

The performance didn't go the way we planned it. Because of technical difficulties we had to use a skype connexion and change our set up to something where Martina alone was manipulating objects and where Annie with her back to the audience in Leiden, became an object in space beneath a big projection screen.

*10 minutes before the performance a soundcheck.
after check Martina leaves the „scene“ empty, till she gets a start signal from Leiden.*

We wont start talking immediately.

Objects are changed whenever there is a bold word in the text.

We are using our text collection randomly, shaping our communication on the fly.

The point is that the past was never simply there to begin with and the future is not simply what will unfold.

A fact is a past participle, a **thing** done, over, fixed, shown, performed, accomplished. Like facts, fiction refers to action, but fiction is about the act of fashioning, forming, inventing, as well as feigning or feinting.

There are no pre-constituted subjects and objects, and no single sources, unitary actors, or final ends. In Judith Butler's terms, there are only „contingent foundations“; **bodies** that matter are the result. A bestiary of agencies, kinds of relatings, and scores of time trump the imaginings of even the most baroque cosmologists.“

She told me that she got fired, together with two other compañeras, for requesting a **cafeteria**.

Matter is not a thing but a doing, a congealing of agency. Matter is not simply „a kind of citationality“.

For me, being a feminist at work is also about what or who we do not cite, recite or incite.

No **citation**, can be a feminist policy!

We must insist upon an un-proper use of language.

The utterance is an exceptionally important node of problems.

I do think we might as feminists be aiming to eliminate the positions that aim to eliminate people.

Free speech has thus become a political technology that is used to redefine **freedom** around the right of some to occupy time and space.

The call to slow down and scale back, is a possibility available only to the few.

We also consider how women and men of various **races** and **ethnicities** are kept in their lower economic status due to an imbalance of power that privileges those who already have privilege, thereby protecting the status quo.

Things or objects do not precede their interaction, rather, 'objects' emerge through particular **intra-actions**

According to Barad, the deeply connected way that everything is entangled with everything else means that any act of observation makes a "**cut**" between what is included and excluded from what is being considered.

I woke up with the sun on the wrong side

Many biological systems are continually poised close to a critical point where numerous interacting components can tip the system's organization from one global **state** to another. As a species, we are evolving past Cartesian confinement. Our bodies no longer define our limits.

Two **people** meet at a dinner party. They discover that they like the same things: novels, music videos, even standup comedy routines, which no one else at the dinner table has heard of. Sound like the beginning of a great friendship. The only anomaly: one is a fifty year old American businesswoman; the other, an eleven year old Austrian schoolgirl.

We are volcanoes. When we women offer our experience as our truth, as human **truth**, all the maps change. There are new mountains.

This is about alienation as an impetus to generate new **worlds**.

We acknowledge that subjectivity is no longer a privileged **site** for emancipation.

The reason I got out of porn and moved into art is because there's more room for experimentation in art.

I grew up in the bosom of two major **institutions** that counter the modernist belief in the no-fault divorce, based on irrevocable differences, of story and fact.

Are you referring to intentional sciences?

No, but I do think humanity needs more magical thinking.

The information we are able to extract from data is in fact only a perception and not the real **thing** connected to other real things.

She belongs to the process of periodic replacement by other bodies; she needs to be continuously recycled.

How are we to become hosts of this new world? How do we build a better semiotic **parasite** — one that arouses the desires we want to desire, that orchestrates not an autophagic orgy of indignity or rage, but an emancipatory and egalitarian **community** buttressed by new forms of unselfish solidarity and collective self mastery?

Machines are increasingly talking about you behind your back.

I don't want to commercialise and subject to expectations of **people** in power.

The theory centers on social **change** rather than seeking transformation within the capitalist system.

Inhuman freedom is repurposed away from compulsive slavery of alien market forces, to an alien rationality of a free rational subject that might exit from **capital**.

It is here that we begin, where we find each other.

The identification of the feminine with an uncertain mixture of the natural and the technological is disturbing. In this entanglement of mechanism and **gender**, the natural female body is disarticulated, inscribed onto the machine, and individually reembodyed as the "hand" or the "eye" of a new corporate whole.

I pass.

The contradictions are becoming absurd.

Whenever people keep being given a platform to say they have no **platform**, or whenever people speak endlessly about being silenced, you not only have a performative contradiction; you are witnessing a mechanism of power.

If we continue to use the same language, we will reproduce the same history.

An idea that the space of **knowledge** is a **laboratory** for navigating the links between thought and action.

Let's struggle for language and against perfect communication, against the one code that translates all meaning perfectly.

They love the pixel, not the hero.

Our willingness to become undone in relation to others constitutes our chance of **becoming** human.

Martina, Annie do you realise we are stealing?

besides, subjectivity is no longer a privileged site for emancipation
Text mixed by Annie Abrahams and Martina Ruhsam
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