

human. ... And as for
me: neither *testo-girl* nor *techno-boy*. I am a port of inser-
tion for $C_{19}H_{28}O_2$. I'm both the terminal of one of the appa-
ratuses of neoliberal governmentality and the vanishing
point through which escapes the system's power to control.
I'm the molecule and the state, and I'm the laboratory rat
and the scientific subject that conducts the research; I'm
the residue of a biochemical process. I am the future com-
mon artificial ancestor for the elaboration of new species in
the perpetually random processes of mutation and genetic
drift. I am T.

THE DEVIL IN GEL FORM

After the fifth dose of Testogel, I began to make out varia-
tions in the range of excitation, muscular tension, the ten-
dency for outward expressions of my body. All drugs are
poisons. The only difference between a poison and a medi-
cine lies in the dose. But what is the right dose of testoster-
one? The one that yields my body, or another? What would
hormonal justice be? And if there is a hormonal justice,
should I apply that justice to myself?

Testosterone is the devil in a colorless gel. The cutane-
ous administration of fifty milligrams of testosterone in gel
form twice a week for three months isn't easy to detect with

the naked eye in the body of a cis-female, in my body. It is changing the hormonal composition of my body substantially. *Modus molecularis*. It is a matter of a potential transformation of my own endocrinal ontology. The changes are not purely artificial. Testosterone existing externally is inserted into a molecular field of possibilities that already exist inside my body. Rather than rejection of it, there is assimilation, incorporation. *Mit-sein*. Being-with-testosterone.

Testosterone does not radically alter the perception of reality or the sense of identity. This particular dose of testosterone isn't strong enough to produce in the body of a cis-female identifiable exterior changes labeled as "virilism" by mainstream medicine (beard and mustache, noticeable increase in muscle mass, changing of the voice . . .). It does not change the way others decipher my gender. I've always had an androgynous body, and the microdoses of testosterone that I'm giving myself don't alter that situation. However, they produce subtle but decisive changes in my affect, in my inner perception, in my sexual excitation, in the odor of my body, and in resistance to fatigue.

Testosterone isn't masculinity. Nothing allows us to conclude that the effects produced by testosterone are masculine. The only thing that we can say is that, until now, they have as a whole been the exclusive property of cis-males. Masculinity is only one of the possible political (and nonbiological) by-products of the administration of testosterone. It is neither the only one nor, over the long term, the one that will dominate socially.

The consumption of testosterone, like that of estrogen and progesterone in the case of the Pill, do not depend on

any ideal cultural constructions of gender that would come to influence the way we act and think. We are confronted directly by the production of the *materiality* of gender. Everything is a matter of doses, of melting and crystallization points, of the rotary power of the molecule, of regularity, of milligrams, of form and mode of administration, of habit, of praxis. What is happening to me could be described in terms of a "molecular revolution." In detailing this concept in order to refer to the revolt of May 1968, Félix Guattari certainly was not thinking of cis-females who self-administer testosterone. On the other hand, he was attentive to structural modifications generated by micropolitical changes such as the consumption of drugs, changes in perception, in sexual conduct, in the invention of new languages.³ It is a question of becomings, of multiplicities. In such a context, *molecular revolution* could be pointing to a kind of political homeopathy of gender. It's not a matter of going from woman to man, from man to woman, but of contaminating the molecular bases of the production of sexual difference, with the understanding that these two states of being, male and female, exist only as "political fictions," as somatic effects of the technical process of normalization. It's a matter of intervening intentionally in this process of production in order to end up with viable forms of incorporated gender, to produce a

3. Félix Guattari, *La Révolution moléculaire* (Paris, Recherches: 1988). See also Félix Guattari, "Plan sur la planète. Capitalisme mondial intégré et révolutions moléculaires," in *Minorités dans la pensée*, eds. Jean-Pierre Faye, Marc Rombaut, Jean-Pierre Verheggen (Paris: Payot, 1979); Gilles Deleuze and Félix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, trans. Brian Massumi (Minneapolis: University of Minnesota Press, 1987), 232-309.

new sexual and affective platform that is neither male nor female in the pharmacopornographic sense of the term, which would make possible the transformation of the species. T is only a threshold, a molecular door, a becoming between multiplicities.

For a body accustomed to regulating its hormonal metabolism in terms of the production of estrogen, the intentional increasing of the level of testosterone in the blood constitutes an endocrinal reprogramming. The slightest hormonal change affects all the functions of the body: the desire to eat and to fuck, circulation and the absorption of minerals, the biological rhythms regulating sleep, the capacity for physical exertion, muscular tone, metabolism, the sense of smell and taste—in fact, the entire biochemical physiology of the organism. None of these modifications can be qualified as masculine. But of all the mental and physical effects caused by self-intoxication based on testosterone in gel form, the feeling of transgressing limits of gender that have been socially imposed on me was without a doubt the most intense. The new metabolism of testosterone in my body wouldn't be effective in terms of masculinization without the previous existence of a political agenda that interprets these changes as an integral part of a desire—controlled by the pharmacopornographic order—for sex change. Without this desire, without the project of being in transit from one fiction of sex to another, taking testosterone would never be anything but a molecular becoming.