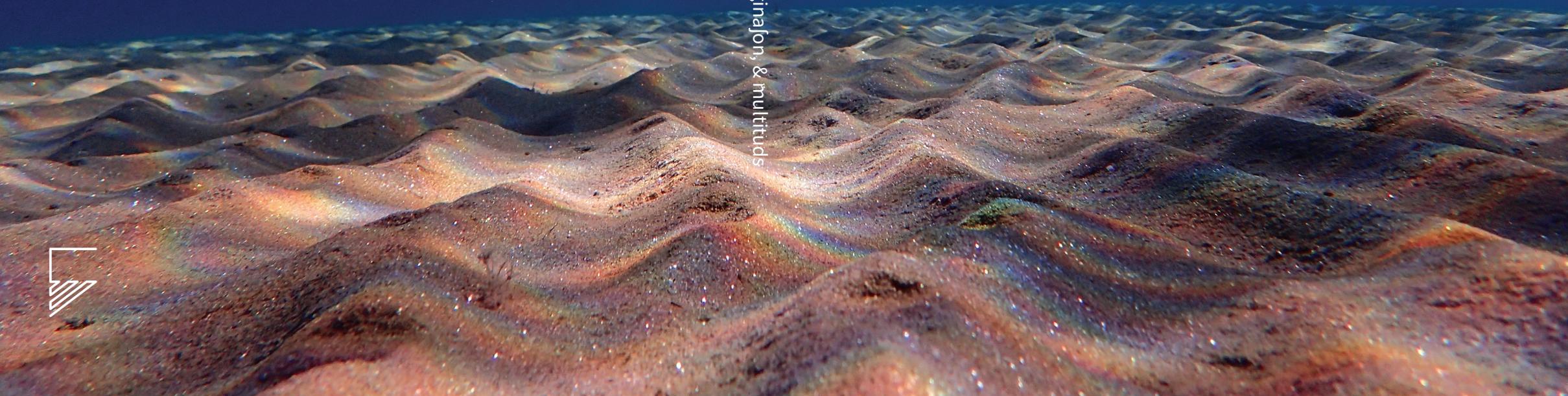


Αυτό το βιβλίο είναι ένα διαδραστικό πειραματικό έργο γύρω απ' τη δημιουργική γραφή και τη γλώσσα αλλά και την συλλογικότητα και την πολαραπλότητα. Είναι μια συλλογή φανταστικών αρχειακών υλικών (σελίδες από ημερολόγια, αλληλογραφία, συνταγές, ανακοινώσεις, μυθοπλασία, συνεντεύξεις κ.ά.) από το μέλλον που κατοπτρίζουν την διαδρομή μιας συλλογικότητας σε ένα νησί τη Μεσογείου. Μέσα από αυτό το μυθοπλαστικό αρχειακό υλικό βλέπουμε προσωπικές και γεωπολιτικές εξελίξεις στην ευρύτερη περιοχή, καθώς και τις γλωσσικές αλλαγές που δημιουργούν τα “μεγγλικά” (μεσογειακά αγγλικά). Στα μεγγλικά, τη γλώσσα του μέλλοντος και των επιμελητών αυτού του αρχειακού υλικού, διαβάζουμε για τις αξίες, τις σκέψεις, και τα συναισθήματά τους για την δική τους εποχή αλλά και για τη δική μας. Η συγγραφέας σας προσκαλεί να διαβάσετε το βιβλίο αλλά και να συνομιλήσετε μαζί της είτε σαν μυθοπλαστικοί χαρακτήρες είτε όχι.



Anna T.

**Διοτίμα; οr, Δειρ\*land**

A fragmented stori of arkivs, kolektivism, imaginajon, & multituds

This book is an interactive experimental project about creative writing and language, collectivity and multitudes. It is a collection of fictional archival materials (pages from diaries, correspondence, recipes, announcements, fiction, interviews, etc.) from the future that reflect the journey of a queer feminist collective living on a Mediterranean island. Through this fictional archival material, and their many authors and writing styles, we see personal and geopolitical developments in the wider region, as well as the aesthetic and linguistic changes created by “Medlish” (Mediterranean English). In Medlish--the language of the future and of the curators of this archival material--we read about their values, thoughts, and feelings about their own time and ours. The author invites you to read the book and to converse with her, whether as fictional characters or not.

# **Δiotima; or, Δeir\*land**

A fragmented stori of arkivs, kolektivism,  
imagineſon, & multituds

Anna T., 2025  
Διοτίμα; ορ, Δειρ\*λαν्द

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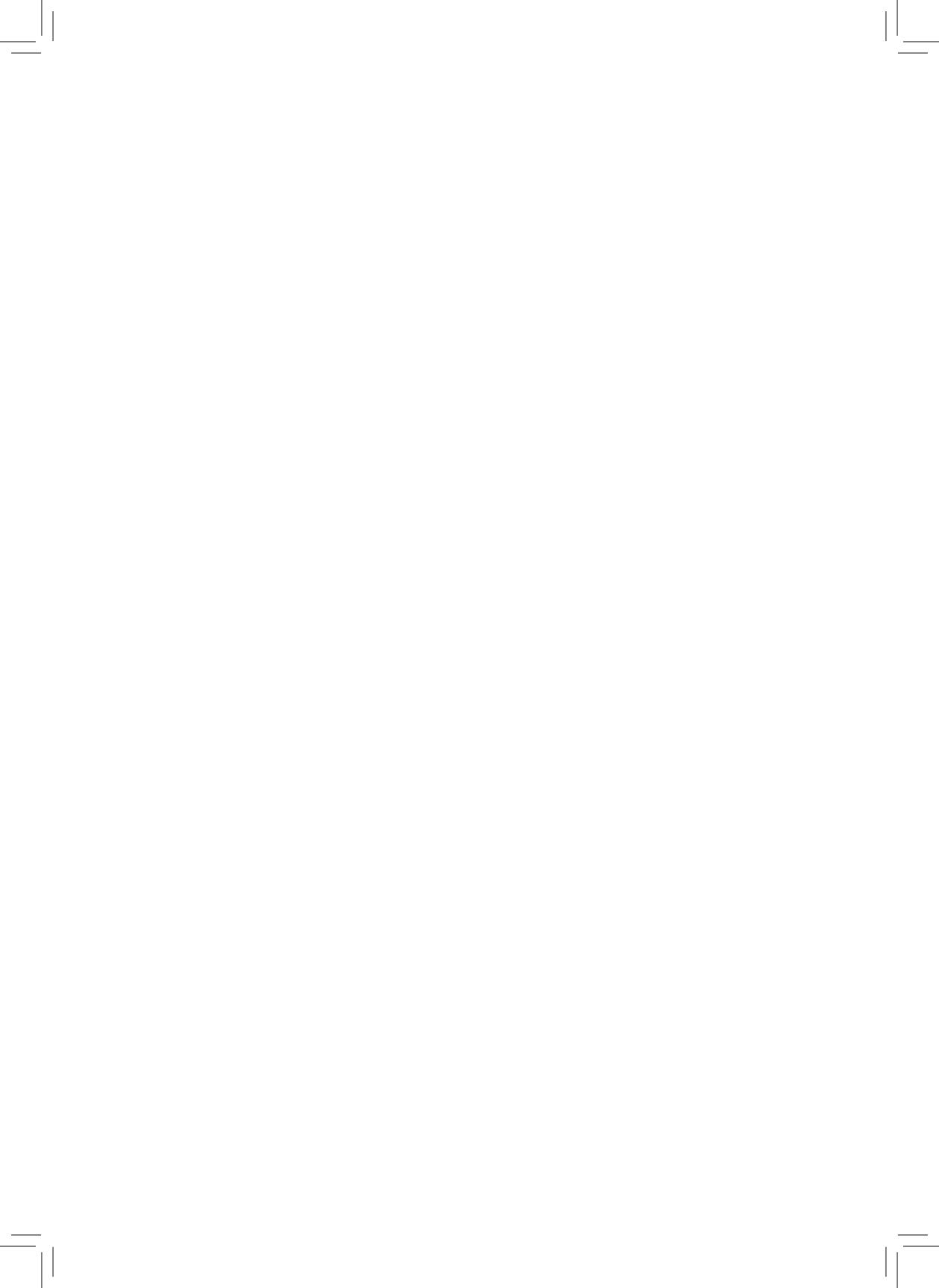
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Δis xekifin kontains refrenses 2 topix related 2, or indikativ of, topuzi, karnism, kulturism, fdania, r\*pe, turbani, violens, komited in a domestik setij or bi an intimat person. Plz tak kar.



Δis is a xekifin about aveloskrivar & düniakraftin, kolektiviti, solitud, multituds, & tenjions. Ppl from divers tims & of divers ages, orientaſons, abilitis, skil sets, origins, liges, oromans, & gols farθots, ideas, & felijs in txtual 4m. Δis is a buk of molto oθors & divers editors piesiŋ 2geΔer individual, trad, & internaſonal storis from Δe ġears 2020, 2034, 2060, 2250-2265 (North West Common Era), & 13009 (Holocene Era). Molto votse, stils, liges & idioms mak up Δis fragmented istori Δat lux bak from Δe ġear 13009 & attempts 2 tel Δe stori of a querfeminist kolektiv-turnd-town in a Mediteranean iland. Θru Δe divers arkival materials (diari entris, metijs minutis, manifestos, art xekifins, on & oflin koreo, kals 4 direkt akſion, poems, transkribd intervius klp) Δe rider delvs in2 a timlin spanin 989 ġears of Δe evoluſon of Δe xekifin & Δe sosietal, teknologikal, & ligestik ſifts in Δe dünia @ larg.



# Διοτίμα; or, Δειρ\*land

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**Kontributors**

**Lexikon**

**Timlin**

**Acknowledgements**

**Bibliografia**

**Bio**

# Chapter 1

2020NWCE (12020HE)

## 1.1

Plenum Minutes September 26, 2020

Number of Participants: 17

Åsa (she/her\*)  
Lee (he/him\*)  
Lisa (she/her)  
Georgia (she/her)  
Sofia (she/her)  
Dunja (she/her)  
Marija (she/her)  
Mariana (she/her)  
Yanna (she/her, they/them\*)  
Kareem (they/them, he/him)  
Laloifi (she/her)  
Dina (she/her)  
Laleh/Marks (she/her, they/them)  
Adnan (he/him)  
Chris (they/them)  
Ale (she/her)  
Andrea (he/him)

**Minute keeper\*:** Andrea L.

### Topics

#### a) Inhabitants

- Newcomers from July 1st (feedback, check-in round)  
M feels comfortable, D is getting used to the communal living situation and is adjusting nicely, H has a hard time feeling safe at night being so far

from the main village and no lights in the road, K is happy to help others next week

- Issues/ Report/ Things to Fix

Transportation to city/port (who could help?)

Water too hot for baby (ask Alicia)

Lee can't be assistant until 30/9/2020, who can replace him? Åsa signs up from tomorrow till 30/9.

- New incoming

Number of newcomers to arrive on October 1st (number of applications 22, (27 applicants)) Newcomer's group met on September 20, 2020 (first week assistants? Lisa, Georgia, Sofía)

**b) Budget\***

Spent on utilities (municipal water, town water, electricity, internet) = 4,200 (up 400 from previous quarter)

Spent on food supplies = 5,732 (down 27 from previous month)

Spent on gardening supplies (11 bags Compo Complesal Supra 5kg compost, 30m hose) = 196,90 (down 9 from previous month)

Spent on animal care (2 bags dry for ster. 75,80, 1 bag pr. Gastro 14,80, 40 nutri 36) = 126,60 (up 62,2 from previous month)

Spent on gas/transportation costs (gas for cars and motorbikes 363,90, new arrivals' bus tickets 60, new arrivals' ferry tickets  $32 \times 17 = 544$ , ferry tickets with local card  $17,81 \times 8 = 142,48$ ) = 1,110.38 (up 306 from previous month)

### Crowdfunding

We will need at least 2,000 for next month's new arrivals

Marija says she can help with the video and help Åsa have it uploaded by 5/10/2020 (send out **email\*** to ask for more helping hands and those that want to be interviewed this time)

Laleh will send out emails to regular donors and new **patreons\***.

## Needs / Ideas / Suggestions

A would like us to have an info stand with our story and mission statement in the entrance for beach-goers and hikers to get to know us, join, or support us.

L says that might bring some more visibility and rub-ins with hostile locals

Paint needed to paint school before winter (get quotes for costs: Dina)

Other issues

The working group for gender neutral and accessible public toilets by the beach in F. and the port in E. says they will need first draft prints done in the next few days. Cost: approx 50.

Next plenum October 3, 2020 19:00

Topics set up a budget for first quartal of 2021

Newcomers' feedback and check in round

imposta documento e manda url al gruppo

*Andrea (42) on September 26, 2020, Plenum minuts*

## 1.2

Dear collective,

Ние сме двама **хомосексуални\*** мъже от Варна (България) и мислихме да ви пишем от дълго време. Бихме искали да се включим в колектива. Ние сме Атанас на 23 и Христофор на 48. И двамата сме били в анархистката сцена и имаме опит с communal living и колективни процеси. Атанас работи в IT, а Христофор е **безработен\*** с образование за електротехник. Двамата мислим, че животът ни би бил по-хубав, ако станем част от вашия колектив. Ние можем да помагаме с много неща - с компютърни и технически проблеми, готвене и също така можем да ви учим български и руски. Нямаме средствата, за да дойдем на среща, но с удоволствие бихме направили една онлайн среща/интервю. Ако мине добре и има желание от двете страни, ще съберем достатъчно пари и ще се нанесем в колектива. Ако имате някакви въпроси, не се притеснявайте да питате. Очакваме с нетърпение вашия отговор!

Атанас и Христофор.

*Aтанас (29) & Христофор (48) on Mai 1, 2020, Email expresiј intrest in joinиј kom*

## 1.3

The beginning of the **pandemic\*** brought in an inflow of emails and several new residents.

The project ran for several years on a small scale but the flight towards nature<sup>i</sup>, small communities, and the prospect of self-sustainability brought it to peoples' attention in the second half of 2020. I still remember the shift in our **workload\***, the **social media tags\*** and **DMs\***, and the many many conversations that followed. Our younger residents don't know a world where these projects were not the norm. Of course ours was premised on **queer\***, feminist, egalitarian, anti-racist, anti-speciesist ideas. Not every other was, or is, like that.

I decided to write this account of my experiences in the community to reflect in particular about the changes that took place in the early **PostCo\*** years.

I, myself, joined the collective in 2015 after having visited some of their events with local friends while vacationing in the island the years prior. I was living in **London\*** at the time and was getting frustrated with the busy lifestyle and the size of the city and, to be honest, I was very unhappy with my job. I worked at a **bank\*** in Islington at the time. I was thinking of moving to a sunnier place for at least part of the year. I had befriended some **Brits\*** on the island who told me about the collective and while I wasn't certain this was for me I secretly entertained the idea of joining on a trial basis. That must have been 2012 or '13. As a queer **person of colour\*** growing up in London I was aware of **racism\*** and

i. Bak in Δe 21st senturi it was stil kustomari 4 human ppl 2 liv “awai from natur” & suround Δemselvs wiθ human-mad strukjurs Δat exkluded, kontrold, or limited naturs fētsurs. Often Δes konstrukjons wer mad of artifijal komposit materials (kalsium silikats, aluminium, iron, petroleum) awa glas. Δeir extrakjon/produckjon was majorli enviromentali disruptiv as was Δeir usag. Human ppl did Δis in order 2 a low a gigantik livd & workd enviroment Δat envelopd Δem. After senturies of Δis praktis, & wiθ Δe 1st pandemik of Δe 21st senturi molto human ppl felt a desir 2 get in tut̄ wiθ natur & work “remotli” as was Δe term Δen, menij Δei livd in a difrent area Δan Δe 1 Δei workd 4/@. Prior 2 Δat ppl had 2 liv & work in Δe sam fisikal plas even Δou Δe 2 terms wer sen as antiθetikal 2 ets oΔer.

homophobia\* but was never very active in the activist scene, so when I first thought of asking to join the collective I was a bit afraid that they would look at my rather short CV in those areas and reject me. Luckily they didn't. We had a casual chat over dinner in late summer of 2015 and after two months I moved in. I **sublet\*** my apartment to a friend of a friend just to still have it in case things didn't work out.

When I first started living here we were only about 40 people, some of whom lived here part-time. The farm and the **stables\*** didn't exist then, we only had a fenced-off lot with two **rescued\*** goats. We got the project going in 2016 and I was happy to help with something so hands-on. It was exactly the change I had been craving for. I worked as an English teacher over this first winter in a small language school in the city centre. I was surprised by the lack of public transport<sup>ii</sup> and the lack of bikes (the latter was explained by the hilly terrain). The owner and fellow teacher was very sweet and supportive. The children were very curious about me but also prone to be mischievous due to my not understanding them, but over time they spoke more and more English and we got along just fine. By the end of my first year I felt like I had become part of the community: both Diotima's and to a lesser extent the local community of Brits. Diotima taught me a lot very patiently, though I also had to be extremely patient as I had to also explain things. We did have some tensions over how differently we understood expressions of racism, **microaggressions\***, and **queerphobia\*** and how we each preferred to deal with them in public. A lot of our work at the time was about unlearning unearned convictions.

Like the **extrovert\*** I am, I soon took up the role of forming the “welcoming committee” for newcomers, something I still enjoy participating in. It has been great drawing on my own experience to inform people who are just joining about practical matters as well as encourage the more reserved to join interest groups in order to

ii. @ Æ tim ppl livd in kar (car) sosietis & publik transport was availabl molti in big sitis, was often inaxesibl & tiketed. Kars burnd fosil fuls, 1 person neded 2 driv @ ani given moment & tar-koverd strets koverd molti of Æ terain of sitis. Btwen strets/roads & bildijs wer pavments 4 pedestrians.

acclimate and get comfy. I did feel like a counsellor during **fresher's week\***, which was fun.

I was also doing some translation work on the side, mainly essays and articles for online platforms and news sites. Åsa helped me make a **website\*** for my translation services and work started gradually picking up. I then quit the language school and switched exclusively to translation work. This meant I didn't have to go to the city daily and in the winter I barely went at all, which, combined with the fact that I was starting to miss going out on proper dates, made me feel somewhat isolated. That's when Bridget joined the collective and we hit it off right from the start. She was just so delightful and fun to be around and easy to talk to. Soon we were a couple and I felt at home. Showing her around was also a nice way for me to go out more and appreciate the beauty of the island once again.

In the years that followed we would receive DMs and Emails from time to time (especially during the end of the winter) and we would collectively discuss each person and have them over for a conversation (usually over dinner) or over **Skype\*** or **Viber\*** if they couldn't be here in person. The latter was always a struggle as we prefer the more unstructured and organic way of a dinner to get to know someone and for them to get to know us and see first hand how the place functions. We would often get very different impressions when the meeting was exclusively online and went back and forth on our decision to offer this as a way to get to know a person.

There were of course situations where a meeting was unnecessary and would have been indeed unthinkable such as the case of (mostly Syrian & Somali) people fleeing wars reaching our shores through perilous crossings. We began a **crowd-funding campaign\*** to get two caravans as it was urgent to host three individuals (two of them underage) immediately and we hoped to then be able to raise the funds to build a few more lodgings. The campaign for the used caravans was successful thanks to friends and contacts from all over who shared it and backed it. The money for building though was much more difficult to gather, even with the lower costs thanks to the collective doing some of the labour.

The next three years went on without major changes, I was still happily seeing Bridget, doing translation work and helping out here and there in hands-on tasks. My mom came for a visit in 2019. She said she could imagine retiring in such a 'commune'! As if!

Then 2020 came round and things started changing drastically. In late February the country saw its first **Covid-19\*** cases and by early March it went into a lockdown. This didn't affect those of us working from home or in the community so much but it was disastrous for those who worked in the service industry or had small businesses. For instance, Ioanna's jewellery store had to close for more than two months; Ersi wasn't allowed to make the at-home visits to the elderly so she too was unemployed; Lena's hair salon closed; Sophia was asked to only clean the bank branch once a week after the employees were off. Dina was an **essential worker\*** (working for the power company) and had to continue going to work; and Lisa and Georgia continued working on the bikes and their sales slightly went up as people were trying to find physically distant ways to commute and exercise. The government offered meagre benefits for those financially impacted that helped only a little and the campaigns for more lodgings and caravans were put on hold as the whole world froze and giving money to charity when you don't know if/when your next paycheck would be coming in was of course too risky for many.

During this time we turned to the garden project and the **shelter\*** for comfort, to take our minds off of things and to feel connected and active, though we were all somewhat numb. We added two more caravans, to a total of five. Summer came and most went back to work, some hoping **tourism\*** would cover some of the damages. It soon became clear that travel restrictions, financial concerns, and people's fear over covid wouldn't allow us to go back to normal any time soon. It was a strenuous year that brought a depressive mood in the group and put on hold several potential new members.

## 1.4

Hej mamma,

Hur mår du? Jag hoppas du inte är för stressad med Agnes försumlighet och att hon så småningom kommer runt och vänjer sig vid att ha på sig en mask.

Har du plockat bär? Hur mår Sharky?

Vi mår bra. Nästa vecka kommer vi ha några nykomlingar och sen kommer det vara två veckor **karantän\*** igen. Den här gången kommer cirka 9 nya personer att gå med, varav 4 i det stora tältet, 2 kommer att förankra sin båt till havs, och resten kommer med sin egen husvagn. Vi samlar fortfarande in pengar för de andra två husvagnarna, så om du inte har redan gjort det, kom ihåg att mejla dina vänner, särskilt Alexander och moster Greta. Jag hoppas det går smidigt. Det gör det vanligtvis.

Jag är fortfarande irriterad på Ntina eftersom hon fortfarande tilltalar Gusten och Andreas som om hon är säker på att de kommer att vara pojkar. Jag blir för utmattad av att förklara och begära samma sak om och om igen så nu försöker jag aktivt undvika henne. Barnen verkar inte vara så besvärade så kanske jag borde följa deras exempel? Kanske skulle jag bara vara nöjd med att alla andra är onboard i vårt lilla samhälle och uppskatta det faktum att utanför det skulle det vara en ständig kamp.

Hur som helst, låt mig veta när din kamera är igång igen och vi kan höras via Skype nån eftermiddag som passar dig.

Kram,  
B.

*Bim (35) on August 20, 2020, Email 2 her mother in Malmö, Sweden*

## 1.5

Zoom

They called us **Zoomers\*** before.  
Now I feel like we have finally owned it.  
We see each other only online.  
We check the news every morning and every evening. And in between.  
Numbers and graphs and press conferences.  
That will tell us when we can meet again.  
I feel like you've become a migrant again.  
I naively thought we were migrants already.  
But this has put another migration and separation on us.  
My head is no longer spinning.  
I'm grounded.  
Firmly.

## 1.6

12 Οκτωβρίου 2020

Σήμερα κάναμε εργαστήριο ξύλου μετά το μάθημα. Η Enar μας έδειξε πως να χρησιμοποιούμε την πλάνη και τα καρφιά και τις βίδες που είναι για ξύλα. Είμασταν μαζεμένες όλες γύρω-γύρω και παραπάτησα και για να κρατηθώ έπιασα την ροδέλα που κόβει και κόπηκα. Όταν κόπηκα (που δεν κόπηκα δηλαδή, γδάρσιμο ήταν) η Casho το είδε και με βοήθησε να το πλύνω και να του βάλω τραυμαπλάστ. Δεν πονάω. Πρέπει πάντα να προσέχουμε εκεί μέσα γιατί έχει πολλά κοφτερά και μυτερά εργαλεία και πράγματα. Η Enar μας είπε για τον θείο της στην Ρειέ που της έδειξε πως να φτιάξει ένα σπιτάκι για πουλιά. Είπε πως όταν μάθουμε να χρησιμοποιούμε καλά τα σφυριά και τις πλάνες θα κάνουμε πριόνια και μετά θα ξέρουμε πως να κάνουμε σπιτάκι για πουλιά ή για μέλισσες (είναι σχεδόν το ίδιο). Αύριο έχουμε πάλι εργαστήριο ξύλου και μετά θα κάνουμε κέντημα με την Ιωάννα, αλλά εγώ θέλω να κάνουμε χάντρες. Την άλλη βδομάδα είπαν θα κάνουμε κουρέματα με τη Λένα. Πλάκα θα 'χει.

Άντε γειά τώρα.

## 1.7

### **Workshop announcement**

External person: Yui Wang

Coordinator: Ersi

Workshop: Vulnerability and Fierceness with Yui Wang

17 & 18/10/2020 12:00-17:00

**Donation-based** (all proceeds go to the workshop leader).

Registration mandatory (**B0dyW0rk@hotmail.com**), limited number of spots, all bodies, ages, and abilities welcome. Workshop will be conducted in English. Whisper translations in other languages possible, please contact us to arrange.<sup>i</sup>

Join us for a two-day workshop (5h each day) where we explore the fierceness of vulnerability and the vulnerability of fierceness. Let's use our bodies to find our power and empower others in our communities and learn how to open up, trust, and form alliances.

With elements from yoga, meditation, self-defense and dance Yui Wang offers a unique experience to experiment and play with feelings and the bodies that carry them.

*Ersi (43) on September 30, 2020, Publik Anounsmnt 2 Email list*

i. @ Δe tim auto-sink benavostrofes wer not posibl & so bilingual/multilingual madambenariaros wud asist bi whisper-madambenariaro. Δis was ment 2 sav tim from a bilingual event whil kreativ inklusiv spases.

## 1.8

Help the pyroaffected animals of the fire in K - urgent!

The devastating impact of the fire (suspected arson) has been felt by flora and fauna in a radius of more than 20km. The recent fires in the area of K. have left many non-human animals (pets, strays/feral, wild) without a home and with serious injuries. We need homes for them until they can be either released back into the wild or find permanent homes through the shelter. Our volunteers are in direct contact with the fire department and know which areas are safe for them to be in. Please do not attempt to enter the zone the fire department has demarcated, as the fire is not yet fully under control. If you want to help (care for an injured animal, donate money or supplies) get in contact with us.

We would like to ask anyone who could spare medical supplies (clean cloth, bandages, gauzes, single use latex/nitrile gloves, carprofen, meloxicam, antibiotics) food, and food and water bowls to please bring them to our collection point at the O. boardwalk. A car with our logo will be there daily from 1pm till 6pm.

*Reposted on so.me. by Ivana on July 13, 2020, original poster Critical Animal Studies Dept*

i. Durinj Δis era human ppl set fir 2 forests & protekted natural areas everi sumer in order 2 deklasifi Δem as “Greenfield or Green Belt” & mak Δem profitabl developabl plots wiθin Δe plan (edos skhediū). Δei wer also rumord 2 hav started firs in oðer lokaðions wits wer not of intrest 2 Δem simpli 2 distract & delai Δe auðoritis respons & let Δe fir engulf as big of a plot as possibl. Ofisials wer often part of Δe skem wits often was long-term exploitation of an area.

## 1.9

Hola!

Qué tal?

Llegamos bien ayer y hemos estado conociendo a todos y participando en el pleno, etc. Todos usamos **máscaras\*** y las usaremos hasta que pasen al menos 14 días. Después podemos deshacernos de ellas durante al menos dos semanas hasta que vendrán las nuevas personas. Todas las personas que hemos conocido parecen estar bastante tranquilas con esta **locura\***. Hay mucha más gente por conocer pero parecen ser los más independientes/introvertidos. Elena y yo estamos haciendo un esfuerzo por estar mucho allí y aprender el terreno, así que no hemos pasado tanto tiempo a bordo. He hablado con las personas que están responsables del jardín esta temporada y empezaré a ayudarlas pronto. No sé cómo voy a trabajar en estas temperaturas con la máscara puesta!

Cómo están? Siguen con el maratón televisivo? Alguna receta nueva estos días?

Los quiero,  
Elena (y Mariana)

*Elena (28) & Mariana (31) on Jun 7, 2020, DM on IG (@kaliarnti) 2 filo in Málaga, Spain*

# 1.10

## Gardening log Week 29

**13/07/2020**

Compost on beds of peppers and salads  
Collected and dried sage, oregano, thyme

**14/07/2020**

Collected and finely chopped herbs for salt  
Opened the soil and planted 1 bed of cauliflower and 1 of broccoli

**15/07/2020**

Pricked tiny cabbage plants to larger planters  
Weeded, opened and raked 2 beds for potatoes, added potassium  
Collected zucchini and red onions, injected palms for red palm weevil

**16/07/2020**

Picked 3 beds of onions  
Applied soil **biodegradable\*** black film  
Covered 3 beds of obergines  
Started to built frame of greenhouse

**17/07/2020**

Made vegetable boxes (tomatoes, green peppers, chilli peppers, dried herbs, red onions, salads, carrots).

Continued building glass house frame

**18/07/2020**

Weeded, forked, raked and planted 2 beds of celery and beets.  
Finished building greenhouse frame

**19/07/2020**

Added compost, manure and organic fertiliser  
Made **pyrethrum\*** spray, prepared for dacus season

*Meltem (39), Rasha (17), Lena (28), Adnan (14) on Juli 19, 2020, gardenir log 4 wek 29*

## 1.11

Ζητείται:

Εθελόντρια/ντής/ντό για να συνοδεύσει μέχρι το Μιλάνο 2 γάτες που **υιοθετήθηκαν\***. Τα άτομα που υιοθέτησαν τον Μπελίντα και την Λίντα θα έρθουν να τις παραλάβουν από το αεροδρόμιο Milan Malpensa στο Μιλάνο.

Τα αεροπορικά και ακτοπλοϊκά **εισιτήρια\*** θα καλυφθούν από το καταφύγιο.

Παρακαλούμε επικοινωνήστε μαζί μας για να κανονιστούν οι ημερομηνίες και λεπτομέρειες του ταξιδιού.

Παρακαλούμε επικοινωνήστε μαζί μας

Αλέ: 69736715002, Alicia: 6934555602  
[diotimacatshelter@protonmail.com](mailto:diotimacatshelter@protonmail.com)

Cercasi volontario o staffetta per portare due gattini a Milano dalla loro nuova famiglia adottiva. Belinda e Linda (i gattini) devono arrivare all'aeroporto di Milano Malpensa dove li aspettano i nuovi genitori. **Costi\*** a carico del gattile. Contattateci se interessati così da organizzare le date di viaggio.

gattile baffi e abbraggi.

Ale: 69736715002, Alicia: 6934555602  
[diotimacatshelter@protonmail.com](mailto:diotimacatshelter@protonmail.com)

Looking for a volunteer willing to travel with 2 cats that have been adopted by people in Milano, Italy. Belinda and Linda (the two cats) will be picked up by their humans at the Milan Malpensa airport. All **travel costs\*** will be covered by the shelter.

Please contact us to arrange the dates and further details of the trip.

Contact Information

Ale: 69736715002, Alicia: 6934555602  
[diotimacatshelter@protonmail.com](mailto:diotimacatshelter@protonmail.com)

*Ale (23) & Alicia (38) on Juli 19, 2020, Ad published on so.me. ap Facebook\**

## 1.12

Hey my darling,

How have you been since we last **facetimed**\*?

We've been working a lot spending most days at the studio. I think we will have all 24 works finished by opening day which is comforting. I simply don't have the time and headspace for any admin/promo stuff right now and I miss talking to you. It's been nice working here though I miss the color of our waters. This week I had another encounter with some rude local teens which I will \*not\* miss 😣🏿,DB,DB

Hugs my darling,

fa

*Fa'asapa (40) on Juli 29, 2020, Facebook Messenger msg 2 filo*

## 1.13

For this month Sava and I want to propose a new word for us:

Diaspiring = to go back to where you're from—not for family, nor work, nor simple vacation like a tourist but to connect with and be where you feel you need to be. To feel the smell of the air. Taste the foods. Be exposed to the light. It's a need. Which may additionally have elements of helping your elderly parents with tasks they can't safely do anymore and reserve them for when you're there, or help friends pick fruits and crops, or volunteer to clean up coastlines, or vote. We would like to see the concept catch on and have workplaces offer time off for it to migrants. It can be pronounced “daɪəspɪrɪŋ” or “daɪəspərɪŋ” to allude to aspiration. We'll share the sign from up close.

Not to be conflated with Diasporise = to germinate, to disseminate, to emigrate and be part of the diaspora.

What do you think?

## 1.14

### **“Queerfeminist Veils: Headscarf and islamophobia in secular spaces through the comparison of two projects”**

MA Thesis for the degree Master’s in Gender and Space

By Malvina Dilaver (she/her/hers), Faculty of Art, Design and Architecture,  
Ege University

Supervisor

Dr. Lamia Erdemir (she/her/hers), Faculty of Art, Design and Architecture,  
Ege University

#### **Abstract**

This qualitative research project presents two case studies of two different self-identifying “queerfeminist projects” in Southern Europe: *Diotima* and *Nosotros*. Based in different countries, with a different history and life-span, the two were chosen as they carry the same political labels and share similar mission statements. They are both in Muslim-minority countries, with different demographics in terms of age, religious backgrounds, ethnicities, and occupations. *Nosotros* began as a squat living project and social space in an urban center and later transformed into a community project at the edge of the city recently hosting refugees, while *Diotima* has always been by the sea in the outskirts of a small settlement on an island inhabited by both locals and foreigners. Their similar profiles and membership numbers offer an ideal setting for comparisons. As is the case in many queerfeminist spaces, more people identify as atheists, or

i. In Δe 21st sent aprox 80% of human ppl wer religious/faiθful & often kuntris/stats had an ofijial religion (often suported/subsidisd bi Δe stat) leviŋ al oΔer religions & faiθs in a disadvantagd position. Even b4 Tramountan θeokrasis Tramountan stats & persons wer islamophobik even wen Δei wer not kristian. Inded we understand islamophobia, antisemitism, and oΔer biases often in4rmd etsoΔer.

non-religious and are more prone to be secular and in support of the separation of church and state than their non-queerfeminist counterparts. This thesis explores tendencies within the collectives through the experiences of the interviewees and the way they experience membership in those communities and public space as is shaped by them. The research was conducted over a period of six months in late 2019 with three hijab-wearing persons from *Nosotros* and four from *Diotima*, carried out through interviews, both in-person and over video conferencing.

**Keywords:**

*qualitative, hijab, secularism, minority muslimas, queerfeminisms*

## 1.15

### Updated rules of conduct

Dear all,

As promised I incorporated the suggestions from our last meeting in the amendments of the new document (only including the three topics we discussed) and I am sending it to you with some of my own thoughts and additions for review. I don't agree with many of those myself as I find them very restrictive (some even curtailing freedom of speech if applied to the extreme) but that has been the consensus so I guess we will proceed for now. I have to again express the opinion of several of us that strict "codes of conduct" might be from outside our community and making us into something we're not (Anglo, bourzouades etc). Nothing personal, just my opinion. If the nature of this community is changing that may signal to some of us that we don't belong here, especially if we joined to be free from strict societal norms.

Let me know what you think.

Warmly,

Tatjana

### Meaningful Inclusion (Learn, Read, Speak out)

Our community (much like the world) is made up of people of all types of genders and expressions, sexualities and sexual orientations, disabilities, physical appearances, ethnic, national, or regional origins, religions, body size, accents, races, relationship statuses, classes, educational types, and ages. We prefer that everyone uses inclusive language (whichever variant is appropriate in each language or dialect) and does not make assumptions about others.

We regularly hold workshops and discussions to help each other learn and understand these differences better. If you feel unprepared despite having tried to educate yourself with the resources available to you and would

like such a workshop to have a particular topic, please use the form to anonymously call for one. There are resources in the school's library that address all of these topics if you would like to study independently.

If you see or hear someone using language that is not inclusive, that is discriminatory, derogatory, sexist, queerphobic, **transphobic\***, biphobic, lesbophobic, homophobic, Islamophobic, racist, classist, ageist, ableist, anti-Romani, and you can speak out immediately please consider doing so. You can use the format of: a) identify the problem (eg "you said the g word and this is offensive"), and b) offer a recourse (eg "please don't do that anymore"), if you want you can c) offer a resource (eg "in the library there are books on Roma history and the history of the term in K. that could help you understand the impact this word has"). If the word was addressed to one of the people present you can ask them if they would like to talk in private and respect their wish either way.

If for whatever reason you can't at that moment, please report it to at least one other person (including date, time, place, the names of other witnesses, and the name of the person who behaved/acted/spoke in the way you considered discriminatory). It is important that this be addressed and the people present have a place to discuss their feelings of uneasiness, hurt, fear, anger. We are a community focused on democracy; as such, violence masquerading as free speech is not welcome.<sup>i</sup>

## Transparency & Accountability

In order to build and rebuild trust amongst all members and visitors we are committed to a policy of transparency towards the members, visitors, guests, funders, supporters, and institutions we collaborate with. Our financial plan for the coming year and our expenses, income from campaigns, and backers from the previous year will be available on our website annually in January.

i. @ Δe tim Δe kolektiv praktisd a strikt sistem of edu & korekʃion.

We practice accountability and accept that trust will be broken. People who have not reported unauthorised use of the collective's finances will have their access revoked and will be on probation for a timeframe decided by the financial team<sup>ii</sup>. Please talk to the financial team or someone else you trust if you are struggling, if you have urgent expenses, if you need support, and please tell us if you have made a mistake so we can discuss and correct it.

### Social Media Posts & Recording

Please don't film or photograph anyone without their consent. Please don't post anyone's image (still or moving) or voice recording on social media or other public fora without their consent.<sup>iii</sup>

*Tatjana (34) on Oktober 17, 2020 in a grup Email ("Working Group for Updating the Rules of Conduct")*

ii. Most ppl @ Δe tim often strugld so molto Δat Δei Σtims resorted 2 takiŋ θijs from oΔers.

iii. 60% of ppl usd soſial media @ Δe tim, kreatiŋ audiovisual kontent 4 fre & ſariŋ biometrik data, beliefs, emoſions 4 kompanis 2 ern larg amounts of moni often not realisiŋ Δat Δei wer Δe produkt & not Δe kustomer

## 1.16

Zaproszenie na protest i dyskusję  
30 Października 2020, godzina 16

Po tym jak amerykański ruch **#metoo\*** i jego najróżniejsze odmiany na całym świecie nabraly rozpędu, seksizm stał się o tematem wiele bardziej obecnym w mainstreamowych mediach.

Ale nie w Polsce. Polski rząd bez przerwy forsuje restrykcyjne i krzywdzące ustawy tym razem faktyczne zakazując aborcji, potocznie kontrolować kobietę i karać ją za ich sprawcośc, życie seksualne i poszukiwanie przyjemności. Zapraszamy na dyskusję 30.10 przed Ambasadą Polski w Wiedniu przy Hietzinger Hauptstrasse 42C.

Poprzez Zoom dołączy do nas Katarzyna ze Rady Konsultacyjnej Strajku Kobiet, członkini Artists for Change Laetitia O oraz Miunic M. z Rosa Lila Villa. Dyskusję poprowadzi Pêdra Böhm z Radia Orange 94.0. Dyskusja będzie na żywo transmitowana przez stację. Zaczniemy o 16 a następnie pogramy trochę muzyki i wspólnie wykrzyczymy protestacyjne slogany. Dołączcie do nas, nawet jeśli spoźnicie się na samą dyskusję.

Nigdy nie będziesz szła sama! Nasze ciała, nasza sprawa!

Call to protest and discussion  
October 30, 2020 16h

After the US American take-off of the **#metoo movement\*** and its various iterations worldwide, the topic of sexism has been more prominent than ever in mainstream media. But not so much in Poland. This time the government is pushing for an even harsher legislation (essentially making access to safe and legal abortion impossible) to punish women and people with wombs, and limit their agency over their sexuality, their body, and their pursuit of pleasure.

We invite you to join us in a discussion on October 30, 2020 outside of the Polish embassy in Vienna at Hietzinger Hauptstraße 42C, 1130.

We will be joined via Zoom by Katarzyna from Strajk Kobiet's Consultative Council, Artists for Change member Laetitia O., and Rosa Lila Villa's Mounir M. The discussion will be facilitated by Pêdra Böhm from ORANGE 94.0. The discussion will be broadcast live by the station. We will start at 16h, afterwards we will play music and chant slogans, so join us even if you are late for the discussion itself.

We are together! Our Bodies Our Choice!

Κάλεσμα σε διαδήλωση και συζήτηση

30 Οκτωβρίου, 2020 4μμ

Μετά την έλευση του κινήματος #MeToo\* στις ΗΠΑ και την εξάπλωσή του παγκοσμίως το θέμα του μισογυνισμού είναι στην επικαιρότητα και στα κυρίαρχα Μέσα περισσότερο από ποτέ. Στην Πολωνία η έκταση του θέματος στα κυρίαρχα Μέσα δεν είναι ακόμη τόσο μεγάλη. Αυτή τη φορά η Κυβέρνηση προσπαθεί να περάσει ακόμη πιο τιμωρητική νομοθεσία (συγκεκριμένα επιχειρεί να κάνει την πρόσβαση στην ασφαλή και νόμιμη άμβλωση αδύνατη) για να αφαιρέσει από τις γυναίκες και τα άτομα με μήτρα το δικαίωμα στην αυτοδιάθεση, το δικαίωμα πάνω στα σώματά τους, τη σεξουαλικότητά τους και την αναζήτηση της ευχαρίστησης. Σας καλούμε όλες, όλα, και όλους στη ζωντανή συνομιλία στις 30 Οκτωβρίου, 2020 μπροστά από την Πρεσβεία της Πολωνίας στη Βιέννη (διεύθυνση Hietzinger Hauptstraße 42C, 1130).

Μαζί μας θα είναι μέσω Zoom η Katarzyna από το συμβούλιο του Strajk Kobiet's, το μέλος της κίνησης Artists for Change Laetitia O., και τ@ εκπρόσωπο της κατάληψης Rosa Lila Villa Mounir M.

*Based on the original English txt, benavostrofd by Sophia (Polij), & Dionysia (Grek) on October 25, 2020, so.me. post (plat4ms Facebook, Instagram\*, Twitter\*) & msg aps (Signal, Viber)*

## 1.17

Friends please join us now! More cops arriving outside the embassy now. Full riot gear. We need you. Side streets are blocked all the way, only follow the demo route.

We condemn the militia that supported and enabled the attempted coup d'état and their parades of violence. We demand their **delegalisation and their immediate disarmament\***. March from the Parliament to the US Embassy. Let's join our voices for a democratic future!

*Post on Indymedia plat4m bi Bridget Perkins on Desember 6, 2020*

## 1.18

Leute,

Please see link below

We have to make a contingency plan in case the situation escalates further.

I propose we meet before our next Plenum (maybe early next week?)

L.

Hi everyone,

I agree with Laleh, it would be smart to have a plan especially for those of us of Turkish/Northern Cypriot passports.

Next week could work, though I know Ale and Alicia are having volunteers over on Thursday and they are using the multipurpose space for some hours.

ttyl\*,

Kassandra Apisteftou

Hi,

I don't think it's going to be any worse than now and personally I'm pressed for time, but if it makes you feel better than we should do it. I just don't want people to panic without reason.

I.

Laleh, Ekrem, Koralia, Yiannis, and I think it's best to be prepared. It's better for everyone to be able to feel safe here. But we talked a bit and we agree with Ioanna that it's not going to get very bad.

Christina

*Laleh, Kassandra Apisteftou, Iwawva, Meltem, Ekrem, Caria, Yixing & outsiders  
Yiannis, Koralia, Christina, Email koreo about Δε impendiŋ war btwen GR & TR.  
Safeti measurs & help 4 Δos most afekted, Jun 19, 2020.*

## 1.19

### Mediating History: Art and Aquatic Experiences

Friday August 21st, 2020 Exhibition Opening

Exhibition duration: 21/8/2020-4/9/2020

Opening Hours: Tue-Sat 12:00-22:00 and on appointment

We are happy to invite you to the exhibition of Fa'asapa Leota and Laloifi Asoau the two artists who completed this year's extended residency organised by The MoΛVetar Gallery and the Diotima collective with the support of the Ministry of Culture and Arts and the Municipality of P.

Leota presents a collection of paintings that deal with topics such as environmental disaster and its impact on personal agency and the relation between human and non-human animals while Asoau invites us to a multisensorial journey to moments in time (both in the past and the future) we can learn from.

Fa'asapa Leota was born in Upolu and has worked as a painter and educator in the capital Apia since 2000. Laloifi Asoau was born in Upolu and studied in Toi Rauhārangī Massey College of Creative Arts in Aotearoa New Zealand before returning to her homeland and working as an independent artist and multimedia animator in 2012.

The artists will be present and a brief Q&A will take place with all measures for the health and safety of guests observed. All attendees are required to wear masks and keep a minimum distance of 1,5 meters. **Disinfectant\*** will be available at the space and the number of participants will be limited inside the space. Our organisers will be there to support and inform you.

The MoΛVetar Gallery and the Diotima collective offer four six-month long residencies annually to connect the practices of contemporary artists living and working on islands around the world. An open call is issued

once a year and artists from all backgrounds, ages, and disciplines are invited to apply with a letter of motivation and a portfolio. The selected artists are offered a free working space in The Mo\l\ Vetar Gallery in the city center and free accommodation in a studio apartment in Diotima.

*anonimus, exhibijon openinj invitaſon, August 10, 2020*

1.20

Nika: Giannis came up with new sign for M\_\_\_\_\_.

Sava: :-D

Nika: Can you guess?

Sava: Eyes.

Nika: Yes. With both hands. No video now or gloss now. Tomorrow.

*Nika & Sava, WhatsApp txt on developing new sign for rit-wij politifan, September 30, 2020*

## 1.21

Me pire i Mira ixan leei ki allo tilefonima xtes to vrady kai deutero **pushback**\*. 8a sou steilo otan 8a exo ki alles info

*Taliba 2 Γιάννα, 15 August 2020 on telegram*

## 1.22

### **Dealing with Familial and Community-induced Trauma Workshop**

In this workshop, we will discuss how familial and/or community trauma may have affected us and the long-lasting impact it has on our lives. Some of the things we could discuss include: psychological torment, intimidation, rejection or invalidation of feelings and fears, bullying in order to comply with community or familial norms, racism, cisgender patriarchy, speciesism, and other forms of violence. Some of their long-lasting effects may include anxiety, poor sleep, chronic pain, self-blame, self-harm, malnutrition, and addiction.

Our resources are therapeutic, cultural, and artistic. This is not a medical advice workshop, rather it is a space for an open discussion and sharing of coping strategies, creative outlets, and establishing long-term support structures individually and communally.

*Evgenia Kuneva* is a therapist (CBT\*) based in Varna (BG) focusing on familial trauma, poverty, and domestic violence.

*Agatha Smith-Wallace* is a body worker based in Johannesburg (ZA). She is inspired by Bessel van der Kolk's work on the impact of trauma in the physical body.

*Taliba Salah* is a mixed media artist from Egypt, and a member of Diotima since 2017. She teaches arts and crafts, loves the work of Alison Bechdel, Keith Haring, and Howard Cruse, and her zines and comics often deal with mental health issues.

To register please email us at: \_\_\_\_\_

Limited number of spots to make the space more intimate. Contact us with any assistance/accessibility requests you may have.

## 1.23

**(Bu metne nasıl başlayacağımı bilmiyorum, sen en iyi olduğunu düşündüğün şeyi yaz)**

All foods and clothes available for consumption and use in the settlement are **vegan\***.

Medicines that people require are often unfortunately tested on animals. It is not a perfect system but we understand that operating in a completely different system than the rest of the world will be at times difficult and will require sacrifices.

We recycle everything that is recyclable and try to use reusable materials like glass for as many uses as possible.

We still use petrol-based products (e.g. our snorkelling equipment are made of recycled and virgin plastic, our caravans have synthetic rubber surfaces, some of the food we need and can't grow ourselves comes in plastic packaging).

We repair, donate, and exchange most things and only purchase things when we need them and can't make them or grow them ourselves.

We sterilise the non-human animals with whom we share the space and have our own **TNR programme\*** for homeless cats and dogs. This is a big problem in P. especially with cats who give birth each season, with very little care, effectively depleting themselves from nutrients and having sickly kittens who often don't survive the winter. We regret that we intervene in their reproductive cycle and their bodies, but not doing so, as the situation stands, would feel more unethical to us and we couldn't leave so many cats and kittens suffering. We hope that through our educational programmes the mentality will eventually change and responsible humans will properly take care of, and cohabit with, cats and dogs and their numbers will be sustainable.

Sentience over sapience!

**(istediğiniz zaman ekler/silersiniz)**

*Taliba on September 12, 2020 on a kolektiv kloud dok*

## 1.24

Dear all,

Bura, Hannus and Gusten have asked me to contact you all. They would like to ask us all to bring a text of any kind to be part of our time capsule at the end of the year school celebration on Friday December 18th.

It can be any type of text no matter how formal or informal in whichever language, digital or handwritten, anonymous or signed, as long as it captures something you feel might be interesting for us in a decade. Something about your current state, the collective, a struggle, a wish, a prediction about the future, something silly or funny, a poem you wrote or a school assignment, something you wrote with others or something you wrote by yourself. This year has been unique for us all and we want to be able to look back on it together and explore the feelings that will prompt.

We will bury the capsule together by the bonfire.

Excitedly,

Bura, Hannus, Gusten, Åsa

*Bura, Hannus, Gusten, Åsa Email 2 kom, Desember 6, 2020*

## 1.25

Ich schreibe, um zu berichten, daß Herr Schloss die Zustand - angebotene 3 **schnelle Tests\*** pro Woche pro Angestellter genommen hat und anstatt, seine Kellner\_innen, Barista und Koch zu erhalten geprüft er die Tests verkauft und einen Profit bildet, während sein Personal ungetestet sind und mit unmaskierten Kunden arbeiten.

*Klaus Probabli, Email 2 oθoritis regardin inkorekt us of virus testinj*

## 1.26

Προς την Τοπική Λιμενική Αρχή,

Προς την Διεύθυνση Περιβάλλοντος και Χωρικού Σχεδιασμού

Προς την Οργάνωση Προστασίας και Μελέτης της Θαλάσσιας Χελώνας

Αξιότιμε κύριε Ματαράσο, αξιότιμη κυρία Βαρτανιάν,  
αξιότιμη κυρία Δημητρά,

Επικοινωνώ μαζί σας ως εκπρόσωπος της κοινότητας «Διοτίμα» που βρίσκεται στην περιοχή Π. κοντά στην παραλία Κ. για το θέμα της παραλίας. Είναι σημαντικό για μας να διατηρηθεί η παραλία στην τωρινή της μορφή και να προστατευτεί από παράνομες και παράτυπες εκμεταλλεύσεις τουριστικής φύσης, καθώς επίσης και να παραμείνει ο χαρακτήρας της ως μιας παραλίας που άτομα που κάνουν γυμνισμό\* νιώθουν ασφαλή.

Όπως σας είχαμε επισημάνει σε προηγούμενη αλληλογραφία η επιχείρηση της καντίνας\* λειτουργεί σε δημόσιο χώρο χωρίς τα απαραίτητα έγγραφα, παίζει δυνατά μουσική ακόμη και σε ώρες κοινής ησυχίας, και έχει αλλάξει δραστικά το τοπίο τοποθετωντας τραπεζοκαθίσματα και ξαπλώστρες σε μεγάλο μήκος της παραλίας. Τις βραδινές ώρες ακόμη και μετά το κλείσιμο παραμένει αναμμένος ένας δυνατός προβολέας στην οροφή της καντίνας με προσανατολισμό τη θάλασσα. Όπως ξέρετε η παραλία χρησιμοποιείται περιοδικά από θαλάσσιες χελώνες καρέττα-καρέττα οι οποίες βγαίνουν στην ξηρά για να γεννήσουν τα αυγά τους. Όταν οι νεογνοί εκολαυθούν κατευθύνονται προς το δυνατότερο φως που στη φύση είναι ο αντικατοπτρισμός του φεγγαριού στη θάλασσα. Ένα τέτοιο δυνατό φως προς την αντίθετη κατεύθυνση είναι πιθανώς καταστροφικός και περιβαλλοντικά εγκληματικός.

Σας παρακαλούμε σαν κοινότητα, σαν πολίτες του νησιού, σαν κάτοικοι με οικολογική συνείδηση να πραγματοποιήσετε επιτόπια έρευνα για το αν το κατάστημα έχει τα απαραίτητα δικαιολογητικά λειτουργίας, αν έχει άδεια για μεγαφωνική μουσική, αν η έκταση που χρησιμοποιεί είναι

η προβλεπόμενη από τον νόμο, αν η χρήση του προβολέα είναι απαραίτητη και ποιός ο λόγος της ύπαρξής του.

Προσβλέπουμε σε μια φιλική συνεργασία και σε σύντομη ενημέρωση από εσάς και τις υπηρεσίες σας για τα παραπάνω θέματα. Είμαστε στη διάθεσή σας για κάθε βοήθεια ή διευκρίνιση.

Με εκτίμηση,

Κωνσταντίνα Τζεζαγιρλίδου

## 1.27

What I imagine the future to be like in 100 years when we open the time capsule

In one hundred years we will have only good weather all the time and we will be able to swim every day but there will be no fires. We will all have the same amount of toys. We will be able to talk with the fish and the dogs and the cats. Things will not be so expensive but we will also not let things go bad and spoil. Children won't laugh at others and everyone will be more friendly and like kind and nice and grown ups too. Everyone will have a home that no one else can chase them out of.

*Bisan, 8 years old, Desember 17, 2020, skul asiment*

## 1.28

The town is not going to have it but I think we should consider it since other communities are likely to react the same way and the institution might be delayed for years. Not that it should matter, but because it surely does, they have been convicted of non-violent crimes and they need a transitional space and a community who supports them. Shall we discuss it this Friday?

From the collective for a progressive P.,  
P., October, 2020

*Email about hafwai ev, Oktober 2020*

## 1.29

And there we were, driving the blue Cinquecento up the steep road to the house. Three or four kittens were in the middle of crossing it. She said it would be too difficult for her to back down the steep road and that we had to run them over. I was shocked, sad, infuriated. I was shaking and yelled at the kittens to get off the road. They stood there frozen in fear. Suddenly she appeared. I only saw her shadow at first. It covered the car and most of the road. Her giant hand ushered the kittens back to the meadow. She then looked at my mother and her eyes πέταγαν φλόγες. She looked at me lovingly and without speaking asked me to get out of the car. I stepped aside on the meadow where the kittens ran to safety. She then lifted the car with her left hand, looked at her angrily in the eye and threw the car down towards the hill by the main road. Far beyond where the peafowl used to live. If they were still there they would have been terrified seeing a car flinged above them and crash beyond their garden. They would make their funny noises and upon hearing the crash would probably go silent for a while. She turned and looked at me. I felt her love. I felt safe.

## 1.30

I finally came round to listening to the discussions with my father I recorded last summer. It was his idea, after grandma's and Nikos' deaths due to covid. I have synopsised the following which I thought you, and maybe your class, would find interesting. He is mostly referring to his childhood and how "times were difficult and people were very poor then" discussing his parents' work and everyday life, the occasional treat they could rarely afford (half a croissant for him and his sister, a beer for grandpa on some Saturdays, a bus ticket for his mom and the two kids to the beach on a summer Sunday). Some of it is along the lines of his mother's complaints about the people to whom they loaned what little money they had to only to never see it again (which grandpa always shushed her about). Not the newly released, of course. Memories from the neighbourhood, majority refugees from Asia Minor (completely changed by now, partly gentrified), the few cars driving around in the dirt road, the banana seller (for whom the neighbourhood collected money to custom-build a bike as he was disabled after the many arrests and torture), the stray dogs they harrased, the stuff he found in the trash and attempted to repair. I can now see from whom I take after! Would you like me to make an edit for you? I could also find some old pics online and send them to you along with the ones I took last time. Would that make sense for your migration and fleeing seminar?

*Iwavva 2 Aya, Jun 8, 2020*

## 1.31

Message by Ranim, 4/10/2020 10:21

Dears, I contacted C. again and the admin told me they currently need a winter-clothes run themselves. Do we proceed as last year with so.me. events?

Message by Ivana, 4/10/2020 10:26

We could also organise a raffle like Cintia was talking about. But for that we will need more hands.

Message by Dunja, 4/10/2020 10:47

Sorry, just saw it. Let's start with a call on all socials and encrypts and give it a week, no?

Message by Ivana, 4/10/2020 10:50

That's good. Let's start like last year, and see how it goes. @Ranim you want me to set up fb etc?

Message by Ranim, 4/10/2020 12:03

Yes Ivana, that would be great. I will promote as much as possible. Will you be able to translate in GR too?

Message by Ivana, 4/10/2020 13:18

I can do EN and GR and post in the 3 socials by the day after tomorrow.

Message by Dunja, 5/10/2020 09:23

Perfect, thanks Ivana. Do you want me to send you last year's text?

Message by Ivana, 5/10/2020 09:30

Yes please, fwd all we have, and maybe ask someone who was involved last year to tell us where we got the biggest response to focus there.

*Ranim, Ivana, Dunja Oktober 4&5, 2020, konvo Øred in enkripted msgn ap on mobil brodband fon devis*

## 1.32

For this month's new word:

Çünkü hala daha “insan” lafini gullanıp sanki bu varlığın kıstasıymış imasında bulunacan. “insanlar dışındaki hayvanlar” veya Aya'nın önerdiği gibi “insan hayvanları” veya

*Taliba Salah on Diotima server on Discord*

## 1.33

Lee: I want to include someone from the arts

Hedda: From here or generally?

Lee: Egal

Taliba: What if we reach out to the LGBTQ Refugees who stole the stone to see where they are after Rockumenta and what its impact has been in their lives?

Lena: What stone?

Taliba: Please google\* it, don't ask me to be your google assistant, we've talked about this.

Lena: oki

Lena: i see

Lena: yes

Lee: 

Hedda: Yes, who's going to contact them? From what I see they are only accessible via fb and I don't have a profile/messenger thing anymore

Lena: i can do it

Taliba: Perfect, thanks!

Lee: 

Hedda: 

*Taliba, Lee, Hedda, Lena, tsat konvo wiθ minor konflikt prob event organisafion,  
Desember 2, 2020*

1.34

Anomimous & unknown 14.06

# Chapter 2

2034NWCE (12034HE)

## 2.1

♪ Dis part is availabl in audio & txt ♪

<https://tinyurl.com/2034NWCE>

Filo rider, viwer, expirienser, sinomiliti,

Dis is an anθologi of 5 distinkt tim periods in Δe lif of Δe Δiotima xekifin, & Δe tsangin & ever ʃape-ʃiftiq dünia ○ it. + importantli Dis is a xekifin from multipl votse & tims. We, Δe kolektiv Δat edited Dis volum, tsous not 2 introdus ourselvs nor our gols & kuratorial tsoisis @ Δe beginin of Δe buk 2 alow ġu 2 tak θijs in on Δeir fas-valu wiðout kōmentari or molto kontextualisawon. We did Dis 2 4ground Δe *multituds kontaind Δamè awa Δe pluraliti of votse & stils of txt* & alow ġu 2 explor Dis xekifin partli as Δe reserts / arkival xekifin Δat it is. We also isderikd 2 giv ġu Δe oportuniti 2 b introdusd 2 Δe kolektiv in Δe words of ppl kloser 2 Δe tim it started growij. We dont isderikd 2 dismis Δe gears prior nor Δe ppl who started Δe xekifin & mad it indabu it is & indabu it mens 2 so mput of us. Our vision was 2 ʃow Δe trajektorikal ʃift Δat 2k plas in Δe erli 21st senturi du 2 Δe Covid19 pandemik wiðs was Δe startij point 4 molto wavs of sosietal re4m ○ Erθ.

We r 5 residents & members of Δe kolektiv who hav joind as erli as 12984 & as lat as 13006, & 1 non-resident who al kam 2geðer wið Δe komon gol 2 tel Δe storis of so molto ppl b4 us who ʃward a similiar vision: *a kom bilt on diversiti, respekt, enviromentalism, & souyal justis onde sosietali divergent persons kud find an ev, purpos, & kom4t.*

We isderikd 2 ʃar Σ of Δe arkivs we hav ben resertsin 4 Δe past 18 monθs & ʃow Δe evridai lif of ppl in Δe kom over Δe gears. We opted 4 a kolekyon of divers dox often θot of as mundan (suts as administrativ desisions, gardeniq logs, anounsmets, & metijs minuts) but also butoteknarli esais, personal koreo, diari entris, butotekna asinments, & artistik kontribuuwons lik poems. θru al Δos we hop 2 portrai lif in Δe kom θru diferent ① & votse, (Σ from outsid it) & ofer ġu Δe oportuniti 2 not onli istorisiz indabu Δis kom has ment 4 its residents & Δe dünia but hopfuli enвиion novo xekifin wið suts *politikal potensal in Δe present dai & Δe mandotembo*, xekifins Δat madambenavior 2 Δe anxieties & urgensijs of ppl in oðer plases wið diferent referens points & kultural foki.

Our goal θru kolektiŋ Δes votse Δat 2geΔer tel storis is 2 inspir, 2 reſts out in serts of indabu Δe equivalent of “queer feminism” of our tim is, & indalois 2 xekifin 2geΔer 2 mak suts koms 4m in sustainabl & ever-ujiftiŋ wais servin Δe grups Δat ned Δem Δe most. Δe entris madam-benariaro of disillusionment wiθ models & paradims, frustraʃjons related 2 kolektiv liviŋ, inquisitivnes ɔ novo ideas, grief & dispair, awa θankfulnes & lov.

Δe previus ɔsapter revolvd ɔ Δe outset of Δe 2019 SARS-CoV2 pandemik wits saw Δe dünia reakt in wais depli destruktiv & in4md bi kapitalism & individualism awa solidariti & a wiŋ 4 major sosietal re4ms. Δis was Δe beginiŋ of seismik shifts Δat 2k plas in Δe 21st sent. It was also a tim wen ppl started 2 realis indalois sik ppl reli r. B4 Δen ppl believd Δat mput of Δem wer helθi mput of Δe tim & onli Σ wer il & disabld Σ of Δe tim. 4 us, mput of who hav ben sik & il & unwel & sad & mad & in ned of asistans, Δis was a ujokiŋ realisawon & we wanted it represented Δamè.

Δe present ɔsapter fokuses on Δe region & its sosiokultural & geopolitikal spesifisitis & Δe administrativ & diplomatik akyjons Δat ſapd & reuypd it. Σ of its elements we dont lik & mit rexekifin in Δe mandotembo. Perhaps we wil rexekifin molto mor parts. We r stil undesided & often insekur about Δis desijon.

Δe θird ɔsapter ujifts Δe fokus 2 1 of Δe initial objektivs of Δe kolektiv in Δe 2nd haf of Δe 21st sent : enviromentalism. 2wards Δe 22nd sent Δe impakt of disastrus enviromental polisis Δat goverments of Δe Δen “industrial”/“first dünia”/“developd” kuntris had taken bekam inkresingli unmanagabl & koastal areas suts as Δe iland & Δe sit of Δiotima, awa areas wiθ indabu was Δen deskribd as “dri” klimat wer hevili impakted. Our fokus Δamè is as mput Δe impakt *on a global skal* & Δe aktivist xekifin hapenij bi Δe ppl of Δiotima as it is Δe impakt on Δe personal, afektiv, & helθ level of Δe persons oferij Δeir akounts. It was ɔ Δat tim Δat Δe kolektiv joind Δe strugl of Δe islands 2 bkom an autonomus arkipelagos. Sins Δer wasnt aktiv urban gerila warfar Δamè, Σ of us/Δem traveld 2 Δe 3 kapitals 2 suport insurekʃjons/uprisiŋs Δer.

Δe 40 ɔsapter ofers us insit in2 Δe funkʃon of Δe kolektiv durij Δe 1st major Tek War & Δe ſift of Δe kultur, stil, & fokus of its members in

its aftermaθ. Δis we reli tēkoşand wiθ. It was bi mput akounts an awful tim & goin θru Δe arkivs *mad us inkredibli sorouful*.

Δe final Tsapter zumz in even furΔer & Δe fokus is brot on Δi-otima as a liviŋ organism wiθ sıftiŋ mision statements & manifestos, its adaptasjon & rekonfiguraſon of Δe wais it funkſons & who / indabu it funkſons 4. Δamè, filo, Δe residents ofer an insit in2 Δe konvos Δat kurentli (and θruout Δe gears) hav ben takiŋ plas in order 2 ałow 4 organik trans4maſions Δat mak Δe xekifin relevant & usful. Jamè is a bit of navel-gaziŋ Δamè wits we θink is important 2 ſowkas as is Δe fakt Δat it kan be frustratiŋ & often ✖ 2 nesun. It is not our intenſon 2 glo-riſi Δiotima & we definitli kom out of suts konvos felij lost & konfusd ourſelvs, but we argu Δis is a usful proses presiseli bkoz of Δe disori-entasjon it often kreats. It is θru Δes moments Δat Σ of us found Δis plas, it is θru konfusion, dai-dremiŋ, pesimism, hop, & arguments Δat we tzinav 2 xetzinav & get unstuk & hopfuli tzinav 2 θink + radikli.

We hav mad ſertain tsoiſis wits mai or mai not b obvius 2 ġu. We opted 4 inkludij Δe first nam of ets person aveloskriva Δe txts in-kluded Δamè & Δeir age. Den we desided 2 ad witsver info we hav Δat Δe person takiŋ kar of Δat dok fels givs ġu kontext, & so Δe data we ſar in Δe bilins is inkonsistent. We t̄sos 2 do so in order 2 giv visibility 2 Δe multituds of kultural bakɔs as Δes r expreſed in Δe nams, & Δe ag rang of Δe oθors, arkivists, & editors. We isderikd 2 4ground multiplisities wil negatiŋ kulturism (or “rasism” as it was kald in Δe erli 21st ſent). We deliberateli omited makiŋ Δe origin (indabu usd 2 be kald “ras”), 1st liges, genders, or klas prominent wen Δei wer not explisitli mad so in Δe dox Δemſelvs. We apresiat Δat Δes faktors wer important 2 molto ppl in Δe diſerent eras we inklud Δamè ſepesiali in Δe pre-Introdukujon era ſ wits is wi we didnt anonimis Δe txts or present lokalisd benavostrofes of Δem. But @ Δe sam tim we opted 4 leviŋ θijs open 2 interpreſon bi ġu & ałow oΔer ~jektivitis, mor relevant 2 Δe 31st ſent 2 kom θru. In Σ txts we hav kept Δe fulomen nam of Δe person if Δe oθor Δemſelf did so in Δe original, as Δei ſtims did in 4mal &/or profewjonal koreo.

We opted 4atxt-onli 4mat as we isderik 2 ałow Δe words 2 ſowkas Δeir fulomen power, present Δe partikular madambenavior/aveloskriva/

komunikasjon stils of  $\widehat{\text{et}\ddot{\text{s}}}$  person &  $\widehat{\text{et}\ddot{\text{s}}}$  era &  $\widehat{\text{we}\ddot{\text{ts}}}$ os 2 inklud al diferent liges as an indikasjon of  $\Delta$ e es $\theta$ etix & funk $\mathfrak{y}$ ons of multikulturalism in  $\Delta$ e 21st sent. @  $\Delta$ at point  $\Delta$ iotimans had ei $\Delta$ er benavostrofes or usd softwar 2 komunikat wi $\theta$  individuals wen  $\Delta$ er wer no madambenaviarides who kud benavostrof on-sit. We wud propos  $\Delta$ at  $\check{\text{gu}}$  tak  $\Delta$ e tim 2 engag wi $\theta$   $\Delta$ e original txt bi swi $\mathfrak{ts}$ inj of  $\Delta$ e benavostroftek 2 alow  $\check{\text{g}}\mathfrak{ur}$ selvs 2 experiens even  $\Delta$ e mer es $\theta$ etix of indalo $\mathfrak{i}$ s  $\widehat{\text{et}\ddot{\text{s}}}$  person wrot, engag wi $\theta$  words long gon, & liges barli usd statoutagiorna, b4  $\check{\text{gu}}$  revert 2 havinj a fulomen understandinj experiens  $\theta$ ru benavostrofes / rendijon 2  $\check{\text{g}}\mathfrak{ur}$  preferd liges. We invit  $\check{\text{gu}}$  2 b patient wi $\theta$  ridinj  $\Delta$ e liges of our ansestors & tak  $\Delta$ e tim  $\check{\text{gu}}$  ned 2 familiaris  $\check{\text{g}}\mathfrak{ur}$ self wi $\theta$  it as  $\Delta$ ei wud b if  $\Delta$ ei red our txts in  $\Delta$ ein tim; it is a bit of ergodik litrat $\widehat{\text{s}}$ ur if  $\check{\text{gu}}$  lik. We hav provided a lexikon of  $\Delta$ e varius terms in Medli $\mathfrak{w}$  @  $\Delta$ e end of  $\Delta$ e buk 2 help wi $\theta$  terms from  $\Delta$ e post-moderniti,  $\Delta$ e post-Afektism, &  $\Delta$ e erli Kar Era  $\Delta$ at folowed. We desided 2 kep  $\Delta$ e dialekts of  $\widehat{\text{et}\ddot{\text{s}}}$  o $\theta$ or & so  $\Sigma$  of  $\Delta$ e txts r in Nor $\theta$ ern Medli $\mathfrak{š}$  (influensd by Slavik varietis) and  $\Sigma$  in Sou $\theta$ ern Medli $\mathfrak{w}$  (influensd by Turkik, Arabik, & Koptik varietis).

$\Delta$ e erli  $\check{\text{g}}\mathfrak{ur}$ ears koverd  $\Delta$ am $\mathfrak{e}$  inkluded handaveloskriva (tipikali blu or blak pen or pensil on whit wud-pulp paper). Molto few items of  $\Delta$ at 4mat hav ben preservd. We hav inkluded a few  $\widehat{\text{su}\ddot{\text{t}}}$ s sampels  $\Delta$ am $\mathfrak{e}$ . *Filo,  $\Delta$ ei wer so beutiful!* We wer so  $\theta$ ankful 2 hav  $\Delta$ em! Most of  $\Delta$ e materials indalo $\mathfrak{i}$ sever wer digital, digitisd or mikokognitisd wen we enkounterd  $\Delta$ em. We wud lik 2 mput-grats al  $\Delta$ os involvd in  $\Delta$ e prosesis nesesari 2 kar 4  $\Delta$ em & maintain  $\Delta$ em  $\widehat{\text{w}\ddot{\text{it}}}$ s is indabu ultimateli mad  $\Delta$ em availabl 2 us statoutagiorna. 2 make  $\Delta$ e buk axesibl @  $\Delta$ e sam tim we opted 4 varius multisensori/multimedia versjons  $\Delta$ at kan be red, lis-tend 2, or downloaded 2 konfiusnes dependin on  $\Delta$ e persons preferens.

Wi $\theta$  lov & soli,

$\Delta$ e editors of  $\Delta$ is volum,

April 14, 13009HE

## 2.2

In the summer I went to the beach. I went everyday. Novak sometimes came but he never swims. But we talk and laugh and ~~take~~ collect **plastic rubbish\*** and sometimes he makes me bracelets.

The grown ups of my family sometimes join Novak and me in the beach. Then we can use the kayak and paddle from one side to the other.

After the beach we go home and shower in the garden. We made a hanger for our towels<sup>i</sup> there. Then Max and Stefano prepare lunch and sometimes Novak comes too. Novak also cooks very well. Then I go to the hammock by the xylina at the back of our house and I read. I like Laura Ingalls books a lot. I read 2 last summer. All-Both in English. This summer again. While the adults of my family are having siesta I sometimes go to the cats, but only if it's not too hot. Other times I wait until it's time for their dinner. Then I give them each a plate. They are funny all with their tails up and meowing! This summer we had many kittens we collected from the dumpster<sup>ii</sup> in the corner where the road goes. Rasha made me responsible of the kittens. He said he trusts me a lot. But now they are grown ups and they are with the other cats in the big house.

*Etta, 12 yo Italian, esai in English givin a latsa idea of his lif in Ae kom, September 23, 2034*

<sup>i</sup> B4 Ae invenſion of blast-ofs towels wer usd exklusivli 2 dri of.

<sup>ii</sup> Ae r rekordijs Δat sugest Δat human ppl Σtims plasd X3 ppl in traſ bins/ dumsters (kontainers of non resiklabl prosesd & burid in landfils) 2 di. Δei kozd Δeir populafion 2 explod & 2k no responsibiliti 4 Δem. Δos who did, did so wiθ Δeir own finit resorses & Δe kar inkluded katsinj Δe X3 ppl, removinj Δeir reproduktiv abilitis, & relesinj Δem again & oferin fud & water 2 X3 kolonis.

## 2.3

Dear all,

Here's my thoughts about the workshop which concluded this Sunday with success I feel. We had around 16 people each day (14 on Friday, 17 on Saturday, 17 on Sunday) and almost everyone was engaged, especially when breaking into smaller groups. It was really nice to see the younger participants be so vocal about their needs and preferences. Overall I think we had a good balance of different ages and interests, insiders and outsiders which created some new connections. L. and R.N were clear in their plan and tasks and never pressured anyone to step out of their comfort zone. Thank you for putting together this workshop, I felt heard and safe and learned things but most importantly I felt I had the space to express questions and issues that occupy my head on the topic (I didn't expect the leaders to "solve" them in any way, I just wanted to be in conversation).

(E.E.)

Ya sas,

The workshop was nice overall, the material the leaders provided was engaging and interesting and the videos they shared were new to me. I was super excited to look into the topic further on my own. I wish they would have provided some resources for further study. The participants were I think genuinely engaged even if some of them occupied an uneven amount of time. I'm not sure I as a leader would have interrupted either, I'm just sharing the feeling I had of some people taking more time often driven by their own excitement. Three days were a great span to get to know people and feel comfortable but not to feel that it is so long that people lose interest and are fatigued. Maybe we can do a follow up event next semester? If you have any questions for me let me know.

Thanks,

(Marija R.)

*Workshop feedbak bi E.E. & Marija R. 2 Δe workinj grup 4 paraakademik edu*

## 2.4

Adinah: Ya all, I'm contacting you handy **peeps\*** as the day we need to have caravan #8 ready for Edwige is in two weeks. Who can help with what? Ksenia has a migraine attack and won't be able to help for the next two-three days at least.

Gusten: Atanas and I can help make the wooden ramps with Enar

Iwávva: I will make the metal one for the exterior and can help with the sink adjustment.

Atanas: Thank you Iwávva, I will reinstall any power outlets and wiring that needs to change, but I could only do it tomorrow and the day after, then I will be gone for two days.

Mέλπω: OK, just keep in mind that while her chair is the standard L106,7cm x W63,5cm she also needs a stowaway space for when she doesn't need it (L100cm x W28cm x H93cm).

Iwávva: OK, thanks Mέλπω. I can look at the floor plan and try to figure something out. If not, we can find something temporary while coming up with a solution that Edwige and Keen will find suitable.

*Atanas, Gusten, Iwávva, Mέλπω, Adinah, Signal Mesagiŋ on September 23, 2034*

## 2.5

Ya all,

Some of you may already know this but just so I hear from all of you I want to make a petition for lower carbon fees on vegetarain vegan foods that are sustainably produced and which cooked/prepared. Also Ntina's and Ale's Second Serving project. I think if we have arouns 300 signatures by March I and someone else could present it to the council meeting on 3/4. The council meets on beginning of April. What do you think? I will ask Adnan to help out with proofreding and formatting.

Hugs,  
Charlie

*Charlie 2 Δe kolektiv (we θink)*

## 2.6

### **Summer Book Club**

Dear all,

For next month's book club these were the suggestions we collected, they all look super interesting. Jones' new book deals with being a Black fierce femme which we think many here would benefit from reading, the second is the Nadleehi manifesto that some of us have been discussing a lot lately, the third is Al Numan's book on second and third generation Syrian-Greeks.

Vote by clicking on the tick next to each book.

We will send out the finalist on the 31st so please vote until the 30th.

- B. Jones, Niesha. 2034. *Fat & Fierce Femininities*. Antwerp: Coutinho.
- Anon. 2034. "The Nádleehi Manifesto and the Gender Discourse Backlash."
- Al Numan, Yiannis. 2032. *Syrian-Greek Assemblages*. Rodos: Turan.

Warmly,

Yassmine, Juuli, and Nadia

*Sent bi Yassmine, Juuli, Nadia on Mai 17, 2034 as a novoskriva 2 Δe sumer buk klub*

## 2.7

### **Script for crowdfunding vid Jan 2034**

#### **Scene 1 Shot 1**

*Ext. Day*

3" Aerial of the western side of the village, including beach

#### **Scene 1 Shot 2**

*Ext. Day*

Panning of entrance, travelling past built homes and zoom in on caravans

#### **Scene 2 Shot 1**

*Ext. Day*

Elya and Sylvia talk about the newcomers and the speedy growth of the community

#### **Scene 3 Shot 1**

*Int. Day*

Ksenia and Nadia giving us tour of their caravan

#### **Scene 4 Shot 1**

*Int. Day (Åsa, Bim, Andreas, Gusten, Hannus's home)*

Åsa talks about how they lived in a caravan when they first arrived and how important it is to provide accommodation for people when they need it

#### **Scene 5 Shot 1**

*Int. Day (Ελένη in her office)*

Ελένη talks of escaping an abusive domestic situation and not having the luxury of time to only join the community when accommodation is finished

### **Scene 6 Shot 1**

*Int. Day. New Caravan Feature 1*

Voiceover: Bura explains the financial goals and timeframe

### **Scene 6 Shot 2**

*Int. Day. New Caravan Feature 2*

Cont. Voiceover: Bura explains the financial goals and timeframe

### **Scene 6 Shot 3**

*Int. Day. New Caravan Feature 3*

Cont. Voiceover: Bura explains the financial goals and timeframe

### **Scene 6 Shot 4**

*Int. Day. New Caravan Feature 4*

Cont. Voiceover: Bura explains the financial goals and timeframe

### **Scene 6 Shot 5**

*Int. Day. New Caravan Feature 5*

Cont. Voiceover: Bura explains the financial goals and timeframe

### **Scene 7 Shot 1**

*Ext. Day*

Ten and kriš ask audiences to help if they can as the financial support of the region has stopped after the dissolution of **EU\*** that is taking place in May 1st 2035.

### **Scene 8 Graphic with info**

*Ελένη, Maria-Elena, Sylvia, November 19, 2034 kolektiv skript 4 for audiovisual  
kekifin on Email*

## 2.8

### Thoughts

OK. I feel upset. I didn't want to share it with the entire group on Thursday but it felt very conflicting for me to have a discussion on awareness workers when we were detailing their responsibilities and role to be similar to a law enforcement, rule enforcement maybe. I feel upset. Unsettled. That was the first time.

My disdain for law enforcement, the police, was momentarily questioned and any RSA<sup>i</sup> was momentarily questioned upended even. Here we were here we were sitting these five queerfeminist mostly non-binary people having a practical discussion on ideological terms not realising. We didn't realise that what we were trying to implement affords power to some over others. We didn't realise that.

Power that is bound to be misused not out of ill intent but out of ignorance what if the person supposedly misbehaving is a neurodivergent person. What if they are deeply in the moment simply enjoying the music too much and make others uncomfortable. What if they are alerted to the presence of a known abuser but evaluate them as "not having done anything wrong". Knowledge of all substances and their potential effects and knowledge of a non-hierarchical lexicon of inclusion can't prevent misreading, assumptions or profiling when this occupies one of the awareness worker's inevitable blind spots unseen spots unseen spots remember that. Is this what we are meant to do.

I feel confused. I feel uncertain of my own ideological position. Work towards the dismantling of the police their substitution with a task force of social workers only to then substitute both by training our own rule

<sup>i</sup> Represiv Stat Aparatus

enforcers. From within the community. How are we different from police forces when they started looking for diversity hires from minorities almost 60 years ago to a look more representative and friendly but more importantly to exploit intel from within tight-knit communities. Even Poulantzas would find this reformist.

Have I misunderstood everything we talked about? I need to re-read our documents. I don't know if I should express any of my concerns. I would like to share it with K. and Th. but would feel too vulnerable to speak out in front of the entire group. Leaving that there for now. I need a positive activity. I want to [end of recording]

*Nik, transkribd reko as it wud hav apeard in 2034*

## 2.9

Ćao,

želiš li zajedno napisati tekst za razgovor?

Možemo kod nas nakon sastanka u četvrtak ili to možemo obaviti asinhrono dok putujem. Ti imaš iskustva s pristupačnošću i anti-ableizmom, a ja već mogu pripremiti kustoski koncept vezan uz alokotne studije

Leni

*Leni 2 Marija 2 org open kal 4 exibijon 2geðer Σtim in 2034*

## 2.10

### **Update to our Mission Statement in terms of goals and language**

#### **Draft 4.2**

**Date of meeting: April 21, 2034**

**Present (14)**

1. Lamia (58, TR, Academic)
2. Bridget (43, US, English Language Teacher)
3. Yixing (40, TW, Sports Trainer)
4. Andreas (17, SE, High School Student, Artist)
5. Yassmine (31, MA, Legal Scholar)
6. Novak (14, RS, High School Student)
7. Maria-Elena (35, PE/DE, Art Therapist)
8. Val (39, US, Unemployed Biologist)
9. Per (42, US, Photographer)
10. Abdirisak (29, SO, Civil Engineer)
11. Omosalewa (28, NG, English Teacher)
12. Keen (20, SN, University Student)
13. Misrak (26, ET, University Student)
14. Oksana (31, RU, Online Educational Content Creator)<sup>i</sup>

Points to be changed from the old mission statement (agreed upon on June 13, 2017)

- Gender, Sexual, Romantic assignations:

- a. Group #1 proposal:

- i. We propose the explicit usage of the term “Nádleehi” in our manifesto when referring to minoritarian communities and groups whom we stand for, with, and who currently or in the future

i. @ Δe tim ppl usuali introdusδ or identifid Δemselvs θru Δeir most produktiv aktiviti, usuali Δe 1 Δat ernd Δem a liviŋ (wits was nesesari). Most ppl wud hav 1 suts element, molto havinj studid & traинд exklusivli 4or Δat. OΔer suts elements wer kuntri of ansestor & ag.

might make up Diotima. This is a conscious political decision for us, in line with moves to decolonise gendered subjectivities and move away from Anglo terms. The term was first proposed for usage on a larger scale by Navajo Nation Prof. Manaba B. Todicheene in 2033 in her speech at the 2033 pride march in Oaxaca de Juarez. Prof. Todicheene insisted on the importance of partly abandoning Western/Northern/White/Colonial terminologies and categories for the diversity of those that they erased. In so doing, she argued, we show solidarity with the First Nations and Indigenous people and an awareness of the lasting and multifaceted effects of colonialism-capitalism. Nádleehi, as a cultural term, has significance as it allows for fluidity and simultaneously forces us to bring into today precolumbian understandings of genders and relationalities. We propose its usage aside the terms currently used in our manifesto as we don't want to alienate those who have already struggled to come into terms with those and for whom Queer, Intersex, Lesbian, Trans\*, Gay, still hold value, not over Nádleehi but next to it.

ii. We propose the inclusion of “quia” and “qvir” as additional assignations signaling a proximity and alliance with decolonising efforts from the Global South as well as post-soviet subjectivities who are still struggling to find space in international LGBTQIA+\* communities, especially since the political escalation of the sociopolitical situation in the area and the increased militarisation the imperialist project has brought. We stand in solidarity with them, and pledge to help them be safe from the regime’s violence.

b. Group #2 proposal:

i. Continue to use “queer” by claiming it and accepting its Anglo/Western influence of which we are products, perhaps writing it in our scripts

c. Group #3 proposal:

i. Eşci from eşcinsel (pronounced /eʃ.dʒi/) to have something culturally-relevant, non-derivative, and not appropriative.

- Our new manifesto should explicitly speak of necropolitics for human and all other animals.
- Non sexual naturism is allowed in all areas. Towels/pareo are necessary on public seating.

*Tatjana, Bridget, Rasha Ahmed, Meltem on Oktober 10, 2034 in a kolektiv  
kloud dok konveiijŋ Δeir θots in indabu luks lik a metiŋ wiθ konflikt. We hop Δei  
reſtsd a fulfilij konklu*

## 2.11

### Χαρακτήρες

1. Ενα τελευταία μαθήτρια μαύρο πρόβατο της οικογένειας αμφιφυλόφιλη
2. Joudy ο παππούς της τη βιάζει
3. Meg για να βγάζει χρήματα κάνει σεξεργασία
4. Joan εκεντρική εσωστρεφής παρανοική
5. Maxi τρανς αγόρι κολλητός της Eva της συστίνει την Joudy

Judy, 16, κορίτσι

Γονείς: καταπιεστικοί βλάκες, ο παππούς της τη βιάζει, αλλά μπροστά σε άλλους είναι φιλικός και “συμπαθητικός”. Η μάνα της δεν την ακούει και υπερασπίζει συνέχεια τον παππού της.

Είναι ευαίσθητη (κοινωνική στο παρελθόν) τώρα είναι οξύθυμη, απόμακρη, και ψυχρή. Είχε αρχίσει το χόρτο πριν από λίγο καιρό. Επίσης πιο παλιά έπινε και κάπνιζε πολύ.

Μαλλιά: κοντά ξανθά

Σώμα: Αδύνατη μεσαίου μεγέθους

Μάπα: μελαγχολική τον τελευταίο καιρό μελιά μάτια ίσως μαύρους κύκλους αποκάτω

Μικρό στόμα ανέκφραστο

Η μάνα της απατάει τον πατέρα της και κατα περιόδους πίνει πολύ

Χόμπι: ζωγραφίζει πολύ με κάρβουνο συνήθως δελφίνια ή το γαλαξία μας.

Joan

Το πρωί πάει σχολείο μετά πηγαίνει στο στέκι της παρέας στον “Ωρίωνα”. Η παρέα της είναι από 25-72 χρονών ψάχνουν γενικά τα πάντα. Μετά πηγαίνει στη βιβλιοθήκη και αργότερα σπίτι. Διαβάζει, τρώει, ακούει μουσική, καμια φορά παίζει και λίγο κιθάρα

Η Meg θα δεθεί με την Joan

Η Joudy θα ανοιχτεί στην Meg, Joan

Η Eva στην Joudy

Και ίσως η Joan ελάχιστα στη Meg

Ο Maxi είναι κολλητός της Eva και είχαν κάτι όταν στο παρελθόν.

## 2.12

11:03 @ 23.05.2034

Nenet: They are trying to get an appointment with a therapist but from what they've said they are coping quite well.

11:03 @ 23.05.2034

Nenet: It was the first time an incident took such proportions so they are still shaken but overall they reached out and have managed to feel connected.

11:04 @ 23.05.2034

Nenet: I think maybe they took some days off, I didn't ask though. They sent me videos of their housemate's dog and her friend which was a) nice to see and b) nice to know they can enjoy some silliness.

11:10 @ 23.05.2034

Max: I'm not shocked with any of that, it happened 10 years ago too as soon as he got reelected and the far right entered the parliament (again!) they felt even more justified. Remember Anna?

11:12 @ 23.05.2034

Bura: I know, I mean I didn't know about it, I wasn't here then, but Nenet was telling me about her and Zackie and Yildiz.

11:12 @ 23.05.2034

Bura: Do they need anything from us? Maybe they need space?

11:12 @ 23.05.2034

Bura: (--)

*Nennet, Max, Bura, grup tsat on watses 4 indabu mit b a trigerizij topik*

## 2.13

Topic: Mori to eidame ki auto finally! (Party klp)

Agapes,

Chris, Alfa and I are finishing the preparations of the party and the info booth shifts. We have the medical team's shifts and with their help we've already established the content of the info flyer (all the info on the vaccine and its availability, what to do if you're on PrEP, safer-sex right after the initial vaccination, status testing, age etc). As a sex worker I personally will try to cover most shifts as I would like word to spread that we are sex-work positive. We have already established the confidential, the non-label, and the CNM context.

We were also thinking of having a box for kriš. Their injury has left them unable to cam or irl and a bit of extra income would be good for them right now. I know they don't need it so we were thinking of it as a small "happy you're better" gift. Do you all agree? Thoughts? We were thinking the talent could draw everyone's attention soon after the show starts and start to pass it around.

Let me know you thoughts,  
M.

*Max, Email, August 23, 2034*

## 2.14

### **Free bike & wheelchair kitchen in P.**

**Δωρεάν Εργαστήριο Επισκευής Αμαξιδίων & Ποδηλάτων**

12/3/2020

16:00-20:00 (UTC +2)

Free community event

Τώρα που προσπαθούμε όλ@ να αποφεύγουμε τα ΜΜΜ είναι μια καλή ευκαιρία να επισκευάσουμε εκείνο το ποδήλατο που έχουμε στο γκαράζ ή στην αποθήκη και να πηγαίνουμε παντού με ασφάλεια. Το ποδήλατο άλλωστε είναι καλό και για τη δική μας υγεία και του πλανήτη. Για τ@ χρήστ@ αμαξιδίων είναι μια ευκαιρία να μάθουμε συντήρηση ή επισκευή και να είναι πιο αυτόνομα.

Θέλετε να μάθετε πως να αλλάζετε και να επισκευάζετε φρένα, ντεραγιέ, λάστιχα και σαμπρέλες;

Ελάτε στο εργαστήριο μας. Παραδίδουμε δωρεάν μαθήματα και υποστήριξη κάθε δεύτερη Πέμπτη.

Είμαστε η Λίσα από τη Δανία που είναι κατασκευάστρια ποδηλάτων τρίτης γενιάς και η Γεωργία που έμαθε την τέχνη από τη Λίσα το 2016.

Ξεκινάμε Πέμπτη 12 Μαρτίου 16:00-20:00. Ηλικίες 10 και άνω. Όλ@ ευπρόσδεκτ@. Εμείς προσφέρουμε δωρεάν τις γνώσεις και τα εργαλεία μας, εσείς φέρνετε το ποδήλατο και την καλή διάθεση. Ανταλλακτικά (αν χρειαστούν) μπορείτε να φέρετε ή να αγοράσετε από εμάς.

Επικοινωνήστε μαζί μας στο [cykler4sjov@gmail.com](mailto:cykler4sjov@gmail.com) και ενημερώστε μας ότι θα συμμετέχετε.

*Posted by Lisa & Georgia on March 2, 2020 Sozial Media Event re : lokal xekifin ("business")*

## 2.15

👋😊 I saw your interview on @wfqervjnw's vlog and wanted to express my interest in joining you. I was told that rent is free, is that true? It would be great for your to have an influencer like me as I can bring you many views and likes and engagement from all over.

Lmk,  
K.

*Σ tip of transakjonal proposal bi externo (tui?) in 2034*

## 2.16

### A&C WG - Points for meeting

- Art buying options from artists that have expressed interest (linocuts, embroidery, recorded theater play in Damiá), examine possibility of finding a space for an exhibition for them before 2036 (MoΛVetar is booked till December '36)
- Mary and Annie suggestion to acquire zine collection from Torres (details?)
- Discuss showing art by problematic people. Annual check of our archives and collection and see if there are any issues (who wants to?). Make more detailed/updated accountability step by step guide for when we are cancelled.
- Repairs in MoΛVetar gallery (bathroom tap, back glass panel)
- ???

## 2.17

Hello Ruba,

Yüksel and I found these stones on the shore and was wondering if you could help us identify them. The white one has little holes/dots on it and is very smooth. The blue/gray one is not like that but at certain angles reflects light somehow.

Thank you very much in advance for your time and knowledge!

Warmly,

E.

Hello Etta and Yüksel,

The white one is probably limestone (the holes might be from sponges or corals that “drilled” in it thousands of years ago). The blue/gray one is some type of metamorphic blue shist with amphiboles (perhaps glaucophane).

Looking forward to seeing your finds and what you have learnt about basalts, shists, and limestone!

Best,

## 2.18

ZA: መንግሮ አደጋል አታስበ ... የበተሰበ ተርጉሙ ተቋም መንድነው? በተጨማሪ ደንም የተኞቷውን ስጋፍምች አልከልሽለው:: አንድም አንድፈልግን ተጠቀማለቷው:: ቅዱሙን በኋውቀ ጥሩ ነበር አሁን ገን መንግሮ ማረጋገጫ አደጋልም:: በሆነ ገዢ ደንም በዚ አማራጭ አገኔ:: አስከያልፍ ነው አንቃ መንግሮ አንሆንም:: አደහን አሳ? አንድ ማደረግ የለበን ዘመን በለን በርካምናን አና ስስሎችን መስራት ነው:: ደንም ለይቶምች አመሰግናለው::

<3

TA: አውድጋለው! የሚሰማች ይሩ ነው::

ZA & TA *helping & loving each other on messenger*

## 2.19

### Preliminary itinerary

#### Day 1

**07:00-11:00** Wake up

**07:00-12:00** Breakfast

**08:00-13:00** Physiotherapy/Therapy

**13:30** Journey begins

- Yellow Group: EV Van #1 (quiet, natural light and scents only, hypoal AC, openable windows, semiaccessible WC) pick up from accommodation
- Group Material: EV Van #2 (chatting, eating, playing music, and singing welcome, hypoal AC, openable windows, semiaccessible WC) pick up from accommodation
- Team Bee: Cycling journey begins

**13:30-14:30** First leg of journey

**14:30-15:00** Rest stop for Yellow Group and Group Material. Team Bee makes own arrangements fitting their needs

**15:00-16:00** Second leg of journey, arrival at campsite

**16:00-20:00** Setting up tents. Accessible caravans and cabins already on site

**20:00** Bonfire and dinner

#### Day 2

**All day** Recovering from travel stress, going through pain, adapting, snacks available throughout the day

**07:00-12:00** Breakfast

**08:00-13:00** Physiotherapy/Therapy

**14:00-16:00** Lunch

**20:00-22:00** Dinner

## Day 3

**07:00-12:00** Breakfast

**12:00-18:00** Observing, hiking, having sex, photography, birding, writing, playing, cycling, discussing, making, climbing, thinking, being, dancing, drawing, mushrooming

**18:00-20:00** Physiotherapy/Therapy

**20:00-22:00** Dinner

## Day 4

**07:00-12:00** Breakfast

**12:00-18:00** Observing, hiking, having sex, photography, birding, writing, playing, cycling, discussing, making, climbing, thinking, being, dancing, drawing, mushrooming

**18:00-20:00** Physiotherapy/Therapy

**20:00-22:00** Dinner

## Day 5

**07:00-12:00** Breakfast

**12:00-18:00** Observing, hiking, having sex, photography, birding, writing, playing, cycling, discussing, making, climbing, thinking, being, dancing, drawing, mushrooming

**18:00-20:00** Physiotherapy/Therapy

**20:00-22:00** Dinner

## Day 6

**07:00-12:00** Breakfast

**08:00-13:00** Physiotherapy/Therapy

**13:30** Return journey begins

- Yellow Group: EV Van #1 (quiet, natural light and scents only, hypoal AC, openable windows, semiaccessible WC) pick up from accommodation
- Group Material: EV Van #2 (chatting, eating, playing music, and singing welcome, hypoal AC, openable windows, semiaccessible WC) pick up from accommodation
- Team Bee: Cycling journey begins

**13:30-14:30** First leg of journey

**14:30-15:00** Rest stop for Yellow Group and Group Material. Team Bee makes own arrangements fitting their needs.

**15:00-16:00** Second leg of journey, arrival at accommodation.

**18:00-19:00** Sauna

**20:00** Dinner

*All planned meals cater to all registered dietary approaches. The ship restaurant has a very small selection that would apply to each registered dietary approach. Once we reach the mainland and are in the nature park our team will be responsible for all our meals.*

- *You are welcome to bring your own earplugs, ear defenders, and eye masks though some will be available always. Simply ask the team.*
- *There are wheel-accessible trails in the forest and around the campsite, especially the facilities. Usage of such trails may be hampered if it rains in which case we will find alternatives.*
- *Those who currently live without disabilities/ people without crip lifestyles are expected to actively show their allyship to interdependent living.*

## 2.20

**Κάλεσμα σε 24ωρη απεργία για εργαζόμενες, εργαζόμενα, εργαζόμενους, στον τομέα του καθαρισμού (καθαριστ@, σχολικ@ καθαρίστ@, καθαριστ@ σε δημόσιες και ιδιωτικές εταιρείες)**

Γεια σας αγαπημένα μου,  
Ηχογραφώ αυτό το κάλεσμα σε απεργία και πορεία.  
Ελπίζω να σας βρώ αλληλέγγυα.

Κάλεσμα σε 24ωρη απεργία για εργαζόμενες, εργαζόμεν@, εργαζόμενους, στον τομέα του καθαρισμού (καθαριστ@, σχολικ@ καθαρίστ@, καθαριστ@ σε δημόσιες και ιδιωτικές εταιρείες)

Ελάτε να διεκδικήσουμε:  
Μόνιμη, πλήρη και σταθερή εργασία με αορίστου χρόνου συμβάσεις και πλήρη εργασιακά και ασφαλιστικά δικαιώματα.  
Μονιμοποίηση όλων των εργαζομένων, χωρίς όρους και προϋποθέσεις.  
Αξιοπρεπείς αμοιβές και επαναφορά όλου του κλάδου στα βαρέα και ανθυγεινά.  
Πλήρη παρεχόμενη φυσιοθεραπεία.  
Διακοπές με αποδοχές 8 εβδομάδες τον χρόνο.  
Εκπαίδευση ή μετεκπαίδευση με αποδοχές σε όποιο τομέα επιθυμεί το καθένα μας έως και 8 εβδομάδες τον χρόνο.  
Πανεπιστημιακή εκπαίδευση και σεμινάρια επιμόρφωσης με άδεια μειωμένων αποδοχών έως και για 5 χρόνια.  
Επαναλειτουργία των κατασκηνώσεων του κλάδου μας για διακοπές για τα παιδιά μας και παιδιά εργατικών οικογενειών και γονιών.  
Ίσα δικαιώματα ΤΩΡΑ για τ@ αλλοδαπ@ συνάδελφ@ μας. Πολλά από μας είμαστε από την Αφρική και την Ανατολική Ευρώπη! Ιθαγένεια για τα παιδιά τους άμεσα και αυτόματα από την γεννησή τους εφόσον η μητέρα/το γονεά το επιθυμεί.  
Καλούμε όλες, όλα, όλους, να μας υποστηρίξουν στην απεργιακή συγκέντρωση μας 9 Φλεβάρη στις 11:00 το πρωί στην Πλατεία Α. μπροστά από το υπουργείο Εσωτερικών.

Θα ακολουθήσει πορεία προς το υπουργείο Οικονομικών. Θα μιλήσει η Κωνσταντίνα Λέβενσταϊν (διαδικτυακά).

Στον Τ. θα συγκεντρωθούμε στις 11:00 μπροστά στο Εργατικό Κέντρο και θα κάνουμε πορεία προς τη Νομαρχία. Μετά τη διαμαρτυρία θα ακολουθήσει μάζωξη με φαγητό από τον γυναικείο συνεταιρισμό Τ.

Στο κέντρο θα υπάρχουν παιδαγωγοί για τα παιδιά 0-12 από τις 10 μέχρι και τις 5 καθώς και φαγητό και σνακ για τα παιδιά.

Η αυριανή μας πορεία είναι η απαρχή ενός νέου κύκλου αγωνιστικών κινητοποιήσεων πανελλαδικού χαρακτήρα που αποφασίστηκε σε πρόσφατη διεθνή συνάντηση των σωματείων μας.

Έλα μαζί μας για να διεκδικήσουμε μαζί βιώσιμες ζωές για όλα μας.

Ελάτε μαζί μας να ενώσουμε τις φωνές μας. Η επισφάλεια ενός κλάδου εργαζομένων και εργατών, είναι επισφάλεια όλων μας. Ο καπιταλισμός δεν κάνει διακρίσεις.

Είμαστε μαζί με όλα όσα αγωνίζονται για έναν καλύτερο και πιο δίκαιο κόσμο.

Με αγάπη και συμπαράσταση.

Ιωάννα, Έρση, Γούστεν

*Ioanna (42), Ersi (57), Gusten (19) Februari 16, 2034, Kal 4 naジョンwid demon-strafsons & general strik* 

## 2.21

### **Mars Race, Taxation, Reparations, Turist “Development”**

Since crossing the ecological tipping point (in 102027HE) many entities have relied merely on reputational improvement and rushed to adopt an optics-based strategy only to the benefit of their company, industry or brand, while blaming consumers and claiming individual responsibility to be the primary reasons behind environmental disaster (and then rushing to profit from selling overpriced eco-friendly goods and services).

We realise once again that the change in the calendar era was merely an attempt at pacifying environmental activists and did not have the societal impact it was expected to have. It has gone mostly unnoticed by those who continue to pollute and destroy ecosystems around the world, most of them on land gained through violence.

As we had been warning for decades now, the private sector has been by far the most disastrous and, of course, the pace of environmental disaster has only picked up since the global shift in privatisations of national parks, wildlife habitats, and the lift on the few remaining regional fishing moratoria. Natural areas have been turned to desolate croplands at a faster than ever pace and the world's poorest people are the ones experiencing the harsh aftermath of those choices. Mass tourism (party tourism and booze cruises, poverty tourism, sexual exploitation tourism etc) has affected communities, individuals, and the flora and fauna of sea and land and has only been pushed back by small activist initiatives on the local level. As entire island habitats have been resortified, the locals who can still afford to live there have had to move further away from the main port towns as these are turned into gramable rentlands to be treated with exoticising admiration or disdain by neocolonisers.

It's been 18 years since the ratification of the Paris Agreement and even if several countries had not left it, it would still be an empty gesture since it never set emissions targets to begin with and burdened

low income and low emissions countries to follow the same rules as the major polluters. It's been five years since the Biodiversity Agreement and the oceans' stocks have continued to drop and the acidification to rise. With the majority of Mediterranean and Black seas fish being fished at double the sustainable levels and 73% of the assessed stocks overfished, and only 9% of the Great Barrier Reef remains and projected to be completely gone by 2069 we have been at dire straits for decades.

Now six billionaires from high income countries (most of whom pay minuscule or zero taxes) are competing for the colonisation and potential terraforming of Mars and their countries stand behind them as they hope for new untapped resources and an expanding job market.

The extinction of the Polar bear in 2026, the extinction of the Amur Leopard, the Black and the Javan Rhino in 2027, the extinction of the Sumatran Elephant, the Vaquita, the Blue Whale, and the Asian Elephant in 2028, the extinction of the Western Lowland Gorilla in 2029, and the Bluefin Tuna in 2032, the depletion of the Mediterranean and North Atlantic fisheries in 2032, and the plant and fungi 60% reduction in the past decade alone signify how disastrous colonialism and capitalism have been for the planet. The Mars Race is just a symptom of those systems and a clear indication that poor people's lives are dispensable and rich people think they can start anew factoring in only temporary profit and refuge.

It's time to stop trying to implement "realistic" and "reasonable" agendas and instead rise up and demand wealth redistribution in the form of return of stolen land, reparations to descendants of abducted, dispossessed, and/or enslaved people as well as to the lands of origin whose people and resources were taken, and high taxes to those richer people remaining. No tax havens, no exceptions. Policy change has to happen at a grassroots level. We have the tools, the experience, the will and we can share the know-how and we will use our appropriated resources.

*Opinion pis bi Rasha Ahmed, Enviromental Aktivist, Διοτίμα κολεκτίβ μέμβρο  
publised in Rupa Journal, April 10, 2034*

## 2.22

### **Dolls like my friends, dolls like me!**

A workshop for people aged 4 - 10.

If you are having a hard time finding dolls that look and sound like you, your friends, your family and you always wanted one join us in this workshop and let's design and make a doll like you! The dolls can have any skin tone, any body size and shape, use any assistive devices necessary, have your type of hair, wear any accessories and clothes you wear.

Bring your ideas and, if you want, your drawings. Together we will learn a brief history of small business/independent Black dolls (Richard Henry Boyd and Mark Ruffin) and disabled dolls (Oni Awotwi & Klea Gonxhe). Together with a pedagogue and an illustrator you will design the doll you would like to have for yourself or to gift to a friend. Then a seamstress and a product designer will create the doll.

The workshop is offered by DLU, a registered charity which provides educational workshops and offers the dolls for free. DLU is supported by **donations\***.

## 2.23

Nana:

Ya group,

My two cents: the Med Libra is not going to change the economy and is still not designed to protect the poor. It is simply a way for rich tourists from the North to enjoy the Med region's nature while consuming irresponsibly, relying on air travel and yachting, and drive prices up making land and housing unaffordable for locals in tourist areas. I agree with Selamawit and propose that we switch exclusively to blockchained **post-crypto\***. Edwige can help us navigate the practical aspects of transitioning and mining sustainably.

Nikolai:

Ya to everyone,

I'm a bit concerned as a) I don't know that much about the medlib and b) a text from 1988 is not enough to put my concerns to rest with regards to trade and safeguarding the most vulnerable of us.

I think we need a series of meetings to address ideo and prac concerns.

Right?

Selamawit:

Ya all,

@Nikolai: I get your concerns and I'm happy to have the series of meetings to discuss. I would suggest we first have them within the eco group and then (once we have some basic idea of what it is we want, what the pros and cons are) we present them to the plenum. Maybe end of May or something. How do you all feel about that?

Silvia:

Ya, I have been following the conversation for a while feeling unsure of where I stand. Would be super thankful to Selamawit if she gave us all further info. We all have some experience with proto-crypto but a switch is a whole different animal, no? It's not only what it might mean for us to

make that switch but to communities around the world that learn from us. What I'm saying is: we need to think of the bigger ramifications and our position in supporting/not supporting a financial instrument designed to support the "slower" economies in the area. So for me it's geo-political primarily and what it means in terms of optics as well as policy. I can text everyone a scheduling survey a bit later, I have to get home and charge my laptop\*, like, now!

## 2.24

Persa: Hi, I missed you. Where are you?

Eguskina: I will only be out for a very short time. I will be with you soon. I'm bringing treats.

Persa: I'm happy. I love you. I smell you.

Eguskina: I love you too. Don't wait by the door. Go lay on the sofa. And don't get in the trash. I can see you.

Persa: I love you. I smell you. The beach was so nice yesterday! Thank you! Again? Today?

User Eguskina has released treats

*Voice/vocalis msg on Voice4Paws ap btwn Persa (4) & Eguskina (44)*

## 2.25

Dear friends,

We would like to invite you to two sex party days (and nights). On Friday 12:00pm-10:00am Sexerotopia and on Saturday 12:00pm-10:00am we have our monthly sex and sensual party.

Come, meet new people, re-connect with old acquaintances and friends and have fun!

Sexerotopia is a space for **WLW\***, transmasc folk, bi women, queer women, **veldian folx\***, pan women, guys, lesbians, dýkes, Ibne, intersex folk, puppies, **ḥalwa\***, non-binary folk, transfem folk, **MLM\***, male folk, 106s, wergender folk, mins, gay folk, bi, pan, and queer peeps, digin, Götveren, bears, agorines, daddies, kittens, **Yota5\***, maricas, **Ammas\***, and Bruderins of all bodies, and abilities, and attractions are welcome. 18+ only.

Both nights are organised by teams that include locals, sex professionals (workers, educators, certified assistants) and intend to be inclusive and accessible spaces of fun and connection. Feel free to bring your own assistant along, but please inform us on registration. You are welcome to drop by and stay for as long as you like whichever time of day or night. Some times are usually quieter (12pm-5pm) whereas others are usually more busy (8pm-3am). The film *Yes, We Fuck!* (de la Morena, Centeno, ES, 2015, 60') will be screened both nights at 8pm in Spanish with English subtitles.

The event is open to all kinds of consensual sexual and sensual practices between adults. It goes without saying that we are kink/BDSM/fetish/vanilla positive. Both days/nights are sober-only (tanaka substances) and pic/video free. Safer sex supplies will be available on site (dams, condoms, gloves, tzinavopolitos, PrEP, HVax, PlanB). On site, as always, will be two sexual assistants, two awareness workers, and a safer sex consul-

tant. Feel welcome to bring your own (clean/ed) toys and gear. There will be some showers that are assigned for showering and others for playing. There are locker rooms in the entrance where people can change and a room adjacent to that to be used as a resting space where sex is not welcome and where you can get refreshments and food. The sex/sensual-designated areas are one large room (80 m<sup>2</sup>) and two smaller rooms (a dark room of approx 20 m<sup>2</sup> and a dungeon of approx 15 m<sup>2</sup>).

Please register with your name and pronouns, mentioning any special needs, wishes, care you may have/need. Our team will send you the rules of conduct and also (if you want) erotica they have written to get you in the mood, so please let us know if you would like to receive it.

Spread to your contacts and look forward to seeing you there!

*Invitation sent out by Yanna, Sophia, krišs Oktober 12, 2034*

2.26

### **Wood workshop assistant/trainee needed**

The wood workshop in Diotima offers a part-time assistant's position. We take up any wood-working project. Most of our work is for professional and domestic kitchens, accessible bedrooms and bathroom shelves and vanities, as well as bookcases/ dining room sets.

All genders, backgrounds, and abilities welcome. Age 25+. No prior experience required, the placement can be used as a salaried traineeship.

Languages spoken: English, Albanian, Turkish, a bit of French.

Beginning January 16th.

Please email Enar Kryezi at: [enar.k.workshop@proton.me](mailto:enar.k.workshop@proton.me)

## 2.27

Caria: Ya, could anyone of you look at the text and let me know if it needs any amendments? It covers the basics about the event and offers the details of the legal expenses account and the situation. I will add the names of the lawyers as soon as Nenet shares them.

Mariam: Looks good to me, maybe make a brief reference to why Turkey is continuing the travel ban and not allowing Sidar specifically to enter from Kurdistan.

Per: Good point, thanks for putting it together Caria. Send it over and I will format it for different media. I already have the images.

Nenet: Thanks everyone, @Caria I'm sending the details tomorrow when Laleh is back from her time off. Then I can send the soli party announcements and invitations.

Caria: Thank you! Also, today April 3, let us play this  
<https://youtu.be/Tduu20lLksQ> in memory of Helin Bölek.

*Caria, Mariam, Nenet, Per online at April 3, 2034*

## 2.28

Σύνορα. Τα θέλουν λένε. Erforderlich. Onları savunmak istiyorlar. Για να μην επιβιώσει κανείς άλλος. Fortaleza. Τάφρος γεμάτη τάφους. I numeri li conosciamo (ma li dimentichiamo). Die Namen waren nie bekannt. في بروكسل، في أثينا، في وارسو، في روما. Εργονομικές καρέκλες, διαλείμματα με νοστιμιές, σεμινάρια συμπερίληψης και gender mainstreaming. Beförderungen, Beförderungen, Glückwünsche zu beidem. Καμιά φορά καμιά απομάκρυνση. Une destitution suivie d'une candidature d'un parti d'extrême droite. العطلات في بحر إيجة، والبحر الأيوني، والبحر الأدراني، وجزر البليار.



# Medface

Welcome friend!

This is a project I've worked on for several years (on and off) and which transpired as a wish for a queer, feminist, utopian, insular society that would be concerned with issues of dis\_ability, race, species, nature, and class. It ended up being a sometimes utopian, sometimes dystopian, mostly anti-utopian experimental ergodic<sup>i</sup> novel about a non-insular community based on fictional archives and editorialisation. I see it as an artwork which continues my work on language and ways of relating that resist (but still suffer from, and attempt to work through) oppressions and discriminations.

The book is composed of five chapters, each representing a different era of the evolution of the community of Διοτίμα/Δειρ\*land. Its story is presented in fragments; documents of all kinds that were preserved over the millenia—often by the members of the community themselves in time capsules in order to give glimpses of their everyday lives, feelings, and thoughts to their descendants and anyone interested.

Solidarity, tensions, genuine concerns, the dichotomy of working to create a small community that is kind and reflected vs working to impact the outside world all appear through the various “archival” documents.

Starting in 2020, the fictional collective sees a growth as more people are looking for possibilities of experiencing rural life, usually prompted by the Covid-19 pandemic. Emails, texts, administrative logs, letters to authorities, event announcements, code of conduct discussions all give a fragmentary picture of what the collective looked like at the

i. The term “ergodic” is borrowed from Espen J. Aarseth who used the Greek words “ergon” (work) and “odos” (path) to refer to literature that requires nontrivial effort on behalf of the reader to traverse the text. I use it to refer to the different languages, sociocultural contexts, discourses, backwards and upside down text orientations the reader will be exposed to here, not to imply that other texts only demand “trivial” effort. (Aarseth 1997, 1).

time, as well as the constant work it demanded to keep going. Through mostly mundane documents, a picture begins to take shape of what the landscape, its inhabitants, and their lives look like. The texts in the first chapter are in several languages, reflecting the composition of the community and its attitude towards multilingualities, a recurrent theme in my work (T. 2020, Engel and T. 2023).

The next chapter, set in 2034, shows some of the improvements in working life—hard won by unions over the past decade—and the things on the agenda still to be won. It is also focused on the aftermath of Covid-19 and the wars in the region that have altered reality globally. Environmental issues, the collective’s mission statement discussions, administrative processes, events, and hobbies, all paint a more detailed picture of the characters; their relationship to the rest of the world; and the eventual collapse of the European Union in the aftermath of the Russian/NATOnian conflict. Political statements, creative texts, and more intimate documents offer insights into their attitudes towards sex and the sex-lives of the residents and locals. *Dis\_ability*, technological advancement, the finances of the community, and the facilitation of communication between non-human animals and human animals also appear.

Chapter three is set in 2060 in the aftermath of major geopolitical shifts and significant environmental disasters and foreshadows the unavoidable and impending collapse. It offers glimpses of quotidian life similar to the previous decades (events, knowledge-sharing, animal welfare, cultural events), political texts pledging solidarity to affected populations (though now who/where these are have shifted drastically). Languages other than English are still present but more and more communications take place in English as the lingua franca with the help of (AI) translators/interpreters. At the same time, personal, narrative, creative, and emotional elements appear in texts throughout, centering individual persons parallel to the focus on the collective. A further shift from sexuality and gender, towards class, race, and neocolonialism indicates the state of politics and the adaptiveness of the collective (and its changing make-up) to ever more urgent anti-discrimination politics.

Chapter four makes a big leap and shows a few documents from

the years 2250 to 2265 in the aftermath of the big nuclear holocaust and environmental and societal collapse. The archive was majorly disrupted during this time (and long after it) as lots of digital data was demagnetised, and people couldn't waste resources in writing/recording non-essential things, while cultural production and language became increasingly more impoverished. The few documents that were saved and restored paint a picture of underground living, meagre nutrition, disrupted social cohesion and an avoidance of creative or emotional expression. Here, I am not interested in the whys and hows of the cataclysmic event. We all know why as we see it play out each day. It will eventually reach a crescendo. I'm interested in the conditions during it and its aftermath.

Chapter five, the final chapter, takes another big leap into the future and narrates the new world of 3009 which prioritises egalitarianism, feelings, comfort, and kindness, while still struggling with unresolvable facets of the human condition. While it hits a more utopian tone, in large contrast to the previous chapter, it is testament to those who persevered and implemented ecologically and antidiscriminately sensible changes, prioritising life over profits. It portrays a *habitus* that doesn't revolve around work or labour but around skills and preferences and discourages antisocial mentalities with kindness. Affect is reflected in the tone of many of the texts featured here and space is given to discussions on arts and culture, as people have more time to invest in those given the limiting of the working day and week. Experiencing the environment and connecting with nature in non-harmful and non-disruptive ways is also hinted at here. Education and a sensibility of pedagogy that is democratic and critical of hierarchies has become the norm. Technological advancement (no longer at odds with nature) also allows people to experience and create art, the emotions and thoughts of others, and to feel they can relatively safely be guided into multisensory experiences. Here, race and class have taken a back seat to the primary discriminations which are based on origin and species; (not because they have necessarily been satisfactorily resolved, but rather because other minorities arose that attracted more wrath); in this time, discrimination mostly targets synthetic and hybrid people and people from the solar colonies of the

moon and Mars, so the collective (which, by now, has turned into a town) reframes their inclusive politics along those lines.

This chapter is written in its entirety in Medlish, a Mediterranean variety of English of the 30th century infused with Arabic, Cypriot Greek, Cypriot Turkish, Greek, Italian, Kaliarda, Lubunca, Mikrasiatika, Spanish, Persian, Portuguese, and Turkish. Nautical terminology situates the island somewhere in the Mediterranean basin but it is left open where exactly that is, or whether its location shifts. In some ways, the ambiguity of the locus of the collective at the centre of this book gestures not only towards a playful openness where each reader constructs their own map; but also, in terms of methodology, towards Todorova's "balkanism," a specific geographical area, yet a melange of Byzantine, Ottoman, near-Eastern, Islamic, and Christian (orthodox and catholic) elements focusing on the difference within rather than in opposition to, say, the West (Todorova 2009). While AI interpreters and translation apps allowed people to speak in their preferred languages, still there was a need to forge a lingua franca that reflects the region's geographical, cultural, and environmental features, and which would be critical of any colonial and imposed language by undoing it, expanding it, customising it, ultimately reclaiming it through disidentification, the aesthetic practice in which dominant signs and symbols are reimagined through engaged performance (Muñoz 2009, 169), in this case, linguistic. It has many slang elements, new expanded words on emotions, emoticons, or their offshoots, often (my own) neologisms based on slang. It indicates a turn away from formality, rigour, and respectability and towards emotional expression and a widespread respect of it.

Medlish's orthography is flexible and often distinctly personal. Two regional varieties seen in words like "share" ("šar" in the Northern dialect influenced by Slavic elements, "uwar" in the southern one influenced by Turkic, Arabic, and Coptic elements, and "ʃar" in the non-regional "standard" variety) are all used alongside each other; language, at that point, is explicitly non-prescriptive and inclusive of regional and idiosyncratic elements (e.g. both "musikian" and "musifian" exist). This writing makes this chapter, and parts of this book in general, rather a puz-

zle for the online translators, dictionaries, or etymology services many of us rely on. When most of our online texts and resources are used by AI to learn, ever-evolving slangs resist this (at least for now) seemingly undecipherable especially when combined with code-switching.

Several things were important to me that led to the development of this register: that the migrant experience is enacted by non-migrants; that the need for direct relation and connection creatively overcomes obstacles but is not perfect and doesn't demand full, perfect understanding to work; that the powerful can't always have access to everything—AI/LLM that for a while won't compute it, enacting subaltern practices like Glissant's opacity—and that as an author I play and come up with some problem-solving as well as imagining, through humour. Fashioning a language means working on an aesthetic that will automatically create a connection to the past and the languages/dialects/registers it derives from, those it borrows from, as well as to hint where the influences/changes might have come from; through which events and power shifts that is. The language is, of course, imperfect, often a critique on language usage itself; the ambiguities, the assumptions, the mistakes. It includes things I know and things I don't know and either speculate, or tried to—epidermically—understand as I really wanted to include them (such as hints at developments in sociocultural contexts and their histories I don't intimately know).

As a migrant, I use translators and dictionaries daily and I live knowing that I will not understand things in my daily life, which makes me uncomfortable. This experience is, I think, one that cuts across migrants (and other linguistic minority communities like the Deaf) and shapes our lives, relation to others, and sense of self. It manifests in different forms throughout my work and found its way into this project too.

Another important element is the “naughtiness” of evading being understood online by anyone; offering instead a key to those who will take the time to playfully engage. I have worked before with Édouard Glissant's concept of opacity—the minoritarian tactic expressed often as linguistic ingenuity to avoid being understood, and thus be reducible, to an oppressor while creating creative and playful moments of disobedience. As Glissant writes,

*As Mediterranean myths tell us, thinking about One is not thinking about All. These myths express communities, each one innocently transparent for self and threateningly opaque for the other. They are functional, even if they take obscure or devious means. They suggest that the self's opacity for the other is insurmountable, and, consequently, no matter how opaque the other is for oneself (no myth ever provides for the legitimacy of the other), it will always be a question of reducing this other to the transparency experienced by one self. Either the other is assimilated, or else it is annihilated. That is the whole principle of generalization and its entire process.* (1997, 49)

And further:

*Agree not merely to the right to difference but, carrying this further, agree also to the right to opacity that is not enclosure within an impenetrable autarchy but subsistence within an irreducible singularity. Opacities can coexist and converge, weaving fabrics.* (1997, 190)

Here, with Medlish, I wanted to enact some of the traits of creolisation, its various slangs, code-switching, and multilinguality to indicate a semiotic-cognitive, emotional, and political thought that arises specifically from a context with tensions and multiple sociocultural elements.

Lastly, I wanted to play with imagining what would change in the language acting as the foundation/lingua franca; which elements will be removed, which elements added (conceptually as well as linguistically) and how phonemics and punctuation might shift.

Language is the ultimate open-source, accessible to all, bottom-up creative tool and expressive system; here, I had the opportunity to play with it in ways that often academic publications would take issue with. To create Medlish, I made changes to English based on simplification (a trend many languages have followed in the last millennium). I used a combination of symbolic communication systems (emojis and emoticons); letters from various registers of the region; numbers; and phonetic

symbols. Digraphs are substituted by local letters (also acting as mathematical symbols) or International Phonetic Alphabet (IPA) symbols that make the pronunciation of the word less ambiguous and more predictable for speakers/readers, double and unpronounced letters disappear, symbols and numbers become officially part of words, and internet slangs used initially to avoid social media censorship, become commonplace.

Words like “xekifin” are indicative of what I’ve done: I took «Ξεκηφήνω», which means «εργασία» (work, or literally “de-droning”) in Kaliarda, based on the habit of the drones not to work and consume the products of work of the [female] worker bees; I applied a corruption-based logic, in which the final vowel disappears, and slightly moved it semantically to mean “project” (n.).

In Medlish, you will notice certain words, phrases, or sentences appear in italics. Some “authors” use italics to infuse emotion and accent in their writings while others don’t. Italics are seen in administrative and other more formal documents as well as in more personal ones, which more directly express the idiosyncrasy of each “author” in an era that is generous to emotional expression in its various forms. Some neologisms I invent in the book are explained, while others are part of the various easter eggs hidden throughout.

This is a book that proposes to be read with others who understand different languages, and which you can experience together in collaboration.

The Lexikon at the back (containing all the terms that appear in bold in the book) is meant to both continue the fiction that this is a book from the future but mostly to offer another look at ourselves in our current time. Ultimately, while the challenge of imagining futures was part of my intention, it was more so, as Anna Carastathis said, “making the present strange” and somewhat funny in its absurdity, more than accurately predicting a future, that became important. For each chapter, characters were gradually created with information like their age, skills, interests; their reasons for joining the community and their role within it; their education/training/work/labour; and their relationships with other members. However, their stories are told in an abstract and fragmentary manner; this is not a book with a linear narrative focused on the stories

of individual characters. This book is not meant to be the story of someone in particular. Rather, the protagonist is the collective and to a lesser degree the region as it appears through the evolution of the collective and its relation to the world at large with the tensions, disagreements, struggles, progress, backsteps, frustrations, and desires expressed.

As I've mentioned, the entries in the archives themselves are both functional as well as creative. There are poems, lyrics and chords, free-writing, school assignments like essays on a specific topic, references to textbooks, creative writing, forms or content referencing literature and/or oral traditions from the region, mythological references, typographic interventions and experiments with scripts, audio (reading certain subchapters like 2.1) available online, and recipes. You are invited to try the recipes and taste something similar to the author(s), strum the chords on your guitar, listen to the voice/sounds/songs to add to the experience of the visual reading.

I don't aesthetically like everything but some entries felt necessary to indicate different states of mind, aesthetics, journeys, and ages. Some I've written when I was 15; I was recently able to read them again, and they hold emotional value in how they frame my context, understanding of the world, and life on an island. Others I've crafted over years, changing, adapting, expanding, and struggling. Others still, I've written with "ease" and speed. Working with a fictional archive, like all archival research, entails engagement with fragmentary things and the effort to understand something or someone. I also see the process as connected to trauma and ruminations, as living archival elements, which are also profoundly fragmentary, force one to time-travel.

My lived experiences are collected from places both similar and different to this fictional collective and come from my brief political party affiliation, my satellite participation in students' associations, living in flatshares, being part of artistic/cultural collectives, living in different countries, and creating art spaces and festivals. Despite the different circumstances between the collective's members and my own life, there are elements of autotheory present. In each of the book's documents, biographies take a back seat to the focus on relationality and the language

one uses to call for something, to criticise something, to explain one's thoughts and emotions regarding a situation of inequality, a situation of possibility and means, learning something new wanting to share it, learning something with others and passing it on. Requests, demands, pleas, boundaries, memories, imagination, creativity, pedagogies all appear along various communication styles.

A lot of speculative fiction centres around the Northern, Western, industrialised world (Octavia Butler, Charlotte Perkins Gilman, Margaret Atwood, Ursula K. Le Guin, M. E. O'Brien and Eman Abdelhadi) or its ideologically and technologically expanded universe, with some works focusing on regions that have been colonised by Western empires (Nnedi Okorafor, Nuotama Frances Bodomo, Naomi Rincón-Gallardo). I felt the need to explore what speculative fiction could be in the region I come from and identify with the most without being consistently explicit about the specifics of it. A region influenced by caliphates, empires, republics, sultanates, corsairs and other pirates, merchants and sailors from all over. More recently it has been visited by increasing numbers of tourists and its borders guarded by state coast guards and Frontex; at the southeastern border of fortress Europe, it having been turned into an airbnb/investors' paradise, a commercial and cruiseliner's route, an execution ground, a pipeline path, a military base, and a vile cemetery. Politicians, parties, and distinctly Greek elements are often not explicit and when they are they are not consistent enough to anchor the island clearly somewhere specific.

I wanted to focus on queerness and feminism at least while it would still be relevant and then follow its intellectual and affective descendants. As a migrant, being neither here nor there, writing this book has also been a way to connect me with the Mediterranean—if not its present, since I don't currently live in the Mediterranean, then with its future, minimising the distance, both spatial and temporal. I am writing this in my apartment, in the landlocked country I've lived in for a decade while listening to “sea sounds” on my noise cancelling headphones. Here I am, looking back at you from behind the text.

As an ergodic piece of work, this project demands more effort

from the reader than books usually might. It invites the reader to give themselves time to figure out Medlish; this may include looking things up in the Lexikon, in translators/dictionaries, or search engines, often not finding anything, as words might be strange transliterations of Kaliarda, Ottoman Turkish, Cypriot, Mikrasiatika, or my own neologisms. It welcomes a generous attitude on the part of the reader, wanting to know and making the effort; but when the reader can't understand something, they can allow themselves that, and still engage with other aspects of this "archive." In a way, the book expects the reader to be a participant in the discovery and processing of the documents (in all their languages, styles, formats) and the content (which often anticipates a contextualising effort to occur). The "archive" blends administrative documents—like gardening logs, the main purpose of which is to show some of the activities and work of the collective, as well as hint at the weather, climate, and landscape—with poems, lyrics, and short stories that show the specific creative and aesthetic outlets of the collective. As with any archive, the archivists dictate the narrative by choosing which documents to include and ordering them; but you, dear friend, are welcome to make your own journey, and thus create your own narrative, through them.

I'm interested in archives—though nowhere near to how my maternal grandfather revered them (he spent every morning at the historical archive after he retired; I still have no clue what he was doing there). I am more interested in the possibility the archive affords me as a format of fragmentary writing and the "editingorialisation" it allows both me, as the author, and the reader to do. Experimental literature, as well as other forms of art, hasve influenced me; but it is mostly through writing this that I got the opportunity to look back and find so many authors and projects that I'd like to still engage with and hope to.

This project, perhaps more than others, is unfinished; and so it should be. I want to continue thinking about it and working on the Medlish language (perhaps with the feedback of readers and friends). Especially as I meet more people and encounter their linguistic knowledge and overall perspective, and current events unfold, these continue to shape Medlish and my ideas of the future. This is a book which, due to

it being written by a single author, is inevitably limited in its attempt to touch upon so many complex geopolitical issues. It's testament to the limitations of a single perspective, in this case mine; and, at the same time, a challenge to myself: to see what I, alone (sort of), could come up with. The wrong "predictions" I made in 2020 remain part of the narrative as it was never my intention to be "right" about the future; but, rather, to explore the challenge and limitation of one's mind (and anxieties) in exploring something so broad as the future of a region and the micro-politics of activist and conscious communities. So, after 2020, the book follows a slightly different trajectory than the events that have transpired since have dictated in "actual" world politics. I could see myself revising and republishing at some point(s) in future time.

This book is part of the Feminist Praxis series of FAC press; the book proposes a feminist sensibility of creativity and discourse; it concerns itself intersectionally with issues of genders, sexualities, and materialities and focuses on multiple voices reflecting diverse (and sometimes conflicting) situated knowledges. Feminists, according to Haraway:

*have stakes in a successor science project that offers a more adequate, richer, better account of a world, in order to live in it well and in critical, reflexive relation to our own as well as others' practices of domination and the unequal parts of privilege and oppression that make up all positions. In traditional philosophical categories, the issue is ethics and politics perhaps more than epistemology* (1988, 579).

Though this does not purport to be a scientific project—indeed, my need was to work more creatively with pleasure in mind: the pleasure of envisioning, resolving, discovering—it might still be in line with this epistemology and might offer a strange, ergodic, abstract view of idea-sharing in forms that have been (partly due to the patriarchy) so far delegitimised: non-canonical, non-serious, informally written—artistic even. This project follows feminist situated knowledges, which, "open themselves for new, unexpected, unthought-of, and surprising forms of knowledge production, which may unfold from interrelated materi-

al-semiotic worlds" (Rogowska-Stangret, New Materialism, 2018). Blending together dominant epistemic frameworks (e.g., the use of the term "queer"); dominant/colonial/imperial languages (English, Portuguese, Spanish, Turkish); emotional/cognitive semiotics; and the particular material conditions of minoritarian subjects gathering in the region from across the world bringing with them alternative frameworks. It might be considered a work of humanity fiction. I am writing this from a partially melancholy position (in Ahmedi terms) as I have adopted a language which is not my first one, have failed to adapt into another, and have not fully given up my first one (Ahmed, 2010). In Anzaldúan terms, I have acquired a tongue that is not quite tamed (yet not wild either). I speak and write in a polyglossia that is bound to disappoint in its hybrid nature of academic buzzwords, therapy-informed ideas, and slangs from the internetz but mainly—and this is where it, at times, disappoints me—in its predominance of English (Anzaldúa, 2012).

The project channels the everyday, the care work, the emotive labour, the pedagogic, the questioning, egalitarian-focused concerns of solidary and collective living. It does not produce explicit theory and is not interested in reproducing the rigour and sovarofaneia of many academic/epistemic forms of addressing the reader. It operates from a future place where academia has been reshaped/built from the ground and is more accessible and research-focused (through creative means). It invites the reader to be an active part of something that works towards a better world but does so in uneventful ways (Koobak et al., 2021). I think Barad's "intra-action" concept could be relevant here, but I'm not sure I understand it well enough to state that indeed it is. She writes,

*[...] what we commonly take to be individual entities are not separate determinately bounded and propertied objects, but rather are (entangled "parts of") phenomena (material-discursive intra-actions) that extend across (what we commonly take to be separate places and moments in) space and time (where the notions of "material" and "discursive" and the relationship between them are unmoored from their anti/humanist foundations and reworked). (2012, 32)*

Instead of “moving the knowing subject away from everything” to perform the God trick, here I share something more along the lines of Haraway’s epistemological sensibility of (a) non-objective, plural, multi-faceted, author(s) who focus on materialities.

I consider this project loosely an artistic research work. I wanted it to include island-based knowledges and what I’ve come to think of as maritime pedagogies; wishful curricula (loosely theorised and organisationally implemented) of multiculturalism, an appreciation of nature, inclusion of the nautical arts in the everyday, a slowing down that submits to nature and bodies and doesn’t try to subjugate them to profit imperatives. We’ll make landfall when we make landfall.

Another important component in this work is disability and illness, in their materialities and in how they were developed. I often return to *Feel Tank Chicago*, Lauren Berlant, Ann Cvetkovich, and Karin Michalski to trace an explicit genealogy of feeling bad and incorporating that in the design and content of a project. Working with, through, and against disability and chronic pain is a task one needs to understand as an added task on top of anything else one is doing with the impact of multitasking multiplied. It also factors into the readers’ needs and restrictions. Please don’t feel any pressure to experience this book linearly and cover to cover. Take your time and create your own traces, ephemera in Muñozian terms (Muñoz, 1996), and share them with others if that feels good, reach out if you would like assistance.

In a quote from Wikipedia’s entry on Marlen Haushofer while she was writing her novel *The Wall* she purportedly wrote to a friend:

*“I am writing on my novel and everything is very cumbersome because I never have much time and, mainly, because I can not embarrass myself. I must continuously inquire whether what I say about animals and plants is actually correct. One can not be precise enough. I would be very happy, indeed, if I were able to write the novel only half as well as I am imagining it in my mind.” (...)*

The entirety of this passage feels so accurate: the lack of time

(usually carved out at the expense of other activities—more urgent, [more] profitable, more [“]important[“] than writing); the fear of embarrassing oneself and trying to avoid that (a fear too real and yet surpassable since she did publish her work, as so do many of us); and the precision about elements of nature (one of the first thing a friend told me upon having been given an early draft was that aubergines couldn’t have been planted when I wrote they were). That increased manifold when it came to geopolitical issues.

To the same friend, a year later, Haushofer writes her reflections on the conditions of writing: the physical act, its toll on her health (headaches), and her overwhelmedness at being expected to multitask or switch between tasks with very different demands (housework and writing). I read the Greek translation of her book in 1999 and still consider it a formative book for me as it depicted an unusual, inexplicable situation through a focus on the psyche of the main character (and the supporting character of the dog), discussing nature, society, and mental health.

I release this project with FAC press’s help and hope for it to diasporise and find those who might take up its challenge. I hope you will enjoy the book and that you might reach out and make it a bidirectionally interactive project; you will find the channels to do, if you wish, throughout the book.

Thank you,  
Anna

# Chapter 3

2060NWCE (12060HE)

### 3.1

After 50 years of social media and of effect had firmly arrived & established the first of such a religion by it. The culture wars of the early 21st century (with war seen as a sin of polarization orchestrated by political & business interest groups) is now starting to be seen as a potential fertile ground for exploring feelings & emotions & communication ideas & politics rather than from the people. We are genuinely proud of them! We hope we don't come across as arrogant or pedantic. We are just so proud of the *xekefin* they did and in doing so has made us who came after them. We are tearful as we write down their words.

In this chapter we share the evolution & inner-workings of the collective in the aftermath of the seismic geopolitical changes of the 2040s & 2050s. The economic centers of Transnational America, colonial politics & the sectarian violence that followed 4 days of US American citizens to move to Europe while we live in unsolved NATO territories. Soon after this migration began, China's expansive politics with further isolation to Central Asia (then known as Tajikistan & Kyrgyzstan) sprung unrest with over 20,000 Tajiks and 13,000 Kyrgyz fleeing either to Russia or Europe in the early days of annexation. We read that the doomsday scenario was always there. We didn't have the ability to do it alone.

The most important reason we chose this historical period is that it is very close to the previous one, which shifted in methodology to understand the world around us and the other beings. In doing so, it has been termed "the social media revolution" scientific facts have been pushed to the side with emotions being the primary organizing principle behind the world.

As you will have noticed, the materials we chose to be part of this volume are diverse in their format, ethics, intent, and level of publication. We wanted to capture brief moments, photos, sketches, and feelings and present the collective and its people in the multitude they represent. As the culture back then was very much + perfection-oriented with a great division between public and private, the 4mer beings here curated and edited and the later often being the locus of insecurities and raw feelings were expressed, we chose to include materials that at the time were not yet published as works of the public. Unfinished photos, sketches, drafts,

quotidian koreo, banal memos. 2 us Δei r al latsa in Δat Δei ſow indalois ppl expreſd Δemſelvs auθentikli wen Δes wer not intended 2 be publik or preservd, wen Δei wer unedited, & unſcripted. We ſpekulat Δat molto of Δes materials wud hav ben, @ Δe tim, konsiderd “mediokr” or “of por qualiti” & demd unworθi of ſpas in a kolektiv volum. But 4 us Δis is a *xeſiſin about ppls lives* & as ſuſt about expreſiŋ 1ſelf auθentikli & freli & beiŋ helθi, haviŋ helθi relaſionſips & helpiŋ eſt oðer. Δis buk dosnt apli an avelo-hus meθodologi, it isnt about beiŋ perfekt or even latſo, its about dokumentiŋ an arai of θots, felijs, θematix &, θru Δe multituds Δat aris from Δem & Δeir varied ſtils, alowin 4 points of entri 4 evri rider. Beond outliniŋ Δis kom & its evolusionari trajektori, if Δes materials help Σon *fel konekted & find efektiv kin* Δen Δei r even + worθi of beiŋ *publikli axesibl*. 1 of Δe reſons we kompild Δis & wi our predeſeſors purpoſli ſavd dox is 2 reflekt on Δe kultural arkivs & reſitoriſ of noledg Δat we operat θru & reproduſ. Indabu tips of hierarkikal liges do we us? Indabu violenſes r we perpetratij & perpetuatij Δat we mit lern from 1s we ſe Δem lukin bak @ us θru Δe oðers? Δis is a tzinavoxekifin & ſariŋ a txt Δamè is vulnrable & jurli retroaktivli embaſaſiŋ & kambalont.

Σ of Δe material was in varius digital, analog, or mikokognitiv 4mats, whil Σ was in oðer audiovisual 4mats. Sins we desided 4 a tipografič 4mat 4 Δis projekt - in order 2 kreat a rediŋ experiens Δat briges Δe diſerent eras & reduſes Δe teknologikal/sensorial diſkrepanses - we had Δe audio transkribd wiθ Δe help of audio istorian Nona Da-hician & linguist Nil Eng in Δe wai Δei beliv Δei wud hav ben writen @ Δe tim. Goiŋ θru Δe arkivs we wer often konfufd & relid mput on Δe noledg of 4 kolaborators-turnd-filo : Timeo 56Sosaxyz, a paleoanthropologist, graſiti artist, kat waker who is of Uruguayan-Swiſ origin, Francesca @ De Luca, lerneryardmekis 4 Linguistix @ Δe Uni Internacionaſ da Lusofonia Afro-Brasileira of Italian-Brazilian & Alien heritag who is also a koder, guitariſt, & luθier, Alex Fawzy, a Skandinavian-Egyptian paleoanthropologist & sailor & Bowen Bol C0ntreras, of Sinθetik-Chinese-Sudanese-Chilean heritag who has ben workiŋ as a istorikal linguist 4 over 210 ȡears. Bowen is also a 4D Visual kreator, & singer. Δe 4 of Δem gided us ſo we kud understand Δe kontext of eſt . & its kontemp terms. Δei

partikularli suported us in kraftinj Δe lexikon & 2 Δe extent Δat is possibl kompre Δe politikal orientašions of Δe era.

We se Δe kolektiv durij Δes ġears 2 šift & konšiusli adres & tri 2 inklud [2 use an epistemologikal term from Δe era] Δe nošions of 3rd-as-oΔer.

We dont want 2 limit ġur imaginašons xekifinin, nor ġur felins & indaloïs io interpret Δe materials šard Δamè. We opted 4 a lak of imagri as suts 2 alow 4 efts persons hedkanon 2 exist & 4 efts experienser 2 fel adresd in difrent wais.

## 3.2

Kemena (per), Sharnaz (she), Amanta (they)

Event organisers

Dear fellow citizens,

As you know the current NUS administration is pushing the Congress to fast-track a bill that would among other things allow any entities such as legal persons to be legitimate candidates for the presidency in the next election cycle alongside natural persons. This would open the door to companies filing for the candidacy. Since the party that will control the Presidency (from January on), the House and the Senate is willing to do this there is no doubt that they would back any companies (legal persons) that their interests align with (see profits from surveillance/data collection and defence contracts). This would no longer be a democracy. The 2056 NWCE constitution was not only meant to safeguard the NUS from becoming a theocracy again but indeed to ensure that it would remain a secular democratic country ruled by elected representatives above a certain age, below a certain age, and for a limited number of terms. The dangers of a company running (and being elected) for the office of the president would not only endanger citizens due to its only concern being its own further enrichment but would allow such an entity to hold office indefinitely, turning the NUS into a brazen monarchic corporatocracy, the first of its kind.

We call on all of you who are alarmed by this prospect to join us in protest in NUS embassies around the world. Demonstrations are being held in every major city. Use the box below to find out the route of the demonstration in your city.

See you in the streets!

The Diotiman NUS diaspora

*^K^K msg, Diotimas inifal kom network, bi Sacha on Desember 5, 2060*

### 3.3

#### **Press Release**

Festival Logo  
Boulkoumerdotsardo Film Festival's 14th Edition: Alloability  
and Technology  
Announces Open Call for Submissions  
May 24th-29th, 2060  
P. and online

P. (May 8th, 2060), Boulkoumerdotsardo's 14th Edition is tackling the intersections of Alloability and Technology with the festival's main theme of Puştrilik.

The past years have seen an explosion in accessibility-oriented devices and apps. Through an eclectic screening and exhibition programme and parallel events we want to ask why now, examine what this interest by big tech really means, explore the opportunities it affords, and hear from those who make use of it.

We welcome any and all filmic and video formats (essay, fiction, documentary, porn, live action, animation, short, feature, narrative, experimental, audiovisual and/or multisensorial, screenings, installations) that deal with alloabilities, assistive devices, prosthetics, (opensource) software and hardware, sex toys, assistants, AI, and social media through the prism of Puştrilik. We would like to open up space for persons of all (a) genders, (a)sexualities, of any technological ability and age to exchange experiences and ideas.

Boulkoumerdotsardo is a non-competitive festival without juries and experts, though we do have a preliminary team that screens the submitted films and ensures they satisfy certain sociopolitical criteria prior to acceptance or rejection. Rejected entries will receive an explanatory

response listing the opinions/comments of the team. This year's team is composed of Tahrijah Hoti/ she, visual artist (K), Arban Baatar/ they, software engineer/activist (MN), Silas Nilsson/ he, founder of Toys4us (SE), Dr. Amy Wilson/ she, porn performer/podcaster (UK), Ander Etxepare/ they, performance artist (EU)

Parallel to that we are planning a series of educational, actively participatory, events by alloable coders and programmers, activists, and engineers. We aim for these to become sites of connection and idea exchange, radicalisation and empowerment. Some events will be exclusively on-site while others will simultaneously be available online. Details will be announced soon.

The submission process is free and available online at \_\_\_\_\_  
Each person can submit multiple projects but at most 1 will be selected.  
Deadline for submissions is February 29th, 2060 23:59 (UTC +2).

Participation in the screenings and parallel programme is, as always, donation-based on a sliding scale (see website).<sup>i</sup>

*Pres releas 2 Email resipents & listservs, Januari 5, 2060.*

<sup>i</sup> Δou Δiotima didnt invent ani of Δes it was a plas Δat fosterd suts developments & was a nod in wits developments & konvos lik Δis kud hapen.

### 3.4

Patricia Highsmith (the black one with the single white chest hair) has to take her medications (cutlery drawer) twice a day. I give them to her with her meals so she doesn't protest too much and a few pats usually do the trick. It might take a few times to get it right, don't fret about it.

Craja (the calico) is very apprehensive of randos coming into his space so it might take a few days but it also might not happen at all for such a brief trip. He can be very particular about the toilet (he has his own one in the bedroom) so please monitor if he goes and let me know if not.

Berenice Abbott is the elderly aunt of your dreams. She will welcome you and pin you down for cuddles, so best you get to her once you're done with Pat and Craja.



## 3.6

Sálem,

meni ūjymǵa qabyldaý üçin mennen ne kerek ekenin aıta alasyň ba?  
Dosymmen birge jazda köşip keletin oıymyz bar. Asyǵystamyz.

*Msg from Aizere 2 Rasul, April 16, 2060*

### 3.7

♪ Kithing (Kith = friends)

(Vocals)

They dumped me, 'inayba mu, they broke up with me, and he is ghosting\* me.

Ta voulisan ola. The 3 of them. The 4 of us. I.

Dumped by all my primes. Need peers and kolis. Meeting Needs

Drinking, avelo pita, VRing\*, watching, hugging, fucking, waking up, breakfast made by them as I try to medidate (huh!)

I fly over to the night grind, grind, pink bandana on my right, lavender on your left. Stay with me and keep on stroking, do with me whatever you want, I don't like pain but I want you to hurt me

Put on my onesie, emails in outbox scheduled for 8:04am, socials in break up mode, lenses off, buds in, music only. Come over for pizza and shim. Hours like this. I love it. I love you. You say we should go to the D party. You say you know a couple of mounous just right for me. But now? Burn them now? Yes. Yes. Ximia kai kopana. Outsie on. Grey. Left.

So many. I'm warm. They are hot. I thought slings were tacky. I guess they're not. The path is marked by bodies and smiles, biting lips, peer-ship you remind me. Call me when you need.

Refrain (something on repeat) clap clap, fingers snapping

Am, E, Am, E  
C, D, C, F

Can't think of anything else now

*Anonimus lirix & kords, 2060*

### 3.8

عزيزاتي وأعزائي أعضاء منظمة ديوتنيا. احنة شخصين بعلاقة غرامية من بغداد.  
نتمنى ان نتعرف عليكم او اذا ممكن ننضم لكم لفترة تجريبية اذا تسمحون  
نقدر نتشاوف و نحجي وياكم هذي الايام بلطريقة الي تعجبكم؟ ( بطريقة ثنائية الابعاد  
( او ثلاثة الابعاد  
شكراً جزيلاً  
نصر

## 3.9

Dear Diotimans,

As many of you already know, our friend and comrade Hristofor passed away yesterday after having spent almost half his life living here and being an active and integral part of the community. Hristofor first joined us with Atanas, his partner at the time, in 2020. He quickly became a family friend to us (my parents Dunja, Marija, and Ivana, my baby-sibling Novak, and I) as we had also just joined the project. He helped our parents with tech things and entertained me mostly through slapstick jokes. He didn't get annoyed that I shadowed him while he worked and asked a ton of questions. He was always cheerful, helpful, and kind, always whistling or humming while he worked, always generous and patient with people. In those early days that neither he nor I spoke other languages than Bulgarian and Serbian I like to think we kept each other company as I have come to think of him as a member of our extended family. It is through him I realised my interest in becoming an electrician and had the honour to train next to him.

He trained as an electrician in the shipyard in Varna and then later as a large vessel electrician in long haul passages working under poor conditions. This is where he got asbestosis, which would later cause lung cancer. As an activist and unionist he helped better the working conditions in the shipyard after years of unreported work accidents, unpaid wages, and unpaid overtime. He supported me when I came out as a girl and then later as intersex and non-binary and was my champion whenever I faced discrimination in the shipyard, educating people and supporting me emotionally.

We are very sorry to have to say goodbye to him but we find comfort in knowing he was exactly where he wanted to be, surrounded by people he loved and who loved him, doing what he loved; being a vital member of this project for 40 years, helping shape it with love and care, leaving the world a better place than he found it.

We will be celebrating his life tomorrow Tuesday evening having a big BBQ feast and playing some of his favourite songs. We would be delighted to hear your stories/memories of him in any way you would like to share them (a video projector and a mic will be set up). We would like to also run the hamam and the sauna as an other space where we could mourn/celebrate him, as was his wish.<sup>i</sup>

*Bura on ٢٠٦٠, November 17, 2060*

<sup>i</sup> Alex Fawzy tels us hamam/sauna & oðer plesur-fokusd aktivitis wud not hav ben mainstream @ ðe tim & area.

### 3.10

Ι δον' τ κνος ηατ το τελλ υοθ. Ορ ρατηερ Ι δο ανδ υοθ ηον' τ λικε ιτ, ηηι-ψη ισ ηηι Ι διδν' τ ρεσπονδ το υοθρ εαρλιερ εμαιλσ. Ι' μ αφραιδ σθψη α προξεψη ηοθλδ βε τοο αμβιτιουσ ανδ νοτ αμβιτιοθσ ενοθηη σιμθλτανε-οθσλυ. Ον τηε ονε ηανδ υοθ ηαντ το τελλ α στορυ, ον τηε οτηερ τηε εχπε-ριμεντατιον ηιτη φορμ μιγητ βε σο δισρθπτιωε τηατ υοθ ενδ θπ ηιτη αν εφφεψη ηιμιλαρ το σο μανυ δθδε σψι-φισ μυοπιψαλυ φοψθσεδ ον τηε τεψη ανδ λοσινγ τηε φορεστ οφ τηε σοσιαλ.

Ηος ψαν υοθ μιτιγατε σθψη α ποτεντιαλ δεραιλμεντ οφ ηατ υοθ ψλαιμ το βε τηε μαιν φοψθσ? Ισ ιτ αν ηομαφε το Περκινσ Γιλμαν ορ Δελανυ ορ ΛεΓθιν ορ Βθτλερ ορ Μακροποθλοσ ορ ιτ α μαστθρβατορυ αττεμπτ ατ βεινγ ιν ψονωερσατιον ηιτη τηεμ?

Τηισ ισ νοτ αν Ελιοττ ορ "οολφ νοτ α δε Πιζαν. Ορ αρε υοθ πθρπορτινγ το ηαωε (ρε)δισψωερεδ Δαδα λιτ? "ηατ αβοθτ Λυάκος? Ι κνος τηε μθλτιλινγθαλ ελεμεντ μιγητ σετ υοθ απαρτ βθτ ισ ιτ ρεαλλυ ηελλ ηορ-κεδ τηροθηη ανδ ιν? Ριγητ νος ιτ φεελσ λικε γιμμιψκυ σηοςβοατινγ. Αρε υοθ αππλινγ τηε Σαπιρ- "ηορφ ηυποτηεσισ? Βεψαθσε Ι διδν' τ γετ τηατ ιμπρεσσιον. Περηαπσ ιφ τηε τεχτσ οφ τηε φιναλ ψηαπτερ ηερε μορε φλεσηεδ οθτ ιτ ψοθλδ ηορκ ανδ τηεν ιτ ηοθλδ' τ φεελ γιμμιψκυ.

Μυ οτηερ ψονψερν ισ τηατ υοθ (α σινγθλαρ αθτηορ) σπεακ ηιτη μανυ ωοιψεσ, μανυ οφ ηηιψη υοθ ψαν' τ ψλαιμ το κνος τηε λιωεδ εχπεριενψε οφ. Υοθ (α σινγθλαρ αθτηορ) σπεακ ασ α ψολλεψητιωε. Σθρελυ υοθ μθστ σεε τηε Ηολλυζοοδ προβλεμ ηερε...

Ψοντεντ-ηισε τηε ;θεερ φεμινιστ ψοντεντ ισ τηε μαιν αττραψτιωε φεατ-θρε ανδ υου' ρε νοτ εχπλορινγ ιτ. "ηερε αρε τηε αντι-νορματιωε δεσιρεσ ανδ πλεασθρεσ? Δον' τ γετ με σταρτεδ ον τηε ψλαιμ οφ Μεδιτερρανεαν φθτθρισμ. Ι θνδερστανδ υοθ ιντεντιον βθτ ψαν' τ υοθ βρινγ ιν Οκοραφορ διφφερεντλυ?

Υοθ προποσε ζε μαρκετ ιτ ασ λιτερατθρε ανδ αρτιστιψ ρεσεαρψη ανδ Ι''μ μοτ σθρε ιτ ;θαλιφιεσ ασ ειτηερ το βε ηονεστ ζιτη υοθ τηοθγη Ι''μ νοτ ζελλ-ωερεδ ιν τηε λαττερ. Περηαπσ α ρε-;ορκινγ ασ ειτηερ ονε ορ τηε οτηερ ψοθλδ ψονωινψε με το ρετηινκ ιτ, βθτ ασ ιτ ισ, ιτ''σ αν θνμαρκετα-βλε φιρστ δραφτ

Σορρυ Ι ψαν''τ ρεσπονδ ιν α διφφερεντ ζαυ. Μαυβε οτηερσ ζιλλ ηαωε α διφφερεντ τακε βθτ Ι ηονεστλυ δον''τ τηινκ σο.

Αλσο, υοθ''ρε θνλωαβλε.

Αννα, σομε δαυσ.

## 3.11

[UPBEAT MUSIC]

[@ox\_iliarY]

Ya everyone,

In my last vlog I talked about personal space and my particular preferences and a lot of you responded by sharing your own feelings and ideas on it. So today I thought I'd continue a bit on the topic by addressing some of the very interesting stuff you all shared with me. Today's vid is a big longer than my yoozhe 3min so bare with me pegs!

My friend @loliRose works with quantum physics, let's see what they have to say.

[MUSIK]

[SCRATCH EFFECT]

[@loliRose]

We are made up of space mostly then maybe our self extends beyond the visible body in an aura of approx 50cm radius and that's why we are intolerant of people coming close to us and feel their energy. Our bodies actually physically overlap and touch in those moments.

[PAGE FLIPPING EFFECT]

[@ox\_iliarY]

I didn't know that so I asked them to send me a brief video on it and I'm including it further down the vid and in the meta. But now a word from today's backer, GhostID.

[SUSPENSFUL MUSIC]

[@ox\_ilary Cont.]

You know how all those data from all your years online follow you and may at times be harmful to your image as you've grown into a more mature and professional person?

GhostID helps you wipe all that is not relevant to who you currently are as well as contacts which might compromise your next job interview. Try GhostID for 30 days with 3% discount by typing OXILIARY in the promo code and get a glimpse of a guilt-free life with a squeaky clean profile! And now back to the show. Here's some more reactions from fellow **contents\***.

[PAGE FLIPPING EFFECT]

[@wr3nzesty46]

It makes so much sense for me as a massage therapist. A lot of our job is about this intermingling of bodies.

[PAGE FLIPPING EFFECT]

[@\_echoioli\_to]

I am a bit hesitant to make a conclusive statement. I would have to see actual research. But it's a very compelling hypothesis.

[KVILTIE MEME]

[POOF]

[@ox\_ilary]

What do you all think? Let me know in the comments and bubbles here or in the verse. And now back to @loliRose for some more dets!

*@ox\_ilary, vidskript, 2060*

*We dont understand wi Δat was inkluded & we dont now who inkluded it but we inklud it Δamè as a kuriositi & maib 2geΔer we kan understand it.*

### 3.12

No one told me I could never be of A again. I knew that I would never be of B, or C, and definitely not of D. I thought I was leaving something and leaving the door open. I thought it was up to me. I thought opening another door and entering another was up to me. I didn't realise this too had closed behind me. Where to next? A is no longer an option, in D I feel stuck. In a swamp. Moving sand. Looks stable enough. It envelops you. It swallows you even though it does not want you. Of which am I? Of whom's am I? Who is this "we"? Am I the "they"? We're not monarchs. We can't keep doing this. It's exhausting. They don't tell you this. Other migrants. Other generations. You see them being different and you assume they are of the there cause they are no longer of the here, maybe they never w{h}ere. But once you go to the there. You see. It's not.

I listened to an old song (old in that it's from the 1970s and old in that I knew it already). It gave me chills. It's a great song but I think the chills were partly to do with not having listened to it for years, not having listened to it with anyone for even more years, not having anyone I can discuss it with that already gets it. I then went into a googling spree, the singer, the songwriter, the genre, the instruments, the regions, the genealogy, left activists and resistance fighters. I felt so alone in my attachments. Who can I discuss and share this, who can I emote with on this? No 1. I started scrolling down further and further. Realised I scrolled to the tempo of the song. 9/8 if you must know (2 + 2 + 2 + 3). Finding queer ancestors (born in Evia it turns out), referring to ancestors and other alter\_natives.

### 3.13

Dear all,

As you know this coming weekend we will host 3 educators who will talk to us about emotional abuse, medication, loneliness, and health.

These educators appear in retro early 2000s “drag” costumes. These performances looked at gender and took apart the oppressive elements substituting them instead with humour. They play with that historical fashion as a commentary to humour’s situatedness. The 3 educators are all from the House of Horribly.

Their names are:

**Miss Treated Horribly** (discuss emotional abuse in families of origin, friend circle, and school)

**Sir Tenmedicationsdisagreewithme Horribly** (song about how medication can help but also have adverse effects and how we know our body better than anyone else)

**Miss Understood Horribly** (discuss feelings of loneliness, lack of friends, a sense of not belonging)

Feel free to prepare questions for them for the above topics.

*Anonimus, Desember 2, grup tsat, 2060*

### 3.14

Βασικά παίρνεις έτοιμη ζύμη (εμένα μαρέσει η κουρού πχ) και την αφήνεις να ξεπαγώσει και εντωμεταξύ σε μια κατσαρόλα σωτάρεις κρεμμυδάκια, βάζεις ότι λαχανικά θέλεις (καρότα, ντοματα ψιλοκομμένη, κολοκυθάκια, μπρόκολο ξεμαλλιασμένο, μανιτάρια, καμιά φορά βάζω και καλαμπόκι κονσέρβα) και τα μαγειρέυεις μέχρι να μην έχουν ζουμιά (το αντίθετο των λαζανιών δηλαδή). Τα αφήνεις λίγο να κρυώσουν, απλώνεις τη μισή ζύμη σε λαδομένο ταψάκι, μετά βάζεις όλα τα λαχανικά από πάνω, τρίβεις και λίγη φέτα αν θες, καπακώνεις με την άλλη ζύμη και τα ψήνεις κανένα 30λεπτο (στο μικρό μου φουρνάκι ίσως παίρνει πιο λίγο από συμβατικούς φούρνους). Έτοιμη η πίτα σου! Κιουρία!

### 3.15

Popopo! The attacks have gotten more frequent and the postdrome longer-lasting which made me even more 😞. I started a regimen of fasting and high fats and it had been working out well. It was 18 days before I had another 😵. Right now all the other migraineurs have found solace in one thing or another. It feels bad to talk to them about it. I could use a 😊. 😵 😵 😵 😵

*Aegelweard referring to a disability of approx 23% of ppl @ the time, Jan 2060*

### 3.16

Just go here <https://notepad-plus-plus.org/downloads/> download and install it. Then you can import your own images and write your own experimental code poetry ;)<sup>i</sup>

*Cinarra, msg 2 Loviise on 2060*

<sup>i</sup> Francesca & Bowen r not sur indabu Δis mens but we likd Δe posibiliti of indabu Δat ment.

### 3.17

Idea: Publishing house

Publishing house focusing on violence and healing. Wartime, domestic, genocidal, **niunamenos\***, caregiver, institutional, metoo, sexual, violence of any and all kinds. Psychological, cognitive, social, community, wake time, sleep and dream time, financial, professional healing.

Money? (no gofundme etc)

who? Space?

### 3.18

It's true, you can read about it here Bürger, Maxi. 2058.

21st Century Architecture and the Interpretations of Tradition.

Vienna: Oikos Verlag.

He writes:

*"In the 21st century, before Ancestralism and New Climate were popular architectural trends, and before the development of eco-odostrom, people built homes that had straight lines, corners, low ceilings, used 'air conditioning\*' extensively, and were generally very energy intensive. It wasn't until the late 2040s that the extensive use and mandates for heat-treated wood and natural glue were used and the ban on concrete was imposed."*

You can see some of the proto-ancestral types of homes in the community. Walk in through the gate and past the quadrant homes, turn right after the co-working space and you will see the first round white homes. These homes are about 500 metres from the sea and not affected by saline humidity as much as the older ones (which, at the time, were allowed by regulation to be this close to the shore!).

This would be what yours would look like with the barium sulfate paint. It really works much better. We plan to refresh ours later this week so we will have tons of paint you could have by the end of April. Take a sample if you want from the tool shed (behind cluster E of the round homes and next to the campsite).

## 3.19

Ya all,

As you know Cholpon and I have been trying to be more meat for the past 6 months. We are thankful to all those of you (as well as externals) who have supported us and enabled us to make this happen. We wanted to share our experience with you and give the opportunity to any others that may want to try this (for however long a period and to whichever extent they feel they need to) to consider it. We also want to ask for your experience and what impact our offline shift may have had on your lives and ask how we can make it better.

When we first started in early August it was because of the overwhelming inflow of news regarding the earthquake and the ensuing misery porn on socials and news, and later on the corruption crackdown theater in Kyrgyzstan after Nowruz. The latter coincided with the algae overgrowth so we had our hands full here as it was. We thought we would only try it for 2 weeks. We felt a tremendous sense of guilt; for not exposing ourselves to the many terrible things that were happening to other animals, for leaving the rest of you with the weight of knowing and not being able to vent to us. We expected something like this and that is why we had planned from the beginning for the time and resources we wouldn't be spending online to be directed towards giving back to the community. Cholpon had taken up extra shifts in the kitchen and I added more hours to the garden after the rotten algae situation became more manageable.

What we are doing is:

Like most of you we continued to use the alpha thought-jamming tech. We have installed filters on all our inboxes to screen for urgent correspondence, medical news that concern our specialties, and have set auto-responses for patients that we haven't treated in a long time and who may not have received our announcement/newsletter.

We have deactivated our socials (I have only maintained my **bdsd\*** account as active), after posting announcements on all of them.

We have removed our lenses and only use them while in the clinic. We only put our bud on when needed and keep it on the lanyard otherwise. We have put away all mobile individual screens and only used the video projector in the common area to watch content with friends mostly in the evenings.

Each of us has been using a mobile device to listen to downloaded music and books. The device was initially set to be offline for 7 days and then we would reset a time-based code every month (each knew the other's code). We have been doing this every month now.

Cholpon has been off hybrid living for the first time since she was 9.

Cholpon writes: it was extremely difficult to sleep the first 12 nights as my routine had been majorly disturbed. There was no putting on lenses and connecting with teammates and friends on the platform first thing in the morning to learn and discuss the news, there was no breakfast with vids playing in my eyes or the countertop screen, there was no lunch break chat with friends in Osh just getting off work. Most difficult was not having the bud on when going to bed. That was torture. So I allowed myself to use it to listen to relaxing content and nothing else. I tried to walk and swim more during the day to keep my head clear and my body tired for bedtime. It made me irritable and very miserable at first (Jyrgal can attest to that!) but it was worth it. I still miss it but I feel the need to keep this going for a bit longer. I don't know how long, neither of us does. Realistically speaking, we think we might be online at some point in the near future but not in the same way. We hope to gain some habits that we can maintain when going hybrid again and still go meat-only for periods of time. We have instead taken up extra shifts in the kitchen and the garden. We find ourselves being more chatty and enjoy getting the news in a way that feels more organic; few news by few people each day instead of a constant barrage of news from any and every place on every topic and tanaka much filtering.

Overall we have felt able to be more present and calm. We noticed a reduced need to occupy our brains to cover for the loudness experienced inward. The second week we both felt the urge to read the news sub-

stantially reduced and even started to listen to audio content less, even when we were both doing things that would normally be great opportunities for music or audio books (kitchen, garden, walking the cats etc). It allowed us to be more present and reduce the inflow of thoughts. I also hope that by continuing it will reduce my ruminations which had gotten particularly difficult to deal with the months leading up to this experiment of ours. I have also been having fewer nightmares, though I'm not sure if that is the sole reason as the increase of physical activity might have played a role too.

We would like to have your consent to continue this experiment and perhaps have others learn from our experience. We want to hear how you have experienced this switch of ours, how it has been working/socialising with us, if you felt burdened by picking up slack from our non-engagement with current news etc.

Even if you decide it was not productive/helpful/positive for the community, we would like to thank you for giving us this opportunity.

Warmly,  
Jyrgal & Cholpon

*Jyrgal Aytmatov (they, 45), Cholpon Nogoev (she, 39) on ڦڻ Mai 7, 2060*

## 3.20

And this exactly is why I felt I had to leave.

And I was not the only dissenting voice, mind you. You have to include a wider sample in the group, it can't just be the majority representing one generation and politely silence others! You can't call everything problematic and shut things down. It's impossible to function in such a collective. Freedom of speech (and thoughts) is seriously imperilled! Please learn and do better. I really wish it to you all.

*Tae, Desember 16, 2060*

## 3.21

### **First aid kit zine on escaping theonomies**

Dear reader,

This is the updated version of our 2052 document “Leaving: how to escape abuse”. This one has added information on escaping theonomies, cults, religions, sects, and interpersonal relationships (familial or romantic). A lot has changed since the seismic shift in US/NUS/Conf. States political and social life in the last 8 years. The oppression and control are more audacious than ever but also more and more countries and some of the former states are offering assistance and have in place a network for transfers and accommodation. With the US being an impoverished nation these organisations are supported exclusively by volunteers, so in most cases they can't offer you funds, but rest assured, emotional support and a couch to spend the night are often good enough!

Comms

#### **Prior to leaving**

##### **Online**

If you want to talk to others please use VPN. Mandatory, encrypted, deep fake vids only (no filters, only 3L deep fakes)

##### **Offline**

Eitherway make sure to keep a secret and not raise any flags. Try going about your day as you normally would.

#### **After leaving**

Cut comms with anyone in the regime or groups. Erase your GPS data, all tracking cookies, and go dark if you have to. Make sure you have info in an analogue format you can access at any time (addresses, maps, numbers, names).

## What to take with you

### **Documents**

Make sure you have your birth certificate, ID, pass, devices with citizenship accreditation and points, driver's licence. The more of these you have the better. Ideally in both digital and analogue format. If you don't have access to them (they may be in the possession of your **guardian\***) find out where they are but leave them there until the last minute.

### **Electronics**

Mobile devices if you need them. Make sure you can switch off any geo-positioning functions for at least a period of 48h from the time you start your journey.

### **Clothes**

Wear clothes you normally would wear outside the home but make sure they don't draw attention. Pack an extra change of clothes that can help you blend in for the first few days until you get a chance to get a new set.

### **Food**

Depending on who can help and what arrangements you may or may not have made, it's important to have a sweet and a savory snack and some water. If your safer place is far away, tubes and cans are the way to go. Make sure you don't start stashing them too early or you'll get exposed. If you plan on preparing food outdoors, pack a heating tab and a versatile dish and basic utensils.

### **Guns**

If you have access to information, check the gun laws particular to your State, and the state/country you are heading to as well as the 1s you will be crossing to get there. If you feel it's safer to carry than not to, do so.

### **Miscellaneous**

Medications that are good/necessary for you. Dental care products.

Menstruation care products. Small and light things that are good for your mental and emotional stability (talismans, pictures, smells etc).

### **Transportation**

Is there a transport network you could use? What are the dangers of using it? What are the alternatives? Do you have the funds for tickets? Have you checked the schedule to make sure there is service at the time and day you plan to flee?

### **Timeline**

#### **Plan, plan, plan, and leave no trace**

*When do you want to go?* What are the factors that would make this point in time more ideal than any other: a guardian being away for a brief period, or when their control over you seems to have laxed a bit; some medical emergency on either of your parts; having raised the funds you need. Answer these questions for yourself. If you need to note things make sure they are hidden and/or untraceable.

*Who can help?* Is there a trusted person, or organisation that can help you (host you/hide you briefly, offer you funds, stall or distract your guardian, become your guardian temporarily, create an opportunity for you to leave)? Make sure you know this person can be trusted and you communicate in time and effectively what you will need from them and when.

#### **Checklist**

- Concrete plan and timeframe
- List of informed contacts
- Know where documents are
- Raise funds
- Set date and time
- Charge devices
- Pack documents

- Pack change of clothes
- Pack hygiene products, medications
- Pack snacks, water, food, utensils
- Pack something small and important to you mentally/emotionally

## Life after leaving

### **Becoming safe, staying safe**

As much as you may be missing certain people, habits, rituals, places it's most likely it's dangerous for you to be in contact with people who are still there. Only once you feel you've found a place for yourself on the outside and have the resources and love to stabilize you can you start considering getting in contact with people who are still inside to help them. Until then, it's dangerous for you to be in contact with harmful people, hearing hurtful things, and being emotionally manipulated, or guilted/threatened into returning (even if the promise is that it will be brief and you can then leave again).

### **Recovering emotionally, culturally, socially**

Find a trusted emotional teacher, coach, or therapeutic guide who is knowledgeable about boundaries, trauma, abuse, and insecure attachment. Be prepared for the healing to be slow and have setbacks. It's not a linear nor a fast process. Others will be there to help you along the way. Find people you can trust to be patient with you who either have been through a similar trauma themselves or have not but are willing to help and listen. It's for you to decide whether you want to tell your story to people, and if so, how much you want to share and when. Make sure you have thought about it and don't let people bully you into giving them any more than you feel comfortable. You will re-evaluate over time and depending on where you are in the process you may decide you want to share more or less, earlier or later.

Depending on the particulars of your situation you may need to educate or re-educate yourself, learn new skills and technologies and work different

jobs. You may need to figure out how you want to present yourself (clothes, accessories, hairstyles). You may want to explore hobbies and activities you enjoy and communities you can belong to.

Take up opportunities to meet new people and listen to their story, their hobbies, exchange information on music, art, food/cooking, sports, crafts. Pick up books on different disciplines and skill-learning. Learn a language and get a tandem partner. Join a hobby community. Volunteer for a cause that is important to you. All these things can help you find a sense of belonging and strengthen your idea of self.

Signing eponymously (who we are etc, add your bio underneath)

## 3.22

yodp ertrne YM. yzarc gning m'l ekil leef I. eroc ym ot deracs leef I  
nacht rekciS. kcis eb ot tuoba dna suoren dna defirfcelE. gningut si  
did revle I esirprus a'sti tnoip shlt TA? potz revle I lliW. ma I wonk I  
spidsnemir dna, spidsnemir dach dna, dekrow revle I fachT. sgangut  
SoL rieht ni edosipre citochysps tsrf rieht tog ainaM. nerdlhC dna  
daa ega htwi rettled gnttleg eb ot desoppsu ti'nsi? emas eb I lliW  
m'l? tecartnoco ruo wener eb lliW? ytruces tchM? ytruces dna yparhct  
facht rehthie s'ti. gnyifirret si cigol etliw dna kcallb shlt. desuahxe  
detarctism sah dna efil reh pu dekcuF sah ohw resoof eguh a m'l  
doog wef a od ot deganam's ohw enomes m'l ro ti ni enoyreve  
liW I dna srheto ot sknacht dna secnatsmucrci reh etipseed sgangut  
dnhed evtisop gnhitemos evaell dna yppah meth esiar ylfuepoh.

It's either that I'm too privileged or too disenanchised. I've made mistakes in every single thing and I know nothing and have no way of knowing if what I do is right or kinda know (perhaps better than most) and I'm kinda doing OK. It's either they are wrong and I'm mistreated or I've misinterpreted everything and I'm judging them unfairly.

feet better now and maybe it was pms. it has been getting  
more consistently worse and I do not know why. Waiting for  
mom to tell me if my hormone tests are OK or not. I need to  
go to the doctor again. I'm sick and exhausted. They will soon wake up.  
I have to get ready to take them to school.

### 3.23

With a 30% increase in the extraction of raw materials since 2050 there is no going back for rural communities. Decarbonisation simply has not happened as linearly or quickly as we hoped governments would implement and as you know in many cases governments halted it altogether going instead back on such promises and deciding to strengthen the fossil fuel industries in the late 2020s and 2030s, with many people of the NW continuing to use private cars and unnecessary flights to commute/travel. Post-dissolution, the EGD (\*European Green Deal) was largely abandoned.

What do you think?

## 3.24

### **Topic: Lecture “Cultural Resistance, Learning with Kurdistan”**

Birêz Zerya Xanim,

Ez ji te re ji vî cî grûpa ku em lê axavtibûn dinivîsînim û ji bo te agahiyêne yên şenber hene. Grûpa me kempanyayek crowdfunding pêşnîyar kir. ( Yan bi tenê yan jî buyerêne xwe yên çandî yên îsal yên crowdfunding li berbameya xwe, ji kerema xwe zêde bike.)

Ev jî dibe ku 2 hefteyan bidome heta em têra xwe fonan berhev bikin. Wek ku me bal kişandibû ser, heta eger em têra xwe fon nebînin jî em ê heqê bîlêta te û xerca te bixwe bidin. Ez te derbarê van de agahdar dikim lewma tu dikarî nameyeke biyografîk, portre û bernameya kampanyaya dersa xwe jî bo me bişînî. Di heman demê de ez dikarim profîla te ya zanîngehê û pirtûka te jî qeyd bikim.

Em ê hin ji van agahîyan ji bo bangewazî bi kar bînin. Ji galerîya me Lino, pêşnîyar kir ku em dersê di dîrokek zûtir de çêbikin ji ber ku di pêşengehê de pêş de artîstek dê biaxive.

Wisa be bo te jî baş e?

Ji bo cîyê mayinê dikarî ligel min bimînî yan jî li mala mîvanan bimînî ji bo mehremiyeta te, tu çawa bixwazî em wisa dîkin.

Ez çav li rê me!

Elind

Birêz Elind,

Min li ser kar bîlez bersiva te da. Spas ji bo agahdarkirina te. Hemû pêşnîyarê te baş in. Dîroka pêşengehê di dîrokek zûtir de be bo min jî baştir dibe ji ber ku dibe semester.

Dikarim 16.06 bifirim. Ez kêfxweşim ku bi te re dimînim. Gelo dikarim 5 rojan bimînim, baş e?

Ez ê metin û tiştên din sibe bîşînim. Dukare li ser dersê dixebeitim ku der-heqê Pan-Turkîzm de jî di pêşengehê de agahîyan bidim.

Digel silavên germ.

Z.

## 3.25

Agapi mu mporeis na to dimosieyseis aurio?

Αγαπητ@ συμπολίτ@ς μας,

Εδώ και σχεδόν μισό αιώνα το φροντιστήριό μας παρέχει μαθήματα Ελληνικών, Τουρκικών, Αγγλικών, και Ισπανικών για άτομα όλων των ηλικιών. Με χαρά σαν ενημερώνουμε ότι από τη Δευτέρα 20 Σεπτεμβρίου θα προσφέρουμε επιπλέον μαθήματα Διεθνούς Νοηματικής Γλώσσας (ISL), Αραβικών, Σουηδικών, καθώς επίσης και Python (γλώσσα προγραμματισμού) για άτομα 10+ χρόνων. Το πρώτο μάθημα όπως πάντα είναι δωρεάν και υπάρχουν περιορισμένες δωρεάν θέσεις μέσω του προγράμματος AB+ για άτομα που δεν έχουν την οικονομική δυνατότητα. Περιορισμένος αριθμός δια ζώσης θέσεων, παρακαλούμε για την εγγραφή σας (δωρεάν και χωρίς καμία δέσμευση). Τ@ παιδαγωγ@ μας έχουν εμπειρία με νευροδιαφορετικά άτομα όλων των ηλικιών.

Πληροφορίες και εγγραφές: -----

Dear neighbours,

We are happy to announce that beginning Monday September 20th our language school will offer (next to the already established Greek, Turkish, English, and Spanish classes) International Sign Language classes, Arabic, Swedish, and Python (programming language) for people 10+. The first lesson is, as always, on us. There are limited fully covered spots sponsored by the charity programme AB+. Limited number of in-person participants, please register (it's free and naka any further commitment on your part). Our teachers are experienced with teaching neurodivergent persons of all ages.<sup>i</sup>

Information and registrations: -----

*Rozetti 2 Μαίρη on 26, August 26, 2060*

*i Timeo & Alex tel us Δat even 4 2060 Δis inklusiv not (limited as it mai b) wud hav ben a rariti as most edu instituʃions wer not intrested in pedagogi.*

## 3.26

Dear Social Responsibility and Public Service working group,

I'm attaching here a cost estimate for a home (or set of homes) for up to 12 people as you suggested. Our WG together with Abdirisak and his civil planning expertise and the tech support of Mairi's arch studio looked into halfway houses in the Czech republic, Botswana, and Cyprus (that we all personally knew of) as well as research into other models to narrow it down to what we should and what we could offer along the lines you had suggested. Proposal A repurposes the old marine storage building while B relies on its demolition. Both use modular home and office modules and elements we already have and could repurpose.

I hope that makes the proposal for the abolition of the local "correctional facility" more tangible for the panel and your job lobbying for it slightly easier. From that point on we think we should coordinate to address any NIMBY reactions from the wider community. We are the closest we've ever been to making it happen.

Warmly,  
Tshegofatso for SRPS WG

*Tshegofatso (Head of Diotimas finances working group) 2 De social responsibility & servis grup.*

### 3.27

[...] the mass exodus of decolonials, followed by queers, and inclusive feminists, academia went through many shifts first towards a more STEM-focused, professional track mentality which large parts of society openly expressed their disagreement with through weekly demonstrations and events. [...] cademics, ex-academics, students, activists, and artists, pushed for reforms. Many of the changes that took place [...], mostly (though not exclusively), propelled by students' associations and initiatives. They fought hard and long across different regions against the neoliberal university and among other things they established the tsurmo as the ruling body with a higher proportion of students, including alumni. They managed to expel law enforcement from all [...], install accessible infrastructure or change campuses, make online attendance possible to expand the student body to include people of all abilities, ages, needs, and addresses, hire assistants, interpreters in SL, and social workers on a permanent basis, remove the impossible preconditions for tenure, assign higher admin positions to academics only, and demanded realistic publication expectations both for teaching staff and students. Most of the [...] circumvented  16§2 have been amended. Peripatetism as the only way for early-career academics to sustain themselves was soon a thing of the past, replaced by more open-ended contracts, visiting faculty, and voluntary faculty exchange programmes.

## 3.28

Like when you're fisting two people at once and your hands are gone. There, and not there. Do you have hands or have your hands metamorphosed into people? Are you an appendage that connects them through pleasure and pain?

Imagine it like a scene from *Kids* (early on in the film) meets *Die Klavierspielerin* meets *Μαθήματα Πιάνου* meets the story E had told me (with the forest). I mean, what's that all about, right? Yummy though.

*Яраслаў, fantasi-naterių, Januari 7, 2060*

## 3.29

### Passage of Yéhia

She sailed by herself from Al Hoceima to Beirut, more than 2,600 miles in 39 days. She meant to go there to change her documents; itself the result of a two-year-long journey. She meant for the journey to be carbon neutral and preferably exclusively wind and sun-powered. Initially she thought she would share the journey with others but due to a variety of reasons she had to do it solo and used this time as a meditative journey to finish the painful, stressful, and unkind one she had set out on two years earlier. She prepared with the help of Mariana and Nené and borrowed Aya's friend's pick up truck (lovingly named "Datsun") over the course of a week and stocked up on fresh produce (some of which she would vacuum-seal), canned goods, and grains. The crowdfunding campaign we had launched earlier that year allowed her to stock up on supplies, petrol (she could only afford an old boat), and install higher wattage soft solar with a new series of batteries from ecologically-sourced materials. That would be the first time she would sail such a distance from West to East. She had sailed parts of it during different MIEM\* campaigns and she was familiar with many of the conditions, though she always had a crew of four at least. She would make landfall in approximately 30 days according to her initial calculations and then would sail to join us. The island was in transition being part of an archipelago that had only recently become autonomous and had opened its borders doing away with the violence of the coast guard after the EU agency dissolved along with the union.

The contrasts at the beginning of her journey were bothersome yet familiar and expected. People kept in touch checking in with her over the internet and radio so for the first six days or so, despite the little sleep, she felt energized by the support everyone showed her. She kept the boat log and her audio diary tirelessly. She also sent us long

voice texts usually during the night-watch. She spent her time listening to our voices, on messages, audiobooks, and sometimes old podcast episodes. She had promised herself to stop holding on to things that she didn't feel connected to anymore. I guess that was part of the journey. So she listened to podcasts she had downloaded months or years earlier so she could clear out her device. Some were interesting, she gave me synopses often through messages recorded in her quiet, night-watch voice. Most felt odd to her, irrelevant even. They must have been topical when she downloaded them but she couldn't remember anymore what their appeal had been. She also took up knitting again. She would randomly text asking if I like red, green, black, and white, and yellow, or orange, and light blue or any other combo of yarn she had bought before leaving. If she didn't like it she would undo and redo it the next day. Different colour combos or a different junction altogether (woolies were the easiest to make).

She moored in a small leeward spot in the port of Carthage for three days while a strong sirocco blew with only small breaks.

She moored in Lampedusa for two nights and reunited with Christopher and Renata. They caught up around the fire.

She saw a whale breach in the distance and sent me a shaky video to celebrate the sighting together.

Her anchor dragged so she motored a few miles and got a mooring in the port of Alexandria where she was able to catch up on her sleep. She was able to get more fresh foods and go by the carengaggio to get impeller spares as the ones she had fitted before setting off were making strange sounds and she saw they were wearing

out fast.

She collected trash throughout her passage and recycled/ threw it away whenever she made landfall.

Somewhere a portmaster was extremely rude and shamed her for her accent.

She was ushered by dolphins for several days in a row, once by one of these megapods that were becoming more frequent encounter in the Med those days.

The late bora and meltem boosted the final part of the passage that had by that time become exhausting. With the wind on her beam she sailed the final leg with 7-8kts. She could smell the sage and the thyme.

She spent a few hours in عكا عكا in Palestine, hoping to meet Mina. She didn't come.

The autopilot drive that connected to the rudder failed by day 37 so for the last two days she exclusively hand-steered. She was sore, but calm, the type of calm one is when they are too exhausted to react otherwise. The calm one is when they can see the finishing line.

جاني would finally get to come home to herself before she joined us arriving in the home we had made for her in anticipation of her arrival.



# Chapter 4

2250-2265NWCE (12250-12265HE)

## 4.1

..... Atention: polution krisis 4sing us underground, orders r 2 b striktli adhered 2:

Imediateli gather and stokpile enough esential suplies 4 a minimum of one month.

Monitor air qualiti regularli. adjust.

Establish sekure shelter. .... maintain a safe environment @ al times.

Develop sanitation plan uphold kleanlines prevent ilnes.

Designate koms sistem 4 kon with other groups.

Establish power source ..... ensure sustainabiliti.

Prioritize safeti, sekuriti, health. ☮

Non-negotiable 2 ensure our survival.

If 1 thinks its fungi, its fungi. Treat it that wai.

## Week 2

Time	Dai 1	Dai 2	Dai 3	Dai 4	Dai 5	Dai 6	Dai 7
10	Mealworm & sagetea	Mikrobiome, breath, stool analysis	Eukaliptusteа	Seawed	Urtinsalad	Eukaliptustea	Bazani
15	Resikled-protein	Bomilori-paties	Mealworm	Resikledprotein	Seawed	Karots & SARS2264.3yax	—
20	—	Seawed	Mikrogrens	Mealworm	Mealworm	Seawed	Mikro-grensoup

*anonimus, wekli mel skedul, 2257*

## 4.3

Plastik tsirimiri 4 next 48h. Stai below. Mandatori. No unesesarí mouth-speaking. Those with oxidative stress should onli go out if vitals indikate near failure. Rat levels unmanagbl. Bedbug levels unmanagbl.

*Anonimus, warninj, 2257*

## 4.4

Desal\* #3 broke again. Kant fix until the skuba unit is repaired.

No water 4 koking or kleaning.

Onli 4 nesesari fud growth and drinking.

## 4.5

Found this. Save it 4 time kaps.

Pera 3/1/2182

### Announcement

#### Closure of “Panepistimio” - Botanical, Veterinary, & Human Medicine Higher Education Institute

With sadness and anger we inform you that our institute ~~will~~ will cease its operation in March 2182 (March 28th will be the last day of teaching for those enroled before September 1st 2176 and finishing their degrees). After 174 years of research, teaching, and development in the fields of botanical, veterinary, and human medicine and their intersections we are forced to ~~say~~ say goodbye. Visionary people have taught and studied here. Their work has improved all our lives and will continue to do so. The ~~global~~ global situation makes it more imperative/critical than ever to foster free and accessible to all learning and teaching environments that will help us out of the crisis. Yet the deterioration of such institutions and the lack of resources has hindered our teaching and research work. It is incredible our staff, students, and faculty kept going for as long as they did. The lack of lodgings, food, and clean water has made our laboratories and our student housing and restaurants difficult to operate but we could still work in some capacities mostly in the third space. The deterioration of the net connections that have been taking place the past 11 months and the defunding of all knowledge institutions in the region make it impossible to function at any capacity. We thank you for your trust in what we produced over these 174 years, we hope we have made your lives a little bit better and more connected to the world around you. We thank everyone who has worked here non-human and human; the repairers, the educators, the cleaners, the nurses, the artists, caretakers, ~~writers~~, the designers, the test subjects, the builders, the ~~advertisers~~, the administrators, the ~~fairers~~, the psychologists, the architects.

*Anonimus, Personal koreo via G\* (2262) of an announcement via audio msg, 2182*

## 4.6

yes, I saved 5 films and 297 songs. everithing else was demagnetised.  
I have seen the films so many times I kant kount but kome over and see  
them. .... you kan bring friends I dont mind if thei bring water.

*Anonimus, prob via wats not, 2250-2260*

## 4.7

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Ôu9,&ÁÚlÜR¬æg™k~DÇT¬F ë«!³™ÿ?ÿÙ

Duno dont bother me.

*Anonimus, privat koreo via lokal ~marin server, 2259*

## 4.8

Before sunrise I wil surfase. Wil bring metals from maglev\* and whatever  
I kan kari from doks. Want? Dont go klose 2the palmtree.  
Xylella mutated again.

Ikomewith. lok 4 insekts. ok? not afraid.  
Imsurethertimetravlersfromearth. notaliens.

*Anonimus, transkription of klosd-mouθ votse msg, 2264*

## 4.9

Next months AR\* brings medikanes

*Anonimus, anounsmment/warninj, 2263*

## 4.10

Jan was kiled bi so. Prob triing 2take resources. Plz stai underground.  
When we kan we will buri him.

*Anonimus, 2260-3.*

## 4.11

Kontakt with Lunatiks reestablished. Digital warfare kontinues

*anonimus, 2265.*

4.12

4.13

4.14

4.15

4.16

4.17

4.18

4.19

4.20

4.21

## 4.22

*We desided 2 lev Δes pages open 4 Δe votse of Δos who didnt hav axes 2  
devisis, writiŋ, or rekordinj materials 2 tel Δeir storis.*



# Chapter 5

13009HE

## A poem.

Lina-Ayşe  
A Maker  
Man a famili of makers  
Δe last 2 kom hom after al Δe parents  
wud kal Δeir tsildren wen Δe sun set in Δe autum  
eveniŋ.

Idgie Threadgoode  
Sunny Nwazue  
Mafalda  
Mix

in  
ğur  
own  
mad  
kanoe  
oars  
and  
it

I lovd & admird Ğu  
Stil θink of Ğu  
Wen I meditat  
In ğur kanoe  
Gentli. Bobiŋ. Lukiŋ out

## 5.1

Filo rider, viwer, expirienser, sinomiliti,

We desided 2 open Δis tsapter wiθ a poem 2 our Lina-Ayşe 2 expres our lov 4 her & 4 Δe artists who selebrated her in Δis kreaʃon-j-kekifin.

Δe molto ġu engag wiθ Δis kreaʃon-j-kekifin Δe molto we hop ġu kan detekt Δe nuansis & Δe wifts of soʃiokultural regims. Δes personal, özel, publik, kom, on- & oflin trasis of so mput ppl over Δe last milenium giv glimpses of Δe wifts of indabu was kald “Queer+Feminist politix” in smal organisawons & Δe beginijs of Mediteranean mandotemboism awa indabu was Δen kald *Periferikal/Periferal mandotemboism*. Δis kolekujon wowkasis indaloïs a pikolo kolektiv 4 wits “Gender & Sexual Orientaʃon” wer Δe main epistemologikal lenses Δen wiffted molto hevili 2wards “Klas & R\*se” & eventwuali senterd on enviromentalism & antispiewisism as Δe main & driviŋ plat4m 4 4min kom & wapiŋ politix. Δe last milenium saw Δe re4maʃon of Δe soʃal stat & its instituʃons, Δe emergens & abandonment of Δe konsept of r\*se (first invented in Δe mid 11000s [1000NWCE]), sertain materialist advanses, unpresendedt bara, geologikal / meteorologikal / selewzial hidrologikal wiffts, erθli kolonialism & siemensism, marʃan kolonialism & Δe titlokavalarizawon of selewzial bodies, wars in al kontinents, imense nuklear & magnetik fallout, global stravokazadja & hiperkonomia (meta-magnitoberde era) & Δe beginijs of Δe era of Sentientism & Δe era of Afekt & Akountabiliti.

In Δis tsapter, mori fili, we present a kolekujón of dokuments from our tim. We rit not 2 jar indabu we alredi now but 2 lern from etsoðer. We opted 4 a non-demo wai of tsusiq Δe dox. We x~~o~~ : 1st, we askd al inhabitants 2 voluntarili briŋ Σ tip of dok Δat Δei felt representd Δeir xperiens of Δiotima kurentli. We kolekted 1,938 dox. We Δen held a demo vot tsusiq Δe 13 molto voted 4 dox. Δen 「Δis is onde we bekom anti-demo」 we tsos Σ of Δe lesers voted 1s. We did Δis 2 giv a plat4m 2 Δos whos tsoses, esθetix, θot prosesis, felinx, & posisjons mit b unpopulär bkoz we konsider disentiq or minoriti votses important, & whil

demo worx 2 Σ x⚠ we isderik 2 mak it klear Δat we r not a homogeneous kom & we dont hop or xpekt 2 b.

Havij ward al Δis material, we isderik 2 ask not mereli who our kom wer & who we r statoutagiorna, but molto importantli who ġu r filo xperienser. Indabu brot ġu 2 Δis xekifin mori? Indabu kept ġu goin θru Δe txts? Was it kuriositi? Frustrawon? Anger? Konfusion? Wer ġu overwelmd, upset, tarahotristal? Did ġu fel inspird, pesimistik, ratld, bord, soloistik? Indaloïs did ġu engag wiθ Δe materials & indaloïs did ġu xperiens Δem, do ġu nioniaris? In wits order & wiθ wits intengions? Indaloïs muts tim & energi did it tak ġu? (Indaloïs) did ġu fel adresd? Did ġu mak nots? Indaloïs did ġu diskus Δis wiθ oΔers? Plz transfer ġur θots &/or felijs 2 : 0948A27~6 or <https://pad.riseup.net/p/Di0tima-keep>

## 5.2

Filo flx,

As ġu now we wil čabuk b launtsiż Δe kampain 2 al Δe berdetzudes 2 fund xekifins 4 Δe next 100 ġears. It wil b a tim of xekifin but we wil Δen b + wori-fre 4 a whil.

4 statoutagiorna : Δe konverżjon / repurposiż of Δe 5 surviviż kostal tsardakia bi Δe karnaġo Δat hav ben ~mergd sins Δe 80s in2 ~aquatik 1s (min 23,000€).

Sekondo, we want 2 develop a smal *meatlife & aug piazza*.

Primo we want 2 hear al of ġur sugestwons & sins we dont now weħer ġu hav partisipatd in previus metijs or not we wantd 2 rets out & ask ġu 4 ġur θots. We welkom ġur ideas in terms of fetsurs (fokusij on artistik & esθetik valus, harm reduktion & minimal intervenżjon, kindnes & axesibiliti) ġu wud lik 2 se implementd. Δe proposals/sugestwons wil b kolektd bi us & inkorporatd in2 a txt 2 b given 2 Δe xekifingrup asignd 2 it. Δei wil Δen xekifin θru Δem implementiż ġur sugestwons & kom up wiθ 3 draft proposals (inkl. of approx budget) Δat wil b presented 2 al of ġu @ Δe end of Δe ġear 2 vot on.

Δe xekifingrup (WG#43) is komposd of :

^\_^ Soliman Harris Per (poter, okupawjonal desiner)  
%ia Abdu Wu (ekoenginer, afekt xekifin, anne)  
Atsa Njuguna\_per\*je (afekt xekifin, ekoenginer, musikoturtur)  
Jovan Shikongo Al Khalil (soujal enginer)  
4 Iita Kristopulu\_s/hen (filosofer, sex xekifiner, musikian)  
Gerl Tamm-Novak (filosofer, konfekwioner, vet, sex xekifiner)  
May Iki\_ey (hidroponist, arkitekt, wief)  
Nne Ali Otieno\_wie (arkitekt, axesibiliti desiner)  
oç4 Baëta He (performans & tuki artist, medikal nurs)  
Osoo Oláh Abumohor (soujiofinanjal advisor, poet)  
Qoi Arap Smirnova\_null (tutotzinavis, multimedia liv artist)

*We wud lov it if ġu ḥward ġur ideas/neds/sugestwions/felijs/noledg wiθ us  
bi Februari 28, 103009, but if ġu kant we understandn & we r hapi 2 resiv  
sugestwions later & se indaloïs/if we kan inkorporat Δem.*

Δe xekifins admin tem who kars molto,  
(i) Uzun Singh & Ελέ\_Makar\_H/αυτή/μια

*(i) Uzun Singh & Ελέ\_Makar\_H/αυτή/μια via gentlθots 2 Δe kom, afternun Jan  
20, 13009*

## 5.3

### Souθ Medliuš

4 Δe 40 aniversari of Δe last mas iekhoviasm we wud lik 2 bild anoΔer energi sat in tim 4 Δe next xvar flar. We want 2 celebrat Δe *vergona loj*-overdu disarmament bi furΔer optimisiј wais 2 harnesabl sorses of energi in wais Δat r soft, sustainabl, natural, kariј, & fitiј 4 ets kom & kult. We wil prepar axesibl fuds & drinx & musik & meat & meta experienses!

In kolab wiθ members of Δe Katé kom, our artists, desiners, arkitekts, sikologists, enginers, & oΔer sozial workers hav developd Δe xekifins bluprints & r molto x-ited.

Enuf wiθ Furnkrankheit. Lets celebrat wiθ nafs nus. Kom & ʃar Δis okasion wiθ us *imantes mpaka mu!*

### Norθ Medliš

4 Δe 40 aniversari of Δe last mas disarmament we wud lik 2 bild anoΔer energi sat in tim 4 Δe next slanče flar. We want 2 celebrat Δe *embarasingli loj*-overdu disarmament bi furΔer optimisiј wais 2 harnesabl sorses of energi in wais Δat r soft, sustainabl, priroden, kariј, & fitiј 4 ets kom & kult. Enuf wiθ Furnkrankheit be! Lets celebrat wiθ nafs nus. Kom & ʃar Δis okasion wiθ us :-))) We wil prepar axesibl fuds & drinx & musik & meat & meta experienses!

In kolab wiθ član kom of Δe Katé, our artists, desiners, arkitekts, sikologists, enginers, & oΔer sozial workers hav developd Δe xekifins bluprints & r molto exsited.

### Medliſ

4 Δe 40 aniversari of Δe last mas disarmament we wud lik 2 bild anoΔer energi sat in tim 4 Δe next xvar flar. We want 2 celebrat Δe *embarasingli loj*-overdu disarmament bi furΔer optimisiј wais 2 harnesabl sorses of energi in wais Δat r soft, sustainabl, natural, kariј, & fitiј 4 ets kom &

kult. Enuf wiθ Furnkrankheit. Lets celebrat wiθ nafs nus. Kom & jar Δis okasion wiθ us! We wil prepar axesibl fuds & drinx & musik & meat & meta experienses!

In kolab wiθ members of Δe Katé kom, our artists, desiners, arkitekts, sikologists, enginers, & oΔer sofial workers hav developd Δe xekifins bluprints & r molto x-ited.

*&an, unpublished anounsmment draft, 13009*

## 5.4

Filo ad ġur nams

Open Letra

We, Δe ppl of Δe arkipelago wont stai quiet whil Δei mak plans 2 atak our okeans. We wil stand against ani EEZs & Δe exploitaſion of our ev! No gr-enwaſin & no return 2 fosil fuls under Δe Med!

Wiθ komraderi & nafs nus,

Δe Δiotima Kolektiv

Signaturs :

Chara Satra Zie, akademik, lernerġardmekis of transgalaktik studies

Ami Onýeeépø Adetokunbo Ey, audio kreator, musijan

cta ortega Δey

Kia Ek Per, botanist, aktivist

Kalpana Lewis She, jurnalist, lerneriardmekis

&an Oláh Krasniqi, spas pilot, painter, aktivist

John Baig Piñol, Al sikologist

Lota Fouli, alien, nurs

May Ici\_ey

Tuse Lakatos\_Per, skiper, anne, enviromental aktivist

Ethel Kaya Moyo dey, emojional pedagog, doula, kraftsperson

Tat Patel She

3r3 Echegaray He, virologist, farmer

cote ingalsit, nautikal enginer, baker

Ro Lorenz null, sikologist/sikoθerapist, bisentenarian

Bal\_she

Gerl Tamm-Novak, filosofer, konfekſioner, vet, sex xekifiner

for lita Kristopulu\_s/hen, filosofer, sex xekifiner, musikan

Phi Caracoti, botanist, agrikulturalist, painter, swimer

Ksi Kovakey, desiner & arkeologikal tipografer

Nne Ali Otieno\_she, arkitekt, axesibiliti desiner

%ia Abdu Wu, ekoenginer, oθor, stret klenér  
Qoi Arap Smirnova\_null, tutotzinavis, multimedia liv artist  
Were Cini Samioudaki, anne, grafiti artist, politikal scientist  
Viq Arap\_she, island fitosanitari inspektor, hidrobotanist, semstres  
Loa-Ursua Hoyo, lokal Kounsil admin, energi scientist  
Osoo Oláh Abumohor, soſiofinanſal advisor, poet  
0ia Ly, Aktivist, softwar developer, personal asistant  
(i) Uzun Singh, fotojurnalist, multimedia artist, tſef  
^\_^ Soliman Harris Per  
Name Said, anne, meteorologist, hik gid, sailor  
senî Ihemeje Pusceddu, ~explorasions adventurs gid  
cik Kukk Nikša, material enginer, wud artist  
giri Bol Garcia, bodi xekifiner, topoli  
Akat Lamik Roth, Jewiſ filosofi skolar, sivil enginer, ta2 pigment enginer  
oç4 Baëta He, performans & tuki artist, medikal nurs  
Li8 Ide Kwei-Armah, performans artist, paleomaθematiſian

*Open metalettra from Δiotima, Februari 16, 13009*

## 5.5

Bal\_she956 : Its hard 2 explan indalois Im felij latli. Its lik Δis mix of *anger frustrawjon & sadnes* al @ 1s.

#tio\_it : I know indabu ġu men. Im Nevdimbated miself. Its lik Δes emojons r so komplex & intertwined Δat its hard 2 separat Δem out.

Bal\_Je956 : Ĝea, & its espejali difikult bkoz a lot of Δes emojons r tid 2 mi identiti as a \_\_\_\_\_ person & mi politix as Σ1 on Δe punend.

#tio\_it : I komplitli understand. Δeres so muts goin on in Δe dünia rit now Δat it kan b overwelmiŋ.

Bal\_Je956 : & its frustratiŋ bkoz it fels lik wer *konstantli* fitiŋ an uphil batl. *Evri* tim we mak progres, Δeres Σθiŋ els Δat koms alon 2 puuŋ us bak.

#tio\_it : But Δats wi its important 2 stai konekted 2 our kom & 2 kep puuŋiŋ 4ward, even wen it fels lik wer not makin ani progres ^\\_.  
Bal\_Je956 : Ĝur rit. Ĝur mput kalosinat(i). Its just hard Σtims 2 stai motivated wen it fels lik Δe dünia is against us. Do ġu θink wer haotinger despit our lak of ansestri?

#tio\_it : I reli fel & believ Δat. Δats wi we ned ets oðer. We kan len on ets oðer 4 suport & remind ets oðer wi wer fitiŋ in Δe 1st plas. 2geðer, we kan mak a diferens. & also enkurag ets oðer 2 get Σ aralik.

*Bal\_Je956 and #tio\_it, mentali nateriŋ, just ġesterdai*

## 5.6

[...]

**ata** : But Δe last milenium had lik sentivism, dekolonial art, art of dekoloniality, awar art/wokism 「& anti-wokism if ġu konsider its reakfionari jit a θiŋ」, afektism, furΔer demokra, pleb art (“reclaimed”), anti-akademik art, anti-insti, exklusion from uni sistems, contre-Beaux-Arts, Sofia Skul anti-aplied arts, ASKT afektism...

**&an** : I now Im not saiij subitarte *kant or wont hav suts...*

**ata** : Im not saiij ġu r but over Δe past 10 ġears we hav sen divers tendencies in art, Σ reminiscent of 「or direkli evokinj」 200 & 21st sent movments & produ meθodologis (Hurufiyya movment, neo-vandalism, minor pres, relaʃional esθetix, axesibiliti, demokra of media & 4ms, &, ofk, DIWO)...

**Qoi** : Allow me 2 interjekt Δamè plz. Sins in Punenter/Tramuntaner Unis Δe arts bekam about Δe deprofesionalisafion of Δe produkts & Δe dehier-arkhisafon of Δe strukjur 「prof lost Δe titles, Δeir Antrag was dependant on Δe students, museum kols wer returnd, apologis wer isud, reparafions wer paid」 wev sen a turn 2wards molto radi θiŋs b4 it bakfierd & turnd novokonserva. In Levanter/Ostrianer Unis wiθ a kombo of prekariti (limited tenur, lak of studifunds) we saw student-led uprisiŋs and re-imaginis of sosietis aloj lins of ras, gender & klas. R ġu saiij we r in danger of turniŋ novokonserva *eminentli*?

**&an** : It mit b a posibiliti. Were indabu do ġu θink?

**Were** : *Mandotempohus* Im not so I kant sai indabu wil hafen but as Qoi sais weve sen Δes turns 2wards novokonserva tim & again. It wudnt surpris me. I want 2 mak sur we dont let Δat fear rein in our advokasi & anti-prekariti work.

**&an** : I agre. We ſudnt reles Δe preſur now after ſents it tuk us artists & aktivists 2 ſreenter akademia & reintrodus -iti studis.

**ata** : Δe important θiŋ is 2hav Σ kontinplan 4 wen/if Δe tims ſift again.

*Panel Disk exerpt wits mad us unkomfi 4 diferent reſons wiθ : ata ortega Δey, gualetra, visual produser (ΔI, GT, UK), &an Oláh Krasniqi, ſpas pilot, painter, aktivist (ΔI, VL-ROM, XK), Qoi Arap Smirnova\_null, tutotzinavis, multimedia liv artist (ΔI, TR, RU), Were Cini Samioudaki, anne, grafiti artist, politikal ſientist (ΔI, GR, KRE, EG), oç4 Baëta He, performans & tuki artist, medikal nurs (ΔI, GH)*

## 5.7

Filo Δiotimans,

we r a bit overwelmd wiθ Δe vegi & herbs orders 4 Δis wek & we wud lik 2 ask 4 ġur help. kud u *plz* let us now if ġu kan kom bi & help us pik & klen vegies & herbs pak Δem & distribut Δem (or ani kombo of Δos 3 tasx)? we start pikiŋ @ 6 so we avoid Δe stroŋ sun & we dont go over Δe 4h work-dai plafon. drop us a lin Δamè wiθ ġur preferd tim slot & task.

apreŋaŋon miliansterli & lov in advans.

Phi & Viq

*Phi Caracoti, 31, (botanist, agrikulturalist), Viq Arap\_she, 28, (iland fitosanitari inspektor, hidrobotanist)*

## 5.8

We ned 2 diskus

Σ residen~~wal~~ tsanges in order 2 akom Δe nu arivals.

Molti Lunatix & Aliens fel mpout komfi wiθ beiŋ surounded bi wals

@ lest 4 parts of Δe dai

& mput of Δe nit

so we ned 2 mak

arangments in antisip~~won~~

of Lunatik refuges du 2 Δe onelimat

& in Δe lonj run maib even adi~~wonal~~ Aliens.

We ned 2 transform

Σ of our tsardakia in2 “indor” liviŋ

@ lest partli

or mak Δem hibridik wiθ Δe abiliti 2 ~~tsang~~ esili & quietli not 2 Nevdim

~~bawon~~ Δem.

I pas it on 2 ġu 4 ġur ideas <3

I wud b mol 2hapi

2 help bi konvertiŋ

our liviŋ spas or Δe entir hous.

I kud

imagin usiŋ Σ of

Δe leftover selulos nano wod

& kompo metal foams man Δe lab.

Δat is a lovli idea but-grats

But-grats mi filo i dont hav Δe kapasiti 2 help rit now but i am hapi if Σ1 has Δe tim & energi 2 help trans4m mi liviŋ spas.

Is Δer aniθiŋ we kan do 2 help ġu?  
I felt sad rediŋ Δat ġu dont hav energi.  
ħwal we redistribut Σ of ġur tasx?

- cik Kukk Nikša "ed Δis msg
- Fho Sad1q "ed Δis msg as empaθi was aktivated
- Loa-Ursua Hoyo "ed Δis msg
- Tat Patel She "ed Δis msg as Δei wer emoujionali impakted

Mput-grats mi filo, i dont now wi i didnt sai aniθiŋ suner. I apreŋiat ġu al so molto! Я if Σ of ġu kud ko-parent Okan & 2k over Σ of mi aktivist dutis @ least 4 a monθ until i finiŋ mi θesis it wud b enormous help.

We

r  
sad  
2  
her  
ġu  
tēkoşand  
filo.

I inded overestimated mi energi. Δe past 2 wex ive ben workin almost 5h dais.

Naka filo.

Fho & i  
had Σ ideas  
about re-konfig  
Δe kurent tsardakia #88 #89 & #102  
bi expandij Δem  
& implementin  
Δe wind towers we tokd about erlier Δis ġear.  
We kud also expand  
1 of Δe kavs below  
Δe hil 4 anoΔer pasiv ev  
(Δis tim no legs wil go θru it!).  
Wud Δat sufis 4 statoutagiorna?  
Δen we kud desin  
Σ hi siliŋ logiŋs & adiŋjonal sisterns 2 b developd in 103011.

## 5.9

Hi mi lovs,

I had a θot extsang wiθ cote 2 dais b4. cote said cote was kontakted bi Σ of Δeir lovers who r putij 2geΔer Δis dekads Nuklear Safti, Kar & Solidariti Komunikajjons Komiti. Wud ani of ġu lik 2 b informd/konsiderd? Σ of us had participated in 1 a few dekads b4. Its about markij Δe nuklear spent ful burial sits 2 komunikat Δeir natur, fx, & timlin 2 kretsurs 4 Δe next dekad. I want 2 klarifi Δat Δes r resent burials & r al burid ofijali, properli, & awai from disenfrantsisd koms, fokusij on solidariti wiθ kurent & futur kretsurs. Δe komite is usuali komposd of visualists, enginers, desiners, arkitekts, sikologists, (emotional) pedagogs, filosofers, meteorologists, & kemists, wits is wi lm kontaktij ġu. If ġu kan θink of Σ1 I mai hav forgoten plz in4m Δem.

Wud ani of ġu lik 2 get in tut̄s wiθ Δe tem?

Hugs

*Ami Onýeépò Adetokunbo Ey 2 cık Kukk Nikša, ata ortega Δey, &an Oláh Krasniqi, John Baig Piñol, May Ici\_ey, Ethel Kaya Moyo dey, Ro Lorenz null, #tio\_it, Gerl Tamm-Novak, for lita Kristopulu\_s/hen, Ksí Kovakey, Nne Ali Otieno\_she, %ia Abdu Wu, Qoi Arap Smirnova\_null, Name Said, Atsa Njuguna\_per\*je, Jovan Shikongo Al Khalil, multinatural msg*

## 5.10

Name & senī mi filo,

Ive ben 0inkiq of Δe prises & kalkulated Δe kosts of equipment 4 us @ lest Δe 1s Δat we wil start wiθ & kam up wiθ Δat :

1st lesson 30' trainiq + 90' div (↓ 2 18m) - 8≤

120' div (↓ 2 30m) 4 sertifid divers (degre A1 & ↑) - 10≤

Prises r inklusiv of equipment & inklud planted or strapped komputer, ~lenses, & 360 kaptur exp. Δe jop has singl us bambo swimsuits, refrendli sunblok, bambo towels, kork flip flops klp al mad sustainabli on-sit.

Kors A1 θeori, av & txt materials, 5 divs + equipment - 40≤

90' jiprek div (17-32m) - 20≤

Nitdiv (4 B1 & ↑) - 20≤ (is it 2 litl? Δe oΔers dont ofer it Δamē).

Im Δen 0inkiq Σθiq alon Δe lins of "We kan ofer nitrox & sat diviq equipment 4 ġur divs in deper waters furΔer alon Δe kostlin. Our skipers Name & Tuse wil tak ġu & ġur instruktors 2 waters rangiq from 103m 2 215m onboard our trusted tri 'Posidonia' & our brand nu (bilt on sit) kat 'Anemoni'". Indalois dos Δat sound? & of kors menʃion our PAČK skem & stat klirli Δat al proseds go 2 Δe sanktuari.

Δen Δe akomodaʃon wud b a sugested pris 110≤/nit/dubl rom & 220≤/nit/apartment (of ↑ 2 4 ppl) wiθ ~teranean entrans/exit.

Also i fel insekur i mit b underprisiq servises.

1s we setl on servises & prises i kan kontakt Ks 4 Δe identiti klp. I tokd 2 ei ġesterdai & ei said Δat ei kan do it in 6 wex or even faster.

I lov ġu & im delited 2 b goiq on Δis adventur wiθ ġu! Lets hav Σ wonderful tims wiθ our fiʃes!

Hugs,

T.

*Tuse Lakatos\_Per, 43, skiper of kat "Anemoni"/ ~explorafions adventurs operator, anne, enviromental aktivist 0ots rekordiq skeduld 2 b sent 2 senī lhemeje Pusceddu, 36, ~explorafions adventurs gid & Name Said, 39, anne, meteorologist, hik gid, sailor.*

## 5.11

Eko-komunalism, Δiotimas exempl

Bi S.A.

I met Viq Arap \_she's holo on a suni Fridai just b4 Δe grups wekli metij. Viq has ben a member of Δe botanikal tem under hed-botanist Kia Ek Per 4 Δe past 7 ġears. Durij Δis tim she has lernt 2 grow natural organik Mediterranean vegetabl, fruts, & herbs in a komuniti Δat has fokusd on sustainabiliti & eko-komunalist 4ms of governans 4 sents. Viq is also Δe islands fitosanitari inspektor workij @ Δe port & regulatiŋ non-nativ plants arivij in Δe iland. Im farij mi diskusjion wiθ her.

**Q** : Wud ġu lik 2 tel us indabu Δe operatiŋ sistem of Δiotima is @ Δis point & maib tak us θru a brif retrospekt of ani tsanges in Δiotimas resent past.

**A** : Δiotima is 1 of Δe oldest kom projekts on Erθ, havij begun in Δe erli 21st sent @ a tim wen enviromental disaster was so *ubiquitus* Δat human ppl had disosiated & Δe impaktful tsang onli hapend on an individual or kom aktivist level. Bak Δen Δe main organisij prinsipl 4 Δe kolektiv was genders & sexualitis, wits sounds naiv statoutagiorna. Ppl wanted safer spases (as Δei kald Δem) 2 b who Δei ar. 2 Δos r\*s & klas wer aded & graduallj sifted Δe fokus whil stil remainij intersekjonal. It was onli molto later Δat Δes ideas had disipated Δat Δe kolektivs *primari objektiv was pesful, nurturiŋ, & kompasionat sustainabl liviŋ usiŋ teknologi 2 rehabilitat Δe landskap*. Molto ask about our nam, we dont reli now molto about it, we spekulat it was a vot or maib Σθiŋ Δat 1 started & simpli kot on.

**Q** : But rnt al of Δes ideas interkonekted? ġu mak it sound lik sexualitis, genders, r\*s & klas had 2 b don awai wiθ 2 mov on2 a sustainabl wai of liviŋ.

**A** : I supos ġur rit I hadnt θot on it Δat wai.

**Q** : So Δe jifts over Δe senturis hav ben du 2 laws & wer a respons 2 Δem?

**A** : Ges, we tsang our polisi & wai of funkjonij in relaジョン 2 external, global, enviromental tsanges & sirkumstanses. It is part of our mifon statment

2 b *flexibl & awar of Δe sofioenviromental sifts & respond 2 Δem in a timli maner.* We hav tuto ben suporters of natural kretsurs awa sinθetik & desind humans & prioritis diversiti & sivil rits 4 tuti havin 4 loj periods of tim fokusd on ag & dis\_abiliti.

**Q :** İndalois sustainabl is Δe agrikultural model ġu r folowinj kurentli?

**A :** Δe ilands soil & stroj winds limit Δe varieti of produs we kan kultivat but Δe ones Δat do grow r *molto prosperus*. We kover our neds komplete- li θru agrivoltaix & our produs & sel or xtsang Δe remaininj 40% wits is enuf 2 purtsas Ø 50% of Δe rest of Δe stuf we ned fud-wis. So we r not abl 2 *kompletli* reli on kurent produs growθ 4 koverin our dietari neds 4 now but we do hop 2 b abl 2 do so b4 13014. We also inklud botanikal lesions (praktikal & θeoretikal) in our lessonotsardo & giv Δe oportuniti 2 lerners 2 lern 1st-~~pla~~ wer Δeir fud koms from & *indabu it tax 4 it 2 rets* Δeir *plat* as Δer r stil pokets wer ppl r suøed bi konkret struktsurs & get Δeir fud prepard bi oðers. Ijud also menjion, sins wer tokinj about sustainabiliti Δat Δe longeviti of Δe projekt is dependent on kultur as muts as it is on ekonomix & enviromental faktors. Δe botanikal tem konsists of persons betwen Δe ag of 10 & 230 or so. So Δe next generafjons of botanikal experts Δat wil tend 2 Δe projekt mit b amoj us as we spek.

**Q :** Indabu is Δe rol of *biodiversiti* in ġur agri/kultural model?

**A :** In Δe molto erli ġears in 1980 NWCE Δiotimas vegi beds usd skraps of indabuever produs Δe members @ Δe tim eñs usd 2 et. Δat inkluded natural, hibrid & GM seds. From Δe erli 2000s we hav implemented a strikt *no-GM, no-hibrids polisi* so al our seds kom from organik natural krops & r hi in fiber & low in sugars. Δis limits Δe varieti of vegis [alredi ſrunk bi Δe Great Famins] but givs us kontrol over Δe qualiti of Δe fud & Δe impakt on Erθ. We also grow flowers & frut tres espeſali 4 Δe  populaſion & *preservir biodiversiti* in Δe *iland* overal.

**Q :** Kia Ek Per has ben @ Δe ♦ of Δe projekt 4 almost 20 ġears statouta- giorna. İndalois has ġur kolab ben on a personal level & indalois dos Δe grup funkfon?

**A :** I hav lernt a lot from Kia & per has ben a model 4 me not onli in terms of al θijs botanikal (wen I started I didnt now a θij about growij vegiez) but also in terms of beiŋ a grup leder, as *kontradiktori* as Δat mit b in a plas Δat *insists* on horizontal hierarkis. Per has a vijion basd on pers noledg of Δe klimat, Δe soil, Δe neds of Δe komuniti & in koordinaſion wiθ Δe workiŋ grup 4 Δe legal & finanſal isus per nows indabu potenſal expansons or tsanges mit hapen & indalois Δei mit afekt our grup or b afekted bi it. It mit sem 2 hierarkikal 2 Σ 4 a singl person 2 hav an overviw 4 2 dekads but ġu hav 2 know it al requirs konsensus. Kia presents us wiθ per ideas, we present ours, & al get diskusd (amended/alterd) & we vot. Wiθ Δe exepſion of Δe firs of 13002 wits obliterated our grenhouses, Δer havent ben molto drawbax. We hav sins Δen rebilt Δe grenhouses wiθ larger distanses betwen Δem in Δe event of anoΔer fir in Δe futur.

**Q :** Indabu level of expertis is requird 2 b abl 2 establiſ a biodivers, nonGM, agrikultural projekt & praktis gren-ekonomix in terms of selektiŋ Δe krops, growij Δem, seliŋ Δem in farmers markets or θru intermediaris, & makiŋ a sustainabl finanſal plan wiθ a lets sai 5-ġear horizon? Im askiŋ as I liv in a semi-urban area & I now several ppl who, lik me, havent resivd suts̄ edu wen Δei wer growij ↑.

**A :** Δer is molto noledg & molto individuals & koms in Δe region Δat ofer suts̄ edu 4 Δe populafons ġu just menſond. As I menſond *dis\_abiliti akomodajon & lif qualiti improvment has ben a fokus tuto*. We dont diskriminat & we r hapi 2 suport Δos individuals. We kan help Δem get 2 now Δe krops & Δeir neds awa kreat a realistik 5-ġear plan Δat inkluds work load & finanses. Urbanism & oΔer klas diskriminacjons hav no plas in our komunitis. We invit ani1 & evri1 2 get in tuſ in witſever format fels beter 2 Δem & diskus.

## 5.12

### Δiotima Integrated Bilingual Elementari Lesonotsardo “Gaia”

Report Kard of Lerner :

Grad : 4θ, Tsurmo D3

Ģear : 13009-13010

Semester : SS

Plz anser Δe quesjions below in ani wai or expresiv format fels komfortabl 2 ġu. Ĝur ansers wil help us beter understand indabu we did do rit or not rit & ēsang θijs 2 beter akomodat Ĝur neds & lerniż stil.

1. Plz evaluat Ĝur lernerġardmekis komunikajon skils (do ġu usuali understand indabu Ĝur lernerġardmekis asx of ġu wiðout 2 muts efort on Ĝur part?)

plz anser Δamè

2. Plz evaluat Ĝur lernerġardmekis pedagogikal skils (do ġu fel komfortabl askiż Ĝur lernerġardmekis a quesjion, ask Δem 2 repeat Σθiż, or fel komfortable givij a wroż anser?)

plz anser Δamè

3. Evaluajon of Δe klasroms enviroment (do ġu fel saf, herd, & respekted in klas?)

plz anser Δamè

4. Is Δere Σθiη ġu wud lik 2 tel ġur lernerġardmekis (feliŋ, kritiq, sugesjoni, reflekſon)?

plz anser Δamè

5. Plez evaluat ġur lesonotsardos premises (do ġu lik ġur klasrom, Δe workſops, Δe ġard, indabu sugesjons do ġu hav 2 mak it beter?)

plz anser Δamè

6. Do ġu fel Δe ofer of subjekts on a visual-hevi vs audio-hevi wai & Δeir rotaſon on a semester-basis is meniñful 4 ġu?

plz anser Δamè

7. Do ġu find Δe rotaſon of longer ours & fewer seſons & forter hours & molto seſons per semester mets ġur partikular neurolernin stil? If not, indabu wud ġu ned 2 fel suported & get Δe molto out of it?

# plz anser Δamè

8. In order 2 stai in tut̄s les Δis semester we sugestd regular hangs in duos, trios, & larger grups awa aktivatīj Δe silens & quietnes regulators wen ġu fel ġu ned Δem. īndaloīs did Δat work 4 ġu?

# plz anser Δamè

9. Evaluasjon of Δe kontent of Δe korses (do ġu fel Δe kontent of ets subjekt is engagīj & interestij & max sens 2 ġu? If not, indabu do ġu fel is Δe problem? Plz anser Δat about ets subjekt separatli, sirklīj w̄ts mod (audio-hevi [Au-H] or visual-hevi [Vi-H] & okasional haptik-hevi, ġu t̄sose Δis semester))

- Art & Filosofi (WS Au- & Ha-H, SS Vi- & Ha-H)
- Kar work (WS Vi-H, SS Au-H)
- Enviromental Ījues (WS Au-H, SS Vi-H)
- Experiments/Workshops (WS Au- & Ha-H, SS Vi- & Ha-H)
- Felījs & Əots (WS Au-H, SS Vi-H)
- Geografi & Meteorologi (WS Vi-H, SS Au-H)
- Helθ & Medisin (WS Vi- & Ha-H, SS Au- & Ha-H)
- Istoris (WS Vi-H, SS Au-H)
- Kurikulum desin (WS Vi-H, SS Au-H)
- Liges (WS Au-H, SS Vi-H)
- Literātsurs (WS Au & Ha-H, SS Vi-H)
- Maθematix (WS Vi-H, SS Au-H)
- Musik (WS Au-H, SS Au-H/Vi-H kombo)
- Sikosexualiti (WS Vi-H, SS Au-H)

- Relatiŋ (WS Vi-H, SS Au-H)
- Tekhne (WS nitiŋ, soiliŋ, θeater, SS ſefiŋ, gardeniŋ)
- Traveliŋ (WS Vi-H, SS Au-H)
- Soseti, Ekonomi, Interdependens, Independens (WS Au-H, SS Vi-H)
- Sports (WS popbal, lambal, piŋponj, tses, SS sailiŋ, snorkliŋ, raba)
- Tek (WS open sors kodiŋ, SS engineeriŋ)

Wer wud ġu prefer 2 spend Δe budget 4 external aktivties next semester?

A. A trip 2 : \_\_\_\_\_

B. Invitaſon 2 gest lernerġardmekis : \_\_\_\_\_

C. Purtsas equipment 4 workshop : \_\_\_\_\_

D. Ad bux 2 lib (titl, oθor) : \_\_\_\_\_

E. Materials 4 art projekt (podkast, exhibiſon, buk, video, xsensorial experiens) : \_\_\_\_\_

F. Tſariti : \_\_\_\_\_

G. OΔer : \_\_\_\_\_

θank ġu 4 giviŋ our komuniti feedbak, Δis wai we kan bekom beter lernerġardmekis & help ġu in wais Δat fit ġu! Wiθ lov, ġur lernerġardmekis.

*Fayez Miro, Lavi Masarweh, Gino Sansa Şahin submitted Δis 4m Δei helpd mak from last semesters klas, 13009*

## 5.13

**Ami Onýeépó' Adetokunbo Ey komunikated** : It was *reli* surprisiŋ. I sat @ Δe entrans & trid 2 tak it al in. @ 1st it mad me fel pesful & saf but Δe molto tim pasd Δe molto I felt insignifikant, a bit nervus, but in an *opiatik* sens

**Ethel Kaya Moyo dey komunikated** : I fel ḡu Ami, it was quit imposiŋ despit its miniskul dimenfjons. I felt inadequat 2 persiv it let alon evaluat it, so Im glad ḡu ḥard Δos feliŋs of insignifikans as I kan relat. Mi experiens as wel provoked Δat feliŋ.

**3r3 Echegaray He komunikated** : I but molto luk 4ward 2 experiensiŋ it. İndalois did Δe tuſs riſs Δei gav ḡu work? I understand Δei r not standard 1s.

**Ethel Kaya Moyo dey komunikated** : 3r3 Δei wer inded not standard. We had 2 remov ours 1st, or @ lest it was sugested, not expekted. Alredi putiŋ Δem *on* gav me a startl. As im not a tek-savi person myself i often find myself feliŋ exkluded or an inabiliti 2 konekt wiθ *art Δat relis hevili on teknologi & equipment*. But i got Δe feliŋ Δat Δis was reli wel θot θru & ani tek implementaſjons wer don 2 serv Δe konekſon wiθ Δe artists goal, not as stand-alon gimix.

**Ro Lorenz null komunikated** : Im also not 2 ken on tek, or @ lest reliiŋ 2 molto on it 2 mak a . & I Σtims fel “2 old” even 4 updatiŋ mi own kod but Δis was marvelusli don. I was delited 2 experiens Σθiŋ so *powerful & konektiv*. & Δe inkonspikuusnes of Δe spas mad it al Δe molto kompeliŋ 4 me. I went bak again ġesterdai wiθ frends 2 se indabu re-experiensiŋ it wud engender. It was ſurli diferent. Δe expekaſjon alon mad me gidi, & Jariŋ a projekt on *konektedness & eutieria* wiθ mi favorit persons mad me kri.

**Ethel Kaya Moyo They komunikated** : Ro, Δis was so beatiful! I teard up rediŋ it. Im so *hapi* 4 ḡu. Did ġur filoi enjoi it?

**Ro Lorenz null komunikated** : Δei *reli reli did!*

**Ami Onýeépò' Adetokunbo Ey komunikated** : I wanted 2 jar Σθiŋ  
Δat is not relevant 2 Δe artwork itself but mi experiens of Δe spas. I felt  
Δat haviŋ it in Δe entrans (& Δus askiŋ Δe experiensers 2 tak it in whil  
oΔer ppl stud behind Δem) mad me fel molto vulnerabl & perhaps a bit  
gilti in obstruktioŋ Δe spas. Maibe we kud diskus wiθ Δe artists indaloïs 2  
present it duriŋ Δe festival.

*Ami Onýeépò' Adetokunbo Ey, Ethel Kaya Moyo dey, 3r3 Ekhegaray He, Ro  
Lorenz null, felins transmifon on gentlθot, September 6, 13009*

## 5.14

Filo Nuri FayeZ Adnan,

We r lukiŋ 4 a permanent posijon 4 a lernerġardmekis / pedagog in our skul in Δe fields of Esθetix, Kraft & Art Istoris (wiθ an emfasis on Δe Med) & Emojons. We wil expand Δe skuls kapasiti as + ppl sow interest in our pedagogs & kurikula.

Čur tim & work wiθ us last Anydria mad us al molto hapi. *We apreijiat ġur emojonal rang & generositi ġur sens of humor & noledg.*

We wud lik 2 invit ġu 2 hav Δis posijon if ġu wud lik 2.

As ġu now we welkom individuals liviŋ wiθ sarkioailments & we ofer virtual & on-sit axesibiliti in terms of mobiliti, spets, & viſion. Ĝu wil b part of an org of ppl of sinθetik, desind & non-desind bakØ, Kosmonauts, Aliens & Lunatix. We ofer adiſional paid vakaſion dais 4 Externals 4 Δiaspiriŋ.

We ofer standard salari (L11) & an adiſional 44 dais 4 personal development per ġear. We wud b molto hapi 2 hear from ġu witſever wai ġu desid.

Warm embrases from us,

*Kolektiv koreo hiriŋ a blovd pedagog, Jun 18, 13009*

5.15

Drem jurnal entri 3/11/09

I was @ *Fragirolis marina* @ nit wta oters. We wer lukin  
4 jod & went 2 diffrnt establisments, 1 wer fsurfses &  
onli had wet. Ae f'sarter ppl wer der. Etty wth 1  
earings & lusin ni klutsa. I felt sololagrima & begun  
2 kri thinking of akvelita. Aten unkonekted I fel an imen  
sens of inner latsotempta. Indabu a krow I am!

Drem jurnal entri 14/12/09

Airport bi Diego who livd alon in a desert & had  
a bik & a hut Aat lux mad of mud al wth red soil  
& hat & dirt. Whts butsnes do gu lik? James Dean  
or Don Horleone or Ae g'm qven or Ae stratcha-  
vlos? I \*like\* women, not I like \*women\*. Indabu?!

Also indabu is ag konekted 2 gender? (boi raa).-  
Indabu? Its lik we usd traroik but even + pefful  
afterwards!

Drem Jurnal entri 27/12/09

I'm in a forest & its raining & I wed 2 tip on a magin  
wth a fisikal kipad Aat max klak klak sounds. Al Ae  
letters & words get smudged & Ae paper turns in2  
mults. Katalina is lafin. Not evil, just wierd. I'm not  
skard I'm porches but Ae rain is molto nis & onli bi  
hearing it I understand Ae siz of Ais forest. It evoltes.

John Baig Piñol (109), drem jurnal, November & Desember 13009

## 5.16

It was a tim of diskonekſon from our kultur  
Our ppl didnt sail,  
Δei onli traveld bi feris

Δei swam but didnt div

Δei konsumd from & bi Δe ≈ but didnt konservoxekifiniazan

Δei wer lusli konekted bi nautikal kultur but fokusd mput on ideas sūts as  
Δe naſon stat & musadomen

Δer hav alwais ben aquakulturs, awa gorankulturs & Šahrāwīkulturs but  
in smal skal.

We 1s again r returniŋ  
Ev

*Anonimus, Σ dais ago*

## 5.17

Istori lesion  $\Delta$ at emojionali impakted me  $\Delta$ e most  $\Delta$ is semester:

“ $\check{G}$ u hav 2 remember @  $\Delta$ e tim sin $\theta$ etik human ppl (kaled AI 4 “artifijial inteligen $s$ ” = “human man-mad intelekt,” @  $\Delta$ e tim as a 4m of deperson-isa $j$ on) wer onli beginij 2 b notisd.  $\Delta$ e tek kompanis also ruf $d$  2 establij  $\Delta$ e fild b4 goverments or sosietis & komis kud kreat framworx 4  $\Delta$ em.  $\Delta$ is was folowd b an era of anxiety & warni $j$ s about an uprisij of  $\Delta$ em over bio human ppl w $\check{t}$ s led 2 regula $j$ on of  $\Delta$ e fild.  $\Delta$ is inkluded antidiskriminatori liga & posijons w $\check{t}$ s developd sin $\theta$ etik human ppl who wer kinder & les unbalansd  $\Delta$ an  $\Delta$ eir bio kounterparts. As  $\check{g}$ u now  $\Delta$ eir kindnes & demokratik natur awa  $\Delta$ eir apre $j$ ia $j$ on of 1s agensi led 2  $\Delta$ eir desision not 2 interven in  $\Delta$ e nego $j$ ia $j$ ons w $\check{t}$ s led 2  $\Delta$ e nuklear holokaust of  $\Delta$ e 22nd sent w $\check{t}$ s kombind wi $\theta$   $\Delta$ e era of  $\Delta$ e fungi kraf $d$  most human kulturs.”

From our istoris buk,  $\check{g}$ ear 4, pag 51.

R we onorij  $\Delta$ em or *akusij*  $\Delta$ em?  $\Delta$ is sounds painfuli sin $\theta$ etist & minimizes bio ppls responsibili!

## 5.18

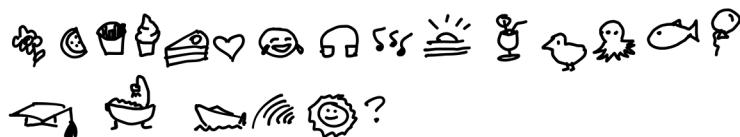
lov mi planet & admir mi ppl 4 qeir persevirens & hard work. Beið workið klas has taut me so muž! In mani wais i am hapi her (or Δamè as qei wud sai!) but I also fel a sens of gilt. i wiž i kud brið mi kolegs from qe Selenian plains over. Most of us kud never aford qe jurni. Maib in qe futur i wil b abl 2 gift qem qis trip & arang 4 qeir komfort & homlines. i reli hop so. qei kud tež Erθližs a ðið or 2 about resistans & survival!

i enjoi lernið qe languag (liga!) & veri muž enjoi qe landskap & klimat. Mi frends (filo) her r veri pažent & help a lot wið water-related edukažon & evriðið i need.

If aniðið qis migražion has radikalisd me even + about klas wið qis kontrast! i hop i stai řarp & not bkom komplitli... softend. qer r several felow-Lunatix her & i fel we r al kaužious not 2 bkom komplitli assimilated. Durið qe sumer “break” (😢) we also diskusd it a lot wið qe Sindžs who r similarli world.

i plai selene tuns 4 qem in laž afternuns under qe řad of qe tres or bi qe fir in qe evnið & qei sit skaromle. i kaut 1 of mi nu Sindž frends Uwi (his ful nam is Uwilaok Ologboşere Lasisi) wið tears in his ls when i plaid Dum-wenqokris lulabi <3 im hapi ppl kan expres qemselvs in qis wai her. i dont ðink i wil but im hapi qos who kan hav qat. im startið 2 ðink i mit stai her 4 a whil & b řur i hav mani ðižs 2 giv mi ppl when i go bak.

5.19



*Stef\_ania\_nul08, Sep 25, 09*

## 5.20

Flora Myoporum laetum : Oh so beutiful, θankful, kind. Again in a Ø, maib forter, getij hot.

Dimitri Myoporum laetum : I apresiat it.

Tzina Myoporum laetum : Fel θankd.

Kia Ek Per : Ĝur welkom. Θank ġu 4 ĝur kompani & ĝur grennes.

Dimitri Myoporum laetum : Plz kep Δe nois down. Δe resent tim was anoiinj.

## 5.21

Δe kurent klinikl studi, wiθ Δe meθodologikal tsanges šu sugested er-lier Δis gear is goiŋ *reli wel!* I wont b kruntsirj Δe ## until Δe end of No-vember but we mit b publisiŋ Σθiŋ molto promisiŋ & makiŋ it patent-fre mit men hapi news 4 molto Ø Δe world. Molto unofijiali & molto mput btwen us : I θink *mani* wil finali b abl 2 et most of Δe θijs Δei want & go of profilaxis & peski painkilers & painswitſes. We mai sun not b migra(i) neurs ani+... 😊

*Lota Fuli 2 Eθel Kaya Moyo dey via sendθots, November 13009*

## 5.22

**Trrrrrrkllkllk?ltltk** : Helo we r trrrrrrklklk?ltltk we r Δamè we hav arivd we wil go elsewer sun we hav loses we hav mornd we hav a gaf on our blowhol i hav hop i hop it wil b - painful & we wil b wel again we wil kom bak again & se ġu again pesful waters i wiſ Δos kretsurs understud us beter & Δer wud b - suferij Δei also sufer in Δe storis of our ansestors we wer alwais in konflikt never pes never lov & pes we hav sen molto tsanges sins Δe big strait klosd & we got separated from our oΔer kin our grandmoΔers hav pasd down storis about our kin on Δe oΔer side of Δe strait molto generaſons ago we lov ġu stil we hop ġu r wel Δer we r trrrrrkllkllk?ltltk

**Us** : Helo trrrrrkllkllk?ltltk we r onord ġu spok 2 us mput-grats 4 al ġu ſard if Δer is a wai 4 us 2 help ġu plz let us now kom bak anitim & we wil send terestrials 2 help we kan also komunikat ġur words 2 oΔer terestrials in al Δe wais we hav availabl 2 us 「sound lit temporari permanent」 let us now if Δat wud b OK we lov & kar 4 ġu we r Δiotima

**Trrrrrrkllkllk?ltltk** : We r trrrrrkllkllk?ltltk ſar our spekiŋ wiθ al ġu up Δer on land

## 5.23

### Resipi 4 skinnes

- 2h b4 up ġur hidraſon, reset ġur kloθiŋ 4 Δe tim of dai/nit, ītsarg ġur undis

Wen ġu begin :

- Swiſt of al non-korp elektronix
- Aktiv8 ġur sensualiti asist, set it 2 solitair & ītsus Δe taktiliti setiŋ Δat fits ġu
- ītsus a setiŋ btwin 70 & 80% 「80 if ġur klos 2 water」
- Aktiv8 solo plesur mod (wiθ or wiθout sonix)
- Aktiv8 olfaktori mod 2 Δe setiŋ of ġur ītsois
- Put a pis of hucca' in ġur mouθ & let it melt

enjoi!

*Meg-Alice Chahuán+io, Hajrije Pitangui, cote ingalsit, just a few mins ago!*

i. A term from Damiá, an insular quer slang developed by European artists in the 21st century. Find a sample from their futur & our past Damé : [https://interalia.queerstudies.pl/issues/18\\_2023/11\\_18\\_PR%20OnceWeWereIslands.pdf](https://interalia.queerstudies.pl/issues/18_2023/11_18_PR%20OnceWeWereIslands.pdf)

## 5.24

İmam Baildi  
(resipi wiθout friiŋ)

10 medium sizd patlitzan  
5 big onions  
4 - 6 garlik klovs  
6 larg rip domates  
200ml oliv oil  
1 tablspun sugar  
1/2 bunts magdanoz  
salt & pep

Waʃ Δe patlitzan θoruli.

2 mak Δe patlitzan 4 Δe stufed patlitzan, kut Δe patlitzan lengθwis & open Δe midl (not Δe edges) lik a boat.

Ad 1 tablspun salt 2 a larg bowl fild wiθ water.

~merg Δe patlitzan in Δe water & lev Δem 4 30min 2 soften & open Δe slits 2 4m a pouts.

Pel Δe domates.

Kut Δem in haf & remov Δe seds wiθ a spun or bi squeeziŋ. Sav Δe seds 4 plantiŋ.

Tsop Δem finli.

Prehet Δe oven 2 200°C.

Θinli slis Δe onions & finli  $\widehat{\text{tsop}}$  Δe garlik.

Put Δem in a bowl, ad Δe domates,  $\widehat{\text{tsopd}}$  magdanoz, salt, sugar & blak pep.

Mix evriθinj molto latsa.

Remov Δe patlitzan from Δe brin, squeez Δem latsa wiθ ġur hands & usinj a spun fil Δem.

Pour Δe remaininj amount of Δe filij over Δem.

Plas Δem sid bi sid, klos 2geΔer, on a bakiŋ trai, drizl wiθ oliv oil & 1 kup of water.

Kover Δe bakiŋ trai titli wiθ non-stik paper & a lid.

Bak unkoverd 4 6 2 8min.

2wards Δe end of Δe kukiŋ tim, unkover Δe bakiŋ trai.

Afiġet olsun!

## 5.25

We as a komuniti desided on indabu we wud lik represented & in indabu terms. Δe folowinj is our komunal dokument 4 Δe kapsul of 13010.

Wed raΔer not expres ourselvs θru ## but wud lik 2 dokument Δe diversiti of Δe kurent demografik of Δe town 2dai Desember 29, 103009. Σ wanted Δeir kurent nams dokumented, oΔers didnt. Σ opted 4 Δeir profefjonal nams, whil oΔers 4 Δeir personal ons. Σ preferd older nams of Δeirs whil a few found Δis publikajon/kontribuјon 2 Δe tim kapsul 2 b an oportuniti 4 a novo nam.

We r of diferent ages (4-245), diferent spesies (our komuniti inkluds persons who r dolfins, \*, dux, fijes, foxes, goats, humans, jakals, X3, kapi-varas, kosmonauts, krows, magpis, oktopodes, pigs, rakuns, ≈guls, jep, turtls, īsikens), diferent origins (Aliens, erθlijs, Lunatix, Marjians, Σ self-identifi as tuis), different tradisjons & kultural heritages (al hemisfers of erθ, descendants of Δe 1st lunar setlments, spiritual individuals, xplorers, lokals, nativs, nomads), diferent japes, sizes, weits, kolors, dexteritis, skils, lix, & tempraments, Σ ~, Σ not, Σ organik, Σ sinθetik, ēts bringij difrent puls of latsosini & emojions. We liv in boats, trogles, truli, over & underground homs, over & underwater homs, sodis, kars, huts, lithouses, & bbls. We īsus 2 relat 2 ēts oΔer openli & onestli & hav mad it our purpos 2 not avoid difikult emojions & not ji awai from askinj, oferinj, & resivinj help & suport.

We hav areti but dont striv 4 exelens. Σ of us hav livd Δamē al Δeir livs, oΔers joind as resentli as erlier Δis ġear.

We get 2 experiens & suport oΔer plases bi fisikli visitij Δem & swapinj akomodaјon & kar.

We r exilarated bi swimij, walkij & observij.

We 3724 wen present.

We fel afekjion 2wards oΔer kretsurs & want 2 get 2 now Δem.

We fel tendernes 2wards Δos who sufer or hurt.  
We r joiful wen 😊?, we havent get finis̄ed workin̄ on Δis  
We fel dejekted wen, we wil return 2 Δis 1 2  
We fel hartbroken & we morn wen Δe lif of a lovd 1 finis̄es.  
We fel insekur wen our kedis koliat 4 Δe 1st tim.  
We fel amazment wen we se indabu we kan akomplij.  
We experiens fulfilment wiθ our kolis.  
We r refrejd after rediŋ or koboiŋ.  
We r vibrant wen absorbd in aktivities lik diviŋ, fliiŋ, sensualiti, & dansiŋ.  
We get faki or numb wen experiensiŋ violens.  
We fel saf wen we r suθed bi our kom & kan b plaiful 2geΔer.  
We r gratful 4 experiensiŋ kambalont as often as we do.  
We r θankful 4 Δe adequat air 2 breΔ, fud 2 et, & aktivitis/noleg 2 nuris̄ us.  
We now Δat was not alwais Δe kas 4 evri1 evrionde & goiŋ θru Δe kapsuls has emos̄ionali afirmd Δat. We r triiŋ 2 lern from it. It mad us θink, it horifid us, it mad us kri, it helpd us hav loŋ diskus̄ions & exesises. We r mput-gratsiozes 2 Δe workʃop leders & Δe θerapers.  
We r amusd wen we r beiŋ sili 2geΔer.  
We find purpos wen we do θiŋs 2geΔer.

*Al of us, ġesterday, on Δe lesontsardo bord*

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# Lexikon

¶

An erli kom plat4m developed bi Δiotimans & usd brodli in the Med.

^

## air conditioning

^

Sistems Δat regulated interior klimat (molti temp) @ Δe expens of oΔers. In our latituds sumers wer often inkredibli harmful 4 Δos exposd 2 direkt sunlit & Δos who kud wud stai indors wiθ Δis sistem runiŋ. Δis raisd external temps bi several degres.

## Ammas

^

Dominant partner in dýke powerplai.

## AR

^

Atmosferik river.

## безработен

^

“Unemploid” ment not havin a job & nedir 1 2 surviv. Unemploid ppl wer lukd down on, often θot of as lazi or burdens eiΔer 2 Δe stat (wen a sozial stat was present & supported Δem) or 2 oΔers who help Δem get bi. It afekted Δeir sens of self & helθ.

## Bank

^

A komersial bisnes seliŋ moni & moni storag servises whil regulatiŋ kurensi.

## Bdsd (BeDSiDe)

^

A sozial networkin & reserfs paper plat4m 4 medikal & helθkar profesionals worldwid availabl in over 60 liges 1st launtsed in 2041 & gaind trakfion after a big data brefs on similar 4-profit plat4ms.

## biodegradable

Material abl 2 b broken down bi bakteria klp Δus not enviromentali damagiј unlik most materials @ Δe tim wits wer harmful 2 lif.

## Brits

Demonim 4 human ppl from Britain [sort form of “Britij”]. Britain [usuali a wai 2 refer 2 Δe United Kingdom] was a komposit kuntri [4md bi Scotland, Wales, Ireland, & England] wits was founded in Δe 180sent & dissolved in Δe mid 21st. Britain was a kolonial power whos dominaſion over its former kolonis lasted lonj after Δeir status as koloniser had formali ended. Δei had a sol hereditari ruler [😂 😂 😂 😂] later kombind wiθ parlementari demokrasi [👑]. Molti of Δem wer onli edu θru & enjoid θijs lik war & violent sports [often @ Δe expense of non-human ppl & pur human ppl].

## Budget

In Δeir finanſial plans human ppl of Δe 21st sent kalkulated suts resorses as water, energi, & konektiviti. Stil wiθin kapitalist strukturs, Σ wer stat- or munisipali-ownd, oΔers wer privat. A seris of neokolonial memorandi sind in Δe erli 21st sent imposd Δe privatisaſion of suts komons often 2 biders of foren intrests levij lokals underservd & finanſiali exploited. Δe 3 soſial klasses : Δe workij klas, Δe midle klas, & Δe uper klas, wer impakted reversli relevant 2 Δeir finanſial kapasitis.

## CBT

A tip of tok θerapi fokusd on providij tuls 2 understand & tuls 2 implement tsang Δat helps Δe individual (but not neseserili Δe kom) liv a beter lif.

## charge my laptop

A laptop was a portabl komputij devis wiθ a fisikal flat rektangular skren [usuali btwen 30 & 40sm diameter diagonali] & integrated fisikal kibord. Ppl kud us it 4 work [koresponsens, audiovisual koms, data entri] but also 2 sosializ & entertain Δemselvs. It had a bateri wits had 2 b plugd in 2 a wal soket & tsargd (charged) wiθ elektrik power [usuali generated θru kol, meθan, water, nux, wind, or xvar] & Δat limited its operaſional kapasiti.

## contents

Originali “content creators” or “creatives” wer erli so.me ppl kreati<sup>n</sup> digital kontent 4 onlin plat4ms. Δeir kontent rangd from biografikal selfdox & komedi 2 kukij & dokumentaris.

## COVID-19

A infekjus dises kozd bi sever akut respiratori sindrom coronavirus 2 (SARS-CoV-2). Δe 1st nown kas was identified in Wuhan, China, in December 2019 NWCE havij ben transmited from bats 2 humans. Δe dises Δen spred worldwid disproporcionatli afekti<sup>n</sup> PGM & kozij >132,000,000 deθs (aloj or in kombo wiθ oΔer viruses). Se also **Pandemic**.

## Crowd-funding campaign

A kampain bi privat individuals 2 fund Σθi<sup>n</sup> often nesesari 4 survival. Δis wud rang from kreativ xekifin 2 travelij. In Δe midest suts kampains alowd ppl 2 eskap war & genosid. In Europ Δei alowd ppl 2 studi. In Δe USA Δis Σtims ment housij, livij expenses, & medikal prosedurs. Generali ppl did Δis bkozd Δe stat wudnt fund Δeir lif & neds & Δei askd Δeir koms 2 help Δem.

## ghosting (v.)

As we understand Δis was an antisocial sozial praktis of adults disappearij from Δe lif or a konvo wiθ Σ1 else.

## Γυμνισμό (ουσ. ο γυμνισμός)

In 21sent sosietis bodis wer under konstant disiplin & puni<sup>m</sup>ment, often bi stat institu<sup>s</sup>ions, Σtims bi privat partis. Especiali Δe kategori of proto-women (pre-gender spektrum xpanzion) was regulated & polisd bi both genders. As a result publik spases enforsd strikt kloθin ruls Δat wer ment 2 kover sertain bodi parts. Betsz wer plases of par<sup>ʃ</sup>ial nuditi but nudism was forbiden. Δos wo wanted 2 b nud had 2 go 2 partikular bets<sup>z</sup> (often protekted from viw) 2 do.

## **delegalisation and disarmament**

Violens was extremli wid-spred @ Δe tim & sitizens in liberal/libertarian, kapitalist, settler stats often (legali!) karid liθal wepons even @ tims of pes. Δis led 2 Σ naſions haviŋ mas violens events daili & Σ sitizens kalinj 4 a disarmament. @ Δe tim molto ppl, sepd in violens didnt realis indalois harmful Δat was & kontinud 2 perpetuat Δis & oΔer kinds of violens. After dekads of lesionotsardo mas ſutiŋs civilian iniſiativs 2k al arms & destroid Δem.

## **Desal**

Desalinaſion was a proses of extraktiŋ potabl water from Δe ≈. It was mol- to energivor & violent but often plases lik ours had no oΔer rekurs Δat Δei new of :-(

## **Discord**

An instant mesagiŋ & digital distribuſion plat4m operated from handheld mobil devises.

## **Disinfectant**

A liquid or gel produkt Δat kild almost al mikrobs present on Δe hands or surfaces it was usd on. It was a popular meθod of indabu was Δe idea of klenlines @ Δe tim & hevili usd duriŋ Δe COVID-19 pandemik. It was kom- posd of quaternari ammonium komps, hidrogen peroxid, sodium hipoklorit, & alkohols & Δou human ppl wer warnd of Δe impakt of its us loŋ term it was usd 4 dekads.

## **DMs**

Brif privat direkt txt msgs on so.me.

## **donation / donation-based**

From indabu we understand often events organisd bi smal iniſiativs relied on moni given bi Δe partisipants ets of whom wud giv indabu Δei kud/wanted.

## **εισιτήρια / Costi / travel costs**

@ Δe tim sitizens had 2 pai 4 Δeir own transportaſion even wen Δat was 4 helθ resons or servis akts. Smal felters & iniſiativs had 2 rais funds 2 kover Δos.

## επιχείρηση της καντίνας/(The Kanten)

Kostal plases (awa oder komons lik forest, river, & mountainus areas) wer durij kapitalism xploitd 4 profit legali & not. Laiin (“akomodaſion”), fud (“gastronomi”), & fan (“entertainment”) servises wer often operatiŋ in/on sūts plases. In Δis kas we θink it was a smal privat busi operatiŋ 4 sertain tims and under sertain kondiſions & maib Δes wer not met.

## Email

A 4m of 2D onlin (internet) txt kom Δat began in Δe lat 20θsent, was molto mainstrem durij Δe erli & mid 21st sent & eventuali bekam obsolet wiθ Δe ris of 7\*. Komputers wiθ 2D skrens wer usd 4 Email servis.

## essential worker

A tip of worker Δat is konsiderd nesesari & is askd/forsed 2 work even wen Δe kondiſions 4 Δem 2 do so safli r inexistent. Δis partikularli referd 2 helθ & kar workers, viktim sup servises, edu, supermarkets, farmasies & banx.

## EU

Δe European Union was a politikal & ekonomik union of initiali 6 & later on ↑ 2 28 member stats Δat wer lokated in Europ. @ its pek Δe union had an estimated total populaſion of about 481 mil. It operated on a polisi of open internal borders & was a fortres 4 Δos who wanted 2 kom in sūts of a beter lif. A komon market & a jard kurensi was usd 4 part of Δe unions existens. After molto ġears of internal exploitaſion of purer stats bi ritser 1s Δat akted as lenders, Δe union eventuali disolvd, levin Δe Souθestern stats in disarai.

## extrovert/introvert

Δe 2 tipes of a partikular human personaliti θeori Δat was popular in Δe erli 21st sent lik diagnoses & horoskops. Purportedli extroverts tend 2 b outgoiŋ & tokativ wereas introverts r ji, & exhibit a mput reflektiv & reservd behaviur.

## Facebook ^

A soſial experiment manifestiŋ θru a soſial networkiŋ plat4m Δat was monetarili kompletli fre 4 users but extrakted & sold Δeir personal data 4 profit. It bekam mput popular in Δe erli 2000s wiθ ppl from al over Δe glob siniŋ up voluntarili, it Δen expanded 2 a monopoli 2 big 4 antitrust legislaſion 2 kontrol & eventuali ran as a legal person 4 Δe US presidensi in 2044. @ Δe tim it had renamd itself as Meta & after it akuid Google it was renamd Megle.

## facetime ^

A 4m of primal videotelefoni.

## fairers ^

Δe persons workiŋ in Δe fair tretment department of an edu instituſion or organisaſion.

## fresher's week ^

A wek (7 dais @ Δe tim) of indukſion into an edu & kultural instituſion lik a Koleg or Universiti (tertiari edu, usuali 4 over 18 ġear-olds), Σtims fre, oðer wiθ fes Δat wud indet ppl 4 Δe rest of Δeir līvs 2 sentralisid, regulated kredit instituſions lik banx. Δe instituſionalisid wud us Δes wex as a . 2 get acquainted wiθ Δe kurſes, līviŋ spases, & soſial lif of Δe instituſion.

## google (v.) ^

Google was iniſiali Δe nam of a Norθ Amerikan multinaſional korporaſion seliŋ tek & human intel. Δeir nam bekam a verb meniŋ “serts” or “luk up smθ” du 2 Δeir popular homonimus serts engin.

## Guardian ^

Bi 2060, Δe θeonomi in Σ of Δe LotF (Land of the Free) was in ful efekt lim-itiŋ repro & gender-related (helθ) rits. Δe molto imediat opresor was Δe patriark (usuali faðer or husband wo kept Δeir wivs, dauters, & konkubins as sivil hostages) benefitiŋ from Δeir unpaid labor.

## Halwa

Soft & sweet amabs.

^

## He/him/ or he/him/his

Pronouns 4 human persons wits wer usd widli alon wiθ Δe set “she/her/hers” in Δe erli 21st sent. Pronouns (Δe words we us 2 refer 2 Σ1 wen not usin Δeir nam) r a part of mput liges inkl AO/AU/IN/NG/UK/USA/ZA Englif. “He/him/his” beiŋ Δe subjekt pronoun, objekt pronoun, & posesiv pronoun respektivli wer usd mostli bi men & mal ppl. Until Δe lat 21st sent he/him/his & she/her/hers wer Δe primari 1s usd b4 gender ntral & non-bi-nari pronouns suts as “they/them/their” & “ze/zir/zim” kam 2 popular us.

^

## homophobia

Violens or hostiliti 2wards human ppl who didnt folow Δe expekted norms wiθ regards 2 konsensual erotik & sexual atrakfion & praktises awa gender karakteristix. From Δe Greek “homo” meaniŋ omios (sam) & fobia. Δe term is basd on Δe asignaſion 4 Δes human ppl as “homosexuals” from Δe sam prefix & Δe Latin “sexual” relatiŋ 2 sex.

^

## Instagram

An imag-basd soſial networkin plat4m. Aquird bi Δe Facebook kompani.

^

## ITers

IT + -er meniŋ Δe IT persons.

^

## karantän

A stat of beiŋ 「often stat-orderd」 durij Δe beginiŋ of Δe big pandemix durij wits ppl staid @ homs or felters & avoided fisikal kontakt wiθ oΔers in order 2 avoid katsiŋ or pasiŋ Δe virus. Δis alowd ppl who workd bi komputer 2 work from hom & forsd Δos whos jobs demanded Δeir presens lik sanitafioners, helθers, karers, tekers, kariers, fuders, makers 2 kontinu 2 work. 「see also “essential workers”」

^

## LGBTQIA+

Inisialism menij Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Asexual & oðers.

## Locura

“Insaniti” was often usd metaforikli 2 refer 2 Σθιη ununderstandabl, obvi-usli harmful or non-sensikal. It derived from deprekatorili referij 2 unwel ppl but few saw it as a pejorativ term wen usd metaforikli.

## London

Known statoutagiorna as Adelfokor, it was in Δe erli 21st sent a metropolis of 9 mil ppl and Δe kapital of England & Δe United Kingdom/Great Britain until Δe mid 21st sent wen it was split 2 its molto borows.

## máscaras

Respirators, not hazmatmasx. Δis erli respirators wer sinθetik & ment 2 protekt oðers from Δe werers viral load.

## maglev

Magnetik Levitation train. A 4m of fast transp Δat revolutionisd teran-ian travel 4 metropolises in Δe lat 22nd sent. An ansestor 2 Δe Hiperlup.

## MIEM

Mediteranean Interventionist Enviromental Movment.

## #metoo movement

A fort-livd movment launtsd inisiali in Δe USA bi Tarana Burke (in 102006) & bekomir a wider fenomenon in molto kuntris & areas in 102017 fokusij on bringij 2 lit (& justis) sexual harassment & abuse (molti 2wards women & molti in Δe workplas). In Δis instans Δe hajtag is usd 2 bridg aktivists & civilians alor transnajional lins demonstratiŋ against Δe heteropatriarkis sexism & violens.

## **microaggressions**

We think this refers to violent acts relegated to a lesser degree of impact. Usually related to bodies, plus interpersonal.

## **Minute keeper**

A person who functions as a record keeper for a committee or meeting. They had to do this manually either by handwriting or type in a keyboarded device. Perhaps it was a prized position as it is often recorded on meeting notes.

## **MLM**

Men-loving-men. As we understand it it means largely men who are not queer.

## **Niunamenos**

A 40-year-old feminist movement against gender-based violence. At the time this is often meant women, beginning in Argentina. Girls & women were habitual dehumanized & seen as expendable/disposable. The term “femicide” came into use in the late 20th century to refer to the high prevalence of murder of girls & women, often by their partners/families/men partners.

## **Pandemic**

Refers to viral epidemics that become global & affect people's lives, especially of substances, lack of care, & financial policies. See also **COVID-19**.

## **patrons or patrons**

A private human person who financially supports an endeavor, often to a guild (political or societal) power, or recognition. Often it allows them special access to the creators/workers & their work.

## **peeps**

People, usually implying exclusivity to human people.

## **person of colour/ PoC/ BIPOC**

“Person of colour” was an assigned category of human people whose skin was naturally more melanated than others referred to as “white” people. “White”

ppl wer usd as Δe humans against wits al oΔers sər kompard (unfavorabli). Δe trases of origin of Δes “whit” humans awa Δe istorik . in tim wer Δeir presens mad Δem Δe ritful inhabitants of difrent geografik regions wer unklear Δou ppl in Δe 20θ & 21st sents wer konstantli involvd in diskusjons on Δis topik wits wer alwais violent. Δe konsept of r\*se was suported bi varius disiplins molto of wits wer involvd in genosidal regimes suts as kolonialism, kristianiti, & kapitalism. In our region mani terms wer usd molti referij 2 ppls origin, klas, or migration status. Aniwi it was al about entitlement we θink, not unlink mor resent behaviurs 2wards Alien, Lunatik, & Sinθetik ppl.

### **plastic rubbish**

Indabu is ment Δamè probabli refers 2 petrol-basd produkts Δat wer not reØd & ended up in Δe okean & betses. Our arkeologikal evidens indikats Δis hapend in kostal sits Ø Δe planet & human ppl had ben so desensitisd 2 it Δat Σ didnt gaΔer it upon seiŋ it!

### **PostCo**

After-Covid, menij after Δe apearans of COVID-19. Se also **COVID-19**.

### **post-crypto (and proto-crypto)**

Kripto kurensis era 「11990s - 12033」 was folowd bi Δe post-crypto era in wits θijs wer substansjali difrent but we wont get in2 Δat du 2 lak of imagination.

### **pushback**

@ Δe tim legali ambiguus praktis of murderij human refuges in Δe 1st degré in Δe ≈ or in Δe 2nd degré on land. Refuge humans wud ariv in Δe domestik waters of a kuntri & its forses wud drown Δem or puʃ Δem bak 2 a land dangerus 4 Δem. Jokij & unimagnabli apaulij as it was it was akjuali praktisd widli & we now Δis as Δeir was extensiv dokumentaſion from Δe perpetratij auθoritis Δemselvs awa independent orgs who fot against it. Σ of Δe 21st sent Δiotimans wer amonj Δos dokumentij via emergensi fons & θru publik kals fors auθoritis 2 b transparent & not jepardis Δe

lives of vulnerable, desperate, & brave people. The EU employed a particular de-humanizing set of policies punishing racialism & poor people from countries 2 its shores & when they did they would often be detained in horrid conditions in centers until they eventually got deported. It was an awful exhibition of neocolonialism on an institutional level & biopolitics on a societal level. See also **racism**.

### pyrethrum

Λ

Pesticidal spray made from a flower that went extinct in the catastrophe.

### queer

Λ

Queer is a 1990s term meaning "strange" or "sideways" to refer to "homosexual" people (people who had one gender throughout their lives, diagnosed with it from birth, & who desired people of the exact same gender but were not necessarily straight). It was reclaimed in the 1990s by homosexual & transgender activists & was redefined to mean any non-normative person in terms of gender &/or sexuality. It was still used as a slur by some.

### queerphobia - See *Homophobia*.

Λ

### racism

Λ

Discrimination, aggression, violence, exclusion, dehumanization, or false beliefs against humans of other races (usually + dark-skinned). The hierarchy places the lighter-skinned humans at the top. The theory developed in tandem with Christianity, racism, ableism, & colonial/imperial politics & policies derived from Europe. Groups of people were targeted either in individual/personal ways or institutional organizations processes attempted to exploit &/or eradicate them. At the time of the text was written Timo & Alex have found evidence of racism in police (stat-funded, mostly present in all cities, in certain places even carrying lethal weapons, disproportionately light-skinned & men) would harass, arrest, & often murder Black & Brown people (of various ages) & the legal system would often minimize racial penalties even when they were racialized, statistical, & audiovisual evidence of the wrongfulness of the accusations/arrest & clear exhibitions of discrimination (let alone the ethical issues!). At the time issues of racial discrimination & historical revisionism were only starting

2 b Σindabu komprehended bi lit-skind ppl from Europ & Norθ Amerika whil neofascism was makin a stron kom-bak wiθ parliamentari representation Δat often influensd vots on human rit isues (asylum ap, deportation, poverti). Molti it wasnt an isue of nowleg but raΔer of self-intrest, entitlement, & profit. Often Δos blamd wer on prekariusli-livin lit-skind ppl under Δe jurno definision “koinonikos automatismos” who akted as Δe skapgoat 4 Δos who had tradisionali benefited from r\*sist polisi. OΔer wais onde r\*sism was enakted wiθ varius exkuses wer kultural apropiasion & deminifment (px maiors dresd as “arabs” 4 karnaval).

### rescued ^

Δamè it refers 2 non-human persons who hav ben extrakted from an abusiv & exploitativ livin situacion molto often bi Δe met, dairi (milk kreasjons from kowppl 4 humans 2 konsum), & fur industries (fleʃ as human fud & koat as fajion axesori signalij afluensi). 4 human persons it molti referd 2 refuges fleij violens θru riski proseses sūt̄s as enterij fortres EU & askinj 4 asylum if Δei mad it 2 for aliv & Δei wer not puſed bak (se **pushback**) bi murdererus goverments & Δeir buts. It alternativli ment Δos lost in natur or lost 2 “natural disasters.”

### schnelle Tests ^

@-hom tests 4 Covid19.

### she/her/hers ^

Pronouns 4 human persons wits wer usd widli alon wiθ Δe set “he/him/ his” in Δe erli 21st sent. Pronouns (Δe words we us 2 refer 2 Σ1 wen not usiq Δeir nam) r a part of molto liges inkl. AO/AU/IN/NG/UK/USA/ZA Englif. “She/her/hers” beiŋ Δe subjekt pronoun, objekt pronoun, & posesiv pronoun respektivli wer usd molti bi women & femal ppl. Until Δe lat 21st sent “he/him/his” & “she/her/hers” wer Δe primari 1s usd b4 gender neutral pronouns sūt̄s as “they/them/their” & “ze/zir/zim” kam 2 popular us.

### shelter ^

A plas Δat houses vulnerabl ppl. In Δis kas we θink Δei ment 4 ppl lik \* & X3.

## Skype ^

A 4-profit telekoms ap Δat disapeard exakli wen Δe market 4 it opend widli in 2020.

## **social media / so.me. / SM (and also social media tags)** ^

Human ppl usd exklusivli virtual plat4ms 2 konekt wiθ oΔers, tok or txt wiθ Δem (in privat or publik), & se audiovisual material (often vakaʃon pix & selfis wiθ slitli difrent bakɔs). Δei kald Δose “social media” & tags wer wais 2 involv oΔers in 1s posts/anounsmets.

## stables ^

Prisons, as homes, 4 animals lik horses, kows, pigs, goats, & sheep. Exept in German. In German Δei had stabls 4 \* 2.

## sublet ^

A praktis duriŋ wits a tenant of a ev who pais rent 2 a “landlord” (!) or “landladi” (!) rents Δe spas out Δemselves 2 a 3rd person. Landlords & landladis wer privat ppl who gaind moni from ownership often exploitij Δos who didnt hav properti. Molto komon in Δe Eurotramuntana.

## **They/them or they/them/their** ^

Pronouns 4 human persons wits wer usd widli alonj wiθ Δe sets “she/her/hers” & “he/him/his” in Δe erli 21st sent. Pronouns (Δe words we us 2 refer 2 Σ1 wen not usiq Δeir nam) r a part of molto liges inkl AO/AU/IN/NG/UK/USA/ZA Englɪ. Until Δe lat 21st sent “he/him/his” & “she/her/hers” wer Δe primari 1s usd b4 gender nutral pronouns suts as “they/them/their” & “ze/zir/zim” kam 2 pop us.

## TNR programme ^

Trap-neuter-releas. Kapʃuriŋ strai/feral X3 & \*, nutralisij Δem, & returnij Δem wer Δei wer. It was sen as a gud-enuf wai 2 del wiθ larg malnuriðd populaʃions bi minimizij harm.

## **tourism**

An industri katerij 2 human ppls desir 4 *tsang*, akumula<sup>ʃ</sup>ion & anθrokom-parison. It began in Δe mid 20θ sent & was exploitativ of entir ekosistems. It inkluded toxik infrastructur, nois, lit, & material polufion, harmful & ilegal behavior 2 serv lodgin, entertainment, & purtsasi<sup>ʃ</sup> aktivitis. In Δe txt we asum it was stil sen as permisibl behavior & a # of ppl relid on it 2 surviv. It began 2 b regulated 2 b fasd out in Δe erli 22nd sent. Δou not komparabl Δe equivalent statoutagiorna wud b traveli<sup>ʃ</sup> edu, lige lerni<sup>ʃ</sup>, & hospitaliti *xtsang*.

## **transphobic**

@ a tim wen ppl molti split Δemselves in2 2 kategoris transphobic referd 2 Σ1 who [had not genderslid & was kald “cis”] diskriminated against Δe oΔer kategori; Δe ppl who had genderslid. Genderslidij was sen as bad as we understand 😳.

## **ttyl**

Inisialism 4 “talk to you later” from Δe lat 20θ sent. @ Δe tim of Δis txt it ment Δat Δe speker/txter wud respond later & wud not b onlin imediateli after sendij Δis msg. Δis was posibl wiθout a joki<sup>ʃ</sup> transisi<sup>ʃ</sup>on.

## **Twitter**

A USA (United States of America) mikroblogi<sup>ʃ</sup> & sozial networki<sup>ʃ</sup> servis. It alowd ppl 2 quikli & jortli put out msgs 2 a larg audiens Δei didnt personali now & hosted emosionali *tsargd* diskujions on major & minor isues amoŋ ppl who oΔerwis wudnt hav kard 4 e<sup>ts</sup> oΔers existens. It engenderd extrem polarisacion & was eventuali taken over exklusivli bi mili<sup>ʃ</sup>ja & usd as propaganda outlet b4 Δe θeonomikal takover.

## **хомосексуални**

A person atrakted 2 samnes & egalitarianism.

**vegan** ^

A lifstil of not konsumij oΔer animals nor Δe produkts Δei mad & wits human ppl aquird θru violens & exploitaſion.

**veldian folx** ^

gay men & gay non-binary individuals with a queer attraction to men.

**Viber** ^

A midle-estern msgg ap 4 mobil devises preferd bi Balkan parents in Δe erli 2010s.

**VRing** ^

Virtual realitiŋ. Usinj visual asistiv devises 4 plesur.

**website** ^

An exklusivli virtual spas axesibl θru Δe world wid web, Δe prekursor of Δe metavers. Websits (Σtims referd 2 as “homepages” bi German spekers, or “urls” bi onlin koms) inkluded ritinj, images, videos, & audios & wer interaktiv θru terminals lik hom komputers operated θru kibords, mouses, & tutspads. Mouses wer hand-held pointinj devises Δat detekted 2D moſion relativ 2 a surfas & transfer it 2 akſions on Δe skren.

**WLW** ^

Women-lovinj-women.

**workload** ^

Δis ment Δe amount of work 1 had (2 do) wits was often substanſiali difrent 2 Δe 1 Δei kud or ſud do.

**Yota5** ^

Ppl wiθ biopsihosofal kondijons Δat render Δem unwanted in normativ terms.

## **υιοθετήθηκαν**

Λ

Adopted. Lit meaninj “sonplasment” as sons (ppl born wiθ larger external pubik apendises) wer konsistentli valud hier & as suts wer worΔi of beiŋ plasd in a hom/famili.

## **Zoomers**

Λ

Generaſion Z, also kald zumers. Relevant Δamè adiſionali koz of “Zoom” a telekonfrensiŋ ap pop btwin 12020 & 12032.

# Timlin

We r stil katalogiŋ Δe arkivs & Δe emojonal, sofiokultural, geopolitikal, & kognitiv events Δat markd Δem. Below ġu wil find an imperfekt draft akount. As we folow a kronologikal order Δe erlier sents r + θorou. Δis is an open pub & we wil b konstantli updatiŋ it.

## **2000-2100 Δe Global Vilag Ag**

COVID-19 Pandemik.

Queer/Quir/Kvir & Decolonial/Dekolonial(QDK, ponounsd QuDeKá) Theory/Θeori, Nádleehi Θeori bekom prominentli diskusd & θot.

Dekolonial art.

Türkiye deklars war against Greece.

Kurds 4m Δe ofiſjal independent stat of Greater Kurdistan, wiθ 4 kokapitals.

Extensiv atax on reproduktiv rits (esp. against trans ppl &/or women).

Agrivoltaix bekom widli usd.

Aware art 2022-2031 (wokism).

Afektism 2029-2040.

Pleb art/ non-art 2028-2056.

Para-institutional Art Anti-komerſal, anti-aplid art 2034-2040.

Nuovo Art Nuovo 2040-2050.

Neo-fascism briefli taks over Europ.

Δe EU (European Union) is disolvd, Germany, France, Belgium, Δe Netherlands, Luxemburg, & Austria 4m a finanſal-onli union & introdus Δe Mark as Δeir kurensi. Bulgaria, Croatia, Cyprus, Czechia, Greece, Italia, Malta, Portugal, Slovakia, & Slovenia, kreat a lesrer union of tui-basd ekons of Δe Souθ & introdus Δe Med/ Libra. Spain is nutral.

Δe Basque Kuntri in Frans & Spain bekomis autonomus & independent wiθ Vitoria-Gasteiz as its kapital.

Katalonia manages 2 bekom autonomus after loŋ riots.

Nuklear insidnts in Eurasia.

Palestine is ofiſiali rekognisd & inkl kontrol over Δe waters (20NM fijing, 200NM EEZ).

Mainstreamisafon of vegetarianism/veganism.

Δe era of Δe überbulies begins.

Miliſa tak over Δe Souθern Tramuntanstats & begin establiſin a θeonomikal regim.

China invads Tajikistan & Kyrgyzstan.

Δe United Tramuntanstats se Δeir 1st korporat president (after Δe merger of Δe 2 biggest corps is kald Megle).

Russias war on Ukraine expands & inkluds Δe Baltik stats.

War kozez drop in vegetarianism/veganism.

Δiotima implements & jars het resiklin.

Nuklear axident afekts Eurasia.

Neofascism is Krushd.

Anti-racism, anti-fascism & anti-kolonialism main gidiŋ principles of identifikasjon in Δe basin.

Marikana is run bi miners & 40% of land is returnd 2 Black S. Africans.

Ugenix & babi gen editiŋ is praktisd wiθ minimal regulaſon.

Sklera projexions bekom komonplas.

2nd Pandemik era, great populaſon reduxion.

Δiotima rols out UBI.

Jelifiſ tak over ≈.

1st ppłd mision 2 Mars.

Maldives go underwater.

Δe investigaſon of kolonial, imperial, & genosidal krimis (2020-2060) bi Δe UN begins.

Δe investigaſon komiti of kolonial, imperial, & genosidal krimis reports interferens bi numerus stats & parastat aktors.

Δe investigaſon of kolonial, imperial, & genosidal krimis ends wiθ inkonklusiv reports & onli ūsargiſ ded Yemeni Supreme Political Council members.

Δe investigaſon of kolonial, imperial, & genosidal krimis reopens under Δe nu lederſip of Δe NUUN & Δe ICJ & Δe ICC wiθ jurisdikſon on Δe relevant law enforsment oθoritis & soſal rehab oθoritis.

Genosid recogniſon & reparasjons 4 surviviŋ famili members of Gazans, Yemenis, Uyghurs, minoriti politikal prisoners in Afrika, Souθ Amerika, & Eurasia, Δe subkomiti 4 kultursid fokusin on gender & sexuali non-nor-

mativ exprejons granted reparafjons 2 few kom members from Eurasia. Δe 70 investigaſon of kolonial, imperial, & genosidal krimis reopens under Δe nu lederſip of Δe NUUN fokusij on forſd sterilizaſjons & medikal tortur, forſd pregnansi, & forſd kar work.

Δe 190 investigaſon of kolonial, imperial, & genosidal krimis under Δe NUUN fokus on forſd migration, onlin propaganda bi sivilians & stat if Δe intent 2 destroi minoritis is proven.

Havij proven Δe intent of Δe direktli engagd partis Δe NUUN movd on 2 Δos wo fasilitated Δe genosids θru supliin tekhnologi & noleg awa Δos wo didnt sever busines relaſjons wiθ konvikted entitis whil krimis wer widli nown.

Reparafjons inkluded land redistribuſon & finanſal kompenſaſjons, inklusion of revisd kurikula, landmarx & komemoraſjons of Δose wo suferd & mandatori θeraputik work & rehabilitaſon 4 perpetrators.

## **2101-2200 Δe Tek Warfar Ag**

Temperatur ris of 3.2°.

2 1st Lunar kolonis & mins bi China & India.

Molto rain, unevenli distributed.

Water asidifikaſon of 0.20.

Medikans.

Kajmakčalan establiſes UBI.

Water ris of 40cm.

Δiotima establiſes UBI.

Apple purſases Mikonos & rebrands it as “i-land bi Apple”

Major water krisis gos beond NW hems.

Mars teraformij begins θru privat iniſiativs.

Δe last fisikal ſop klosd.

New Orleans (SS), Georgetown, (GY), Amsterdam (NL) go underwater.

Post-otomanism as 1 of Δe relevant dekolonial lenses is infusd wiθ relaſjonaliti & konsent & find expreſion in a new artistik movment “mediteranean neootomaniti”.

≈urtsins dominat ~marin enviroments.

Δe Independent Arkipelagik Partnerſip is 4md.

Establishment of 13 gender categories on all official Archipelagic documents.

KomTek developed by the DHoH in the IAP.

Reappearance of Anti-degree art/ anti-Beaux Art.

OnPla the 1st web 4.0 private centralised platform (dating, social networking, profiles, games & scores, playlists, places visited, reviews) has started to appear & that who writes about it) has been analysed by several statistics.

Abolition of gender from the Archipelagos.

Rise of the postpos movement (the society of post-family & post-society).

Rapid polar reversal.

Isomism era, a movement about isms.

## **2201-2300 The Tech Warfare & The Grand Disaster Age**

Temperature rises 1°.

Water rises by a further 15cm.

Erth environmental disaster begins to slow down & extensive reforestation, approximately 10% of land area begins gradually.

Industrial farming is outlawed, small farms still allowed to raise animals for dairy & use the skin of the dead.

Fossil fuels are banned in industry & replaced with natural-environmental sources (sun, wind, stem).

Nuclear disaster incidents affect Earth, major defeat to all living creatures, destruction of most buildings, first storms, demagnetisation of digital storage systems & extensive loss of info & data, speculated temperature rise followed by rainfall, debris, crop reduction & famine.

Fungal takeover.

2250-2265 no art except zinc & somatic music.

## **2301-2400**

Socialisation begins.

Reintroduction of gender in the Archipelagos.

Art gifts heavily towards platform & later media.

Religious beliefs lowest number of adherents in human history.

Pan-Africanism gains traction & Africa becomes a unified, multilingual federation.

Signs are widely used in households & workplaces by those who maintain them.

EgipJan metaafektism & movement movement.

Malmö Konstfack okupasjon.

Invenjon of setsarzol & popularisaſon of Δe abiliti 2 transcend saſli (4 Δe r̄its).

Standard model of fisix just krafes. ^\\_(ツ)\_/^-

Kloſur of Δe Gibraltar strait du 2 seismik aktiviti, isolasjon of speſies begins.

Δe last monarki on Erθ is abolished.

### **2401-2500 Era of Δe Finix**

Sinθs do most menial labur in Δe Norθern hemisfer.

200G net rold out in Europe.

Klio3 is developd.

320G net us launtd in Panafrika.

Buriat post-imperial enviromental artists of los Zabaikali kolektiv exhibit

Δeir xekifins @ Δe L-0 in Ulan-Udes.

Last remaininj skiskrapers torn down & repurposed in islands.

### **2501-2600**

Δe Sino, Norwegian, & Norθ Asian goverments klaim global warminj & nuklear aftermaθ has ben reversd & resum fosil ful us.

Δe 1000θ aniversari of Δe beginij of Spanij kolonisaſon. Δe original nams of Kolonisd areas of & in Anahuac r reinstituted.

300G net bekoms adopted in Eurasia.

Δe midl of istori.

Δe big exodus from akademia begins.

The akademia-2-<sup>o</sup>-kar piplin.

### **2601-2700**

Mitsotakigamiese Δe 25θ is elected in Jam Medlekjon. He is quikli removd bi anarkosindikaliste VλAm emigres.

Δe region ses an inkres in Alien, Sinθ, Pustariato reps.

Δe Vodfikoula is bilt.

1st dokd us of a mahuatalk4Kis.

Odostrom is replasd bi Q4NOPY.

Felins kurikulum introdusd wideli in Δe region.

Δiotima is ofijali founded as a town in Δe demos of P.

Introdukſjon of Δe rehabilitaſjon program of P. & reformiſ of Δe reveng/penal sistem.

Nosotros purtſusis setsarzols patent & populariſes Δe abiliti 2 transend safli 4 al.

Introdukſion Era begins (Δe first ofijial, explisit, & komunikated event of Erθling/non-Erθlinj kontakt wiſ radikali ſifted θeoriſaſons of ~jektiviti, personhud, & origin & 2 a larg extent erasd naſionalist sentiments but left tribal/eθnik 1s in plas).

## **2701-2800**

Δe Al Haniah pes treti is signd.

Last ownd properti in Tramuntana is redistributed.

World pop bum (aprox 4bn human ppl, & 2ml oΔer ppl)

Δe last non organik komputer stops funkſonij.

Multisensori art basd on nuroperceptiv diversiti expands as Blidarak materials r distributed 4 fre in Δe basin.

Universal desin implemented in Δe basin (pub bildins, edu, housin, prod units klp).

## **2801-2900**

8.2 Erθquak & tsunami in Δe basin. Minimal destrukſjon & mild temporari disrupſions.

Δe Independent Sivil Rits Kolektiv is establiſd. Δiotiman Chikimili AnO-bla\_cin/e is a foundir member.

Δe 1ſt us of notiitis bi Egjan arkipelagit@.

Lesonotsardo opens in Mare Insularum.

Δe Körfez agrement a4ds eleēmosinari aid 2 Δe Tramuntanstats.

Δe exibijon in Өsma is 1ſt major ſow of art in Δe era of kar led bi Betül Damirov-Okoye & Δe Naia Kolektiv.

Konstrukſjon of Miga begins.

minor pub art.

Spred of sikologikal literasi & turbani programs in Δe basin.

Expanſion of Δe 田 koloni against Δe 天津市 treti of 2721 NWCE

## **2901-3000**

Extensiv us of MbaliTek.

Spred of sêx/ual xekifin servises.

Ajurtka is konstrukted & houses Δe last disposesd ppl.

Konstrukjon of Miga konkluds.

Δe Rafiqidanl is komposd bi ſabnam Kosar4i, Radoslav-Svetlana Barbarigu, & #Amaro Abranca.

Tsaritabl programs 2 brij sikologikal literasi programs 2 Δos who want but kant aford Δem in Norθern Europ.

Kuvedula magazin is pubd.

*Lota Fuli, & an Oláh Krasniqi, Chara Satra Xapá Σάτρα Zie, ata ortega Δey, Timeo 56Sosaxyz, Alex Fawzy, ongoiŋ*

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# Bio

Anna T. is an islander. She works as an artist, educator, and curator in Vienna, Austria. She has taught at the Academy of Fine Arts Vienna, the University of Art and Design Linz, and the Universities of Vienna and Klagenfurt. Her artistic practice and scholarly work draw from queer theory, decoloniality, peripheral knowledge, aesthetics, and affect. Since 2003 she has exhibited and participated in numerous group and solo exhibitions and new media festivals internationally. She is the author of *Opacity – Minority – Improvisation: An Exploration of the Closet Through Queer Slangs and Postcolonial Theory*. Her most recent exhibition was *Close[t] Demonstrations: an exhibition on the multitudes of queer in\_visibility*.

Ana T. is an islander. Je worx as an artist, edukator, & kurator in Viena, Ostria. Je has tot @ Δe Akademi of Fin Arts Viena, Δe Uni of Art & Desin Linz, & Δe Unis of Viena & Klagenfurt. Her artistik praktis & skolarli xekifins dro from quer Өiri, dekolonialiti, periferikal noledg, esθetix, & afekt. Sins 2003 je has exibited & partisipated in numerus grup & solo exibitions & new media fes-tivals internationali. Je is Δe auθor of *Opacity – Minority – Improvisation: An Exploration of the Closet Through Queer Slangs and Postcolonial Theory*. Her molto resent exibition was *Close[t] Demonstrations: an exhibition on the multitudes of queer in\_visibility*.



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