Research article

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Queering the Ghosts of Typicality: The Disruptive Potential of Fabian Ludueña's Philosophy

Abstract: According to the philosopher Fabián Ludueña, before biopolitics, Rome and Greece put in motion the zoopolitics of an Anthropotechnical machine. The practice of *expositio* is the foundational zoopolitical human gesture. It consisted of leaving new-born children exposed at street markets to be sold as slaves, or in nature, left to survive (or die). The spectres of those body-minds still haunt our onto-epistemologies: by creatively fabulating with Ludueña's work, I suggest looking back to the broken chains of the production of able bodies instead of perpetuating the reproductive futurity. Ludueña's work investigates how and why the figure of the spectre gradually disappeared from the discursive milieu, and why it needs to be brought back into the spotlight. Its potential resides in its existence between binary categories like God and human, man and animal, male and female. It queers, defying epistemological boundaries, what it means to be dead or alive. Melanie Yergeau employs the term "neuroqueer" to talk about the non-neurotypical and queer subjectivities that are a continuum of indiscernibility and are violently dislodged into binary categories. In the conclusion, I argue for operationalising the concept of the spectre to help to short-circuit the able-neurotypical and heteronormative futurism, looking back to the ghosts of the exposed children.

Keywords: Fabian Ludueña, (neuro)queerness, spectrality

> In memory of my two dead brothers, who did not survive delivery, and Ioan Petro Culianu, shot to death in the divinity school of The University of Chicago, three spectres that instigated this writing. They all died in the spring of 1991.

In this article, I first do a short literature review of the current approaches to spectrality in the scope of the deconstructionist and post-deconstructionist frameworks at the intersection of philosophy and its correlated fields. Later, I approach how the concept of the virtual is essential for an understanding of the not-yetness of spectrality. A letter from Hugo Boxel to Baruch Spinoza acts as the creative impetus that enables us to move forward with a discussion of Fabian Ludueña Romandini's extensive take on the community of the spectres and its potential to undo binarism. Finally, I briefly discuss how this approach towards the figure of the ghost may be appropriate for discussing neuro(queer) body-minds and their deaths, which resist identification and the anthropocentric modalities of futurity. I talk about the practices of *expositio* in Ancient times as zoopolitical techniques, as Ludueña sets forth in his trilogy, a germ of a metaphysical dispositive that creates Man, read as the able neurotypical Western body that separates himself from nature. In a sense, this article is an invitation and a fabulatory queer reading of part of Ludueña's work

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– insufficient and populated with inconsistencies, due to the complexity of his theoretical formulations. Against the Anthropotechnical[1] machine, I propose looking back to the ghosts of those who did not survive their *expositio*, as a gesture of queering the temporality, populating it with the failures of normalisation and looking towards other futures (or the lack of them).

After the Trend: The Revenant Spectre

The concept of spectrality gained recognition in the late 1990s after the publishing of Jacques Derrida's *Specters of Marx*, and later by works of preeminent scholars like Maria del Pillar Blanco, Esther Peeren (2013) and Mark Fisher (2014). The scholarship on spectrality and its variations also appeared in the monster studies (Henriksen, 2016), approaches to weirdness, critiques of whiteness and Critical Disability Studies. Sandra Huber (17) fabulates that "all academic ghost stories begin at Jacques Derrida's 1993 *Specters of Marx* and I'll follow suit". Like her, I will stick to this unavoidable thread.

Derrida introduces the issue of spectrality while discussing William Shakespeare's *Hamlet*, where "the time is out of joint", an affirmation of a temporal and ontological discomfort that cannot always be expressed in terms of language. "A disjointed or disadjusted now, a disjointed now that always risks maintaining nothing together" (Derrida 01). The source that emanates a disturbing spectral affect may be a traumatic event, individual or collective. Its traces resonate within the actual body, defying the traditional understandings of history and causality as being linear processes. Derrida once said that "the media themselves (the news, the press, telecommunications, techno-tele-discursivity, techno-tele-iconicity)" are "neither dead, present nor absent: they spectralize" (Derrida 63), referring to the temporalities enacted by the media ecologies in development during the nineties. Derrida (03) points out that "haunting is historical, to be sure, but it is not *dated*, it is never docilely given a date in the chain of presents, day after day, according to the instituted order of a calendar".

A spectre, in Derridean terms, always emerges as a repetition, a "revenant, [that] day and night, tricks consciousness and skips generations, memories that do not longer recognise borders, they pass through walls" (Derrida 36, modified). The ghosts are never alone or constituted as a stable and individualised entity or chunk of affects. One "never inherits without coming to terms with [*s'expliquer avec*] some spectre, and therefore, with more than one spectre" (Derrida 36). His approach on spectrality goes back to Husserlian philosophy, as a further development of the notion of *noema*. "The irreality, for Derrida, designates the specific position that the noema tends to. This position should not be found in consciousness or the world" (Ludueña, *La Comunidad de Los Espectros II* 205) – it is *outside*. The real - which includes both the actual and the possible – returns and reverberates as a spectre, that can only be imagined "as the phantasmagorical return of a reality that has been reduced, displaced and, finally, postulated as a lack" (Ludueña, *La Comunidad de Los Espectros II* 205).

Several interpretations take the concept of spectrality as an expression of transcendental and ontologically separated realms, manifested through supernatural appearances. It is to avoid such misunderstandings that Mark Fisher (18) urges the readers to "think of hauntology as *the agency of the virtual*, with the spectre understood not as anything supernatural, but as that which acts without (physically) existing". Fisher is interested in the spectres of the lost futures, what could have been, "events that not actually happened, futures that failed to materialise and remained spectral" (107). His book *Ghosts of My Life* is perhaps the most quoted work of the second wave of trending studies on spectrality.

Spectres never come alone; their point of view is never individual or based on a well-defined group's point of view — neither divine or human, cis or trans, male or female. "The dead are those, they say, who never return; they are in-between, on-the-way, yet never present" (Huber 16). Operationally, it is less about taking the point of view of the spectre, cinematic, bodily or sensorial, and more about being taken by it as we also construct it, creating collective conditions for its emergence. Following one of Derrida's first

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1 "In this sense, we understood anthropotechnics or anthropotechnology as the technics through which the communities of the human species and individuals that compose them, act over their own animal nature, aiming to guide, expand, modify or domestique their biological subtract looking forward to producing what, first, the philosophy, and then the biological and human sciences, denominated as 'human'." (Ludueña, *La Comunidad de Los Espectros I*; my translation)

propositions about the issue, we must not avoid the spectres but work *with* them.

Many authors refer to spectrality or analogous concepts to discuss the issues of underrepresented minorities, as people of colour, queer-identified subjects, women and disabled bodies. Cameron (383) points out that "ghosts unsettle the assumed stability and integrity of western temporalities and spatialities and seem to embody the mismatch between the ideal and the real, the present and the absent". While talking about queer temporalities, there are different indigenous cosmologies where the progression of time is not perceived in linear ways. On the other hand, the bodies that are disabled and therefore do not fit the needs of the neoliberal work routines are discursively demoted as not humans, thingified into a burden for the (welfare) state, dislodged into a liminal life where one is not human (as the able human) but not non-human.

Spectral Not-yetness

A ghost defies linear causality, for it is not only entangled with qualitative traces from the past but with the germs that are not yet actualised or that have already failed to become. Another emergent affect in scenarios of social decay is the melancholy reaction to a future that should have happened but was never concretised, revealing the inertia or the impression of a lack of agency. Nevertheless, the virtual, actualised or not, has agency or participates in an assemblage. The failures and the traces of what did not happen play important roles in history. Perhaps spectres seriously grasp how Jose Esteban Muñoz (01) formulates their concept of queerness, as always *not yet* here, as the horizon that can never be fully reached.

As an in-between trace or creature, the spectre carries the potential of germinating an event or instigating a creative push. "We are rarely haunted by the absolutely impossible—by what physics or logic, say, render out of bounds for us (...). But the haunting that intrigues me here is that of what actually was-not, yet is known as what could have been" (Mackendrick 286). The concept of the spectre may also refer to *Das Nichtreel*, the non-real, the un-real, returning as Freud's *Unheimliche*, usually referred to as "uncanny", but also and probably better translated as "un-homely", as *Heimlich* can be translated as homely (Cf. Fisher). In other words, something dislocated from its place of comfort, out of joint, but that returns as the "living-on" [*sur-vie*] (Derrida 10). Operationally, the logic of the ghost "necessarily exceeds a binary or dialectical logic, the logic that opposes *effectivity* or *actuality* and *ideality"* (Derrida 10). It is a logic of liminality.

The philosopher David Lapoujade is interested in the potential the idea of liminality can deploy. He examines the philosopher of art Etienne Souriau and his partially unknown works on ontology to discuss what he conceptualised as the minimal existences. He refers to entities that include the virtual, the incorporeal, the fictional, the non-visible or non-actualized in an event.

An event, as understood by Étienne Souriau, is a "shifting in the point of view" (Lapoujade 65); a "transformation into his plane of existence" (Lapoujade 65). It is important to understand that Souriau and Lapoujade are not conforming to a perspectivism that implicates that there is an obligatorily stable subject behind the point of view, even in epochs of war when it seems important to take a very well defined and even stable position. Lapoujade is interested in the point of view of the minimal existences, the virtual, the traces, even if they actualize at some point, the point of view of the spectres, who failed to be considered as "existents" because they cannot be in concordance with the typical presentational mode of performing themselves. It is the "queer act of failure" (Halberstam, 2011) in its potential to disrupt onto-epistemological colonialisms.

David Lapoujade (36) describes virtual beings as "entities that are beginnings, rough sketches, monuments that do not exist and maybe will never do", among the debris of their never-happened destruction. This does not mean that they are not real. Even if they fail to actualise, they will continue to act upon the disposition of the actual bodies - the part of the bridge that was not built and can now lead us to possibly fall off a cliff still exists, even if it does not in an actual form. The quality of being minimal does not refer to an order of metric magnitude but intensity, although always not existing, or having no right to exist. As an ontological rule, Lapoujade affirms that to be capable of actualising and thus recognised in our onto-epistemological frameworks, they need to parasite other existences that can witness – not necessarily

seeing with human eyes – and advocate for them.

While the neurotypical heteronormative world is arranged by the futurity of the Child yet to be born (Edelman, 2004), the heteroreproduction that perpetuates the species - read as a specific concept of the human -, I recognise the agential capability of the barely-born or the discarded bodies that could not fulfil the neoliberal routine of work. According to Edelman (27), queerness exposes "the rejection of spiritualization through marriage to reproductive futurism". Edelman's book received several critiques, most famously by Muñoz (2009). While I understand the importance of futurity for the neuroqueer-crip ghostly body-minds, I must ask what futurity needs to be built, and especially, which one shall not be reproduced. Instead of looking for a future constituted of the success of the able bodies, staying with the radical potential of those who failed to live, tricking the western linear understanding of History as a mere succession of events that would enhance the anthropotechnical machine. The familiar tropes related to one's neurodiversity are mostly related to the subject's futurity of "getting better", the futurity when all these traits would be eliminated, and eyes would look into other humans' eyes, without fidgeting and obsessions with touching.

A Parenthesis: A Letter to Spinoza

On September 14th, 1674, Baruch Spinoza received a letter from Hugo Boxel, concerning the philosopher's opinion on the existential status of ghostly entities. They exchanged several messages, but Spinoza's point was that according to his ontology/ethics/politic, it would not make sense to talk about spectres. The concept of the Spinozist God implies a flat ontological distribution of bodies, without inferior or superior hierarchical gradations of entities. Each body is actualised as one of the infinite modes of existence. The beings that inhabit the dreams or ideas and do not correspond to external bodies were irrelevant and could not be guaranteed a seat in the tram of ontology and existence (Ludueña, *La Comunidad de Los Espectros II* 36). In Spinoza's thought, some argue, there is a parallelism between the attributes of the mind and the matter (Jaquet, 2019), and the idea of a purely ethereal being would harm its univocity.

Ludueña exclaims that the spectral is not only situated in the Outside of Being; it is a category rejected by humans and their structures of knowledge that determine the borders of the realm of the privileged beings that achieved existence. The spectre can break the ontologically transcendent distribution of entities. The minimal existences are denied the entrance at the fringes of the conceptual world. The spectre can be something disjointed and never-before expressed. The disjunctions never come one by one; the presence of a spectre in the perceptual field is always the presence of a community of spectres (Ludueña, *La Comunidad de Los Espectros I, La Comunidad de Los Espectros II*) inhabiting a shared continuum. The ultimate proposition of the author is to think a para-ontology that does not accept the univocity (Oneness) as every block of reality would be haunted by a schism that is, although, not transcendental, but the queer quality of matter itself.

Unluckily, the reading of Spinoza and Boxel's correspondence resonated with the most humane techniques of governance. Eliminating the spectres that populate dreams was essential to the distribution and modulation of the typically sane man: "every government regime is also a politics of the dreams" (Ludueña, *La Comunidad de Los Espectros II* 37). It is easier to govern upon beings, excluding the entities that contingently appear in dream-like states defying the temporal logic of this world - or giving them only a lower position on the ontological castes.

A Machine That Builds Ghosts

> You are the children
> Your life will be very hard
> You are the children
> You're singing every day
> (Pietro Paolo Pelandi)

In the Middle Ages, a query over the materiality of resurrected bodies was put in motion. St. Thomas

affirmed that even by a miraculous experiment, God could not make the bodies disappear completely while letting them wander through the Earth. But, due to "a divine exception, it could become very subtle, to the point another glorious body could be capable of running through it without touching it, becoming quasi-phantasmal due to a supernatural virtue (*ex virtute supernaturali*)" (Ludueña, *La Comunidad de Los Espectros* 194), a purgatorial body (Spencer-Hall 86-91) of intensive porosity that walks through walls.

The dead still matter for law issues, and thus for those who are alive, as described in the analysis of the construction of both the Roman and Greek Law discourses by Fabian Ludueña. The spectres of the dead and the demons have not only been given this *intermediale* quality but also agency upon humans, through the organisation of the Western models of justice:

> The origin of the earthly justice lies not only in a *dyke*, a justice of the destiny's fatality, but precisely in the will to vengeance expressed by the spectre of who has been murdered. From this point of view, it is the spectre of the one(s) who suffered a murder who possess the capacity of agency, of inflicting upon the living, who must lend their arms to the vengeful solidarity, that is fundamental to sustain the community. (Ludueña, *La Comunidad de Los Espectros II* 63; my translation; modified).

My approach to Ludueña's oeuvre is not from the History of Philosophy; it does not aim to contest or extensively participate in his genealogical work on the techniques of the anthropotechnical construction of the human subject as understood by the normative apparatuses of capture. I mainly work with post-identitarian theories of difference, and his work resonates with some of my concerns, regarding the modes of existence of the liminal, displaced and undefinable bodies and their deaths, as some queer/disidentified/neurodivergent subjectivities. My interest in his work is in the potential his understanding of the ghostly para-ontologies has to detour stable identity positions.

The Western model of the juridical system is based on killing by compensating (*hostis antapoktenei*) (Ludueña, *La Comunidad de Los Espectros II*, 63) the souls victimised in past murders and consequentially mimicking the spectral justice that culminated in the typical systems of justice and punitivism. Spectral justice is built upon the agency of the dead or the not-anymore existent, exposed and eaten by the multiplicity of microorganisms that inhabits any body-world. This body rests in its deadly virtuality. Pragmatically, I vouch for non-karmic and non-quantitative compensation, which does not mean that some historical debts shall be ignored and not paid. Although some understand that compensation is only possible if posed as an act of revenge, I think compensation must consider the affective traces of the archives that are left, the non-actualised events, failed attempts, negative prehensions.

Politics, thus, according to Ludueña's formulation, happen[2] at the "extra-human horizon, that we choose to call spectrality, far from animality and even life, but insistently emerging over them" (Ludueña, *La Comunidad de Los Espectros II* 230). Spectres *erring*-queer,[3] defying human set boundaries, including the segregation between what is dead or alive. They are the schism that cuts pre-programmed gestures and modes of perception, manifesting themselves through a continuous otherness that resists taxonomy. They are a schism that exposes a continuity. In essence, the "continuity between the dead and the alive, past and present, the animal's ghost weakens the big border that separates the human from its animality" (Cortes Rocca 02). The limits

> between animal and human are completely blurred, and they lack borders (*desbordado*) dialectically in the figure of the spectre, constituting not only as an in-distinction between the ontological species as a condensation of all the possible

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2 Every model of politics is a cosmopolitics; and it carries spectral qualities that defy representation. "To sum, how can film, reflecting upon the encounter between disparate worlds, that is, the possibility of connections and speculations between cosmologies, participate in a plural cosmopolitics, there where the West sees only Boolean code, 1 and 0? This is a challenge to twenty-first century cinema: how to translate, not capture, the Xapiri spirits of the Amazon forest, so obviously visible to the Yanomami, the brightest light beings in the world?" (Neves Marques 05).

3 Henriksen and Radomska (115) explain that "queering is a creative and critical process that opens up and re(con)figures both human and nonhuman entities, relationalities, affects and forces alike, while questioning and going beyond the imagined boundaries and divisions. It is in itself multiple, differential and transformative, yet non-teleological. Ethical inquiry, in this context, does not equate with a measure of morality based on the human, but instead, asks how bodies, affects, and forces intra- and interact with one another, while always already being weaved in the queer non/human becomings of the world".

forms of the existent in the cosmos. (Ludueña, *La Comunidad de Los Espectros II* 78; my translation). (...) In the geography of spectrality we should consider the materials from the dreams, madness' figurations, divinology (an invisible dimension that encompasses the old *términothéos* and, finally, what the metaphysical tradition is used to call 'soul' [spirit] that should be reinterpreted entirely according to a post-metaphysics. (Ludueña, *La Comunidad de Los Espectros II*; my translation)

Subject to the human-centred docilisation of spectral agency, the image of the dead spectre – that found in Greece and Rome during the first centuries after Christ residing between the reign of men, gods and antiquity's demons – still generates schisms.

Where can ghosts be found in the development of the onto-epistemological frameworks of the West? First, one should understand that the figure of Christ must be considered as the first anthropotechnical/genetical experiment of God towards a potentialized human. Ludueña goes to the Book of Enoch, an apocalyptical ancient Jewish text that described the invasion of Earth by a militia of gigantic angels. To protect their territory from the invasion of fallen angels, God had no choice but to promote a miraculous artificial insemination – "the Spirit (a shadow-spectre) gestated the Messiah on Maria's human body" (Ludueña, *La Comunidad de Los Espectros I* 102). Christianism, thus, would be the heir of a tale of biotechnological experimenting.

Christ expresses a story of the biotechnological will of producing abler bodies, igniting practices of social differentiation. In terms of the costumes, it reverberated with a gesture that achieved relatively large popularity in the Ancient and Medieval worlds. The practice of *expositio* is understood as the foundational zoopolitical human gesture, of leaving behind the ghosts of the deceived children towards a futurity of the bodies capable of surviving the wildness. Ludueña (*La Comunidad de Los Espectros I* 42-43) argues that the practice of *sacratio,* broadly understood as the foundational technology that defined which human bodies were subject to capital punishment, had this predecessor. Before what Agamben conceived as the *Homo Sacer* - the sacred body who could die - as a foundational event of the biopolitical and thanatopolitical apparatuses*,* this non-punitivistic practice of anthropotechnics took place and was later named as *ius exponendi* (Ludueña, *La Comunidad de Los Espectros I* 44).

The practice consists of exposing new-born children at street markets to be sold as slaves, or the *expositio* in nature, left to survive or die subject to weather, hungry animals, etc. The practice of *Expositio*, among other intentions, (see Ludueña, *La Comunidad de Los Espectros I*, *La Comunidad de Los Espectros II*, *La Comunidad de Los Espectros III*) aimed at an enhancement of the city's population and its military power in terms of directing resources to the bodies that could survive wars, diseases and other *intemperes*, with a view to the futurity and maintenance of society. It is not clear if selling kids at fairs is a practice that derived from the exposition itself with the emergence of the systems of buying and selling, but it is a possibility (Ludueña, *La Comunidad de Los Espectros I* 54). Dan Goodley et al. (771), from the perspective of the Critical Disability Studies, also note that "the killing of 'monstrous' babies born with 'deformities' has been traced back as far as the time of Aristotle". The philosopher Erin Manning (07) affirms "we don't tend, for instance, to question the abortion of vast numbers of Down syndrome foetuses". The practice of exposition was widespread not only in Rome and Greece but applied in many other parts of the ancient world (Rieser 144). For instance, "'If the child be ill-born or ill-formed', the father was required to expose it at a chasm-like place called Apothetai or the Place of Exposure" (Garland 14 apud Rieser 144).

Fabricating Difference

The practices of *expositio* and *sacratio* populated the world with the ghostly traces of unborn babies that could not fulfil the potential of being typically human. The unrecognition of the humanity of those not able to survive these practices coincided with the emergence of artefacts that reaffirmed the transcendence of more-than-human entities. These entities would manifest themselves through a series of images produced presumably without human intervention. For instance, in the oriental/orthodox Christian tradition, the *vera icon* (true image) was associated with the *Mandylion* (circa VI century). Like the Shroud of Turin, it is an image allegedly produced when Christ printed his out-of-this-world face on a veil (Cf. Bredekamp).

According to Ludueña, the *vera icon* is a "certain type of image that, in the Christian tradition, can be

considered as something like a paradigm of every sacred image: it's called the *achiropiitos*, the Holy Face, made, produced, according to the myth, without the human intervention" (Ludueña, *La Comunidad de Los Espectros I* 141). One image, for Thomas Hobbes, is like a ghost, it is the "*Resemblance of some thing visible*" (apud Ludueña, *La Comunidad de Los Espectros I,* 141, his emphasis); for a ghost does not have existence, it is not found at the ontic world, and "*there neither is, nor can be any Image made of a thing Invisible*" (apud Ludueña, *La Comunidad de Los Espectros II* 39, his emphasis). When one looks into an image, it is looking into "a ghost image: it shows us the visible appearance of somebody or something that is not any more" (Cortes Rocca 02).

My creative interpretation of Ludueña's work consists in understanding there are always movements that aim to create transcendental realms, while the spectre is outside of the existence, queering itself -and the world- through schisms. In these processes of fabricating difference, the demons, which produce an *intermediale* (*metaxú*) relation between humans and gods (Ludueña, *La Comunidad de Los Espectros II* 138), also suffered several categorisations. The demons were represented through the course of western mythology as lurers, tricksters, seducing entities or even harassers, for example, in the case of incubus and succubae. What interests me to think together with the queer non-neurotypical body-minds is an even more radical smooth-operator, the spectres. They perform through non-human materialities, being localised in the continuum of human-animal-immaterial entities. As they can communicate, there is only One world, demons mediate its striated states, but they are not separate realms (cf. Luduena, *La Comunidad de Los Espectros II* 138). Demons and angels, however, were categorised in western metaphysics through hierarchical classifications,[4] dislocating the spectres, which have more porous positions on that continuum. They were excluded due to the impossibility of their assimilation by traditional gnostic (and posteriorly secular) predicates (Ludueña, *La Comunidad de Los Espectros II* 112), primarily through the *discretio spirituum* from the late Middle Ages[5] that aimed to differentiate the *espírutu* from the *daimon*.

It is urgent to gather perspectives that understand the difference, not in terms of separation (transcendence), but as mutual inclusion (immanence), where "difference of degree and difference in kind are actively inseparable, two sides of the same processual coin" (Massumi 34). The works of Fabian Ludueña are part of a constellation of emerging scholars that aim to dislocate the centre of the onto-epistemological complexes from the figure of the human while recognising the interference caused by human exhaustion of natural resources. Sylvia Wynter asserts that "it is not the human who has precipitated climate change, Wynter asserts, but the version of the human presented by homo oeconimicus who has attempted to swallow (and has been pretty successful at swallowing) all other versions of the human" (Huber 18). I understand the human as the heteronormative neurotypical body constructed by an ideal of purification and stability, eliminating the intensive gradations. Earlier in this article, I discussed these techniques of purification as the epistemological genocide of an entity that defied transcendental separation while it produced a schism in the unitarian ontologies.

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4 "Iamblichus gives us still more valuable information about supraterrestrial beings, which he divides into several categories: at the highest point there are hypercelestial gods and the souls of stars of celestial gods; followed by archangels, angels, demons, principalities, heroes, and human disembodied souls." (Culianu 146)

5 Our looking to the past is not a melancholic aim to return to better times. We aim to collect practices that challenge linear progressive time techniques in order to de-construct the contemporary western human-centred figure and its modes of "representation", inclusively through visual arts and cinema. I could not agree more with Simon O' Sullivan about this matter: "I want to develop my idea of myth-science in relation to how the past, and especially previous modes of existence, might be utilized as a resource against the impasses of the present (and the production of an increasingly homogenized subject that is attendant on this). This is not from any nostalgic desire to return to an idealized moment (or to dream of 'escape' from the complexities and pressing concerns of today). Neither is it, strictly speaking, to do history. Rather it is to view the past and present as entwined, with the former a living archive and possible repository of materials (broadly construed) that might well provide alternative points of subjectification today, especially when the latter are mobilized in contemporary aesthetic productions." (O'Sullivan 01). To do that, I focus on the spectral figure before the crystallization of Christianism and its residual nuances, still existing today.

Conclusion: Glorious Liminal Bodies

As many scholars have discussed since the publishing of Michel Foucault's (2003) dissertation on the history of the madness, the understanding of what makes a body human has shifted many times and in many places during the presence of Homo Sapiens on Earth. The potential of the concept of spectrality, here taken in Ludueña's point of view, is equal to its risks for the sectors of the population that are often dehumanised. Taylor (2013) affirms that "being born human is not enough for an individual to achieve the status of person" (Goodley et al. 772). Goodley et al. also discuss how, at least in the context of the Global North, the human rights that guarantee benefits to individuals gives the status of being human to everybody. The strategy I propose is to act as double agents – at the same time advocating for a broader concept of humanity, and re-contaminating humanity with the erased radical qualities of liminal spectral bodies that challenge binary distinctions (able/disabled; male/female; human/non-human; divine/profane).

For juridical reasons, the understanding of the nature of Christ itself shifted many times, from the purely carnal resurrected body to an incorporeal entity, including a hybrid schema (Ludueña, *La Comunidad de Los Espectros I* 117-18). It is not specifically for juridical reasons that I aim to embrace the schism of the spectres but to localise it along with several theories and practices that dislodge the stable male human as the centre of emanation of agency and temporality. That includes – respecting their different theoretical affiliations – the queer act of failure (Halberstam, 2011), and the anti-futurism of Edelman (2004) and its critique by Muñoz and his queer futurism.

Figure 1: crack, schism, rip(ping), cutting together apart

Regarding the bodies that resist categorisation, I return to my fabulation on the major ontological model of demonology, which puts demons and angels in separate categories, thus gradating the hierarchization of these beings, rather than portraying ghosts as liminal beings that resist categorisation and transcendence. This model is a symptom of the crystallisation of the onto-epistemologies of transcendence that govern us, including in the so-called progressivist fields of academia or activism. I reaffirm the need for thinking of inclusiveness according to schemas of thinking of difference as continually emerging in the same ontological continuum. In practical terms, to assume that maintaining dichotomies of transcendence as male/female and able/disabled merely is inadequate to transversally develop non-judgmental new modes of sociality that include the ones that cannot be gendered, who do not speak through words, and the ghosts

of those who were discarded from this world due to their lack of typicality. This cannot be done through tokenism or othering but embracing an ecology of practices that considers several modalities of perceiving and organising the world. In other words, not only to let the spectres of the failed lives talk but to make their voices speak through us – and certainly not exclusively through talking.

A neurodiverse body – one that does not lie in the spectre of neurotypicality - is always never there. But it is always already there. As Melanie Yergeau poses, one is never neurodiverse enough and, at the same time, too neurodiverse – or neuroqueer; for neurodiversity is the queering of rhetoric itself. It is with the Paradox of Zeno, by Parmenides, interpreted by Yergeau, that I choose to end this text: "The concept of place is an infinite regress, akin to nesting dolls" (Yergeau 43). The enforced ontological separation occurs discursively, "in the case of autism; we might consider allism to occupy one pole and autism to occupy the other, with one remainder of human neurology situated in the vast space in between. In such an expanse, were we to follow Zeno, sit infinite points among the autism – allism (or self – other) continuum?" (Yergeau 43).

Never there, but always already there. Bodies that defy temporality. Sometimes, though, there is the need for a grounding force. And I found my ground by looking back to the ghosts of those who failed to survive *expositio*. To be continued (failing).

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