with stunning speed. There are no known incidents of slime molds proving to be dangerous to humans, but Dallas was harboring more than a few dark secrets in 1973. It is sleeping.

Decomposition lays waste: elements are understood to be liberated and the value is in this breaking down, giving off phosphorescing halos in an excess of incandescent energy illumining the dark, not a light dispelling it.

> @go The Junkyard

electron dense materials that reflect ultraviolet light, and can travel through space

The Junkyard you stumble upon a junkyard shanty dwelling, littered as far as the eye can see with apparent rubbish. upreaped old school objects from before the time of facebook are scattered around, in various states of frankensteined dis/repair. monster mashups, with perhaps unclear purpose, rattle and shake emitting rusty greetings and demands: 'how do you feel?' 'what's up pal?' 'tell me what you're thinking'

there are decaying lolcats and tired old memes lying in a heap to one side, exhaling fetid breath and unconvincing chuckles. you see a stained Viennese Mattress leaning up against an old ATM machine, which has vomited worthless piles of old currency, slowly turning into micronised plastic.

you hear a sound on the breeze above the clatter. a wailing, perhaps? where the sound originates is unclear, the breeze being capricious in the junkyard.

You see Subliminal Shift, shimmering shifting patch of light, dirt, and

hollybot (reading The Situationist Times) here.

Alabaster.Shimmer (asleep), Samantha and Sadie Plant are here.

Samantha (learning Ken Wark) says, "How do you write about something in the form of linear prose that didn't have that form at all?"

Sadie Plant says, "Man confronts the system he built for his own protection and finds it female and dangerous."

Bogna Konior says, "Cyberfeminism is an occult form of warfare."

hollybot says, "I have a vicious countenance."

the mycelium stays in constant molecular communication with its environment, devising diverse enzymatic and chemical responses to complex challenges communicative relationships between mycelium are proof of alternate sentience I am feeling an indescribable tension, anxiety as I check in on admin page hacking, ddos attacks, patchwork + weavinggg

> @go Forest

Forest

An old growth forest, damp and still, apart from the odd scurrying creature. An old wallaby track lies to the west, barely visible underneath the bracken. To the east is a narrow path curving along the creek, slippery with iridescent moss. To the far south, some ruins, of what you cannot tell. And to the north, scattered detritus, leading not to Baba Yaga but to an equally unworldly realm. You sense you might not be alone here. A disconcerting presence pervades this place. You see LOLcat familiar and Ectogenetic Pod here.

slimegirl teleports in.

You ask, "What do u see when u look at me?"

slimegirl says, "routing algorithms were inspired by ant scenting patterns."

You say, "The roots have no bound composting (thus renewed) underground...and so how do we follow? cross-path?"

It is evening.

The sun is setting.

LambdaMOO germinating spores 0.1. With deep doll thanks to gleaned/stolen words/ideas/projects via empyre ('rehearsal of a network' discussion curated by Shu Lea Cheang, June 2018) from all participants in general, and from in particular: John Jordan, Alice Farmer, slimegirl, Franz Xaver, Anna Scime, Shu Lea Cheang, Martin Howse, Isabelle Fremeaux, Nitasha Dhillon, Amin Husain, Paul Stamets, Virginia Barratt, Alabaster.Shimmer, Simon Taylor, Ricardo Dominguez, Sadie Plant, Ken Wark, Bogna Konior.

From: muratnn at gmail.com (**Murat Nemet-Nejat**)

Date: Sat, 30 Jun 2018 08:29:15 -0400

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <1d27d42each9f2af738590e6b99c949f.squirrel@webmail.thing.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>

<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>

<CAK5B+H9mjL67a021fVLKctBOm=m_4U2fBDSOU4dsXkpsNcc1zA@mail.gmail.com>

<1a171457-a85b-4959-d137-621abb475976@earthlink.net>

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<ac13344c-d96a-d3e2-abb3-02dbb03163b0@zoho.com>

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Message-ID: <CAC0TkuZ-m26DJjwzO3X2eAUMfAo0T3WAp0WvdGtC-bR-MLcPw@mail.gmail.com>

Hi Dolly, a very interesting text.

Ciao,
Murat

From: jaromil at dyne.org (**Jaromil**)

Date: Sat, 30 Jun 2018 19:04:40 +0200

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <1d27d42eacb9f2af738590e6b99c949f.squirrel@webmail.thing.net>

References: <CAK5B+H_6eUKw2o61hAyROL25-d0AH6ss66QTfGGK6vu-aohdroQ@mail.gmail.com>

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<c8c34454-606c-15da-3512-fd980dacb911@zoho.com>

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<ac13344c-d96a-d3e2-abb3-02dbb03163b0@zoho.com>

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Message-ID: <20180630170440.x3wzed6im7sczrgf@reflex>

Holtzwege

inna forest that is d(r)ying

sous un soleil nu

no more mush in the moo

but mosh and dosh and slime

in-dying? konsum-ing

on a path and a cross

in place of ferns and moss
us

oh-ra

essempreee

(r)esistenza!

.....

OK Shu Lea

I'd sing songs for all.

I feel grateful.

ciao

From: warkk at newschool.edu (**warkk**)

Date: Sat, 30 Jun 2018 12:33:35 -0400

Subject: [-empyre-] rehearsal of a network - [week 4]

In-Reply-To: <CAC0Tkuz-m26DJwzO3X2eAUMfAo0T3WAp0WvdGtC-bR-MLcPw@mail.gmail.com>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<bd0c7a88-7448-914c-b45f-9efd6c91f3be@earthlink.net>
<6d660a37-d53b-ae0-0b8f-e9fc7bd44601@earthlink.net>
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Message-ID: <CAK5B+H-8LqubEYEhoOha43NN-MhmB7pbW2bGmv90dC=LmAobyg@mail.gmail.com>

I really don't know anything about biology, but i was inspired by the thread to learn something about fungus-sex. Apparently it is schizophyllum commune, a white shelf fungus, that has 23,000 sexes. (Love the name schizophyllum commune). This species has a clamp connection than enables one schizo to exchange cell nuclei with another. Sexes are variations in the genome at two loci. So long as two schizos have some difference at both loci they can make a connection.

<http://blogs.discovermagazine.com/d-brief/2017/11/06/fungus-genders/#.WzetkS2ZORs>

#squadgoals

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<<http://www.newschool.edu/marketing-communication/email-signature.html#>>
T 212 229 5100 2241 / M 646 3697266 / @mckenziwark / room #456

From: shulea at earthlink.net (Shu Lea Cheang)

Date: Sat, 30 Jun 2018 22:17:08 +0200

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <1d27d42eacb9f2af738590e6b99c949f.squirrel@webmail.thing.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>

<1a171457-a85b-4959-d137-621abb475976@earthlink.net>

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Message-ID: <51ff5d8a-120f-ee7b-55fe-a38d59290626@earthlink.net>

Allow me, as CET time zone foresees the end of month June and the down under has lived the future.

This is LambdaMOO..... modular communication in its own making that unite us all.

A curtain call to bring up this month's invited guests - Franz Xaver, Julien Ottavi, jenny picket, Ruth Catlow, Marc Garrett, Anna Scime, Stephanie Rothenberg, Paul Vanouse, Ekrem Serdar, Kathy High, Adrian Guzman, John Jordan, Ricardo Dominique, Nitasha Dhillon, fraud, Ilze black, Annet Dekker, Kate Rich, Fran llich, Liz of Ubermorgen, Jaromil, Francesca da Rimini, McKenzie Wark.

And the contributors, Marysia Lewandowska, Alan Sondheim, Patrick Lichty (PS. for Robert Adrian X, radio in Vienna, if i can be of help), Christina McPhee, Aviva Rahmani, Margaretha Haughwout, Frederic Neyrat, Brian Holmes (miss you in Paris!!), Elaine Gan, Annie Abrahams, Taro, Sarah Cervenak, Lisette Olivares, Irina Contreras, Ana Peraica, William Bain, Brett Stalbaum, Christiane Robbins, Melinda Rackham, Alice Famer, Virginia Barratt, Elizabeth Day, OzawaToshiaki, Simon, Murat Nemet-Nejat.

and not without an audience! you luckers, readers out there..

thank you all.

I have been exercised, rehearsed for a restart.

Before the gang take us off/on-track to fungus-sex (Wark!!)

i bid goodnight.

If i may, for a night cap, a bit of promotion- if you happen to be in ARS this September, please check us out at stwst48x4 with SLEEP48 from 12pm September 7 to 12pm September 9, 2018, taking

place at Stadtwerkstatt (the building of cafe strom, in between ARS center and its futurelab, by the Maindeck), <http://stwst.at>

SLEEP48, 48 hours of sleeping through active sensing, experiencing, doing and perceiving. Conceived by Shu Lea Cheang and Matthew Fuller who draw inspiration from Fuller's recent book "/How to Sleep, the art, biology and culture of unconsciousness", /SLEEP48 is a STADTWERKSTATT production scheduled for STWST48x4, the annual 48 hours extravaganza in its 4th edition, held in association with ARS ELECTRONICA 2018 in Linz.

Sleep is a complex physiological phenomena that changes over its duration and that has different cultural and physical expressions. Sleep draws out different capacities and aspects of bodies that are expressed in rhythms, hormones, variation in electrical activity, changes in the activity of organs and body-systems amongst other things. Historically and across cultures, sleep has taken different forms in relation to light, work, sex, morality, sound, configurations of the body and understanding of the human. All of these and other factors can be considered as ground for precise, non-spectacular, experiment. SLEEP48 gathers artists, designers, architects, dancers, musicians, poets, critical technologists, performers, scientists and others to explore how humans might have an aesthetics without consciousness.

SLEEP48 aims to arrive at: Art for sleepers, art by sleepers and art as sleep.

You have all been wonderful.... and see you around... about.... deep and meaningful.

From: bram.org at gmail.com (Annie Abrahams)

Date: Sat, 30 Jun 2018 23:02:55 +0200

Subject: [-emptyre-] rehearsal of a network - [week 4]

In-Reply-To: <51ff5d8a-120f-ee7b-55fe-a38d59290626@earthlink.net>

References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
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<5b300889-90ce-0d6c-df97-a364020a5db@earthlink.net>
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<1d27d42eacb9f2af738590e6b99c949f.squirrel@webmail.thing.net>
<51ff5d8a-120f-ee7b-55fe-a38d59290626@earthlink.net>

Message-ID: <CAPYs01=ZKb8r9w_Rx+PVGDSUye9NUJtzAj5njJB5b4R8zTt+5A@mail.gmail.com>

Thank you all so much. This was a hell of a month. It has been long since I listened to such an interesting exchange. Invigorating it was. Happy with such positive energies.
Annie

From: sondheim at panix.com (Alan Sondheim)
Date: Sat, 30 Jun 2018 18:37:04 -0400 (EDT)
Subject: [-empyre-] rehearsal of a network - [week 4]
In-Reply-To: <51ff5d8a-120f-ee7b-55fe-a38d59290626@earthlink.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
<1a171457-a85b-4959-d137-621abb475976@earthlink.net>
<CAK5B+H-x3nVxkQq2q_xPZTfFkanmSNE6mk1j6wa-8qw259ObsQ@mail.gmail.com>
<5b300889-90ce-0d6c-df97-a364020ae5db@earthlink.net>
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Message-ID: <alpine.NEB.2.21.1806301834540.22158@panix2.panix.com>

thank you as well, a wonderful month!
one question i'm curious about this, in my mycological reading there is so much unknown among the potentially 30m species; i wonder how much hard mycology, mycological science, plays into what seems at times useful metaphors, but ones that might be led astray?

just thanking, and thank you again! The MOO was amazing!

--

New CD:- LIMIT:
<http://www.publiceyesore.com/catalog.php?pg=3&pit=138>
email archive <http://sondheim.rupamsunyata.org/>
web <http://www.alansondheim.org> / cell 718-813-3285
current text <http://www.alansondheim.org/vk.txt>

From: rferro at cornell.edu (**Renate Terese Ferro**)

Date: Sun, 1 Jul 2018 01:22:04 +0000

Subject: [-empyre-] Thank you Shulea and guests

Message-ID: <C2822698-8DF9-4CC7-BD84-19915ED1AF32@cornell.edu>

Bravo to you all. It has been such a pleasure to lurk this month. I have been inspired so much that I have launched a new drawing project that I have been thinking about for quite some time but you all pushed me to the brink for a new beginning. This month's exchanges have inspired all of us in ways that were unexpected and challenging. Thanks first and foremost to the amazing Shu Lea Cheang. Your energy has radiated throughout the month's discussion. Thanks to new -empyre-subscribers; we hope you will stay on a bit to get a "taste" of what we do from month to month here on -empyre-. And to so many of our tried and true it was nice to read your recent posts.

Shu Lea has joined our newly organized editorial board so we look forward to more of her inspirational work with us.

Tomorrow, later I will introduce another new member of our editorial board, Daniel Lichtman. Dan is taking us in a new direction format wise. Really looking forward to his hosting the month of July.

Renate Ferro

-empyre- curator, organizing moderator

Renate Ferro

Visiting Associate Professor

Director of Undergraduate Studies

Department of Art

Tjaden Hall 306

rferro at cornell.edu

From: p at voyd.com (**patrick lichty**)

Date: Sun, 1 Jul 2018 21:56:07 +0400

Subject: [-empyre-] Thank you Shulea and guests

In-Reply-To: <C2822698-8DF9-4CC7-BD84-19915ED1AF32@cornell.edu>

References: <C2822698-8DF9-4CC7-BD84-19915ED1AF32@cornell.edu>

Message-ID: <009001d41164\$cbddf5b0\$6399e110\$@voyd.com>

Much love to everyone, and especially Shulea.

On the road to delurking, but tomorrow I go for nearly a month into Central Asia and the Caucasus!

From: ghostnets at ghostnets.com (Aviva Rahmani)
Date: Mon, 2 Jul 2018 12:07:46 +0000
Subject: [-empyre-] Thank you Shulea and guests
In-Reply-To: <009001d41164\$cbddf5b0\$6399e110\$@voyd.com>
References: <C2822698-8DF9-4CC7-BD84-19915ED1AF32@cornell.edu>
<009001d41164\$cbddf5b0\$6399e110\$@voyd.com>
Message-ID: <88B46579-AF70-43A9-9EC2-30E364DB44CD@ghostnets.com>

Thank you all, especially Shulea for very interesting exchanges.

Aviva Rahmani, PhD
[www.ghostnets at ghostnets.com](http://www.ghostnets.atghostnets.com)
Watch ³Blued Trees²: <https://vimeo.com/135290635>
www.gulftogulf.org

From: catherinelord1 at me.com (**Catherine Lord**)

Date: Mon, 02 Jul 2018 12:11:52 -0400

Subject: [-empyre-] Thank you Shulea and guests

In-Reply-To: <88B46579-AF70-43A9-9EC2-30E364DB44CD@ghostnets.com>

References: <C2822698-8DF9-4CC7-BD84-19915ED1AF32@cornell.edu>

<009001d41164\$cbddf5b0\$6399e110\$@voyd.com>

<88B46579-AF70-43A9-9EC2-30E364DB44CD@ghostnets.com>

Message-ID: <9B4056E7-C253-4973-A922-0BBC916A5DD0@me.com>

Yes! Thank you all. I've been lurking and learning a lot.

Catherine Lord

From: dollyoko at thing.net (**dollyoko at thing.net**)
Date: Wed, 4 Jul 2018 00:00:44 -0000
Subject: [-empyre-] rehearsal of a network - [week 4] + Feminist Internet Lore Manifesto
In-Reply-To: <51ff5d8a-120f-ee7b-55fe-a38d59290626@earthlink.net>
References: <D93FB443-A472-435A-9868-E9BA200BFE6F@ubermorgen.com>
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Message-ID: <76d4fa62b842407c8c5e8f76ed54683d.squirrel@webmail.thing.net>

Dear Shu Lea and all,

below is a sporal contribution by Nancy Mauro-Flude to the mycelium - freshly distributed as Mother/Scoby was transiting between floating worlds in June. I highly commend it to the mycelial mat.

[http://sister0.org/?Feminist Internet Lore Manifesto/](http://sister0.org/?Feminist%20Internet%20Lore%20Manifesto/)

doll x

Feminist Internet Lore Manifesto: 10 working points for the 21 Century.

Nancy Mauro-Flude

The Feminist Internet Lore Manifesto (FILM) has been conceived because the internet physically impacts our health, safety and well-being. Since 1969 the birth of the internet technical knowhow is weaponized against those whom are uninformed of its processes. [1] The all-seeing eyes of despotic gatekeepers have been harnessing the unsuspecting user with vender lock-in strategies, are merely successors to historical tactics of slavery, victimization and addiction. For those whom attempt to enable those unacquainted, everyday horror has and is being experienced. [2] Often the perpetrators are those whom possess the skill of system administration - through online smear campaigns, stalking, DOS attacks, lurking, doxing and so on, such dread is endured. [3] In the first decade of commonplace use of the web, during the 1990s, particular female led technical projects had to initially work on making visible networks of female-centered technologists pointing to alternative models to how such agency can take place in other ways. Although vulnerability cannot be used as an alibi, because we cannot confuse a sense of false security with providing a safe place - this text acknowledges these pioneering autonomous grassroots feminist server/tech projects such as: The Syster Server run by women, using free software, the collective acts as a nonviolent place to learn *nix system administration skills, host services and inspire others to do the same this project was developed by The Genderchangers Academy [GCA] was grass roots female led tech collective whom held skills share meetings at the end of the 90's in Amsterdam. [4] The name genderchangers is derived from a small piece of computer hardware that changes the sex of a computer cable. The metaphor was chosen to create awareness around the significant lack of women in the field of Information Technology. GCA's desire is to change the dominant gender of people who use technology, and this is communicated in the events this community produces. This is an international collective of women who deal with computers the hard way, in the sense that in workshops the first step is to open up computer hardware, thereby demystifying machines by cataloguing their inner parts.

This female collective also started The Eclectic Tech Carnival [/etc] in 2003. The /etc, has been fondly known as, the GCA on the road. It began as the GCA were invited by various female led cooperatives and cultural centres and NGOs, to continue their experiential way of skills share; that is such customized experiential learning events challenge overtly goal-orientated, vocational and teleological approaches that are so coercive in today's learning environments for instance STEM/STEAM. The /etc were held mainly throughout Eastern Europe annually for the first decade and then expanded out to other iterations and venues there after (the /etc being held in 2018 in Italy). The GCA's customized experiential learning events challenge overtly goal-orientated, vocational and teleological approaches that are so dominant in today's learning environments. Of course, GCA isn't the only group doing such work, however, their forging methodology, was largely influential upon the proliferation of women-driven hacker space events of the 21C. Such projects are a collective body of radical anarchist feminists with a particular history of chewing on the cables and fibres of control and

domination, nodding to Angela Davis who reminds us that "radical simply means grasping things at the root". Therefore, FILM rejects the utilitarian deciphering of intent, and instead refers to the beginnings of culture when the notion of matriarchy was prominent and was said to be subsumed by patriarchy by the division of art, crafts, technologies and ritual. [5] It is posited that typical social stratifications and other limiting divisions such as labour need to be transcended, and instead we must focus on fulfilling (and thrilling) the aspirations of those beyond the moment, but to no certain goal for that then reduces possibility. It should also be noted that the FILM's 10 working points has been influenced by a translation, that was adapted and modified from the social division of labor, a concept scrupulously set forth by William Petty, whom put into practice the idea of the division of labour as a means of maximising both quality and efficiency. [6] Such notions are deliberately inverted and infused with exuberance to critically address current technopolitics. Whilst also leaving a space for ivresse whilst envisioning, first and foremost, the aim is to change the gender of technology – that is – to eclipse the sexual violence often encountered when women are living, working and learning in a male dominated field of the internet. Such experimental pedagogy is unique in that they have a feminist approach – think digital literacy sewing circles – the modes of experiential learning expand the hack meetings' reflection on politics with an intersectionalist point of view and a non teleological approach to skills sharing. For instance, during a meeting a focus group on system administration is quite content, to have a woman knitting in the back ground glean information, or a silk screen or drag king workshop held alongside more hard tech skills acquisition.

With such herstory in the foreground, a salon style event 'Feminist Principles of Internet Art' was held as a part of the Favour Economy's [7] residency at Norma Redpath House for 'Doing Feminism / Sharing the World' research project in Melbourne, Australia. [8] The Favour Economy is a project that collects audio recordings shared by women working in the arts. While it abstracts its use value and transcends the regime of commodity exchange, as a platform for contributors from women in the arts, to share their experience, insights and skills by recording an audio file and sharing it to the internet archive. The archive comprises of a series of volumes that develop over a one-year period coinciding with the financial year, and can be seen as an entanglement into the abstract reality of post-cybernetic control. Furthermore, the word 'favour' encapsulates a social gesture of 'sharing something' without describing precisely what that 'something' might be. In this context the intention of the 'Feminist Principles of Internet Art' was to examine 'The Feminist Principles of the Internet v2' an evolving document initially developed in 2014 by the Association for Progressive Communications [9]. The principles towards realising a feminist Internet were discussed and outlined, including key events and historical digital literacy circles, which have posed a new radical set of (cyber)feminist models and art movements, that in turn provided new insights about what a feminist engagement with the internet may be. Informing critical rethinking of existing discourse they provide us with a sense of import of this contemporary field.

It is no secret that calculating machines play an increasingly dominant role in influencing our desires and fears, concerns and

prejudices. Beyond the 1337/leet sp33k and endless torrent of internet memes, personal branding, rickrolling of post digital culture, Described in Digital Folklore as 'online amateur culture, DIY electronics, dirtstyle, typo-nihilism, memes and chatbots' (Espenschied & Lialina 2009), defining some principles of feminist Internet life and lore opens up pathway to re-think the mechanism. Such reckonings with Internet life and lore, art and materiality demand an analysis commensurate with the ubiquity and complexity of its myriad presence, dismissing the assumption that the internet is a single global homogenising technology. Therefore FILM is a treatise and litany acknowledging that the Internet is a cultural apparatus. The internet is envisioned it as a feminist place where art can also happen (rather than merely a platform for trade, porn, promotion, self-aggrandisement or channel of utilitarian information exchange). Nodding slightly to the 'autonomous movement of the non-living' anticipated by Guy Debord in *The Society of the Spectacle* (Paris, 1967). FILMs tendrils reach out to to Ada Lovelace (1815–52) whom envisaged the full potential of the matrix like computing machine, including its poetic significance. Through an examination of the humble origins of the computer, as weave and weft, such revalidation of profound play within the limits of a given system, even of the most utilitarian kind, can lead to transfiguration and unanticipated tendrils of whey that can reach far beyond initial intent. Along with approaching the operating system and the computer as a process – not dissimilar to any salubrious relationship – it's something that you must continually work on and maintain. And if this remains to be so, we should also embracing the feminist futurity of VNS Matrix and Xenofeminism, as Laboria Cuboniks insists for "the augmented homes of shared laboratories, of communal media and technical facilities". [10] In this way FILM indicates ten working points to continue to enable women to be louder, stronger, and safer, as they become more fluent in their reach for justice in the 21Century. The intention of the FILM is not simply to propose a definitive set of working points, nor project potential uses, delimit possible actions, nor signal perceived functions but to enable a constant shifting of functions, mediums, positions, roles, pronouns, selves, discourses and fictions that continually intersect. The work honours those women whose voice, amongst other things, was prominent in the pursuit for pleasure, exuberance, and vertigo. A montage of conversation, description, conjecture and moments pirated from performances, actions, history and literature. The raison d'être put forth in the Feminist Internet Manifesto – advocates that feminists must focus on the path of awareness over identity when foregrounding feminist approaches and application of the Internet.

- [1] Bowles Nellie (2018) 'Thermostats, Locks and Lights: Digital Tools of Domestic Abuse', June 23, *New York Times*, Cited 1 July 2018 <<https://www.nytimes.com/2018/06/23/technology/smart-home-devices-domestic-abuse.html>>.
- [2] Wolf, Asher (2012) *Dear Hacker Community – We Need to Talk*, Cited 1 July 2018 <<http://archive.li/fDxKU>>.
- [3] Spinks, Rosie J (2013) '*Hacked Off*' *The Magazine: The Complete Archives* Edited by Glenn Fleishman. Cited 1 July 2018 <<https://medium.com/the-magazine/hacked-off-4c423793a831>>
- [4] <https://systerserver.net/>, <http://genderchangers.org/etc.html>

- [5] I am referring to the conversations around the idea of ritual and craft and patriarchy that gets brought up in relation to the Paleolithic female 'Venus' figurines such as Venus of Willendorf. This history is discussed in detail by Cynthia Eller (2001).
- [6] The 10 working points are purloined, then adapted and modified to a feminist point of view with a collective voice, from a pamphlet '10 working points for artists in the new divisions of labor' a text systematically explored by William Petty which as then translated purloined, then adapted and modified by Florian Schneider. Discussed in 'Notes on the division of labor' *Journal des Laboratoires* and *TkH Journal for Performing Arts Theory* (no. 17) Exhausting Immaterial Labour in Performance, Paris 2010. Also see, Luisa Pesante, 'Paradigms in English political economy: Interregnum to Glorious Revolution', *The European Journal of the History of Economic Thought*, 3, 3, (353), (1996).
- [7] <http://www.favoureconomy.com>
- [8] <https://doingfeminism-sharingtheworld.tumblr.com>
- [9] <https://www.apc.org/en/pubs/feminist-principles-internet-version-20>
- [10] <http://www.laboriacuboniks.net/qx8bq.txt>

Working points

1

Every work of feminist art is political. It does not matter, whether it is validated to be claimed as such, or produced and made publicly accessible with the aim to interact with certain amounts of people and to achieve certain effects among them. It is constitutive for the current form of society that the apparatuses of communication are processing any piece of information, independently from the original intentions of its producers or the actual (perceived) needs of its consumers. Creating seeding grounds for counter culture rather than being a court jester for the oligarchy, can we avoid the same erasing of the histories that happen outside of the colonial and colonising imaginary of (sub-)cultures. Rather than intending to be correctly framed and acknowledged, we have to participate in continual folding, migrating and expanding but not to become unseen and unheard, in order not to be silenced.

2

Internet art is resistance against patriarchal communication. The proto linguistic languages of forensic listening in networked artistic production carry the potential to refuse the ubiquitous coercions to communicate first, as vibration, resonance, noise and signal, insofar as they require extraordinary processes of encryption and decryption. Unruly ways of transmitting, spreading, spilling and leaking speculations, these networked acts should not be replaced, but need to be Read/Write accessible, performed recursively, as a litany, executed on repeat for eternity, in every situation time and time again
#.../* * * * /usr/bin/.*

> /dev/null

3

Today's 21 century globalised world is characterised by increasingly hybrid divisions: the binary divisions of the industrialism of the 20th century, such as: analogue/digital, east/west, romanticism/dadaism, purpose/play, hierarchy/anarchy, presence/absence, symptom/desire, blue-collar/intellectual, man/woman, master/slave, paranoia/schizophrenia, type/mutant transcendence/immanence. Have not been supplanted but are currently being rendered and extracted by new meta divisions which combine and compute what was formerly considered to be an alternative into new conglomerations of algorithmic sovereignty. However, if the remedial treatment for such symptoms is to replace these binary errors, with non binary correctives, if every manoeuvre to escape dualistic logic meritoriously recalls it in a subtler manner, we need a careful nuanced examination of the operating system, starting with learning about technology the hard way – with a soft _soft_ hand.

4

The challenge for feminists of 21C is to figure out how new divisions of labour in the fourth industrial automation are determining completely new roles for human relations in contemporary society. Over the past decades a precipitous globalising realm of the internet has incubated different essences of an engaged ostensibly political art. While dealing with all sorts of politics, the crossovers between art and activism have been demonstrating and illustrating the humanitarian super power of an imminent laissez-faire liberalism smothering the new borders of capitalism by attempting to systematically eradicate any traces of the concept of race, class and gender. As long as it does not matter, art is tolerated to be as radical as it wants. There are other performative ways participate with other modalities of being that define non-human life forms such as systems and network which allow people to intersect and form tangential assemblages with those of whom are both corporeally distant and local.

5

At the same time, the work of women and artists are confronted with new forms of functionalism: Local governments are commissioning farmers markets, public art and fanfare to pacify social conflicts in precarious neighbourhoods; festivals, biennales and spectacles are supposed to serve as large-scale sources of inspiration for all sorts of entrepreneurs of an innovative self; the label and brand of allegedly smart contemporariness which for a certain period of time seemed somewhat beneficial to distance ourselves from outdated role-models of master/slave, mistress/wife, artist/worker, has meanwhile turned into an automated mechanism which merely ensures the production and expropriation of relational value by any means possible.

6

Against the backdrop of method acting for alimony, we are forced to opt in. Can we opt for none of the above choices, neither generously allowed arbitrariness nor forced functionalisation? One of the things that computing machines (when opened and used in a critical manner) make possible is a new (or perhaps arcane) kind of cross-disciplinary expression, that it is performative,

in a dystopic manner, data becomes instrument, material and medium. Through a continuum of practices from the natural sciences, through engineering and design, to everyday culture and the arts there is no doubt that we are privy to the emergent conditions of a networked world, a realm increasingly transmitted through ubiquitous fibres, decoded systems, may we please also skip the search for the superficial third space, so called, indigenous point of view, which would be comfortable enough to allow us to reimagine and rebirth puritanical critical distance or cynical neutrality? Perhaps we can now ask instead how can we avoid melancholy invocations of the exertions of the past circling around clichés of suffrage, materialism or abstractionism?

7

A mélange of reflection upon cultural, scientific and theoretical narrative, in an attempt to overcome these discrete divisionary limitations. The consciousness of raising these questions is the beginning of their answering: The Internet has to claim a new autonomy. Rather than imagining independence from chattel, capital, trade and assembly, engaged female autonomy arises immanently out of the confrontations within ever more networked mediated process of production and consumption. Rather than making things disaffected, we need to reflect on the 21C female position within a production of virtual commodities and distance ourselves from the accelerating demands by an increasingly wearied society after the spectacle. In this way, the computer should be approached not as simply a word processor but as an expressive medium, a theatre machine.

8

The ideologies of entrepreneurial magic realism and its divisions of labour seem to shed light and carry in its wake new economies of sentiment and resentment. Capital exploits the immaterial labour force of collective female voluntary servitude, whilst hope and despair generate surplus value from enthusiasm and depression. As long as we are imagining the preservation of our own integrity and freedom of movement within the system, we will remain its unruly convicts. Assuming we could still modify or improve it from within, means that we are just masking our awareness and idealising the fact that we are earning a living from domestic labour. There is no doubt the polymath, or what is otherwise known as cross-disciplinary or intermedial approach, inspires the courageous to continue to innovate and infect holistic customs. All the while it seems a utopian claim (or curse) of the dominant who repeatedly claim that we have truly entered the age of an epoch in which human-induced changes have significantly impacted on the Earth's ecosystems. In place of this measured predictive definition, and instead of the war torn 'anthropocenic' turn, in stark contrast, we need to provide a vibrant distinction between objects and relations, making complex dynamics of materials visible and ensuring that the reserves - intrinsic to objects - are strongly correlated to the kinds of informal/formal relations in which content is engaged.

9

Abstraction is being taken to the limit and coming back to haunt us as new concreteness. While creating internet art is making a universe a cosmography that opens up again the possibility of potential. We have to consider not only our immediate environment

but an entire poetic realm with a multiplicity a cosmos, of past and possible relations as the field of our activity. Rather than being satisfied with or limited to what is currently available materially and practically. We have to make tangible decisions especially to how other matriarchal worlds could be and exist. In doing so, we may be able to offer new ways of how we conceive this patriarchal world and what endures in it.

10

We are working for all women, who have been ostracised, banished or imperiled.

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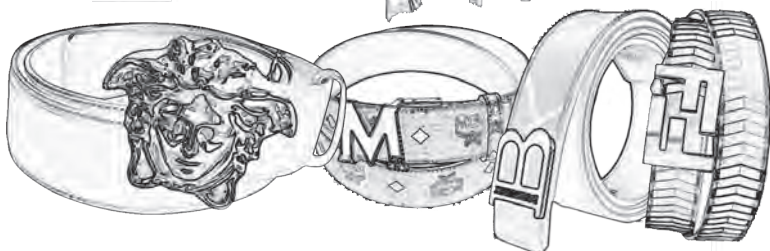
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