

VOCABULARY

OPPOSITION PLEASURE/JOUISSANCE

THE WORD PLEASURE CROPPED UP IN WHAT I WOULD CALL A TACTICAL WAY. I HAD THE FEELING THAT INTELLECTUAL LANGUAGE SUBMITTED TOO EASILY TO MORALIZING IMPERATIVES WHICH EMPTIED IT OF ALL NOTION OF JOUISSANCE. BY REACTION I ATTEMPTED TO REINTRODUCE THE WORD AND NOT TO CENSURE IT IN MY OWN PERSONAL FIELD, NOT TO FRUSTRATE BUT TO DEFRUSTRATE IT.

A TACTICAL MOVE IN THE ORDER OF IDEAS ENTAILS EXPLANATIONS, GIRDS ITSELF WITH REASONS. THE FIRST REASON IS THAT SUBJECTIVELY I ACCORD A CERTAIN IMPORTANCE TO WHAT COMES UNDER THE HEADING OF THAT SOMEWHAT OLD-FASHIONED TERM HEDONISM, AND PARTICULARLY TO THE THEME OF THE ART OF LIVING. INDIRECTLY I ALREADY DREW ATTENTION TO THESE THINGS WHEN REFERRING TO BRECHT AND HIS CIGARS, FOR EXAMPLE. IN FACT, THROUGHOUT THE WORK OF BRECHT, AUTHENTICALLY MARXIST AS NO ONE WILL DENY, EXTREME CONSIDERATION IS GIVEN TO PLEASURE. SO FAR AS I AM CONCERNED THEN, I TAKE ON THE RESPONSIBILITY OF A CERTAIN HEDONISM, THE RETURN TO A PHILOSOPHY

DISCREDITED AND FRUSTRATED FOR CENTURIES, FIRST BY CHRISTIAN MORALITY, THEN AFTER BEING TAKEN OVER BY A POSITIVIST, RATIONALIST MORALITY, THE FRUSTRATION WAS, OR IS ALAS, IN THE WAY OF BECOMING SO BY A CERTAIN MARXIST ETHIC.

THE SECOND JUSTIFICATION FOR THE EMERGENCE, FOR THE RETURN OF THE WORD "PLEASURE" IS THAT IT ALLOWS FOR A CERTAIN EXPLORATION OF THE HUMAN SUBJECT. IN TRYING TO ESTABLISH SOME KIND OF DIVISION BETWEEN "PLEASURE" AND "JOUISSANCE," IN POSING THE PROBLEM OF JOUISSANCE, ONE COMES UP AGAINST A VERY TOPICAL THEME FAMILIAR TO PSYCHOANALYSIS AND OF INTEREST TO WHAT IS CALLED THE AVANT GARDE.

THE OPPOSITION PLEASURE/JOUISSANCE IS ONE OF THOSE DELIBERATELY ARTIFICIAL OPPOSITIONS FOR WHICH I HAVE ALWAYS HAD A CERTAIN PREDILECTION. I OFTEN TRIED TO CREATE SUCH OPPOSITIONS: FOR EXAMPLE BETWEEN WRITING AND SCRIBBLING, DENOTATION AND CONNOTATION. THESE OPPOSITIONS SHOULD NOT BE TAKEN TOO LITERALLY, BY ASKING ONE'S SELF FOR INSTANCE IF SUCH AND SUCH A TEXT FALLS INTO THE

CATEGORY OF PLEASURE OR JOUISSANCE. THEY ARE OPPOSITIONS CHIEFLY USEFUL IN CLEARING A PATH, IN GOING A STEP FURTHER: QUITE SIMPLY IN SPEAKING AND WRITING.

THAT SAID, THE DIFFERENCE BETWEEN THE TWO WORDS IS NEVERTHELESS REAL, AND I AM NOT ALONE IN UPHOLDING IT. PLEASURE IS LINKED WITH THE CONSISTENCY OF THE SELF, OF THE SUBJECT, WHICH AFFIRMS ITSELF THROUGH VALUES OF COMFORT, EXPANSIVENESS, EASE—AND IN MY CASE, TO GIVE AN EXAMPLE, BELONGS TO THE DOMAIN OF READING CLASSICAL WRITERS. AS OPPOSED TO THIS, JOUISSANCE IS THE SYSTEM OF READING, OR OF ENUNCIATION, BY MEANS OF WHICH THE SUBJECT, INSTEAD OF AFFIRMING, ABANDONS ITSELF, UNDERGOES THE EXPERIENCE OF PRODIGALITY WHICH IS STRICTLY SPEAKING JOUISSANCE.

IF ONE SET OUT TO DO A PROVISIONAL SORTING OF TEXTS ACCORDING TO THOSE TWO WORDS, IT IS CERTAIN THAT BY A HUGE MAJORITY THE TEXTS WE KNOW AND LOVE ARE BROADLY SPEAKING TEXTS OF PLEASURE, WHEREAS TEXTS OF JOUISSANCE ARE EXTREMELY RARE—AND THERE'S NO SAYING IF THEY ARE NOT ALSO TEXTS OF PLEASURE. WE MAY FIND THESE TEXTS DISAGREEABLE OR AGGRESSIVE, BUT PROVISIONALLY AT LEAST, FOR A BRIEF INSTANT, THEY TRANSPORT US AND PROVOKE THAT PRODIGALITY OF THE LOSS OF SELF.

THIS THEME OF JOUISSANCE BORDERS ON OTHER THEMES, FOR EXAMPLE THE THEME NOT OF DRUGS STRICTLY SPEAKING, BUT OF "DRUGGING," OR OF CERTAIN FORMS OF PERVERSION.

... TEXTS OF JOUISSANCE ARE AVANT-GARDE TEXTS, THAT IS TO SAY TEXTS NOT ON THE SIDE OF THE PROBABLE, HOWEVER INCENDIARY IT MAY BE—I THINK OF SADE FOR EXAMPLE (ONE MIGHT BE TEMPTED TO PLACE SADE AMONG THE TEXTS OF JOUISSANCE, WHERE IN MANY RESPECTS HE BELONGS, NOT BECAUSE HE SPEAKS ABOUT JOUISSANCE, BUT BY THE WAY HE SPEAKS OF IT), IN SPITE OF EVERYTHING, THE SADIAN TEXT, BECAUSE IT IS SUBMITTED TO THE CONSTRAINT OF THE EPOCH, TO THE CODE OF THE PROBABLE, REMAINS A TEXT OF PLEASURE. THE TEXT OF JOUISSANCE HAS TO BE IN A SENSE UNREADABLE. IT MUST COME AS A JERK, NOT ONLY TO OUR REGISTER OF IMAGES AND IMAGINATION, BUT ON THE LEVEL OF LANGUAGE ITSELF ...

IN FACT IT'S DIFFICULT TO EXPLAIN BECAUSE, ALTHOUGH ONE CAN IMAGINE AESTHETIC CRITERIA

FOR JUDGING TEXTS OF PLEASURE, FOR TEXTS OF JOUISSANCE SUCH CRITERIA ARE STILL OBSCURE.

DRAGGING

PERHAPS IF I TALK ABOUT DRAGGING I'LL ARRIVE AT A DEFINITION. IT IS AN IMPORTANT THEME FOR ME. DRAGGING IS THE JOURNEY OF DESIRE. IT IS THE BODY IN A STATE OF ALERT, QUESTIONING IN ACCORDANCE WITH ITS OWN DESIRE. AND THEN, DRAGGING IMPLIES A TEMPORALITY WHICH LAYS STRESS ON THE ENCOUNTER, ON THE "FIRST TIME." AS IF THE FIRST ENCOUNTER POSSESSED AN EXTRAORDINARY PRIVILEGE OF ITS OWN: THAT OF BEING OUTSIDE ALL REPETITION. REPETITION IS A MALEFICENT THEME FOR ME, REITERATION, THE STEREOTYPE, THE NATURAL AS REPETITION. DRAGGING IS THE ANTI-NATURAL, THE ANTI-REPETITION. THE ACT OF DRAGGING IS AN ACT REPEATED, BUT ITS CONTENT IS ABSOLUTELY INAUGURAL.

FOR THAT REASON DRAGGING IS A NOTION I CAN EASILY TRANSFER FROM THE ORDER OF THE EROTIC QUEST WHERE IT ORIGINATES, TO A QUEST AFTER TEXTS FOR EXAMPLE, OR A QUEST FOR A TYPE OF FICTION. IN OTHER WORDS, WHATEVER COMES TO LIGHT IN THE SURPRISE OF THE "FIRST TIME."

... DRAGGING A TEXT MUST BE SEEN AS THE CAPTURE OF PHRASES, CITATIONS, FORMULAS, FRAGMENTS. THE THEME OF SHORT WRITING, OBVIOUSLY, WHEN I TRY TO PRODUCE THIS SHORT WRITING BY FRAGMENTS, I PUT MYSELF IN THE POSITION OF AN AUTHOR WHOSE READER GOES DRAGGING. IT IS THE LUCK OF THE GAME, BUT A MUCH SOUGHT-AFTER LUCK, MUCH THOUGHT ABOUT: SPIED ON, IN A WAY.

PERVERSION

"PERVERSION, QUITE SIMPLY, IS A WAY OF BEING HAPPY."

IN THE FRAGMENT FROM WHICH THIS PHRASE IS TAKEN, I CITED THE WORD "PERVERSION" AFTER TWO ALLUSIONS TO HASHISH AND HOMOSEXUALITY, WHICH MEANS THAT HERE "PERVERSION" DOES NOT HAVE A PSYCHOANALYTIC RIGOUR—SINCE FOR PSYCHOANALYSIS DRUGS ARE NOT STRICTLY CLASSIBLE AS PERVERSIONS. PERVERSION IS THE SEARCH FOR A PLEASURE THAT CANNOT BE TURNED TO THE PROFIT OF SOCIAL ENDS OR THE SPECIES. IT IS, FOR EXAMPLE, THE PLEASURE OF LOVING WHICH DOES NOT FIGURE IN VIEW OF

PROCREATION. IT BELONGS TO AN ORDER OF VOLUPTUARIES PRACTISED GRATUITOUSLY. THE THEME OF PRODIGALITY.

NEVERTHELESS, A PSYCHOANALYTIC SPECIFICITY CAN BE RE-INTRODUCED INTO THE GENERALITY OF THE TERM. THUS, ACCORDING TO FREUDIAN THOUGHT, ONE OF THE MAJOR PERVERSIONS IS FETISHISM (THEME THAT CAN BE FOUND IN THE WISH FOR SEGMENTED WRITING). AND IN SO FAR AS, PSYCHOANALYTICALLY, PERVERSION IS DIVORCED FROM NEUROSIS, FREUDIAN THOUGHT PUTS EMPHASIS ON THE FACT THAT THE PERVERT IS, ON THE WHOLE, A HAPPY PERSON.

ALL I HAVE DONE SINCE THE BOOK ON JAPAN INCLUDING CERTAIN FRAGMENTS FROM R.B. BY HIMSELF, IS UNDER THE SIGN OF A SORT OF PERVERSE WRITING.

PERVERSION, BY WAY OF FETISHISM, IMPLIES A

PARTICULAR RELATIONSHIP WITH THE MOTHER, WHICH TOUCHES ON ANOTHER THEME OF CONSIDERABLE INTEREST TO ME AT THE MOMENT, THAT OF THE IMAGINARY. AS A MATTER OF FACT, THE R.B. IS SOMETHING OF A TURNING POINT BETWEEN FETISHIST THINKING AND THINKING THE IMAGINARY. BECAUSE OF THAT, ONE COULD CONSIDER R.B. BY HIMSELF AS BEING A CHASTER BOOK THAN THE PLEASURE OF THE TEXT: SINCE THERE IS NOT THE PROBLEM OF JOUISSANCE WHICH PREDOMINATES, BUT THAT OF THE IMAGE, OF THE IMAGINARY.

WHAT INTERESTS ME AT THE PRESENT MOMENT IS THE FIELD OF THE IMAGINARY, GIVEN ITS FIRST PRODUCTION IN R.B. BY HIMSELF. AND I'M BEGINNING A SEMINAR AT THE ECOLE DES HAUTES ETUDES ON THE LANGUAGE OF LOVE, WHICH FOR ME IS LINKED EVEN MORE CLOSELY WITH PROBLEMS OF THE IMAGINARY.

ROLAND BARTHES

TO DESTROY SEXUALITY

TO PUT

ALTHOUGH THE CAPITALIST ORDER APPEARS TO BE TOLERANT, IT IN FACT HAS ALWAYS CONTROLLED LIFE THROUGH ITS EXPRESSIVE, SEXUAL, EMOTIONAL AND AFFECTIVE ASPECTS, CONSTRAINING IT TO THE DICTATES OF ITS TOTALITARIAN ORGANIZATION BASED ON EXPLOITATION, PRIVATE PROPERTY, MALE DOMINANCE, PROFIT, AND PROFITABILITY. IT EXERCISES THIS CONTROL UNDER ALL OF ITS VARIOUS GUISES: THE FAMILY, SCHOOLS, THE WORK PLACE, THE ARMY, RULES, DISCOURSE. IT UNFAILINGLY PURSUES ITS ABJECT MISSION OF CASTRATING, OPPRESSING, TORTURING, AND MANGLING THE BODY, ALL THE BETTER TO INSCRIBE ITS LAWS UPON OUR FLESH, TO RIVET INTO OUR UNCONSCIOUS ITS MECHANISMS FOR PROPAGATING SLAVERY.

THE CAPITALIST STATE USES RETENTION, STASIS, SCARIFICATION AND NEUROSIS TO IMPOSE ITS NORMS AND MODELS, IMPRINT ITS CHARACTERS, ASSIGN ITS ROLES, PROMULGATE ITS PROGRAMS... IT PERMEATES OUR BODIES, FORCING ITS ROOTS OF DEATH DEEP INTO OUR SMALLEST CREVICES. IT TAKES OVER OUR ORGANS, ROBS US OF OUR VITAL FUNCTIONS, MUTILATES OUR PLEASURES, HAR-

NESSSES ALL OF OUR "LIFE" PRODUCTIVITY UNDER ITS OWN PARALYZING ADMINISTRATION. IT TURNS EACH OF US INTO A CRIPPLE, CUT OFF FROM HIS OWN BODY, A STRANGER TO HIS OWN DESIRES.

AN END

THE FORCES OF CAPITALIST OCCUPATION CONTINUALLY REFINE THEIR SYSTEM OF AGGRESSION, PROVOCATION, EXTORTION SO AS TO USE IT ALONG WITH A MASSIVE REINFORCEMENT OF SOCIAL TERROR (INDIVIDUAL GUILT) TO REPRESS, EXCLUDE AND NEUTRALIZE ALL THOSE PRACTICES OF OUR WILL THAT DON'T REPRODUCE THESE FORMS OF DOMINATION. AND SO THIS THOUSAND-YEAR-OLD REIGN OF UNHAPPY GRATIFICATION, SACRIFICE, RESIGNATION, CODIFIED MASOCHISM AND DEATH PERPETUATES ITSELF. HERE REIGNS CASTRATION, REDUCING THE "SUBJECT" TO A GUILT-RIDDEN, NEUROTIC, INDUSTRIOUS BEING, LITTLE MORE THAN A MANUAL LABORER. THIS OLD ORDER, REEKING OF ROTTING BODIES, IS INDEED HORRIFYING, BUT IT HAS FORCED US TO DIRECT THE REVOLUTIONARY STRUGGLE AGAINST CAPITALIST OPPRESSION

THERE WHERE IT IS MOST DEEPLY ROOTED—IN THE LIVING FLESH OF OUR OWN BODY.

TO THE

WE WANT TO FREE THE SPACE—THE CONTEXT, THE LOCUS—OF THE BODY AND ITS OWN SPECIFIC DESIRES FROM THIS "FOREIGN" GRIP. IT IS ALONG THIS "PATH" THAT WE PROPOSE TO "WORK" TOWARDS THE LIBERATION OF SOCIAL SPACE. THERE IS NO SEPARATION BETWEEN THE TWO: I OPPRESS MYSELF BECAUSE THIS "I" IS THE PRODUCT OF A SYSTEM OF OPPRESSION OPERATING ACROSS ALL FORMS OF EXPERIENCE.

A "REVOLUTIONARY CONSCIOUSNESS" IS NOTHING BUT A CHIMERA AS LONG AS IT REMAINS OUTSIDE OF A "REVOLUTIONARY BODY," A BODY WHICH GENERATES ITS OWN FREEDOM.

HERE WE FIND WOMEN, REVOLTING AGAINST THE MALE POWER THAT HAS BEEN INSEMINATED IN THEIR BODIES FOR CENTURIES; HOMOSEXUALS, REVOLTING AGAINST THE TERRORIZING FASCISM OF NORMALITY; ADOLESCENCE, REVOLTING AGAINST THE PATHOLOGICAL AUTHORITY OF ADULTS. THEY HAVE BEGUN, COLLECTIVELY, TO OPEN UP THE BODY'S SPACE TO SUBVERSION AND TO OPEN UP THE SPACE OF SUBVERSION TO THE "IMMEDIATE NEEDS OF THE BODY."

HERE WE FIND PEOPLE BEGINNING TO QUESTION AND INVESTIGATE THE VARIOUS MODES BY WHICH DESIRE IS PRODUCED, THE LINKS BETWEEN JOUISSANCE—THE HEIGHT OF COGNITIVE AND SEXUAL FULFILLMENT—AND POWER, BETWEEN THE BODY AND SUBJECT AS CONSCIOUSNESS, AS THEY EXIST EVERYWHERE THROUGHOUT CAPITALIST SOCIETY, EVEN AMONG RADICAL GROUPS.

SLAUGHTER OF

HERE WE FIND PEOPLE WHO HAVE SHORT-CIRCUITED THE HACKNEYED SEPARATION BETWEEN "POLITICS" AND LIVED EXPERIENCE, A SEPARATION BRINGING GENEROUS RETURNS TO THE MANAGERS OF OUR BOURGEOIS SOCIETY AS WELL AS TO THOSE WHO PRETEND TO REPRESENT THE MASSES AND TO SPEAK IN THEIR NAME.

HERE WE FIND PEOPLE PREPARING A GREAT UPRISING OF LIFE AGAINST ALL OF THE MANIFESTATIONS OF DEATH WHICH CONTINUALLY INSINUATE THEMSELVES INTO OUR BODY, EVER MORE SUBTLY BINDING OUR ENERGIES, DESIRES, REALITY TO THE IMPERATIVES OF THE ESTABLISHED ORDER. THEY FORM THE CONTOURS OF A NEW FISSURE, A MORE RADICAL AND DEFINITIVE CONFRONTATION, ACCORDING TO WHICH THESE REVOLUTIONARY FORCES ARE "NECESSARILY" ARRANGING THEMSELVES.

THE BODY

WE CAN NO LONGER STAND BY IDLY WHILE WE ARE ROBBED OF OUR MOUTHS, OUR ANUSES, OUR SEXUAL MEMBERS, OUR GUTS, OUR VEINS . . . JUST SO THEY CAN TURN THEM INTO PARTS FOR THEIR IGNOMINIOUS MACHINE WHICH PRODUCES CAPITAL, EXPLOITATION AND THE FAMILY.

WE CAN NO LONGER STAND BY IDLY WHILE THEY CONTROL, REGULATE AND OCCUPY OUR MUCOUS MEMBRANES, THE PORES OF OUR SKIN, THE ENTIRE SENTIENT SURFACE OF OUR BODY.

WE CAN NO LONGER STAND BY IDLY WHILE THEY USE OUR NERVOUS SYSTEM AS A RELAY IN THE SYSTEM OF CAPITALIST, FEDERAL, PATRIARCHAL EXPLOITATION, NOR WHILE THEY USE OUR BRAIN AS A MEANS OF PUNISHMENT PROGRAMMED BY AMBIENT POWER.

WE CAN NO LONGER NOT "COME" OR HOLD BACK OUR SHIT, OUR SALIVA, OUR ENERGY ACCORDING TO THEIR LAWS WITH THEIR MINOR, TOLERATED INFRACTIONS. WE WANT TO EXPLODE THE FRIGID, INHIBITED, MORTIFIED BODY THAT CAPITALISM WANTS SO DESPERATELY TO MAKE OUT OF OUR LIVING BODY.

TO ESCAPE FROM THE SEDENTARY

WANTING THE FUNDAMENTAL FREEDOM TO ENTER INTO THESE REVOLUTIONARY PRACTICES ENTAILS OUR ESCAPING FROM THE LIMITS OF OUR OWN "SELF;" WE MUST TURN THE "SUBJECT" WITHIN OURSELVES UPSIDE-DOWN; ESCAPE FROM THE SEDENTARY, FROM THE "CIVILIZED STATE" AND CROSS THE SPACES OF A LIMITLESS BODY; LIVE IN THE WILLFUL MOBILITY BEYOND SEXUALITY, BEYOND

THE TERRITORY AND REPERTORY OF NORMALITY. THIS IS HOW SOME OF US HAVE COME TO FEEL THE VITAL NEED TO FREE OURSELVES "TOGETHER" FROM THE GRIP OF THE FORCES THAT OPPRESS AND REPRESS OUR DESIRES.

WE STRIVE TO TAKE OUR PERSONAL, INTIMATE LIFE EXPERIENCES AND CONFRONT THEM, EXPLORE THEM. LIVE THEM COLLECTIVELY. WE STRIVE TO BREAK DOWN THE CONCRETE WALL THAT SERVES THE DOMINANT SOCIAL ORDER BY SEPARATING BEING FROM APPEARANCE, SPOKEN FROM UNSPOKEN, PRIVATE FROM SOCIAL.

WE STRIVE TO ELUCIDATE IN COMMON THE MECHANISM BEHIND ATTRACTION, REPULSION, RESISTANCE, ORGASM; TO MAKE CLEAR THE UNIVERSE OF OUR REPRESENTATIONS, FETISHES, OBSESSIONS, PHOBIAS. THE "UNMENTIONABLE" HAS BECOME OUR PREOCCUPATION, OUR MESSAGE, OUR POLITICAL TIME-BOMB SINCE IN THE REALM OF SOCIAL INTERACTION POLITICS EXHIBITS A FUNDAMENTAL WISH TO BE "ALIVE."

WE HAVE DECIDED TO EXPLODE THE UNBEARABLE SECRET THAT POWER USES AGAINST EVERYONE WHOSE LIVES INCLUDE ANY SENSUAL, SEXUAL OR AFFECTIVE INVOLVEMENT WHATSOEVER—THE SAME KIND OF CONTROL IT EXERCISES OVER ANY REAL SOCIAL ACTION THAT PRODUCES OR REPRODUCES FORMS OF OPPRESSION.

TO DESTROY SEXUALITY.

IN ORDER TO EXPLORE MUTUALLY OUR INDIVIDUAL HISTORIES, WE UNDERTOOK TO DETERMINE HOW OUR LIVES AS REFLECTED THROUGH OUR DESIRES WERE ENTIRELY CONTROLLED BY THE BASIC LAWS OF OUR BUREAUCRATIC, BOURGEOIS, AND JUDEO-CHRISTIAN SOCIETY, AND HOW THEY WERE SUBSUMED UNDER ITS RULES OF MAXIMUM PROFITABILITY, SURPLUS VALUE AND REPRODUCE-ABILITY. WE CONFRONTED OUR INDIVIDUAL "EXPERIENCES" BY RECOGNIZING THAT, HOWEVER "FREE" THEY MAY HAVE APPEARED TO US, WE CONTINUALLY CONFORM TO THE STEREOTYPES OF AN OFFICIAL SEXUALITY THAT CONTROLS EVERY SEXUAL EXPERIENCE FROM THE CONJUGAL BED TO THE BORDELLO TO SAY NOTHING OF PUBLIC TOILETS, DISCOS, FACTORIES, CONFSSIONALS, SEX SHOPS, PRISONS, SCHOOLS, SUBWAYS, ETC.

WE'RE NOT CONCERNED WITH SIMPLY BREAKING

DOWN THIS OFFICIAL SEXUALITY AS ONE WOULD BREAK DOWN THE CONDITION OF ONE'S IMPRISONMENT WITHIN ANY STRUCTURE; WE WANT TO DESTROY IT, TO GET RID OF IT BECAUSE IN THE FINAL ANALYSIS IT FUNCTIONS AS AN INFINITELY REPEATING CASTRATION MACHINE DESIGNED TO REPRODUCE EVERYWHERE AND IN EVERYONE THE UNQUESTIONING OBEDIENCE OF A SLAVE.

"SEXUALITY" IS JUST AS MONSTROUS IN WHAT IT "PERMITS" AS IN WHAT IT RESTRICTS; CLEARLY, "LIBERALIZED" SEXUAL MORES AND THE EXTENTION OF "EROTICISM" THROUGH ADVERTISING TO ALL SOCIAL LIFE STRUCTURED AND CONTROLLED BY THE MANAGERS OF "ADVANCED" CAPITALISM DO NOTHING MORE THAN INCREASE THE EFFICIENCY OF THE "REPRODUCTIVE" FUNCTION OF THE "OFFICIAL" LIBIDO. RATHER THAN REDUCE SEXUAL DISCONTENT, THESE PRACTICES IN FACT EXTEND THE REALM OF FRUSTRATION AND "LACK" THAT FACILITATES THE TRANSFORMATION OF DESIRE INTO A COMPULSIVE CONSUMERISM AND GUARANTEES "THE CREATION OF DEMAND," THE DRIVING POWER BEHIND CAPITALISM'S APOLOGIES. THERE IS NO FUNDAMENTAL DIFFERENCE BETWEEN THE "IMMACULATE CONCEPTION" AND THE PUBLICITY-MINDED PROSTITUTE, BETWEEN CONJUGAL DUTY AND THE "ENLIGHTENED" PROMISCUITY OF THE BOURGEOISIE: THE PROGRESSION IS UNBROKEN. THE SAME RESTRICTIONS APPLY. THE SAME FRAGMENTATION OF THE BODY AS SOURCE OF DESIRE CONTINUES UNABATED. ONLY THE STRATEGY CHANGES.

WHAT WE WANT, WHAT WE DESIRE IS TO KICK IN THE FACADE OVER SEXUALITY AND ITS REPRESENTATIONS SO THAT WE MIGHT DISCOVER JUST WHAT OUR LIVING BODY IS.

TO GET RID OF PROGRAMMED TRAINING.

WE WANT TO FREE, RELEASE, UNFETTER AND RELIEVE THIS LIVING BODY SO AS TO FREE ALL OF ITS ENERGIES, DESIRES, PASSIONS CRUSHED BY OUR CONSCRIPTIVE AND PROGRAMED SOCIAL SYSTEM.

WE WANT TO BE ABLE TO EXERCISE EACH OF OUR VITAL FUNCTIONS EXPERIENCING THEIR FULL COMPLEMENT OF PLEASURE.

WE WANT TO REDISCOVER SENSATIONS AS BASIC AS THE PLEASURE IN BREATHING THAT HAS BEEN

SMOTHERED BY THE FORCES OF OPPRESSION AND POLLUTION; OR THE PLEASURE IN EATING AND DIGESTING THAT HAS BEEN INTERRUPTED BY THE RHYTHM OF PROFITABILITY AND THE ERSATZ FOOD IT PRODUCES; OR THE PLEASURE IN SHITTING AND PEDERASTY THAT HAS BEEN SYSTEMATICALLY ASSAULTED BY THE CAPITALIST ESTABLISHMENT'S OPINION OF THE SPHINCTER. IT INSCRIBES DIRECTLY UPON THIS FLESH ITS FUNDAMENTAL PRINCIPLES: THE POWER LINES OF EXPLOITATION, THE NEUROSIS OF ACCUMULATION, THE MYSTIQUE OF PROPERTY AND PROPRIETY, ETC. WE WANT TO REDISCOVER THE PLEASURE IN SHAKING OURSELVES JOYOUSLY, WITHOUT SHAME, NOT BECAUSE OF NEED OR COMPENSATION, BUT JUST FOR THE SHEER PLEASURE OF SHAKING OURSELVES. WE WANT TO REDISCOVER THE PLEASURES OF VIBRATING, HUMMING, SPEAKING, WALKING, MOVING, EXPRESSING OURSELVES, RAVING, SINGING—FINDING PLEASURE IN OUR BODY IN ALL WAYS POSSIBLE. WE WANT TO REDISCOVER THE PLEASURE IN PRODUCING PLEASURE AND IN CREATING—PLEASURE THAT HAS BEEN RUTHLESSLY STRAIGHT-JACKETED BY THE EDUCATIONAL SYSTEM IN CHARGE OF PRODUCING WORKERS-COMMAND CONSUMERS.

TO LIBERATE ENERGIES

WE SEEK TO OPEN OUR BODY TO OTHER BODIES, TO ANOTHER BODY; TO TRANSMIT VIBRATIONS, TO CIRCULATE ENERGIES, TO ARRANGE DESIRES TO THAT EACH IS FREE TO PLAY OUT ITS FANTASIES AN ECSTASIES, SO THAT WE MIGHT LIVE WITHOUT GUILT AND WITHOUT INHIBITING ALL THE SENSUAL INTRA- AND INTERPERSONAL PRACTICES WE NEED SO OUR DAY-TO-DAY REALITY WON'T TURN INTO THE SLOW AGONY THAT CAPITALISM AND BUREAUCRACY PROJECT AS A MODEL EXISTENCE. WE SEEK TO RIP OUT OF OURSELVES THE FESTERING RUMOR OF GUILT THAT FOR THOUSANDS OF YEARS HAS BEEN AT THE ROOT OF ALL OPPRESSION.

OF COURSE, WE REALIZE HOW MANY OBSTACLES WE HAVE TO OVERCOME TO MAKE OUR ASPIRATIONS INTO SOMETHING MORE THAN THE DREAMS OF A

SMALL AND MARGINAL MINORITY. WE ARE KEENLY AWARE THAT LIBERATING THE BODY FOR SENSUAL, SEXUAL, AFFECTIVE AND ECSTATIC RELATIONSHIPS IS INSEPARABLY LINKED TO LIBERATING WOMEN AND DESTROYING MALE DOMINANCE AND ROLE MODELS—ESPECIALLY SEXUAL ROLE MODELS. IT IS LIKEWISE LINKED TO DESTROYING ALL FORMS OF OPPRESSION AND "NORMALITY."

WE WANT TO BE RID OF ALL ROLES AND IDENTITIES BASED ON THE PHALLUS.

WE WANT TO BE RID OF SEXUAL SEGREGATION. WE WANT TO BE RID OF THE CATEGORIES OF MAN AND WOMAN, GAY AND STRAIGHT, POSSESSOR AND POSSESSED, GREATER AND LESSER, MASTER AND SLAVE. WE WANT INSTEAD TO BE TRANSEXUAL, AUTONOMOUS, MOBILE AND MULTIPLE HUMAN BEINGS WITH VARYING DIFFERENCES WHO CAN INTERCHANGE DESIRES, GRATIFICATIONS, ECSTASIES, AND TENDER EMOTIONS WITHOUT REFERRING BACK TO TABLES OF SURPLUS VALUE OR POWER STRUCTURES THAT AREN'T ALREADY IN THE RULES OF THE GAME.

WE HAVE BEGUN AND SHALL CONTINUE TO PRODUCE A NEW SOCIETAL REALITY IN WHICH THE GREATEST ECSTASY COMBINES WITH THE GREATEST CONSCIOUSNESS. WE HAVE BEGUN WITH THE BODY, WITH THE REVOLUTIONARY BODY, THE PRODUCTIVE SPACE OF "SUBVERSIVE" STRENGTH AND THE EFFECTIVE SPACE OF ALL OPPRESSION. CONSEQUENTLY, WE HAVE REUNITED "POLITICAL" PRACTICE WITH THE REALITY OF THE BODY AND ITS FUNCTIONS BY COLLECTIVELY INVESTIGATING ALL THE VARIOUS MODES OF LIBERATION. THIS IS OUR ONLY CHANCE TO FIGHT AGAINST THE OPPRESSIVE CAPITALIST STATE WHERE IT WORKS DIRECTLY. THIS IS THE ONLY APPROACH THAT CAN TRULY STRENGTHEN US AGAINST A SYSTEM OF DOMINATION THAT CONTINUALLY EXPANDS ITS POWERS OF "WEAKENING" AND "MOLDING" THE INDIVIDUAL TO ITS AXIOMS, AFFILIATING HIM TO ITS ORDER OF DOGS.

GUY HOCKENGHEM

TRANSLATED BY TOM GORA