Becoming everything – scattered actualizations with curious bodies-darkness-forest assemblage

craving for what might become

when thinking there is no secrets to be revealed by science (Barad, 2008)

in relation to what, you say?

don't know, "might", I said

don't know what "might", might be

it is not yet

it is however political

always

it is methodologies bearly sniffed with that craves (us?)

and philosophy

a monist one and others

crave for a language that '*do* something towards transforming

particular ways of knowing and producing knowledge' (Dillard, 2000,

p. 662)

'a minor language'

several minor languages

characterized by 'sobriety', by 'variation'

that is 'a becoming-minor of the major language'

'achieved by streching tensors' trough our own language (Deleuze & Guattari, 1987, p. 116)

streching language with curious bodies, darkness and forest

collective experimenting, collective trying out

collectively seeking less painful research practices and ways of

being (Greenhough & Roe, 2010)

in-between major-scientific-language and becoming-minor-language

turning away from light

the oh so bright light

away from the majesty of light

light as a force appreciated in philosophy, science and art

(Macauley, 2009)

turning our backs on becoming enlightened, perhaps

away from constanst

away from the 'the average adult-white-heterosexual-European-male-speaking a standard language' assuming power and domination (Deleuze & Guattari, 1987, p. 116)

did we we touch upon some of the same issues raised in an 'endarkened epistemology' (Dillard, 2000)?

did we work against the metaphors of research?

away from research *as reciepe* and towards research *as a responsibility* (Dillard, 2000)?

perhaps towards doing response-ability (Haraway, 2012)?

not overlook darkness

not undervalue darkness

not aproach darkness as malign (Macauley, 2009)

instead

morphing with darkness

cultivating our sensitivity towards the environment (Greenhough & Roe, 2010)

becoming creatures of darkness and forest

'becoming-minor' (Deleuze & Guattari, 1987)

become 'far-seers' with our ambiguities (Deleuze & Guattari, 1987, p. 222)

being in the in-betweenness

of major-scientific-language and becoming-minor-language

as politics

might be that of hinging on to the production of differences

love duration through 'philosophical intuition' (Grosz, 2005)

strive to become pregnant with other realities

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