

*Animus, animut, animul, animis, amirus...*

In engaging with the 'anthropological', we aim to use the means provisionally designated under this nebulous field against itself, as its best practitioners often seem to do. This characterizes the approach of both its best from a redemptive reapplication of the practice of trying to better understand, complicate, perceive, relate to, or encounter people and the social and of those from its sinister colonial locus. In both - a differing of mentation and a mentation of the different. Many of the included pieces likewise seem to imply that stratified institutions, civilized sexual, gender, and ethno-racial regimes, nationalism and oppressive xenophobia, the alienating order of language, and quasi-Cartesian humanism may have emerged or cloaked themselves under the necessarily possible inversion of forms created specifically for their prevention, and continue to be partly powered by these functions persisting in them as a residue, as well as potentially subverted by them. These egalitarian forms still extant in indigenous 'societies against the state' include the chiefs whose power (not properly their own) lies in them being prevented from exercising it. Kinship bands whose unity exists to violently ensure broader dis-unity (violence including with spirits, predation, on a 'supernatural' plane, or as a quality or possibility). Humanity as a bodily (yet agent-ed and not scientifically biological or materialist) way of creating one's self common to all beings (but only through each kind of being's view) and unstably resting on the capacity to appropriate other kinds of beings' hostile, animal otherness through a play of mimetic-empathic, metamorphic, violent contact, without oneself becoming appropriated into the 'humanity' of the others. A threatening yet all-sustaining given ground of potential sociality and culture (conflictual and egalitarian).

Though queerness is a main focus, only a relatively small portion of the material directly focuses on explicitly queer sexuality, gender, or experiences as conventionally understood. Instead, it's queer in that it's grounded in and intended to inform and sharpen our lived, mutual relation of hostility with the core structures of gender, sexuality, identity, morality, semiosis, and indeed ontology/cosmology/metaphysics that underpin civilization.

Despite the section on an attack on a vaccination centre, this isn't intended as a conspiracist 'anti-vax' or COVID-denialist collection or as support for those positions. The section shows in places a nuance and independence of thought and has important general reflections on the system's scapegoating of responsibility and coerced dependence. That said, another primary reason for its inclusion is that in this attack and claim's context it seems like a strong cautionary example of a counter-productive action locked into an over-symbolized, alienated frame of resistance and determined by a mechanical, quasi-moralist logic - a pit-fall analyzed in the ISIW and Tom Nomad sections among others.