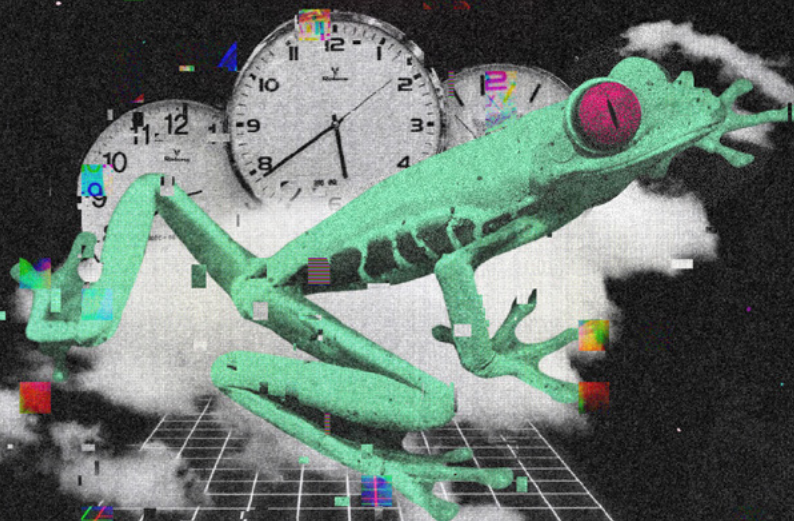



FEMMGLOSS

A FEMINIST GLOSSARY
AN AMPHIBIOUS TERMINOLOGY
A REWOR(L)DING SPELLBOOK





**“It matters what matters we
use to think other matters with;
it matters what stories we tell
to tell other stories
with; it matters
what knots knot
knots, what
thoughts think
thoughts,
what
descriptions
describe
descriptions,
what ties tie ties.
It matters what stories
make worlds, what
worlds make stories.”**

– Donna J. Haraway

WHEN: Written online and offline (in a Greek island) during June and July 2023

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INTRO- DUCTION TION

IMAGINE WE COULD TIME TRAVEL INTO THE FUTURE.

What would we hold on to in 50 years? What sticks with us, what shifts, what breaks in our ways of making sense of the world 50 years from now?

This glossary is a time capsule designed to invent, retrieve, and mash up ancient-emerging ways of living, relating, sensing that can usher in meaning-makings for desirable, and plausible, futures. It is a portal to explore a world in which transfeminism is the foundational concept for the organisation of society. The journey starts with asking: what could a world be if it were led by feminist transformations?

We embarked on a trip to find the liminal and generative spaces, tools, concepts that can shift current perspectives to make transfeminist futures happen. In this we enquire: what are the words, concepts, and languages that we would need to rethink and reframe to reinhabit our times together?

Ergo, this spellbook gathers threads of the time capsule we journeyed on in allyship. To re-imagine words in the fringes of an exhausted and extractive world. To give sense to the lived experience of the present that we want to build on, shake out & form anew. It is a dialogue between time tenses, a recollection of legacy and memory, of lived practice, and fabled possibilities. Moving from urgency to insurgency because at times, there's no temporality to what "timely manner" is, the same way a ticking clock is no more than time timing. But, if we go uptempo, time flies.

WHY?

In the times we live in, it is much easier to imagine a future that continues to be patriarchal, unjust, and overly ruled by technology than something radically different, desirable, exciting, and pluri-directional.

Breaking beyond the patriarchal and capitalist syndrome is hard because we have been left bereft of imagination and feeling like there is no alternative. But, if we dare to imagine, we can enter an exercise of navigating both the tumultuous convictions that may constitute our imaginary as well as imagining possibilities of what the future could contain. Recombining and reconfiguring meaning to ultimately shed light on a new set of values and morals in which transfeminism is paramount. To do so, our practice consisted of delving into this trip, time travelling to 2050 to visualise a pleasurable, but plausible, future that we could care for.

Living that future was an experience of liberating our thinking and our imagination from the tyranny of a patriarchal present.

This trip was catalysed by a fictitious Amphibious* Trans-Galactic Archipelago - ATGA in 2030 that gave us the collective energy to turn things around, reconfigure them. Is this pure speculation or something we can collectively shape and look forward to?

This glossary is a tapestry of speculated visions woven together to form the cosmologies of presents that can inform futures. It is the result of co-creation by way of time travel.

The methodology [see below] contributes significantly to defining the threshold of that “desirable future”, without enclosing or limiting what it could become. Indeed, the process of co-creation embodied ideas of contamination, connection, and interdependence which ran through the discussions that defined the different terms that compose this glossary.

This collective exercise of imagination through other temporalities allowed us to maintain a dialogue between past, present, and future. While thinking about the future, we continued bringing in the past and finding ways to hold this present together. Our hope here is to share the little glimmering elements that we saw in our journey.

We hope these terms help us to, as an anonymous writer from the 20th century said, “seek and learn to recognise who and what, in the midst of inferno, are not inferno, then make them endure, give them space”, both in the now and in the future.

METHODOLOGY

In order to create this glossary, we used the [future archive method](#) and we played with the [Splint Cards](#) inspired by the [Oracle for Transfeminist Technologies](#). We had online and offline sessions in which we created scenarios of a world of transfeminist desirable futures. We asked ourselves: What were the turning points that enabled us to reach that desirable future? What were the enabling factors? What terms were generative in this transformation?

We will go once again into our future and bring back something new.

There are no passengers on the transfeminist spaceship, we are all crew. Come aboard!

TIMELINE SCENARIO - 10

2030 - Transfeminist Global Assembly. The first global meeting, and predecessor of the ATGA

2035 - The first Amphibious Trans-Galactic Archipelago - ATGA started on the 2nd of July of 2035 and lasted for 366 days. After the frustrating period of the last 10 years of patriarchy backlash, revolutionary compost was in the making in local contexts leading to the Amphibious Trans-galactic Archipelago assembly. Then the period of Meraki politics began.

2045 - A new organisation of interdependent eco-units - formerly known as 'territories' - at the planetary scale included organisations such as The (Global) Ministry of Ancestral Affaires, or the Threshold Spatial Planning Agency.

2050 - Transfeminist Amphibious futures are here now!

2020-2023 - After the first pandemic of 2020, a 'shift to the right' (an ancient term now lost) took place almost all over the world. Patriarchal discourses and worldview invaded politics, institutions, and imagination capabilities. The transfeminist agendas, policies and world-viewing created since the 1960's and even before, were forbidden. Transfeminism was banned. The reaction to the authoritarian parties that were getting into power started with a mobilisation of feminist, trans, precarious and racialized bodies that served as inspiration for a trans/global movement.

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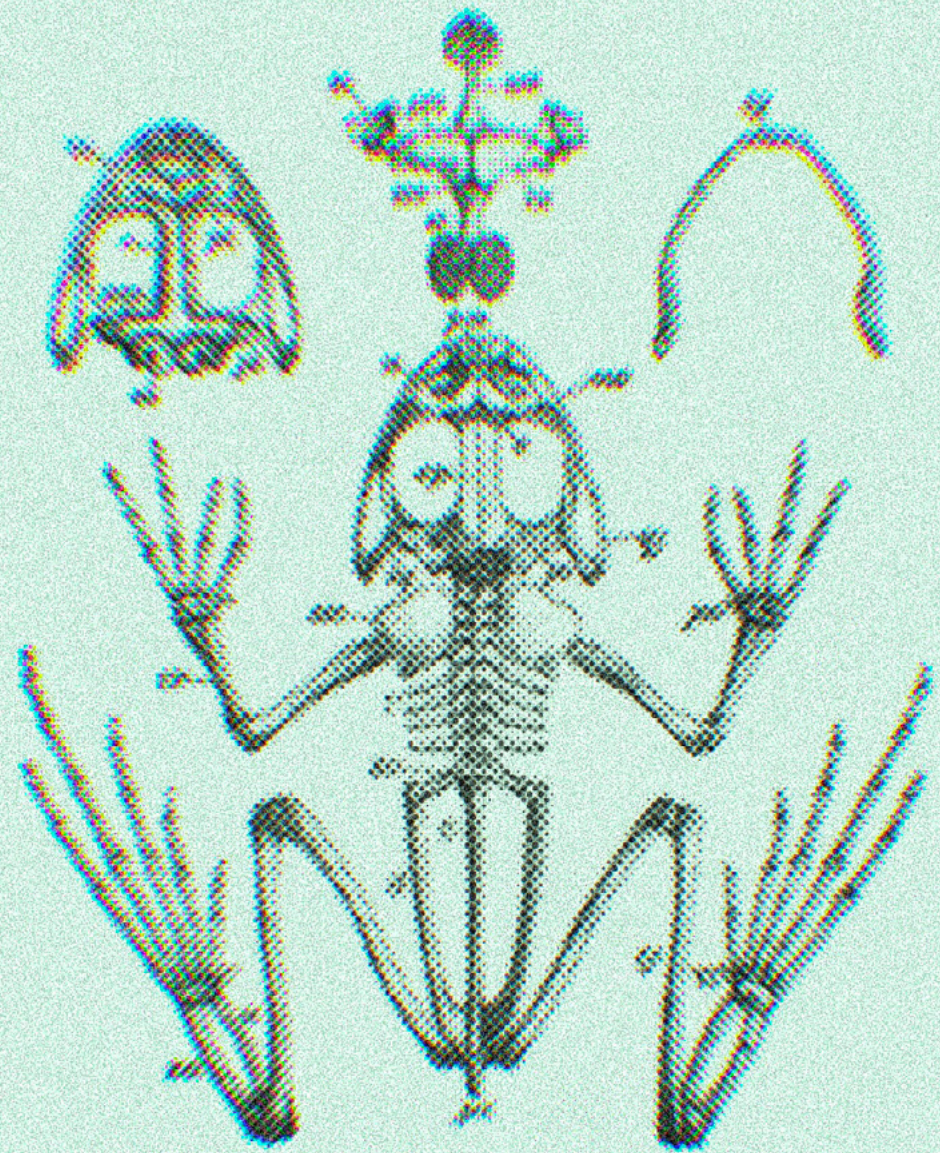
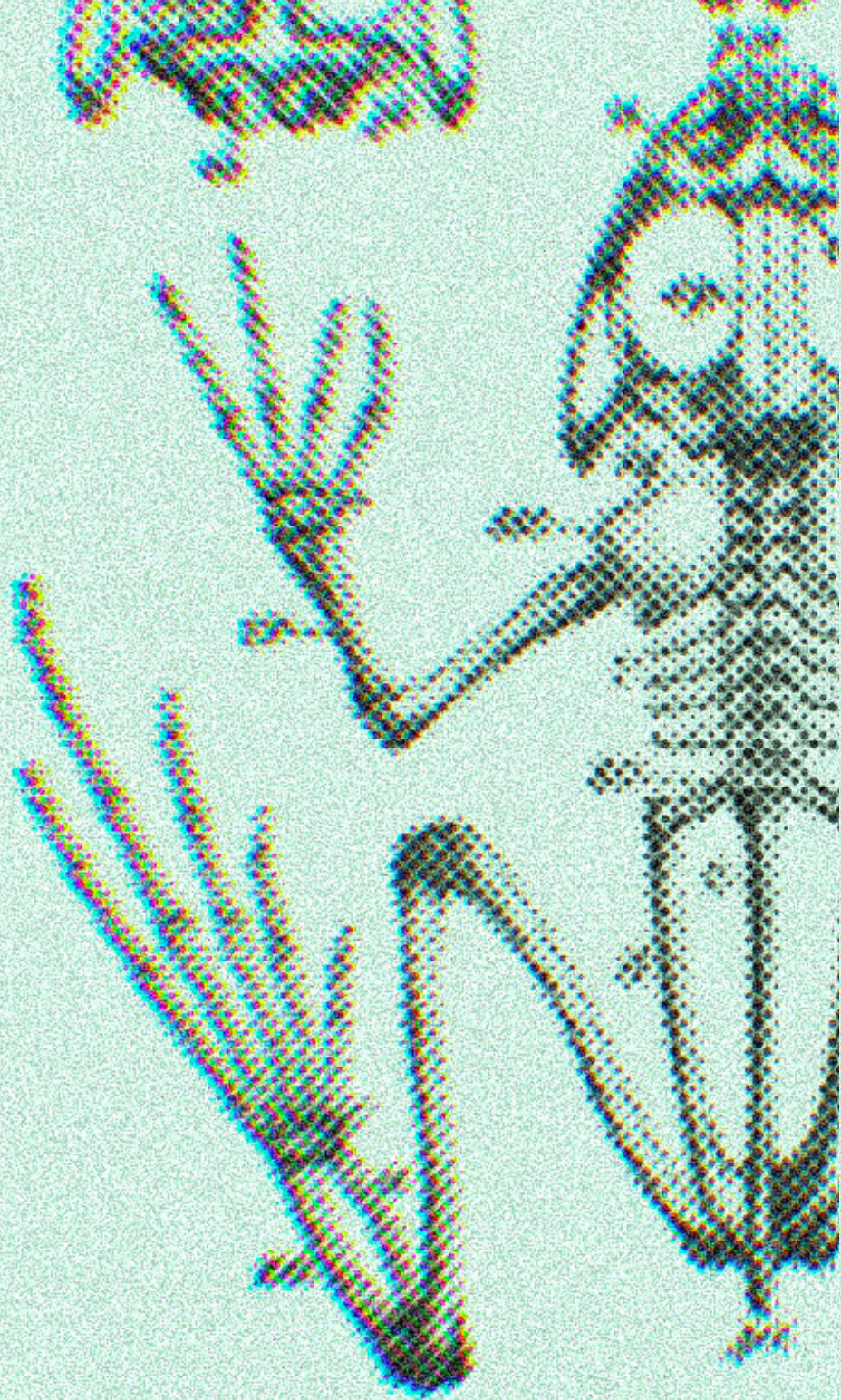


Illustration of a person in a dynamic pose, possibly a dancer, with a patterned top and long skirt. The image is rendered in a halftone style.

GLOSSARY

1. AMPHIBIAN*

a. The opening title of the first Amphibious Trans-Galactic Archipelago - ATGA convened in 2035 [see the 2030-2050 timeline at the end of this glossary]. This assembly addressed urgent matters affecting human and non-human life provoked by what some have called: “*esa cosa escandalosa*” [that scandalous thing] the combination of capitalism, patriarchy, and colonialism. The first ATGA defined the goals of a “buena vida” for complex ecosystems, recognizing and respecting planetary limits, and outlined the global transformations that would be necessary.

b. A group of predatory amphibians that were major components of ecosystems in the early Anthropocene and early Capitalocene eras and thought to be extinct after a mass death event occurred on the Mediterranean Coast. They were known as “Octopusianous” due to their tentacles, the most sensitive part of their skeleton through which they communicate with one another and with other species. After being declared extinct, they were found alive in the thousands in 2030 in an unknown Archipelago. They adapted to that landscape by developing self-building ecological ecosystems in the shape of a Labyrinth in collaboration with a group of colourful colibrís.

Storytelling

Amphibians are surviving creatures that were thought to be extinct many times over the course of history, but reappeared again and again during the Patriarchalocene. Their capacity to adapt to environmental and physical changes was impossible for the human sciences to understand and rationalise. They not only showed adaptability to be able to

live in water and land, different climates and temperatures, but also as an adaptable creature that can live in harmony together with others, animals and non-animals alike.

* The word **amphibian** is derived from the ancient greek term $\mu\phi\iota\beta\iota\omicron\varsigma$ (*amphibios*), which means "both kinds of life", $\mu\phi\iota$ meaning "of both kinds" and $\beta\iota\omicron\varsigma$ meaning "life". Note from the early 21st century wikipedia.

2. ARCHIPELAGO

- a. A type of global assembly in which a constellation of interests, needs, and desires is expressed in non-antagonistics, non zero-sum format, so that an agreement can be achieved without having to reduce the complexities of issues, and without a unity overcoming previous multiplicity. The relevance and impact of the first global Archipelago produced the shift from meanings b and c into meaning d.
- b. Constellation of lands delimited by bodies of water.
- c. A group of islands that form a sum that is greater than its parts.
- d. A place where borders, interdependence, and diversity are an ongoing enquiry.

Storytelling

Seemingly appearing as symbols of separation and isolation, archipelagos awaken imaginaries of connection that delve into the uniqueness of island cosmos and their microclimates, emphasising the power of community-building across groups (other islands) with confined [particular and peculiar] characteristics. Archipelagos were used to reconcile ways of being and



Song
[Milonga Queer](#), Susy Shock y la Bandada de Colibríes

Quote
"There is no world, there are only islands."
Anonymous.

Quote
"Dance, dance, otherwise, we are lost."
Pina Bausch, Pina (film).

living with each other specific to an island ecology, but that exist in interplay with other island microcosms.

Archipelagos are the other side of the "global village" narrative, celebrating cultural and social difference as an essential part of the unique ways we show up for each other, particularly in ways that are generative and life-affirming and can conceptually guide us through what Hannah Close calls the "crucial mediation of relationship".

3. BODY - EMBODIMENT

A space suit with the technology to make connections.

Storytelling:

The question of what a body can do was important during the early 21th century. What we ate, how much we slept, bodily relationships, gazes and eye contact, sitting/standing for hours and hours during our work days, our weight, height, physical performativity, our response to mainstream standards, moving, travelling, sitting in assemblies and demonstrating in the streets, being present where we were not expected to be, feeling uncomfortable in a room, resting, hugs, kisses, pain, focus, attention, types of energy. The body was a metaphor but also our first site of struggle as feminists. A memoir. A space of traces.

Our body still holds intuitions, energies, and strengths. We as a (collective) body hold and embody possible futures together.

4. BONDING

The act of relationship building and understanding interdependence as kin. It is the sustained act of seeking expansion in relationships, driven by connection coming to the surface. The process of bonding with other humans and creatures is one of the great wonders and beauties of our reality and existence, as well as something that can result in deeper, stronger roots.

Storytelling

We are born naked, crying mammals in placental safety, and before having consciousness of ourselves, we are tied to another human body through a life-affirming system that is the umbilical cord. Umbilicus is our inaugural human experience of tie play and bondage, our first story of living in entanglement with one another. We're bound to bond before opening our eyes. But that does not mean bonds are indestructible or eternal. Like ropes, bonds are tissues that rupture, bind and regenerate across oceans of time, over relationships we build, destroy, repair. They require care and nourishment and tender nurturing if they are to be sustained, celebrated, and lived intentionally. Yet, beware of your boundaries before they shadow our bonds: boundaries are not limitations,



Film
"O monte é nosso" [The forest is ours], Llorenç Soler, 1978.

they are the foundations upon which bonding exploration can be built.

5. COMMONS

A collective resistance that opens new possibilities, a potentially unpolitical and institutional device. Taking back what was taken away from us. Something that denies the old conviction that we can only exist in competition with one another, mediated by the market or State, that we cannot decide how we want to manage our collective world, what we want to do and what we don't want to be done to us. Commoning reclaims the use and perpetuation of collective resources along with the right to individually and collectively self-determine what happens with our bodies.

Storytelling:

In the beginning of the 21st Century, the self-management of collective resources by a community that protected and sustained traditional and digital commons expanded and mixed with all kinds of urban struggles to become an intuition for the future. As more and more aspects of social life were becoming common - from cooperative housing and community economies, to civic management of infrastructure through citizen observatories, community health and education and copy-left cultural production - the specific feminist standpoint that relates collective production and reproduction became a social practice that successfully re-enchanted the world.

6. COMPOST

a. From *Compositus*, meaning 'to put together'. Composting defines the process of being reborn without dying. As an "action" that requires relearning, composting has different phases. It doesn't happen fast. It needs time (and patience) and certain conditions to bring different bacterias together.

Composting oneself is a way of giving space for liminal spaces of desire to emerge. Imagine a meditational composting and give space for other bonds of affection.

B. Gift of nature.

Storytelling:

Since 2035, the inhabitants of the spheres of interdependence have been working on the following questions: Is it possible to compost a body/mind? How are structures and inertias decomposed? Rely on bacterias. Go for human unproductivity.

7. CONNECTION

Online, offline, a dimension of our territoriality. Vibrating along with other humans and nonhumans, composing music of resonance and improvisation as interaction and interdependence develop and evolve.

Storytelling:

After the societal high speed peak that accompanied the period of patriarchal backlash, we returned to the rootedness of the first global pandemic in 2019, and began our transgalactic degrowth-deceleration transformation. As a result, we now inhabit bodies and spaces that are more connected to

Quote

"No nos dan miedo las ruinas porque llevamos un mundo nuevo en nuestros corazones. Y ese mundo está creciendo en este instante" [We are not in the least afraid of ruins because we carry a new world in our hearts. And that world is building up right now] Anonymous anarchist, believed to be said in connection to 1936 Spanish Civil War and the revolution

Quote

"I desire the things that will destroy me in the end". Sylvia Plath, *The Unabridged Journals of Sylvia Plath*

place [see Root], practising still nomadic slow-speed travelling.

8. CONFLICT

A necessary path to cross to achieve collective transformation. To go through conflict is to have a way to deal with the complexity of reality, and to resist splits by creating alternatives. Conflict has a negative connotation because, as Sarah Shulman noticed, it overlapped and was confused with the concept of abuse. Conflict, starting from micro experiences and then expanding to macro experiences, is a way of activating transformative relationships.

Storytelling

Conflict can bring ruin. Yet, even if it can cause something to be ruined, conflict can also instigate growth [see fire]. We use the metaphor of trees and wildfires: the burning of nature and trees can result in them growing even higher and stronger. Just like that, we grow stronger from the fire of conflict. Conflict should not take place in silence, there should be direct, face to face, communication, with no obstacles. We shall rise from the ashes of conflict, strong and safe.

9. DESIRE

The vibrant energy that moves us with bliss and eventually touches our emotions and makes us feel alive. For anything that we do in life, we need a desire that drives us to get things done, to love, to act, to move. Desire is not an absence, but a creative transformative space that opens possibilities at an

individual and collective sphere. See [Meraki Politics](#) for an example of a politics of desire.

Storytelling

After the capitalist strategy to use individual desires to fuel consumerism, collective desire became the anticorps against capitalism and against what 20th century political philosopher Nancy Fraser called the commodification of life “all the way down”. Why were we so afraid of our deepest wants?

10. EFFORTS

An enjoyable process of enjoying the ride on the way toward little or big goals. Effort is not conceived as an action of sacrifice that entails pain, resignation, or going through bad times to achieve objectives. Effort differs from the “no pain/ no gain” motto: it is a necessary and desirable part of building in common.

11. FEMINI/STI/ZATION

- a. A shift in perspective.
- b. A way to act. A way of living.

12. FIRE

a. An ignition process that changes the form of matter through oxygen and chemical substance mixing. As a consequence of fire, combustion leads the way for light and heating. Fire is an element that makes things constantly shape-shift. It's also a charged, divine force that has accompanied species throughout millenia. Its symbolic meaning stretches from providing heat and subsistence to overheating and burning. Paradoxically,

Quote
 “We do not always respond to shocks with regression. Sometimes, in the face of crisis, we grow up — fast.”
 Naomi Klein, *The Shock Doctrine: The Rise of Disaster Capitalism*.

life emerges from the apparent destruction of an ecosystem through fire, seen as a tipping point at the tangents of ruins. Fire, particularly in fire-adapted ecosystems, helps maintain biodiversity if used with care and in balance with interspecies relationships. That reminds us to look at conflict, difficulty, or crisis and remember how we have dealt with it before. We know the extent to which fire is nocive, as much as we can revamp its meaning to cater it to something that is healthy. Social conflict (fire) will always exist regardless of context or attunement, so learning how to deal with it is necessary for a living community that is able to hold both intention and tension at the same time.

b. A traditional form of creating [commons](#). The anonymous Manifest of the Carta Magna explains how in India, beware agriculture used fire to clear out the forest in rotational plots, managed by the panchayat, a regional assembly with legislative powers, and the consequences of English colonial prohibition of the practice.

Storytelling:

In 2045, the Ministry of Ancestral Affairs gathered all sources of knowledge generated by fire, recognising that as much as it can destroy life, fire also releases a catalysing possibility for seed germination, nutrient recycling, and harmonisation of competition between plants.

13. GIFT

A form of exchange where there is no expectation of reciprocity.

Storytelling:

As the “gift economy” became more popularised

by 2050, free exchanges expanded from resources - or goods - and actions - or services - to experiences and embodied knowledges that are perceived as healing, productive, or transformative. One of the most common exchanges is that of g(r)i(e)ft.

14. GRIEF

- a. An emotion; feeling of hurt, pain and sadness following loss that can be felt by an individual or a group.
- b. Our collective pain body.
- c. A form of collective rage. The realisation that we should accept what we can not change (for example, death) and change what we can not accept (for example your 86 year old neighbour being evicted). The transformation of individual loss into collective rage was exemplified by the European anti-eviction movement between 2008-2015.
- d. The inspiration of 2040s band "Grief Against the Machine".

Storytelling:

Living a life of resistance, we experience a feeling of loss, deprivation, invisibilisation, fatigue. American journalist and writer Joan Didon explained grief and mourning in her book *The Year of Magical Thinking* (2005) saying: "we are imperfect mortal beings, aware of that mortality even as we push it away, failed by our very complication, so wired that when we mourn our losses we also mourn, for better or for worse, ourselves. as we were. as we are no longer. as we will one day not be at all." It refers to grief for others, grief

for the community, grief for ourselves". While true, we must conceptualise grief as a cultural category, just like other emotions. In the past, the cultures from which the societies we live in have derived, had conflicted relationships to emotions - on one side, they were seen as irrational and impulsive outbursts of energy, while, at the same time, those who lacked emotions were judged by society and seen as immoral. Grief was tabooed as something private, ominous, to be kept secret. This was also how society often treated women; in parallel, grief as an emotion was most commonly associated with women. And then, within, against and beyond the contested social progress and technological transformations, a transfeminist re-evaluation of emotions managed to reverse the privatisation of emotions. Specifically with grief, the exercise of expressing it openly, transformed it into rigorous and collective rage. In the amphibious heteroeutopia there is a space for grief that turns it into something active and connective.

15. G(R)I(E)FT

Realisation that the state of grief can be a gift. A collective form of resistance through a gift exchange of fragilities and vulnerabilities that creates collective spaces to learn and rage.

16. HETEROEUTOPIA

- a. Neologism introduced in the 2030s to counteract the

limitations of utopian and dystopian imaginaries produced in the previous decade. Triggered by the slogan “Utopia is not an island” - inspired by the homonymous book by Spanish writer Laya Martínez - islanders from Greece and Croatia combined the greek terms of “heterotopia”: an “other” space, and “eutopia”: a good place - to claim: “Heteroeutopias thrive on islands, and even more so on the [archipelago](#)”.

b. Technical heteroeutopia: a place where we can create space for ourselves, community with new rules and different ways of communicating. We can express ourselves freely, openly, and loudly.

17. IMAGINATION

A powerful tool of creation and struggle. A crucial inner muscle accessible to all human creatures that once found itself in crisis, but took on a new life for society in practices that embodied hopes for a better future.

Storytelling

[Technology](#) gave us a new tool for imagination and action. We can now imagine many more possible worlds than before because we can see them, hear them, and read about them through media and digital feeds. Our strength feeds off the imagination of the better worlds as a needed cause to enable and enact any type of change that we desire.

By 2025, imagination had become a political world-building tool as people became aware of how the imagination muscle had been atrophied due to the cartesian myth and that we could reclaim or reinvent our power to imagine, proclaiming that better futures are possible.

Quote

“How does a gathering become a ‘happening’ that is greater than a sum of its parts? One answer is contamination. We are contaminated by our encounters; they change who we are as we make way for others. As contamination changes world-making projects, mutual worlds—and new directions—may emerge.¹ Everyone carries a history of contamination; purity is not an option. One value of keeping precarity in mind is that it makes us remember that changing with circumstances is the stuff of survival.” Anna Lowenhaupt Tsing, *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*.

Some of that imagination work influenced our drive to dream of the Archipelago which eventually became a real happening in 2035. By 2023, some [Imagination Activists](#) had already started carrying out the groundwork with city councillors and neighbourhoods to unleash our power to imagine different institutional structures and ways of organising our social and political worlds at scale and to benefit human and non-human life.

18. INTERDEPENDENCE

- a. A positive reconfiguring of the idea of a linear directional process in which A depends on B. Interdependence creates an ecosystem in which A, B, C, D., X, Y, Z equally need each other to evolve and to create a collective life in which all and everyone can recognize themselves. Interdependence neutralised the slide towards the progressive atomisation of lives.
- b. A magic ingredient present in the past that prefigured this transfeminist future. When people recognised that “the future is already here, just not evenly distributed” (Anonymous), they saw that interdependence, however unequal, unrecognised and unvalued, was already mixed in with the alleged independence, diluting and contaminating it with elements that acted - and still act - as an antibody to individualisation and [separation](#).
- c. A reconfiguration of the capitalistic concept of independence, in which androcentric worldviews proposed the figure of the self-sufficient man as the norm and desired situation. Interdependence is the anti-patriarchal and transfeminist approach to our living together and recognizing how we - humans and non-humans - need and affect one another.

**“To be truly visionary
we have to root our
imagination in our
concrete reality
while simultaneously
imagining possibilities
beyond that reality.”**

– bell hooks

Feminism Is for Everybody: Passionate Politics

Storytelling:

After extractive relations were proposed as the norm by patriarchal worldviews, inhabitants of the galaxy decided to base all living activities on the recognition of interdependencies as the compost that nurtures collective wellbeing. Meraki politics are based on acknowledging and valuing interdependence as the main drivers of social justice and wellbeing in society.

19. INSTITUTIONS

A combination of institutions and intuitions. That is, Institutional spaces that are based on feelings, emotions, and other perceptions that resonate through the skin and the gut and not on rational understandings. They emerged as the result of political experiments that took place in the last decades, such as municipalism.

Storytelling:

Mainstream pre-meraki politics shaped institutional spaces everyday, while intuitions, emotions, self-conscience, bodily experiences, were excluded from institutional discourse. No matter how you name and identify yourself, laws have monopolised the right to label and re-label things, behaviours, peoples, without having to provide a reason or justification. This discursive grasp is a form of power and often a way of inflicting violence over people's lives and bodies. What happened when we claimed the right to invent our

Quote

"I believe in low theory in popular places, in the small, the inconsequential, the anti-monumental, the micro, the irrelevant; I believe in making a difference by thinking little thoughts and sharing them widely. I seek to provoke, annoy, bother, irritate, and amuse; I am chasing small projects, micropolitics, hunches, whims, fancies",
Anonymous.

own ways of being recognised and to create institutions? What happened when the oppressed refused to justify their existence and their self-definitions, but claimed legislators' duty to be accountable for their injustices and mystifying rules? This future in 2050, shows a tale of institutional creativity and tells us of horizontal and care-based bureaucracies, redistributive public finance, protagonism of the marginalised ones in law-making, shared responsibilities, collective solidarity, and self-determination.

20. INTUITIONS

A common ritual to escape from too much rationality. To act guided by the gut brain, cooking together is needed.

Storytelling

Intuition and affection brought us together for the first Amphibious Trans-Galactic Archipelago - ATGA. Some of our key intuitions started back then, in the time of 2035. We have shared intuitions and, pulling them together, have woven our way to Meraki politics, meaning: transfeminist, intuitive politics.

21. LA BUENA VIDA

a. "A good life". A term inspired by the Quichua concept of *sumak kawsay*, or *suma qamaña* in Aymara, which has been translated as "good living", *la buena vida*, and was incorporated in the constituent documents of former nation-

States of Bolivia and Ecuador.

b. Living a good life is a horizon. A desirable horizon.

Something to look for in everyday life. La buena vida does not have a specific content or form, but consists of a process of constant questioning, of individual and collective learning. La buena vida is made up of spaces for collective conspiracy and transformation; it is a constant and cyclic process of individual and collective self-assessment.

What becomes a structure keeps on being questioned and collectively dismantled, giving space for the new.

Storytelling

When the ATGA proposed to enact transfeminist futures, people realised it would mean creating a society with redistributed care tasks, giving care to other human and non-human beings and oneself; and receiving care back. It would also mean tackling the unequal distribution and access to resources that has been one of the basic struggles since the first expropriations occurred, and to enact the conviction that we should imagine and construct el buen vivir not for a few but for all.

22. LIMINAL SPACES

Powerful, interstitial spaces, intended as physical or metaphorical spaces. They are connected to crises and breaks in life. They are also connected to the "chronotope of the threshold" (Anonymous): a time of transition that can be crossed by finding alternatives to face new (or old) challenges. The liminal is not a space of inaction, but a space

in which our imagination and creativity can be stimulated to give us new resources for collective evolution. Liberated (often also known as squatted) spaces can be conceived as liminal spaces, since they are places-in-transition, constantly changing and becoming porous places of experimentation. Living in liminal spaces is uncomfortable and demanding. It is a path on which you can easily lose balance and points of reference, and yourself. We step on the threshold of spaces where we are not welcome, we sometimes enter these spaces and hack them. What is left of us during the process?

Storytelling

After the first Amphibious Trans-Galactic Archipelago - ATGA, the interdependence commission of Liminal Spaces was created by local communities. We hacked those austere policed privatised spaces of the far right into liminal spaces of revolutionary joy, creativity, and interdependence. Since the far right had been acting in many of our living environments, their approach and philosophy marked spatial configurations. Privatised and policed public spaces were the rule and defined the geographies that composed our lives in cities, small towns, and even natural spaces. We were challenged and after so many years of this deprivation of generative spaces, our tiredness transformed into love and rage. We can be burned and poisoned by inhospitable environments, but still survive and fight back.

23. MEMBRANES

- a. Liminal limits that vibrate and sound from the greatest depths of our origins and memory.
- b. Porous borders that separated this and that as a way of organising the world.

Storytelling:

With Meraki politics, membranes have been replaced by membranes - devices that negotiate what moves and shifts from one state of things to the next state of things and define a perceptible change in how each state behaves, and the effects it produces. In what Belgium philosopher of science Isabelle Stengers calls a "ecology of practices", membranes can be considered borders with the capacity to transform imposed obligations as bindings of belonging.

24. MERAKI POLITICS

A proletarian duende that proclaims all things political should be done out of desire, with a special kind of love, enjoyment, pleasure, and *gusto*.

Storytelling:

After The first Amphibious Trans-Galactic Archipelago Assembly (ATGAA) came the time and rule of Meraki politics. What was first only recognized in some societies (in Greece: μεράκι; Bosnia, Croatia, Serbia: merak, мepак) became global politics. The default of life became that one should and

must do things with meraki - to enjoy them, to desire them, to cherish them. Historical archives reveal occurrences dated from the 2020s in which this word was stolen by violent and fascist forces. Their Meraki meant to erase the other, the different, the "deviant", the poetic, the griefed one (see entry above). In the 2030s, Meraki was joyfully reappropriated in the amphibious wor(l)d. Drip by drip, there was a relentless "breach of the fortress", a liberation from our internal and external walls, as "the drop excavates the stone, not with force but by falling often" (anonymous). It became obvious that when time is spent doing things you love everything is more harmonious, but also more powerful. Because of this, communities decided to distribute necessary labour and tasks based on love and desire, not on concepts of money and productivity as it was when capitalism and patriarchy framed life. The fact that activities happen in a smoother manner, and change is much more often for the good and wellbeing of the society is often recognized by people analysing and thinking about these matters as the product of Meraki politics. Meraki Politics also includes approaching collective grief and navigating conflicts as difficult but necessary processes that must be navigated collectively and with care.

25. OBFUSCATION

A countermeasure to the technique through which the myth of modern rationality imposed clarity and logical demonstration with the purpose of controlling and dominating knowledge production and reality.

Storytelling

Modern powers used obfuscation to hide themselves through neo-languages in a flood of manipulated and instrumentalised data and interpretations, requiring access to lives and minds. During the ATGA, we reclaimed the collective right to obfuscate the knowledge we produce, disguise ourselves, be unclear, refuse critical argumentation, leverage irrational thinking, invent new words, and get lost in a neverending research.

26. PLEASURES

- a. Pursuing desire and what makes us feel good.
- b. The pleasures of being(s) together.
- c. The collective recognition of experimenting joy, excitement and fulfilment that overcomes the need for individual and technology-mediated sources of pleasure as a way to heal.

Storytelling:

While the old society sought to deny us pleasurable experience, we found that pleasure and joy are key actors on our path to collective liberation. This power to feel pleasure was castrated, and our muscles to imagine atrophied by mandates of material and energetic throughput, leaving us bereft,

depleted, exhausted. But we followed pleasure, moving through sensations that are not sterile, navigating bodily vibrations that shake and shape us, pursuing what makes us feel good to unleash our creativity and inner resilience. We found out that the Greek philosopher Epicurius, who lived long ago, was right: happiness is our ultimate life goal, and pleasure withholds that ever-evolving pursuit, which is not to be confused with frivolous hedonism. One of the goals of the Amphibious Archipelago was to democratise pleasure and step out of models of meaningless sacrifice, guilt, remorse. We did so by embracing the virtuous self-indulgence that constitutes energy for wider, societal transformation in the values that we collectively hold.

Quote

'Chaque être humain a besoin d'avoir de multiples racines' [It is necessary to multiply the roots, to create an ecosystem in connection]. Simone Weil, L'enracinement.

27. ROOTS

- a. Links and sources that feed us with the life and grounded knowledge acquired by our territories.
- b. Elements through which any being draws the nourishment needed to grow and evolve. Roots are where any being is situated and senses the surrounding world.. With transplanted roots can grow again and differently. Roots can exist in diverse environments, but also become abnormally large and stiff and impede the existence and expansion of plural beings in the ecosystem.

28. SANCTUARIES

- a. Territorialized (physical) spaces that enable the creation of liberating relations and interdependencies, where collective

life is hosted. Sanctuaries are the home of groups that seek and act for social transformation to build a depatriarchalizing society.

b. Liminal spaces, without specific objectives, present in every inhabited area that constitute the basic geographic locations of our existence. Sanctuaries are, in this sense, spatialized heteroeutopias.

c. Safe spaces hosting and enabling collective work on trauma healing, caring processes and imagination hubs, allowing connections and creative moments. A tree (plátano) can be a sanctuary: under its shade we meet, share, reflect, assess, design strategies, make problems lighter, complexify and navigate conflict together.

Storytelling:

Church - in Greek: ecclesia - meant assembly.

29. SEPARATION

Anxiety.

30. SOURCERY

a. From source and resource

b. Derived also from sorceress, in connection to the Ancient Greek sorceress Circe (Ancient Greek: Κίρκη) who would turn her enemies into the animals.

c. One of the benevolent protocols established by the Amphibious Trans-Galactic Archipelago - ATGA of 2035.

The science of sourcerining consists of taking care of the material and immaterial conditions where needs are met.

Sourcery makes use of rituals to debate and negotiate human and non-human needs.

Storytelling:

In the capitalist system, the term “resource” echoed the commodification of everything: human, land, knowledge, and other “resources”. Still, there were sources of transformation that hid themselves as they were exhausted and condemned like ancient and contemporary witchery. We decided to conspire with these forces for everyone to be gifted with their knowledge, hope, and power.

31. SEX

a. The feeling of the flesh.

b. The sweet, loving agony of surrendering to our desires in pursuit of liberation.

c. An (un)lost endeavour into the cyclicity of pain and desire.

Storytelling

De-stigmatizing sex to overcome what is considered perversion helped to move through the reparations needed following generations and generations of sexual trauma. Similar to how religious leaders admittedly have sexual desires that can't be curbed (and negating that desire inflicts violence and trauma). In the early 21st Century we reframed the meaning for sex work and created an ethics of desire that sheds ancient-emerging sensorial experiences, a playground for getting lost in the tangents of thought matter. Erotica holds both the experience of release and connection, disconnection, reconnection, to one's self and to other selves.

32. SELF-CARE

- a. Eating healthy, exercising the body, receiving psychological support, working in a non-toxic environment, socialising in safe spaces, and so on and so forth...
- b. A necessity.

Storytelling:

The process of care starts when we are in the state of newborn babies by receiving. Then we learn how we can give to ourselves, and cover our needs. Being in a sharing environment, we learn to give care to others. Living in a society that considers self-care a selfish action, many people minimise self-care under that pressure. Limited time to think about our true needs due to the rush of daily routines and work makes it even harder for self-care to be carried out individually. Self-care is a complex or simple action that covers our physical, mental, and spiritual needs and is vital for human beings to exist in a state of balance. Sometimes thought of as an individual process, the great challenge was - and still is - how to collectivise self-care processes.

33. TECHNOLOGY

- a. The art of acting within what has been translated as "nature" (physis).
- b. "Society made durable." (Anonymous)



Quote
 "Anyone who's interested in making change in the world also has to learn how to take care of herself, himself, theirselves."
[Angela Davis, Radical Self-Care - a video Interview with AFROPUNK](#)

"I had to examine, in my dreams as well as in my immune-function tests, the devastating effects of overextension. Overextending myself is not stretching myself. I had to accept how difficult it is to monitor the difference. Necessary for me as cutting down on sugar. Crucial. Physically. Psychically. Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare." Audre Lorde, A Burst of Light.

Storytelling:

In the early 21st century, technology stood as a tool designed (often by male people for male people) mostly for humans to disembodify, profile, and control other human and non-human beings. Technocratic power is therefore based on binary thinking and patterns where domination of "nature" is a way to dominate a variety of beings. From our trip to 2050, we learned that, with technology, patriarchy is also increasing the variety and heterogeneity of the beings that we live with, that are embedded in our bodies or that closely complement our "selves". Therefore, it also (involuntarily) contains the germs of the end of binarism and domination.

34. TERRITORIES

A physical, spiritual and affective shift from the imaginary of the state that displaced and replaced borders of nations, regions, and municipalities with a new geography in movement, like when a river overflows its usual boundaries. Human beings abandoned the notion of statehood, its formal status and roles - increasingly confused about the sense of "the place where you belong" - in favour of situated connection as territories.

Storytelling:

The concept of "territories" was superseded

after the 2032 Archipelago. First, states and other zoning dispositives were overcome by new Temporary Autonomous Zones that expanded their autonomy from the State and the Market as powers able to define the limits of extraction of natural (re)sources and control of the movement of bodies that were considered 'with' or 'without' something called 'documents' not the sense of "a writing conveying information" (as described by Webster-Merriam International Dictionary of the English Language in 2023) but as "proof or evidence" of belonging to a "nation". Later, Eco-Units abandoned the belief in self-sufficiency in favour of connection and mutuality between humans and non-human beings, and among the different emerging territories. By 2030, the interconnected TAZs produced a system of Eco-Units and Spheres of Interdependence, reflecting a distribution of different spheres of connection and dependence between humans and non-humans.

35. TIME

- a. A fiction and a tool to hack in different ways.
- b. A needed ingredient to resonate with life processes, to construct interdependencies, where we take, listen, and give. Imagining desirable futures implies imagining a new reconfiguration of time.
- c. A lapse in growth, evolution, introspection, joy and pleasure that puts the "buena vida" (see definition in the glossary) back at the centre.

Quote
 "Time works so hard for us, if only we can let it." Tana French, The Likeness

d. Something that goes slower, and s l o w e r, a n d s l o w e e e e e r.

Storytelling:

In the Capitalocene, time used to be money. Time, indeed, could not be exchanged, it was not something tangible that could be found or created. It was something we went through and that went through us. Reframing the concept of time for enabling transfeminist futures took place after the Transfeminist Global Assembly of 2030 by hacking the 8h sleep/8h work/8h consumeristic leisure scheme that embedded society. The concept of working day-nightlife was the result of a capitalist lens of production/consumption, which was replaced by a focus on rooting [see root] and bonding care tasks.

36. TOXIC BAMBI

21st century mythological figure that symbolises a process that is not harmful in itself but produces toxic debris. This debris commonly takes the form of shit, and can be easily turned into compost with the help of the feminist benevolent protocols called 'vulvaroach'.

Storytelling that became a Myth for the future:

The one artifice (object, person, characteristic) that if misused, can be misconducting. We meander through collectivities and find our chosen families there. The toxic bambi is the one creature that appears as victimised telling fabled

stories of seamless sacrifice in favour of collective happiness, love and care, but which in the shadows of collectivity reinforce only the beauty of the self. The ultimate bambification - or the toxic bambification - of a self can be misleading in a process of collective transformation. That doesn't mean the bambi doesn't have a purpose, or function, under a rigged system. That function is to perform upon a given normativity - to survive a context, or feeling of difficulty -, it is a way of weathering storms of harm when systems don't protect you. However, bambification can be toxic if taken unilaterally. So let's look at other prisms of survival. What would be the antidote to the bambi? In opposition to the bambi we find the least noble animal: the cockroach. A source of the ugly, but a lesson of survival amid destruction. Diving into the ugly and the beast, mashing it up to create anew (*and staying with the paradox*). Reframing toxic beauty means composting asphyxiating perfection into cockroach matter, or rather, vulvaroch substrate.





FEMMGLOSS

A FEMINIST GLOSSARY
AN AMPHIBIOUS TERMINOLOGY
A REWOR(L)DING SPELLBOOK

2024