

MA \Rightarrow MA': MEMORY ASSEMBLAGES AS MATTER ASSEMBLIES

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ABSTRACT: Reassembling memories after the reading of Bensusan's *Memory Assemblages*, one is obliged to respond (responsibly) with (at least) one more addend, an extra addition. Our addition, which intends to extend the chain reaction initiated in the book, is that of *MA' as matter assemblages*, a material activating-key to retrieve memories otherwise. Starting with the memory of matter, we introduce assembly theory as our activating-key for initiating the reassembly of memory assemblages through a materialist lens. We then make matter and memory collide in exploring the nuances of memory-production as a material process, which also shows how matter has always been mnemonic (a matter of memories). The next step leads us to the exterior Other as itself a matter of *materiality*, a constraining force that constitutes the very matter of self-hood (and of any substantial ontology, which can 'only come second', after the exterior contact with an always *a posteriori* incoming Other). We finally have our 'stopping point' (or comma, a short break in an always-additive production chain) at the exteriority-materiality-productivity triptych, where we explore this 'three-body problem', briefly seaming through the spectral exteriority of the outside, the queer (trans-)materiality of diffractive spacetimemattering and the anastrophic productivity of an ultrametaeconomic addition-centered Marxism.

KEYWORDS: Memory Assemblages; Matter Assemblies; Spectral Realism; Exteriority; Materiality; Spacetimemattering; Productivity; Ultrametaeconomics of Addition; Anastrophic Marxism.

INTRODUCTION

Memory Assemblages, the book by Shajara NéeHilan Bensusan, is organized in a somewhat 'uncomfortable' manner, so that every time the sedimentation of figures seems to be settling down, a *new addition* comes on and stirs up the figures one was quietly producing while reading. And it is always about a *chain*, one addition after the other composing a chain reaction that dismantles the defense mechanisms of one's understanding.

For that matter, my contribution to this exchange (on the *matter* of memory

assemblages) is just one more *addend*, one more retrieval strategy, which intends to stir up the sediments once more so that we can observe what may show up among the many-times-(re-)assembled soil of memory. In this short piece, we shall talk about *matter*, *exteriority* and *production*. This way, our addition intends to reconfigure (the matter of) memory itself, or, perhaps contra Bergson, we intend to make memory into matter, so that the *M* in *MA* (memory assemblages) may slide through a material supplement, making it look like the *mnemonic matter* had always been a way of (re)assembling the matter of *materiality*.

THE MEMORY OF MATTER

For Assembly Theory, all objects are assemblies defined by the histories of their formation¹. The measure of an object's complexity here is called *A* (for assembly, an assembly index), which refers to a certain degree of 'causation' involved in the production of a given collection of objects. History and contingency are introduced in this new concept of matter, enabling its use also in relation to phenomena such as evolutionary selection and the production of novelty. As a new theoretical proposal, *Assembly Theory (AT)* aims at the 'gaps' between the fields of physics, molecular biochemistry and the origins and evolution of lifeforms. With xenobiological applications, the assembly index should allow investigating *xenomaterials*, the material registers of the *Outside*, the evidence that could enable one to reconstruct formative histories of complex life outside of our Solar system — an activity that also demands spectroscopy techniques qua spectrological technologies.

The assembly index is also a quantifier for *memory*, understood here as a quantity of 'selection' accumulated in the historical production of any complex structure: the index *A* captures the quantity of memory necessary to produce a selected configuration of historically contingent objects; and it depends on the *contingency* of the construction pathways intrinsic to complex objects. An object's assembly space is the minimal mnemonic amount, or minimal number of necessary operations to construct a given object based on its previous iterations (the objects expected to have existed in its past).

¹ Sharma et al., 'Assembly theory explains and quantifies selection and evolution', *Nature*, vol. 622, no. 7982, 2023, pp. 321-8.

All this (material) drift just to conclude that there is something as *material memory*, as some sort of intrinsic ‘measure’ of the structure of objects. Objects stockpile in themselves a certain amount of steps, a contingent history of possible combinations of that which has existed in their pasts and which, step by step, has expanded their space of possible assemblies/assemblages. This is the *memory of matter*.

MATTER AS MEMORY

What does it mean to refer to matter *as* memory? Memory “as a series of morphological mutations”² inscribed in organismic physiology (as a mnemonic “*engram*”) is a material process. Every ‘engrammatic unit’ is a mnemonic matter. That which exists and perseveres in existence can only do so through being marked (with *engrams*, *mneme*), a process which adds memory to its structure. In this way, that which exists materially can also be described as a *mnemic existent* with juxtaposed past layers in retention. All the layers together conform the *material* for the process of retrieval, a material which, in being structured for the retrieval of matters previously consigned to retention, composes a *memory assemblage*. “We can say that the retained past is the *material* that retrieval assembles [italics are ours]” (*MA*, p.77). Every memory assemblage is a material assembly (an assembly of *matter(s)*); a statement which is also made true, because a memory assemblage is an arrangement of devices in a mnemonic(-material) space, which offers a supporting exteriority (an *outside support-system*) for that which was consigned to retention. *MAs* are the very (temporal) structuring or layering of that which can be retrieved in space.

The present is materialized in the retrieval of mnemic traces, which, only in this *co-belonging encounter* with the retrieval-devices, are capable of making-matter (or being made into matter). If in Derrida’s scheme it is the text that bequeaths a memory, that cannot be actualized/presentified; in Bensusan’s scheme, a mnemonic unit raises the possibility that the materialization of an *MA* can only be achieved in the encounter of an archive of past layers (layered and overlaid matter, a *material legacy*) with a xen’originary invader, an alien assembly that, from

² Bensusan, *Memory Assemblages: Spectral Realism and the Logic of Addition*, Ebook version, London, Bloomsbury Academic, 2024, p.74. From now on, we refer to this book in text just as *MA*.

its radically material exteriority (*colliding, turning, in'clining matter*), puts new possible reading-mechanisms into play: these are new techniques and devices, new cognitive-aesthetic assemblages sensitive to the transitory experience of a past matter in its diachronic transmaterial coupling. Just as memory, matter only exists in *trans-material diachrony*, in the relation between *colliding matter* (unintelligible alien exteriority) and *inherited matter* (conditioning accumulated anteriority).

Matter as memory also appears in this encounter between mnemonic matter and the unpredictably moving matter of radical contingency (the matter coming from outside, which invades interiority, subjectivity and ipseity). This is the field for a “materialism of indeterminacy” (*MA*, p.117), where unpredictable *clinamina* make exterior additions, where random *swerves* bring matters outside of any given orbit (a stable trajectory oriented by a fixed principle or *arché*). Here matter is a swerving movement, a deviation or detour, a point of extra-orbital attraction *in'clining* (or maybe *ex'clining*) and twisting principled trajectories.

Every thought is also subject to material disturbances caused by additions/deviations/*clinamina*, a change *without reason* (or which responds to reasons *outside* the materially archived spectrum). Some form of *xeno*-rationality from ever-(re-)adding Futurity, ever-(re-)invading Exteriority, ever-(re-)swerving Materiality. Any (materialization of) memory can only come second; after the *trans-material encounter* of archived-adding matters, of hoarded-invading matters, of orbiting-swerwing matters. If the “appeal to contingency amounts to an appeal to more than one necessity” (*MA*, p.119), then the appeal to a mnemonic philosophy of matter is always a contingent one, one predicated on the assembling/assembling encounter of an archived ‘necessity’ with the ‘necessity’ of that which comes from far away, the exterior/posterior addends of happenstance. Also, in dialogue with the materialist philosophy of the encounter of Louis Althusser, we could think of matter as those deviated/deviating units, driven by the *outside*, or themselves constituted as the inescapable insistence of that which is *extra-orbital*. The ‘hold of matter’, its influence without principle, is in this sense also *an'archic*: something operating as a quasi-principle (“*para-arché*”), or as a posterior principle-to-come (“*post-arché*”) and, hence, a no-principle-at-all in the ‘proper’ sense of the word.

Every deviation, every *clinamen* is an *addend* to a (material) orbit. We can also read orbits as parts of MAs, the archived/layered aspect of a material-assembly,

which paves a spatial trajectory. Every orbit is a tracing out of regularities that resulted from previous additions; and this same tracing/traced orbit consigns its own archive (the already trodden path) to future addends. A swerve here is a reshaping of the regularities of an orbit, which can't erase them: this is the power of swerving-matter in history, the power to intervene in reiterated patterns through the addition of novel extra-orbital elements, that alter the orbits, enabling their retrieval as an *orbital change*, a reorientation of assembled matters.

MATTER AS EXTERIOR OTHER

What if the origin — the *Ursprung* (*MA*, p.54) — of addends were this general generativity of the Exterior? Exteriority is the space of the Other as the one placed beyond *ontologism* (the claiming of the “metaphysical sufficiency of being” (*MA*, p.54)), the one that imposes a *limit* to my freedom, that demands *responsibility* as the *exterior matter* which can only be found out *after* the exercise of freedom. What if, we could ask again, this *exterior Other* is itself *matter*? The thing that has a *claim* and a *hold over us*, a limiting/constraining power that demands to be accounted for? The nuanced an-archaic conditioning choreography of *material commitments/responsibilities* (not a commencement, nor commandment, but a *commitment*). Against the ‘ontological’ claims of the Same, of freedom and knowledge and totality, emerges the extra-orbital Other, with constraint and exigency and partiality. The space of exteriority qua alterity is one of non-primary additive and omni-iterative conditionings: the space of *responsibility* as one of *transcendence*, referring to a never present past, to the ethical anteriority of the Other, to the immanent persistence of the *outside* (wherefrom material addends come to *insist*). This is the spectral-past of iteratively *re-turning* matters, of exterior matters that come to matter iteratively, in reiterative materializations which add *alien-bodies* to a context, refiguring their mode of appearing.

The field of such constitutive responsibilities, of this *anteriority* that can only be manifested/materialized *posteriorly* (and coming from *exteriority*), is the domain of *matter*, in its capacity to generate asymmetric additions always-already “insufficient and disseminating” (*MA*, p.68). Never governing, asymmetric additions undo what-is-given through their connection to the Other outside totality, through their ways of channeling the disintegrating power of *Exteriority*,

the force for overruling any principles (or principalities) from a non-integrable Outside.

The radical alterity of the Other, which *materially* constitutes any self and *mnemonically* conditions any thought, is the space of radical Exteriority, the ‘realm’ of Materiality, where asymmetrically ever-adding swerves maintain a pool of generative Productivity. This material space of limits and constraints, of committing responsibilities, is also the platform of the never-ending generation of novelty — the ‘true kind’, the one that follows no given principle and that lies beyond totality. To understand this space, one which is generated by an asymmetric addition to Bensusan’s memory assemblages (which turn *MA* into *MA*), we must further delve into this triptych composed by Exteriority-Materiality-Productivity.

And that’s the space we’ll be orbiting for the remainder of this essay. That is our *three-body problem*, with its nuanced reciprocally constraining choreography of movements and responses, swerves and responsibilities.

EXTERIORITY-MATERIALITY-PRODUCTIVITY TRIPTYCH

Exteriority

The absolutely other is always met from a certain standpoint, a point which is also a material site, a space for digging and excavating, one in which the *unknown*, the stranger, the alien/*xenos* can be hosted. This place, *our* place, wherein radical alterity could never have been predicted, is the only one from which we can plot a response, when faced with this (‘third kind’ close) encounter of something uncomputable that *demand*s to be inserted in a material site so ‘indexically’ ours.

Exteriority “carries a measure of transcendence” (*MA*, p.132). Not the transcendence of some uniform and universal ‘principle of addition’, but of the force of each addend relative to an existing *MA* — that is the force that transcends the present, the Outside-channel. This transcending (and ultratranscendental) addition also has its measure of immanence (just as the matter that contingently swerves), which cannot be restricted to a horizontally-flat landscape. *MAs* require *transcending addends*, exterior objects, xeno-materials that add layers to a landscape which permits immanent recombinations, but which is always-already omni-laterally open to new accretions that add to its odd

and asymmetric dimensionality.

A material assembly — in itself a retrieval-strategy for the ultratranscendental pan-mnemonism of Bensusan — is always trans-scalar and poly-stratified, without final or originary layers or scales. Diffraction in such a territory (this material ‘domain’ or ‘site’) is *anachronic*, for it constitutes its own organizational scale of *spacetime-mattering*³ without any self-enclosed immanent horizontality. *Xenos*, the Outside, Exteriority — the *Other* aspect of the matter of memory-assemblies — is the generative source of novelty, change, insufficiency, messianic expectation or revolutionary justice... It is that outside linear temporality, beyond the purview of totalized space or already-known matters; in its diachronic manifestation, it makes space/time/matter come into existence *there*, at the very site of their — cross-layering mnemonic-material (M²) — assemblaging.

What presents itself — that which comes to matter *in the present* — is always bonded to Exteriority, and these bonds also urge and persecute present matters. Memory is shaped around this *past-urge*, the urge of exteriority being invaginated into an MA during its constitutive processes. That is the same urge as that of the *matter* from which one-self (and *our-selves*) came, and to which one-self shall return; that is the *recurring* matter of material constitution, the ‘*real*’ activity behind our passive self-constitution.

In this perspective, subjects/selves are no longer subsisting substances, but *recurring insist’ances*, desubstantialized (material) processes orbiting the limits of Exteriority/Posterity, always displaced, always (be)coming-to-matter *only* through the mediation of an exceeding (and excessive) Other. The addition from the Outside (where extra-orbital materials swerve around) *pulls* the subject, making it into something other, that can only exist in its re-manifestation/re-materialization *after* the event of its exo-constitution by the Other. This binding pull knots one-self in its responsibility for others, which one cannot resign: within the entrails of one-self’s ‘free’ decisions, the gestation of the Other is ongoing; it constitutes, attracts and persecutes the self, which “is in the hands of what is demanded from it by the other [...] bound to an obsession, that makes freedom both indicate and emerge from the infinite responsibility that looms over” it (*MA*,

³ Karen Barad, *Meeting the Universe Halfway*, Durham & London, Duke University Press, 2007.

p.136). Our-selves, in exercising (constrained) freedom, are response-ably⁴ bound to this xeno-constitutive centrifugally-pulling *matter*, by which we're iteratively called to (re)take responsibility in its permanently recurring insistence.

“This exposure that is older than the past and that the self experiences through responsibility reveals the very impact of the outdoors in general on what there is — being is shaken by what is outside” (*MA*, p.137). Being is exposed by/to the Outside, and this shaking-exposure is experienced by one-self as a *responsibility*, an inevitable bond, both limiting and mobilizing. (Self-)recurrence is a *re-turning* to/of orbit (which is no longer the same) after the demand of the Other — as gravitational pull of exogenous matter that *shakes* one-self, rattling its body through the bonds of response-ability.

Materiality

If an aspect of matter (in *MA*'s) appears both as Other and as swerving (*in'clining, queering*) contingency, another aspect of it (re)appears as omni-oriented *mnemes*: an asymmetric trans-scalar mnemonic activity, for everything that occurs is registered, and all registry is a spatialization qua materialization of the temporal structure contained in mnemonic chains. As the memory of existential strata, *matter is an archive* spectrally diffracted through its many layers, which can only (re-)exist through one another, manifesting as innumerable hues of alternative temporalities differentially shading the matter of present soil.

The “material configuration of memory is a conversion of time into space in which the past is consigned to a location” (*MA*, p.59). Memory is materially configured in time-space conversion, the process through which past happenings/matterings become ‘sited’ in a singular location. This is memory-production qua *archiving*, a materialization (or a coming-to-matter) of time-in-space, enabling future retrievals. This is what Bensusan described as the

⁴ To be ‘response-able’ is to be able to respond, an ability required of those who are materially bound to others, who need to be sensitive to their demands and reactions, so that one can respond adequately. Response-able beings are accountable to each other, they account for material changes in ‘their others’ through inscribing marks in them-selves, marks which constitute their (material) *memories*, the registry (or account) of the transformations in their ‘assembly space’, in the collection of their possible states and the relations that come to constitute them. The notion of response-ability is further developed by Barad (2010) and Haraway (2016), though it is already incipient in Barad (2007).

Zusammengehörigkeit (MA, p.60) — the *co-belonging* — of space-time. Space-time takes place *in addends*, in the asymmetric additions that produce orderings of time and arrangements of space. This sedimentation qua *mnemonic production*, is a form of space-time layering that also maps the possibilities of re-reading space-time, of rendering them anew. Space-time-*co-belonging* is *co-implicated* with memory-addition-*co-belonging*, or the *co-belonging* of *Trans-Materiality* — the inherited and the added (aspects of) matters, material legacy and material invasion. We could also talk about this *co-belonging* as a mode of spacetime-mattering, a way to make matter as a trans-chronic knot multi-scalarly spatialized.

Sedimented (and sedimenting) *Materiality* is in the very iterability of assembly-patterns (which spatio-temporally pile up), and this structured iterability gives the reading-key for the legibility of past times. In the iteration of previous traces (the markings and carvings of bodies by colliding matters), one consigns them to a futural Other, a Xen'originary invader who functions as the ultratranscendental condition for materialization: only the xeno-reader, the one to which an iterated pattern is consigned, can give a *semantic* character to the archived materials, only It can make-memory as meaningful-matters — matters that come to matter —, and this necessarily requires the additive retrieval that extrapolates (from) previous syntactical orbits.

Materiality is also a name for this *basal sharing*, the condition for the intercommunicability of MA-systems: as any MA is a composite of other MAs, an asymmetric pile of eroded sediments from other MA-structures, they must share some form of *matter* (M'), something that can be spatio-temporally exchanged between them. Memory is this *syntax of traces*, the organizing structure regulating trans-material exchange, a build-up of (material) registers, marks, aggregates, which become syntactic in their recurrent patternings (their temporal structuration). As in assembly theory, memory here is a material structure that widens the horizon of possible future *re-assemblings*, in accordance with new reading devices that *could be* made available in *posterior* time and from *exterior* matter — that very matter that can always come from *radical exteriority* to threaten the systems that had started to organize their self-referential interiority.

In retrieving a memory, the retrieval-key acts as an addend. In making use of a new reading-key for previously piled up matters, the key is again an addend. In inheriting a material legacy, the 'inheritance-key', the *heir*, acts as an addend, as

the one last addition in a long chain that conditions the materialization of memory at the site of their inheritance. “The task of inheriting is the task of addition” (*MA*, p.69), the task of receiving a consignment and being waited for, the task of being up to the “compulsory trust” (*MA*, p.69), to the material promises of previous generations. An inheritance comes with constraints, but also with an animating force, the power of an-Other that spectrally demands a response. In this sense, both the spatialized past (retained traces, patterns, aggregates) and the energetic compulsion bequeathed by testators are materially transmitted to the coming generations. Memory assemblages all around the heir, both constraining and driving their next moves, turning into a *matter* that *assembles* itself in this trans-generational (hence diachronic) communication site — the very body of the heir, the addend one may call inheritance-key.

In the constitution of mnemonic-matter (the *matter of memory*), the reading-/retrieving-/inheriting-keys are points of diffraction (maybe it is a *keyhole* with a prismatic effect over the spatio-temporal light-cones coming from the past). Previous reflections are distorted as extra-orbital massive bodies interfere with light-cone trajectories through gravitational lensing, sucking up travelling energy-matter and making it diffract. “Diffraction is a figure of meeting halfway”, it is the process through which “a new thing emerges that is not indifferent to what was there before” (*MA*, p.129). As a memory assemblage retains some traces only in relation to the promises of future retrievals, it also works through diffraction. As an extra-orbital body sucks up orbitally retained matters, it makes trajectories diffract: this is the action of an *addend*, an exterior/posterior activating-key that keeps on liberating energies for the ever-ongoing re-composition of MAs.

This is the point where memory is materialized, never as a stabilized matter, but as matter-in-diffraction, swerving wave-particles that create patterns of difference in further differentiations. Assembling is itself a diffractive operation; MAs are diffractive spatio-temporal devices, that twist space-time itself. And in spacetime-mattering we find, then again, a new key(hole) through which to diffract Memory-Assemblages, turning them into complexly diffracted spectra of Matter-Assemblies. From MA to MA, *materiality* becomes the inheritance-key to productively re-read and re-compose the matter of *memory*.

Productivity

Productivity is the last key(hole) of our triptych. The pan-economic addend, or the pan-economism of addition as a (re)activating-key of memory/matter. That is our last stopping site. Through this pan-economism of additive-productivity, all production is *neo*-production: all new productions expand the space of possible assemblies, generating novelty without ‘forgetting’ the already posed productive infra- (or maybe ultra-)structures. When additive productivity impinges itself upon the (known) world — as a colliding xeno-material, as *material shock* —, it demands the remapping, reintegration and reconsideration of the whole (re)production chain of existence, which was, until then, incapable of accounting for these emergent possibilities.

If (Marxist) materiality is *production* (its relations and forces), then the ultra-meta-economism of addition is one more episode in the long history of its inheritances and material reactivations: one more chapter in the history of *matter* as *additive condition* to any (present) materializations whatsoever. It is impossible to take part in the political-economic sphere without intervening within the dynamics of *insisting addends*. A policy of ‘damage control’ in relation to coming addends is too constrained. The production sphere, diffracted through the MA-MA’ transformation-pair, is turned into the $n+1$ *sphere* of a general economy of additions. So reconfigured, the plane of (political-)economy is able to harness the “anastrophic vigor” (*MA*, p.259) against Capital itself: if Capital has acted through additions that historically liberated the *forces of production*, these same forces, now to be liberated from capitalism as a constraining frame, can follow on generating *new addends*, new reconditionings of the whole economic ultra-structure that can lead the retained capitalocenic mnemonic-materials into an *anastrophic transition* — “Anastrophe is the future coming together”⁵, something unforeseeable and only posteriorly ‘accountable’, from the standpoint of *incoming xeno-materials*.

In an anastrophic $n+1$ Marxism, forces of production (as the generativity of mnemonic matter itself) tend to *accelerate asymmetric addition*. Production appears then as that which results from *true exterior addition*, which implies that it insistently/recurrently/spectrally alters any *retrieved* systematics — and this

⁵ Sadie Plant; Nick Land, ‘Cyberpositive’, in Mackay; Avanesian (eds.), *#Accelerate: The Accelerationist Reader*, Falmouth, Urbanomic, 2014, pp.303-313.

includes those of the capitalist spatio-temporal totality, as well as any coming after it (leading further and further away, pan-directionally). To add ‘things’ (alien matters or xeno-materials) to the consolidated archive of Capital, means to *haunt/dismantle/melt* the very structure of capitalism. To the extent that forces of production are *anachronic*, they are configured as a large *apparatus of archived retentions* which *also* maintains ‘docking sites’ for incoming additive machinations, for new machines channeling the disintegrating forces of the Outside.

Such an asymmetrically-additive Productivity must go beyond two of Marxism’s limitations, as identified by Bensusan (*MA*, p.263-5): 1.the limit of productivity conceived exclusively in terms of wage labour, crossing the threshold to all forms of domestic, enslaved, non-human and material modes of (co-)labouring, and going even further in the direction of the disruptive exterior forces of addition — towards a form of general production that may “not replace addition, [but that at least] can mimic it” (*MA*, p.264); 2.the limit of specter-exorcizing productive machination-*as-artificialization*, a highly unproductive mode of capturing world-intelligibilities and seizing control over all processes and beings. Beyond the thresholds of this metaphysical productivity that intends to reveal all presences once and for all to harness their potentialities; there is the *ultrametaphysical and ultrametaeconomic* field of *co-labouring* machinations that create working/producing collectives capable of amplifying the forces of productive addends. Machination here is not the artificialization of retention, but *serial reiterative addition*, where the anastrophic potential is in the *addition-mimicking-production qua cosmopolitical force* capable of melting what *is* (being as *given*). That is why Capital can be said to be “both the enemy and the model” (*MA*, p.365): a model for the advancement of the cosmopolitical-productive impetus; and an enemy that is actually (or maybe spectrally) stopping us from unleashing productivity as the *radical-additivity of matter assemblies* (MA’s).

Material assemblies accrue layers in a process driven by the *mode of production* and the way it affects registers and forms of retrieving such layers. The ‘universal process’ in this ultra-meta-econo-physical domain is that of addition, which presents itself here as *the* mode of production, a mode of permanent reinscription of productive impetus — the *outside-momentum* — in archived structures. To the extent that *energeia*, concepts or Capital can be characterized as full presences (*MA*, p.269) capturing the subterranean forces of production that drive them

(*poietic-making, desiring-thinking and collective-labouring*), one committed to the revolutionary goal of unleashing the forces of production should take responsibility for the dismantling (or melting or abolishing) of such enframing-presences.

The poietic-additive force of production is channeled through material assemblies in a general economy of permanently (re)combining assemblies of assemblies capable of amplifying their own *additive/productive forces*. This figure of an unconstrained *poiesis* is central for Bensusan's "spectral Marxism" of addition (*MA*, p.272). It evades the artificializing-mode of production to reach a form of deterritorializing-addition capable of intensifying productive forces: productivity is always reinvented through the circulation of deterritorializing mnemonic products; it becomes an ongoing boundless investigative-procedure anastrophically retrieving past elements in an *ineffective* (for effective presences are spectrally barred) and *insistent* (for nothing is 'finally realized', but always recurrently remade) opening to posterity/exteriority. Mnemonic-material assembling "cannot be automated" (*MA*, p.272), for *ultrametaphysical mnemonic productivity* is a procedure of *exteriorly-incoming retrieval of materially-archived processes*: the inherited *promise* (a material legacy) and the *additive* incoming demands (of swerving extra-orbital matters) meet at the *indexical site of a cosmo-political movement*, the converging point of anastrophic production, which takes whatever form seems necessary in the aggregation of matters for further intensification. Such cosmo-political-ultra-economic movement, committed and response-able to the Other which is *matter*, must transform whatever structures are necessary to reconsider (re-account for) an archived past laden with the promises for *further justice to come* — perhaps a weakly messianic form of revolutionary-material justice.

Reassembling Marxist Productivity, we find the anastrophic vector of forces of production not in any summing up of commodity-value, but in the *spectral-speculative additive bet* on the transformation of our cosmo-political network of MAs, reshuffling and reorienting archived powers to "restore [/reclaim/retrieve] previous promises of justice" (*MA*, p.276). Without originary *arché*, universal principle or ordering *Grund*, we're left with a *stereo-political diachronic-determination* coming from indefinite sources of specters (xeno-materials or spectrally diffracted exogenous matters), which haunt and surround us, intervening in our productive

chains of deictically-networked MA's.

And such additive productivity also appears as an intrinsic part of mnemonic-matter, *matter as memory*, matter capable of registering addends in its own 'flesh' and of reiteratively reassembling itself. The idea of retrieving MAs (*memory assemblages*) through a material-key that turns them into MA's (*matter assemblies*) is just one more step, one more addend, in this story of (ultrametaeconomic) boundless spectral productivity qua unconstrained material fecundity.

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