

QUOTES FROM BAEDAN

"Put another way, we are not interested in a social project of queerness, in queer contributions to society, in carving out our own ghettos within the material and symbolic structures of capitalist life. Rather, our engagement with queer theory must be attuned to locating the moments which reveal the potential undoing of society, its structures and its relations." P.6

"One cannot deny the destructive an anti-social potential of queerness without also affirming the social order. One cannot argue against the anti-queer paranoia which imagines us to be enemies of God and state and family without implicitly conceding the legitimacy of each. The hope for progressive notions of tolerance of combative activism to undo this fantasy is an expression of the desire for assimilation into society"(p.7-8)

About alternatives:

"Let us say once and for all that we have none to offer. Faced with the system's seamless integration of all positive projects into itself, we can't afford to affirm or posit any more *alternatives* for it to consume. Rather we must realize that our task is infinite, not because we have so much to build but because we have an entire world to destroy. Our daily life is so saturated and structured by capital that it is impossible to imagine a life worth living, except one of revolt. We understand destruction to be necessary, and we desire it in abundance" p.8

"Politics,[...] is simply the universal movement of submission to the ideal of the future - to preserve, maintain and upgrade the structures of society and to proliferate them through time all for the sake of the children"(p.13)

Reproductive futurism is the ideology which demands that all social relationships and communal life be structured in order to allow for the possibility of the future through the reproduction of the Child, and thus the reproduction of society. The ideology of reproductive futurism ensures the sacrifice of all vital energy for the pure abstraction of the idealized continuation of society. Edelman argues that "futurity amounts to a struggle for Life at the expense of life; for the Children at the expense of the lived experiences of actual children." If queerness is a refusal of the symbolic value of the Child as the horizon of the future, queerness must figure as being against the future itself. To be specific, our queer project must also pose itself as the denial of the future of civilization. P.16

If it is our intention to participate in insurrection against domestication and capital's futurity, we mustn't be deceived by the fleeing utopias of reproductive futurism. Instead we must situate ourselves within our present, and studiously explore the methods of sabotage, interruption, expropriation and destruction that refuse futurity's domination. P.23

"any use of the word queer must always be a catachresis, as it mistakenly gives name to the unnameable"(p.24)

This quote ties in nicely with the egoist conception of 'the Creative Nothing'.

Jouissance is the rage which boils over in the first queen to set a fire; the hatred of an entire social order which flows through one's veins while they set a dozen San Francisco police vehicles on fire. It is the ecstatic bliss that must have shivered its way through the spines of any blessed enough to hear the siren songs of those police cruisers wailing in flames. *Jouissance* is the way that the sexual encounters immediately following such riots were totally incommensurable to the mundane sex of daily life. *Jouissance* is the driving *élan* of queer sex culture, and yet it is precisely that element of queer sex which still cannot be locked up in an industry, sold as a commodity or scheduled at some mass commercialized ritual.

p.28

The negativity of *jouissance*, which we understand to be the vital characteristic of our queerness, is the methods by which we expose the banality and horror of contemporary life. If the social order consistently produces moments of rupture and anti-social violence—expropriation, riot, looting, street fights, sexual depravity, spree arson, hacking—these moments expose society for what it is: hell on earth. Our acquiescence to the pull of *jouissance* functions as a mirror into which society must gaze and recognize its decadence, the impending actualization of its undoing. In the context of such horror, our task is then to “materialize the force of negation, the derealizing insistence of *jouissance*.” P.30

[...]

That we pursue *jouissance* does not make us queers. Our queerness isn't that reified identity but is rather “a mode of enjoyment at the social order's expense.” (Edelman).

"Leftists argue that we must destroy power relationships, and yet they leave unchallenged the power relationship of reproductive futurism which necessitates an endless project of self-discipline and self-control."(p.40)

"the human body and not the steam engine, and not even the clock, was the first machine developed by capitalism"(p.47)

Fascinating quote by Federici in 'Caliban and the Witch'(maybe a subject for a future discussion group?).

"Since each moment contains its own unique revolutionary chance, to look for the general conditions in which revolution can develop is to fall into conceiving of time as homogenous and empty"(p.69)

Walter Benjamin at it again at critiquing Marxism and the progressive notion of history.