

APPENDIX I

GLOSSARY OF TRANSVERSAL TERMS

This glossary extends the one published in my book *Transversal Subjects: From Montaigne to Deleuze after Derrida*.

Please see *Transversal Subjects* for definitions of the following terms: Absent-space, Affective presence, Articulatory space, Becomings, Comedic law, Comings-to-be, Conceptual territory, Deceit conceits, Deceitful imperative, Dialectic of celebrity, Dissective-cohesive modes of analysis (d.c. modes), Emergent activity, Emulative authority, Eventualizations, Fugitive elements, Fugitive explorations, Fugitive subjects, Fugitive subjunctivity, Fugitivity, Future-absent-spaces, Future-present-spaces, Investigative-expansive modes of analysis (i.e. modes), Momentous discoveries, Naming-function, Objective agency, Open power, Pressurized belongings, Principle of citationality, Principle of translucency, Progressive quagmires, Projective subjunctivity, Projective transversality, Reflexive-consciousness, Shakespace, Sociopolitical conductors, Some-other-where-but-not-here-space, Space, State machinery, State power, Subjective territory, Subjunctive movement, Subjunctive space, Translucent-effects, Transversal acting, Transversal agent, Transversal movement, Transversal poetics, Transversal power, Transversal territory, Transversal theory, Vulnerabilities, surrenders, and slippages, Wilderness-effects, Witness-function.

Each entry below is followed by a reference to the chapter or chapters in this book where the term is more elaborately explained or used in ways that exemplify the definition provided here.

- Ah-ha! moment:** When surprise involves recognition; what might also be called a wonderpause because this moment is caught up with wonder, if only for an instant (Chap. 3).
- Allo-realism:** Allo-realism gestures toward realism as it plays with realism but is both different from realism and in the process of becomings-different. Whereas realism is concerned with the tenuous practice of accurately depicting a state, be it historical, psychological, epistemological, and so on, allo-realism is playful, developmental, and affirmatively unlimited. Mediating between and blending forms of consciousness and reality, allo-realism benefits from transversal movements that break away from official territories and reconfigure and expand subjective territories. As an operative term, “allo-realism” mimics the intensive-extensive relationship. “Allo,” without category and always shifting, focuses on intensity while it moves to extension-as-realism comprising signs, values, and recognizability. In the gap between allo and realism, we locate the placeless spacetime of a Shakespeare of difference for audiences satiated with identity in the effort to go—goings-some-other-where-but-not-here. Simultaneously, the gap between allo and realism is defined by a combinatory limit, a technical dash that is forever, and boundlessly, reconstituted between difference and recognition (Chap. 7).

Duuuh moment:

When what is recognized is considered obvious to the point of stupidity, often leading people to say, “I told you so,” in some contexts (Chap. 3).

Energy storm:

Whether molecular, carbon-based, sentient, conceptual, or otherwise, complex multi-x assemblages can be productively described as energy storms. Storms have intensity, and can be organized (think of a tornado, for a simple example) and/or disorganized, diffuse, and unpredictable; storms influence and are influenced by their compositional variables, the environments through which they move, and other storms. Examples are single-cell organisms, rocks, fungi, swarms of bees, tables, humans, football teams, and societies. Energy storms may include mechanistic processes that help ensure continued survival (such as chemoaffinity-guided growth, a moth approaching a light, or the automatic taxation of one’s wages). Energy storms often develop diverse and/or multiple modes of “awareness.” Hence, they may take some form of adaptable and optional control over their actions, experiences, and impact. Whether mechanistically or with awareness, they can actively sense, process, respond to, and affect their local environments. As a result, they may be capable of controlling a range of the selection forces that act upon them, whether chemical, social, ideational, etc. (Appendix 2).

Fractalactic occurrences:

Precisely because they are propelled by motored-consciousness, the domino-effecting implosions immanent to viscerally sometimes achieve the capacity to generate fractalactic occurrences—presto,

boom, shazam!—when enough energy transduces in and through certain forces, organics, planes, and objects that splinter, fuse, and refract in a multiplicity of unpredictable directions and dimensions. Both fractal and compositional, one goes fractalactic! In turn, when considering their affects on humans, fractalactic occurrences precipitate transversal vectors, and together, whether cacophonously or euphoniously, they link and manifest feedback-loops, feedforward-flows, continued motored-consciousness, viscerallelectrics, crystallizations of subjectivity, and changes and expansions of subjective territory, official territory, and so on (Chaps. 4 and 6).

Headspace:

A headspace can develop for any identifiable entity—actual or virtual, living or dead, abstract or concrete—that can work to define a psychic-material realm. In fact, we are all aware of at least one headspace, which is the one we associate with our own identity. To give an example discussed at length in this book, consider the headspace of Hamlet or a Hamlet. Within the articulatory space, Shakespace (the industry, culture, discourses, and effects of, on, and around Shakespeare across history) is the subset formation Hamletspace. Within Hamletspace operates the headspace of Hamlet. Such a headspace develops when the subjectivity, consciousness, and feeling-thought processes of a Hamlet, however real or imaginary, circumscribe and come to dominate our own feeling-thought processes, consciousness, and headspace through our encounters with it (Chaps. 2 and 7).

Inarticulatory space:

Wonderment can inspire paused-consciousness, which is when one is so captivated by sensory input that one becomes unaware of where one is physically and mentally in space and time; one is “swept away” by the “flow,” and is “transported” elsewhere, such as into the fictional world of the theatrical performance of a play. This experience can result in the immediate experience of an inarticulatory space, a fractured, nonsensical, and usually ephemeral cognitive space of dumbfoundedness where the gap between experience and its articulation through language reaches a crisis of incoherence and aphasia (Chap. 3).

Intermedial theater:

Typically through design technologies combined with human activity on stage, but sometimes through only spoken and/or silent human-performed content (voice and movement), intermedial theater blends consciousnesses, subjectivities, genres, themes, narratives, codes, histories, spacetimes, design elements, and/or performance styles. It does this so that no one feature is significantly prioritized throughout, such as present-day spacetime, realistic dialogue, or dance, and each feature has potentially equal value in concert with others. This makes the performance more of a symphony of features, humans, animals, and objects working together, rather than design elements (props, music, lights) supporting performances by humans on stage (Chap. 2).

Memorying:

The process by which knowledge and experience are incorporated, in other words, cognitive-sensorimotor embodiment. Memorying forms memories (Chap. 2).

Motored-consciousness:

Unlike quotidian-consciousness, motored-consciousness describes the momentum that consciousness achieves when reflexive-consciousness heightens and when, contradictory to reflexive-consciousness, reflexive-consciousness combines with paused-consciousness to become streamlined in scope, that is, intensely aware (reflexive) of its trajectory and simultaneously (because it is paused on the trajectory) unaware of the framing, context, and environment. Put differently, to achieve motored-consciousness, reflexive-consciousness becomes a myopic, resonating force, a compelled mapping—as opposed to a tracing—when feedback-loops, under such extreme concentration, connectively disjoin with feedforward-flows as an inarticulatory process. Motored-consciousness generates-x (sensations, vibrations, thoughts, perceptions, desires, pleasures, pains, associations ...) when the altering of consciousness perseveres relentlessly and exponentially with concentration, such as through experiences of sensory deprivation as well as of complex, profuse, and/or incongruent stimuli. In effect of motored-consciousness, yet unlike the power-banding rush of motored-consciousness that simultaneously surfs on heightened lucidity and the eventualizations it becomes and to which it contributes, the layering of feedforward-flows and feedback-loops refracted by stimuli and asymmetrically corresponding reflexivity, visceralelectrics activate subsequent to combined, serial implosions of visceral, intellectual, and electric registers (Chaps. 4 and 6).

Nodals:

Nodals are indeterminate points of connectivity, conduction, and potential. They are by nature unstable since they are composites and points of contact for interactions among different and often competing factors and ingredients, whether conceptual, sentient, and/or material. Rather than settle with them, we necessarily noodle them, or on them, precisely because of their instability and reactive unpredictability. Of course, they also noodle us according to the circumstances specific to each nodal and their capacities. The situation is dynamic. Hence, if for no other reason, we noodle to establish and retain equilibrium, but, more likely, we do it to mobilize with the nodals in pursuit of the affective profundity that this vital interconnectivity can work to produce. Such improvisational noodling can be found in a multitude of types of intellectual, social, and material interactions, such as strategies for selling cars, teaching classes, playing chess, doing philosophy, making theater, and so on, where nodals emerge, however temporarily, with high stakes, stakes whose value is determined by circumstances that define and pressurize the contact zones and our engagements with them (Chap. 2).

Noodling:

Noodling, and the expansions and reconfigurations of subjective territory that it often fosters, works, if it indeed has such transformative impact on subjective territory, to increase compassion, adaptability, openness, and adventurousness. Needless to say, noodling nodals can be exuberant. Noodling is curious improvisation (Chap. 2).

No wonder:

The exclamation “no wonder” and similar expressions, structurally and conceptually, always create space for the possibility of wonder. In other words, under certain circumstances, they produce conditions for wonderment, even if wonderment itself cannot be reduced to these conditions; through their temporal suspension of wonder, like a form of diversion in the face of imminent danger, they may even intensify the effects of wonder on the distracted subject (Chap. 3).

Paused-consciousness:

During focused physical, sexual, affective, and/or mental activities, people sometimes lose track of the spatiotemporal grids that frame subjectivity—who they are interrelated with the whys and whats of their doing—sometimes causing the forgetting of where they are in space and time. Such paused-consciousness indicates a passing into interstices, a neuropathic spacetime of surrender, slippage, and skating where anything can transpire, where any potential connections can be made in its departure from quotidian-consciousness. We say “any” because at and in certain times/situations/spaces/neighborhoods we are not in control of our ability to navigate our consciousness; and sometimes we do not want to be, as in theaterspace, when we suspend disbelief and yearn for uncontrollable cognitive-emotional-physical transportation (Chaps. 4 and 6).

Powers of the obvious:

The stress-relieving comfort one feels in effect of obviousness, however real or imaginary, when anxiety surrenders to familiarity and one enjoys a calming clarity without obstruction or resistance: these are

the powers of the obvious. Nevertheless, in the context of theater, where the wonder/no wonder dialectic operates differently, the powers of the obvious from which “no wonder” draws power can offer false security, and in fact make the wonderer more vulnerable to the wonderworks of the performance. This phenomenon operates in conjunction with the vanishing mediation, and subsequent transposition, that “no wonder” inaugurates. The wonderer is disarmed by the duuuh moment, rendered defenseless by the obviousness it implies, and becomes all the more vulnerable to the wondrous (Chap. 3).

Quotidian-consciousness: The stance, awareness, and sentience common to second-by-second daily life (Chaps. 2 and 4).

Reflexive-consciousness: The process by which consciousness regards itself. You think about yourself thinking, about yourself thinking, reading in this book. Dynamic maneuverings of reflexive-consciousness, such as through heightened cognition along subjunctive vectors, can function to recalibrate the body to produce more and different processes of desires and affects. Unlike quotidian-consciousness, motored-consciousness describes the momentum consciousness achieves when reflexive-consciousness heightens and when, contradictory to reflexive-consciousness, reflexive-consciousness combines with paused-consciousness to become streamlined in scope, that is, intensely aware (reflexive) of its trajectory and simultaneously (because it is paused on the trajectory) unaware of the framing, context, and environment (Chaps. 4 and 6).

- Rewonder:** Through vanishing mediation the disappearance of “no wonder” precipitates reWonder, since there is always wonder active in every declaration of “no wonder” (Chap. 3).
- Spasmoe:** Quips, associations, and twitches that relentlessly riddle the performance landscape, but presumably not without purpose (Chaps. 4 and 7).
- Technovations:** The combination of technologies and innovative means by which to employ, adapt, implement, and incorporate the technologies—technovations—within communication and performance media-modes to make goings-beyond the impossible possible. Technovations can affect paradigm shifts, as can shifts in perception, frequently inspired by technovations (Chap. 2).
- Unexperienceable experience:** Unexperienceable experience refers to affects that cannot be explained in experiential or phenomenological terms, cannot be perceived and articulated, are not a matter of perspective or semantics, but are simply and purely. The unexperienceable experience propels at a hyper velocity that defies our attempts to crystallize it, such as through reflexive-consciousness, while also always moving faster, always a step, so to speak, ahead of us (Chaps. 2, 4, and 6).
- Viscerallectrics:** Unlike the power-banding effect of motored-consciousness that simultaneously surfs on heightened lucidity and the eventualizations (events with effective duration) it becomes and to which it contributes—the

layering of feedforward-flows and feedback-loops refracted by stimuli and asymmetrically corresponding reflexivity—viscerallectrics activate subsequent to combined, serial implosions of visceral, intellectual, and electric registers. One goes viscerallectric! Like motored-consciousness, viscerallectrics are a sustained, linked, eventualizing process of intensity of affect, where and when implosions set adrift particular kinds of transversal vectors (visceral/intellectual/electric), supercharged pulsations and tremors, compared with the motored velocity of motored-consciousness (Chaps. 4 and 6).

**Willful
parameterization:**

The implementable concept of willful parameterization incorporates a practicality with which to maximize possible threshold-crossings into, encounters with, and navigations of transversality and concurrently to function as sustainable, albeit perpetually shifting, patchworks of interconnected and productive rhythms of affect, desire, and cognition (Chaps. 4 and 6).

Wonderation:

The perspective that wonder can be dispelled through a reasoning process (Chap. 3).

Wonderpause:

When someone is so fully captivated by wonder that they temporarily forget about everything else, all other engagements and concerns (Chap. 3).

APPENDIX 2

zooz (James Intriligator & Bryan Reynolds)

CONTINUOUS (R)EVOLUTIONS: THERMODYNAMIC PROCESSES, ANALOG HYBRIDIZATION, TRANSVERSAL BECOMINGS, AND THE POSTHUMAN¹

(In a land far, far away, there wander analog hybridizations. In this story, guided by the theory, aesthetics, and methodology of transversal poetics, we adventure to some previously explored and unexplored territories in the Xanadu of which this land appears. Marvellous encounters with folk physics, evolutionary theory, neuronal activity, and massive energy storms glitter our journey. These encounters lead us across boundless spacetime, through kaleidoscopic variations on the posthuman, and beyond established parameters for conceptual and practical differentiations in particles, processes, species, and consciousnesses. We experience, become, and come-to-be super creatures, and pause not with conclusion, but rather with incentive for further fugitive explorations and transversality.)

Years ago, an amalgam of theoreticians, known as zooz, explored how researchers and theoreticians could understand “humans” in a variety of ways. Part of this journey involved a consideration of established perspectives as structured through sets of parameterizations within which researchers and theoreticians play. As zooz put it (in a dialogue between ooz and zoo that is abridged here),

So, for example, let's say that a doctor wants to talk about a "human," she will most likely talk about this entity in the language of medicine ... a human is a biological organism comprised of a stomach for digestion, lungs for oxygen supply, a brain to guide its behavior, and so forth.... Or, an economist might choose to use the terminology of post-Marxist thought. In this case he might analyze and talk about human entities as ... production and consumption machines, whose thoughts and actions are governed by the bourgeoisie or dominant class, and whose "fruits of production" are also consumed by the aforementioned dominant class Alternatively, a Lacanian or Freudian literary critic may choose to use the language and tools of psychoanalysis to talk about a human as ... the net sum of the actions of the superego, ego, and id—acting both on and over conscious and subconscious information. Such information includes, but is not limited to, memories, dreams, urges, and hallucinations. (zooz, 2003, 287)

Today, zoоз, which also identifies the present authors operating within certain sectors of their subjective territories, would like to take a different fugitive exploration into the articulatory and nebulous spaces of "human." By "fugitive exploration," we mean an analysis formulated to comprehend and positively enable, rather than negatively frame, fugitive elements (the elusive, marginal, or hidden) of the subject matter under investigation and the environments in which they have been contextualized and parameterized.² We are here to consider the fugitive concept of the "post/human." To conduct our journey, we thought it would be useful to take a step back from the present-human and try to get a broader vista of the subjects and territories (subjective and official) at hand. A "subjective territory" is the combined conceptual, emotional, and physical range from which a given subject perceives and experiences. An "official territory" is the range that results from shared perspectives, investments, and beliefs within regions of the subjective territories of a group's members that work to promote unity within the structures of the group. We will move among the pre-human, present-human, post-human, and fugitive becomings-human; these processual categories refer to emergences and durations of experiences, performances, and interpretations, as well as coincident crystallizations and eventualizations, within various subjective, shared, official, unclaimed, and uncharted territories across spacetime. There is no final destination to this analysis.

We want to look at humans fugitively, but also, in doing so, to re-conceptualize, and possibly re-parameterize, the process of evolution itself. This seems appropriate, according to ooz, since this is the bicente-

nary of Charles Darwin's birth and the 150th anniversary of the publication of his revolutionary transversal masterwork, *On the Origin of Species*, which led to vast re-parameterizations across numerous fields. Although zoo is not sure about ooz's rationale, we will look at evolution through different lenses and sets of parameterizations, from just after the big bang through the present era.

Theoreticians have posited many convincing accounts for how evolution happens, and they tend to agree on the general structure of events. There are variations and mutations, progeny emerge, time passes, environments change, fitter elements survive, and natural selection occurs. Vessels, such as DNA or televisions, carry and conduct information. It is a theory we all know well, at least at the broad-stroke level. It informs, occupies, and overlaps our subjective territories in multiple facets and dimensions. It influences the ways we process our experiences and act in the world. It is a theory that presents an elegant understanding of the way creatures evolve and the mechanisms and forces that contribute to such evolutions.

In the spirit of transversal poetics, we would like to explore and re-parameterize the theory of evolution. We refer to five dimensions that describe and parameterize what a specific theory includes: (1) "areas of exploration," what the theory is broadly talking about, such as humans or rocks; (2) "critical modes," which establish the hermeneutic frame in which the discourse takes place, such as string theory or deconstruction; (3) "elems," which are the basic elements of the theory, such as electrons or neurons, selected from an infinite range of possibilities; (4) "laws," which are the rules that operate in that subjunctive space, such as the third law of thermodynamics or Hebbian learning; and (5) "assemblages," which are the larger scale structures that sometimes emerge within "and/or" (our word for "and/or") outside of subjunctive spaces, such as molecules or societies (zooz, 2003).³

In regard to elems, zooz reminds us that they constitute the elements over which theoretical discourse takes place. Always working under a range of constraints (ideational, political, financial, historical, and so forth), investigators typically choose the elems of their theory in relation to their privileged questions of interest, in the interest of their specific agendas, and in light of where they hope their analysis will go. Once selected, the choice of elems greatly influences the direction and outcome of an analysis. By looking at the choice of elems, we can understand much about the concerns of a research apparatus and the pressures under which it functions (such as those operating within a theater department that trains artists or a physics department that depends on the military for most of its funding).

Where evolutionary theory is concerned, in some cases the elems might be species; in others, they might be populations, families, genes, memes, concepts, or solutions to complex computational problems. Once identified or specified, the elems function within parameterizations, are subject to flows and pressures, and give way to selection, articulatory formations, and transformation.

Following investigative-expansively, we want to change evolutionary theory's elems. Rather than start with things like genes and DNA, we will start with smaller-scale elems and transverse on a vector of "theoretico-spacetime"⁴ in hopes of uncovering one of the possible trajectories that is inclusive of quarks, thermodynamics, molecules, genes, cells, and the postulated posthuman. Bringing the fields of physics and biochemistry into conversation, we choose to see traditional evolutionary elems (such as genes and cells) as byproduct-assemblages of other processes operating on other elems, such as thermodynamics operating on some more basic particles that physics sometimes talks about.

Let's start precisely where you are currently sitting, but billions of years ago. Atoms collide and eventually coalesce to form elementary molecules. Some molecules are radically unstable and last only an instant before disintegrating back into their elementary atomic states, while other molecules develop into more stable structures. "Evolution" happens here in the formation of naturally selected basic units. These are molecules and—from the typical perspective of humans—"complex" molecular structures with multiple parts in intricate arrangements. Energy bundles careen and bump around. The more resilient ones stick together and persevere. Primary "selection forces" result from thermodynamics and chaos. As spacetime flows, only the "best equipped" survive. Billions of trillions of encounters happen each instant for billions of trillions of instants and the cosmic dance continues. Emerging coherence and complexity is as ever-present as the chaos and turbulence into which it reverts.

Over spacetime, the complexity and scale increases. In some sense, the basic elements are still bundles of energy, although now larger, more cohesive structures emerge. These bigger assemblages are just comprised of energy; yet for us humans, as assemblages that can perceive sophisticated structures in complexity, the bigger assemblages also have realities or resonances at larger scales. Various selection forces act here as well, whether on gluons, molecules, single-cell entities, or composite substances. Energy is lost and found, and thermodynamics continues to alter the *mis en scène*, but there are also larger forces at play. These evolving entities, complex hurricane-like assemblages of energy in tenuous equilibrium, leverage

opportunities for survival and dodge destructive forces. Only the assemblages that remain stable, adapt, or mutate advantageously will persist within the turbulent chaos of reality, a reality always composed of dynamic interplays among energy forces.

Whether molecular, carbon-based, sentient, conceptual, or otherwise, complex multi-x assemblages can be productively described as “energy storms.” We chose the term “energy storm” because storms have intensity, can be organized (think of a tornado, for a simple example) and/or disorganized, diffuse, and unpredictable; storms influence and are influenced by their compositional variables, the environments through which they move, and other storms. Some random examples are single-cell organisms, rocks, fungi, swarms of bees, tables, humans, football teams, and societies. Energy storms may include mechanistic processes that help ensure continued survival (such as chemoaffinity guided growth,⁵ a moth approaching a light, or the automatic taxation of one’s wages). Energy storms often develop diverse and/or multiple modes of “awareness”, and they thus may take some form of adaptable and optional control over their actions, experiences, and impact. Thus, whether mechanistically or with awareness, they can actively sense, process, respond to, and affect their local environments. Hence, they may be capable of controlling a range of the selection forces that act upon them, whether chemical, social, etc. As we compound anthropomorphisms in our story, it should be clear that our evolving arc is taking us towards the human and, perhaps, towards the posthuman.

With spacetime flowing, assemblages crystallizing, and systems developing, connecting, and interfacing, pressures and constraints also compound. The probability of breakdown and mutation persistently looms large, as either threat or opportunity. With this, it seems there is/was a greater need for centralized control. Or, put more colloquially, it seems that survival sometimes depends on centralized control.

zoo: “Centralized control?!” This all sounds paranoid or fascist to me. What’s all this about control? Are you in favour of centralized government? How about a dictator?

ooz: Please, calm down, zoo. Tell me, how is it that you have thoughts different from mine, and probably believe them to be your own, the result of your own consciousness, specific and central to you?

zoo: Sure, there is a me here. But my concerns, I’m sure, are shared by others. I think I can help you out with this.

ooz: By all means, be my guest.

zoo: Can you control your arm?

ooz: Yes, of course.

zoo: Can I? Can anyone else?

ooz: No, I don't think so. So, perhaps I do have some amount of centralized control. But viruses, for example, can infect the body and cause the arm to spasm, like they often do to the stomach, lungs, or chest when forcing humans to vomit or cough. These humans can infect others, and they can even do this deliberately, thereby causing involuntary movement in the body of another. It would seem that centralized control is not an all-or-nothing phenomenon.

zoo: So, let us agree then that there may be centralized organization and control to your being most of the time or predominantly, but it is by no means exclusive, and it remains subject to external forces.

ooz: Yes. Agreed! Let's continue.

In most organizations, continued growth necessitates adaptation. And sustainability typically requires some structuring and restructuring. At least, ant colonies aside, evidence suggests that creatures and organizations with centralized control are more likely to survive. This is particularly important for those energy storms that reside within environments which require restructuring, choice, and prioritization. Think of the value of the pack, flock, or a society with institutionalized leadership. Centralized control, whether derived internally, imposed from outside, or just a matter of perception has proven to be very effective at orchestrating massively complex energy storms.

ooz: Imagine the complex crew and organizational structure required to sail a ship, or to run a corporation.

zoo: Or to run a government or institutionalized religion, or to orchestrate the hundreds of different neural modules within your brain.

ooz: Yes, although brains are more decentralized than otherwise, they too have specialized modules controlling certain functions.

zoo: And not only that, brains are control centers themselves, with organized and organizing neuronal networks.

Navigating energy storms (such as a hurricane, you, or your arm) through environments of scattered or assembled energies (such as gases, confusion, society, or a sweater) requires centralized control that can react to the environment and change priorities. Decisions must be made. It is perhaps because of such organizational issues that consciousnesses

emerge. Consciousness may be an ineluctable and/or prerequisite part of the centralized governing mechanisms of the massively complex energy storm that is a sentient being. Yet consciousness is in no way absolute. It can alter, however ephemerally at times, like when (r)evolutionary changes in thinking and experiencing occur and/or when neurochemical changes happen, such as in response to deviations in temperature or when the body absorbs psychoactive drugs.

What are you doing right now?

zoo: Me?

ooz: No, our reader, silly.

zoo: Oh yeah.

Reader, please look at this symbol: *. Please consider the star and reflect on the complex energy storms that are bombarding you, like the light that enables you to read. Here it is again: *. You are a human somewhere observing a star. But, at another level of analysis, you (the physical being) are a massive, cohering energy storm occupying spacetime that is relentlessly bombarded by energies. Billions of photons are exploding from some energy-emitting storm (a light bulb). They are flying out in spherical directions.

zoo: Hold on, if the light bulb is a massively complex energy storm, like a human, does it too have consciousness? How about a computer? Computers are super complex.

ooz: I don't know. They seem to be products designed, manufactured, and implemented by humans in the shared or mutual interest of orchestrating coherence.

zoo: If you had to guess—

ooz: I would say “no.” They are created and programmed by humans and incapable of making choices independent from the programming.

Some of the emitted photons from the light bulb smash into a thin cohesive structure of energy (the page/paper/ink). Because of the physics involved, a subset of these energy units bounce off that structure and flow towards part of your energy-sensing outer shells (your eyes). Your eyes rest there for a moment and some portion of the photons interact with the photoreceptors of your eye-storm. Your eye-storm has “evolved”

to be sensitive to certain wavelengths (energies) in this massive onslaught of energies. Indeed, some of the receptors in your eye are so sensitive that they can respond to even a single photon of light. The eye-storm processes the photonic energy and passes it along through various structures within your brain-storm. As the mass of reflected energies (changing across space and time) flows towards your eye-storm, your eye-brain-mind is able to capture, process, and respond to the subset of photons that reflect off the simple star on paper. Simply put, we (we humans, we animals, we physically-embodied entities) are evolved energy beings who are masters of energy processing; we use such processing to bring about and/or undergo energy transformations—in transversal terms, agential “becomings” and/or involuntary “comings-to-be.”⁶

All storms always interact with other storms—typically through some form of shared physical proximity. However, at some point it became evolutionarily useful for some energy storms, such as humans and bugs, to interact with other storms “at a distance.” Basic communication proved to be useful. Indications and meanings could be passed through such primitive devices as hand or facial gestures. One energy storm could warn or woo another. This helped ensure survival. Over spacetime these distance-communications were achieved through other energy channels—namely, sounds. Whether produced with voice or other instruments, coded sounds allowed the storms to convey information in numerous environments and situations. Humans complemented and enhanced this mode with the use of symbols and sign systems. Written, and later electronic, communications and languages enabled the passing of useful information over greater expanses of spacetime. As a result, human experience became more nuanced and complex and grew in coherence through social bonds. Many humans (and other creatures) pursued coalescence and sustainability by establishing societies, whereas others opted for nomadic or transversal paths. Interactions between these different styles, which often challenge subjective and official territories, have inspired much transversal brain-storming, like that ventured by *zooz*.

Information exchange and energy was, and continues to be, a valuable commodity for human energy storms. Their continued existence was no longer threatened by just thermodynamics and environmental threats, but was now more commonly and directly threatened by matters of society, the mind, and politics. Connectedness, information processing, and innovation were the mechanistic fabrics that fuelled growth. It was not enough for the evolving “human-storms” to survive; it became essential for them to thrive. Societal-sized energy storms blossomed and flourished. As ear-

lier growth in complexity led to the need for centralized control, so too did this new level of complexity require new structures of organization. Languages, laws, governments, democratic society, rituals, rights, and religions were just some of the institutional assemblages that served to knit together and support the continued existence of these mass energy storms. External stressors were abundant both within and between the infinite collections of energy storms; “pressurized belongings”⁷—causing reconfiguration, expulsion, and/or expansion—characterized all societies and cultures, as do the representations of humans in their artistic expressions.

Today, we are still energy storms exchanging energy information with other energy storms. No longer is it primarily through hand gestures, vocalizations, and written words. No longer will the spoken or written word suffice to convey the massive energy- and information-exchanges that we require on a moment-by-moment basis. Carbon, chemistry, and air have certain spatiotemporal limitations. Thankfully, clever energy storms realized that silicon, electricity, and light can help alleviate some of these hindrances. Now we have extraordinarily vast and fast connections that allow storms to connect, communicate, and process across space, time, and modes. Although (r)evolutionary in some sense, these advances have not changed the fundamental or core nature of the energy storms themselves. Instead, they are more closely aligned with modes of passing energy between storms (using different mechanisms, vectors, and media). Internets, telephones, and other silicon-based devices help to facilitate massive connectivity.

In our quest for understanding the posthuman, we used transversal poetics to navigate from primordial soup through traditional evolutionary spaces and towards a new launching-off point. We have now come to energy storms that are connected, communicating, supercharged, and which are enabled and affected by more complex, faster, and inclusive energy storms. We have been (and are constantly shifting through) billions of different energy storms. We have been (and are constantly shifting through) countless posthumans: not only across the vast spacetime-scales of evolution, but even across the spacetime-scale of our lifetimes, or even a year, day, hour, or second. We are already and yet never the posthuman. We are, in every instant, the pre-human, present-human, post-human, and that continually evolving next-human energy storm undergoing becoming co-determined by our past/present/ever-striving-to-be human. In other words, we are the continually evolving and interacting post- and fugitive-human determined, co-determined, and determining past, present, future-present, and—subjunctively—future-absent spaces.

Here we are, massively complexly organized energy storms, residing within larger energy storms. We are energy storms communicating energies to promote continued survival. Infinitely connected and communicating, we are yet also infinitely disconnected and silent. We are mostly empty (and/or shared) space. At some point in the future, when we are more complex multi-being-incorporations, we will be metaphorically the single-cell protoplasmic entities that the future storm-assemblage-beings look back on. Or, are we already that now? How about now? How about now?

- ooz:** Our bodies are already inclusive of other energy-assemblages; they are full of “good” bacteria and other wanted parasites. We need them to defend against disease.
- zoo:** True.
- ooz:** Some species need others to reproduce, like the orchid and the wasp.
- zoo:** True. But right now we are primarily carbon/chemistry-based, and therefore limited, even complexity challenged.
- ooz:** Sure, but not for long. Consider films with digitalized characters or people becoming their online (digital) or material (robotic) avatars in multiple lives and environments. In films and television, we are already beginning to see one actor’s image/body playing a character at several stages in her life without the actor herself ever performing in the film. In a single film we might get to experience Drew Barrymore at 5, 10, 20, 40, and 100 years old, digitalized such that she acts naturalistically using footage from when she was (or will be) these different ages. There will be (in fact, already are) databases of footage of actors throughout their careers, and therefore no need to use new, currently living actors. There will also be (in fact, already are) options to use morphed and mutated actors. Currently these tend to operate on a simple appearance level (you can see what Drew Barrymore morphed with John Wayne would look like). For example, check this out: <http://www.morphthing.com/>. People are already creating various forms of morphs, like action morphs (such as a style of walking halfway between Drew and John). Personality, attitude, and any other form of morphing you could imagine are waiting just around the corner. The “post-human” offers an infinite spread of possibilities: from the physical, to the psychological, to the social, to the X.

- zoo:** Yes. However, we're not talking about representation, but rather hybridization. Continued evolution, incorporation, and variation of energy storms work to further the development of energy centers and also of transversalities.
- ooz:** Sure, there are already plenty of people with pacemakers and hearing aids, internet-connected and always-connected devices, and all kinds of other prosthetics. But you are referring to deeper transformations, using, say, silicon and electricity, digital implants, and so on. Is that right? Or, cross-species integration? Expansions?
- zoo:** Come on, you know where I'm going with this.
- ooz:** Continuous analog hybridization, and beyond.
- zoo:** Exactly.

We would like to conclude with a brief discussion of analog hybridization and transversal becomings, both of which make possible continually altering and fluctuating variations on the human and which suggest other possible posthumans. We are referring to human becomings (wilful) and human comings-to-be (inadvertent) that can be fugitive and transversal. Human fugitivity (fleeing and fleeting "posts") increases as the development processes of the human become increasingly more analog and transversal and therefore expansive, flexible, adaptable, and fluid. Digital states and transformations between such states are limited to either (our word for "either/or") configurations because they only capture a particular analog signal or analog form. A digitally-incorporated human could only transform into x, y, or z, but not a combination of these because the options must always be binary: this or that, male or female, water or ice, and so on. Consider that neither Dr. Jekyll nor Dr. Banner can continue to be themselves (maintain their subjective territory) after they have changed, respectively, into Mr. Hyde and The Incredible Hulk.

Alternatively, continuous analog allows for both oscillations between and combinations of defining traits within a cohering energy storm; consider that both the human sensibilities and super powers of Superman/Clark Kent and Spider-Man/Peter Parker remain active even while they present their everyday identities. In analog, there can be simultaneous activations, awarenesses, and expressions of physical and mental properties that might otherwise be mutually exclusive. Such simultaneity is not possible in digital forms that disallow dual or multiple consciousnesses, such as Dr. Jekyll/Mr. Hyde and Dr. Banner/The Incredible Hulk. However, Superman/Clark Kent self-consciously becomes/exhibits a different (self-

assured versus awkward) set of personality and physical traits depending on the persona this energy storm currently performs, whereas Dr. Banner digitally and involuntarily comes-to-be Hulk, just as he also reverts back/comes-to-be Dr. Banner.

Analog hybrids have the potential to think, feel, and perform beyond the constraints of biological/material origins and across cultural, social, and physical situations. They are potentially no longer dependent on third-party machinery: preservation, communication, and enjoyment utilities (as well as microwave ovens, photocopiers, other humans, and airplanes) may all be absorbed, utilized, included, or interchangeable parts within a cohering analog energy storm human. Transformer toys, so dear to today's wonderfully imaginative children, and the X-Men comic book characters are precursor-forms of analog hybrids. Like many of the X-Men characters, analog hybrids have the potential to think, feel, and sense outside of imposed sociocultural parameters and subjective territories, with stronger, more mobile powers of empathy, and possibly telepathy, memory manipulation, telekinesis, and so on. Thus, they have the potential to become/incorporate other creatures and/or objects. Transformations could occur on atomic, cellular, molecular, psychic, social, and cosmic levels. Analog hybrids are characterized by the fusing of energy storms and their limitlessness for experience, inclusion, occupation, and expansion. We have glimpsed and can imagine analog communities of energy storms harmoniously connected and exuberantly dynamic. This is a matter of becomings posthuman, an ongoing process, and so much more.

With analog hybridization, transversal becomings, and the posthuman, our emphasis is on opportunities for agential adaptation and transformation in response to changing environments (and fugitive strivings) through which humans can flourish. For this flourishing to continue, we believe we must embrace the positive ideal of the posthuman that situates the human in the world across intersecting planes, curves, and vectors. In doing so, we posit equivalences and privilege positive-productive (r)evolutions with various energy storms within, spanning, and moving across environments. We are storms within storms interacting with and utilizing other storms, and our choices will influence our co-evolution (for instance, to preserve, enhance, or destroy ecosystems). If we continue to move transversally through the changes within and beyond our control, (r)evolutions can carry us to ever-more profound and positive becomings/comings-to-be.

NOTES

1. This essay was original published in *Postmedieval: A Journal of Medieval Cultural Studies*, 1.1–2 (2010).
2. For more on “fugitive explorations” and other terms common to transversal poetics, such as “subjective territory,” “pressurized belongings,” “investigative-expansive,” “eventualization,” and “future-absent space,” see Reynolds (2009).
3. For more on the five dimensions, see *zooz* (2003).
4. “Theoreticspacetime” is an example of what, in transversal terms, is called an articulatory formation or articulatory space, the former having more coherence than the latter: “The fluid multifaceted, primarily abstract, spatiotemporal realm in which ideational streams, discourses, and performances negotiate and aggregate meanings, redefine their trajectories, boundaries, and strategies, while orbiting and informing subjects of critical speculation. Articulatory spaces furnish connectivity to otherwise disparate elements, generating clusters of coherence out of multiple ideas, events, feelings, subjects, and objects. The articulatory space around this book, for instance, consists of its manifold subjects, authors, editors, readers, and all actions, thoughts, and emotions sparked by its affective presence—the stimulation, joy, musings, discussions, praise, or critique elicited by engagement with its text, or through the opening, closing, shelving or disposing of its very materiality. Anything that can be thought of can have an articulatory space” (Reynolds, 2009, 272–73).
5. See Meyer, “Roger Sperry and His Chemoaffinity Hypothesis” and Sperry, “Chemoaffinity in the Orderly Growth of Nerve Fiber Patterns and Connections.”
6. As Bryan Reynolds puts it, “Becomings are desiring processes by which people transform into something different—physically, conceptually, and/or emotionally—from what they were, and if they were identified and normalized by a dominant force, such as state law, religious credo, cultural aesthetic, or official language, then any change in them is becomings-other. Alternatively, comings-to-be occur when people lose control during the process of becomings-other and become more of/or something else than anticipated or preferred. In other words, becomings are active processes, often self-inaugurated and pursued intentionally, whereas comings-to-be, however induced by becomings, are generated by the energies,

ideas, people, societies, and so on to which the subject aspires, is drawn, or encounters by happenstance” (Reynolds, 2006, 2–3).

7. According to Reynolds, “As an agent enters a new territory, be it subjective or official, it unleashes one of two spatial shifts: it may, in assimilating into the group, cause expulsion, which in turn marks those that remain internal to the group according to their relationship with the expelled; or it may force a redefinition of the group’s boundaries and existence. These processes make up pressurized belongings. Becomings and comings-to-be combine to prompt pressurized belongings, which in turn catalyze further becomings and comings-to-be. In this sense, pressurized belongings act as connective tissue to the infinite emulative shifts that subjects constantly undergo” (Reynolds, 2009, 281).

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