

Queerpess K

Links:

1. Practical reason is futurist anti-queer and pro-society
2. The political praxis of their case is reproductive futurism, and The Child is the ceaseless beneficiary of liberal democratic discourse.
3. Baedan 12, "Baedan," Journal of Queer Nihilism, <http://theanarchistlibrary.org/library/baedan-baedan>
4. Edelman's critique of politics begins with the figure of the Child. All political positions, he argues, represent themselves as doing what is best for the children. Politicians, whatever their parties or leanings, universally frame their debates around the question of what policies are best for the children, who keeps the Child safest, or what type of world we want to be building for our children. The centrality of the Child in the field of the political is not limited to electoral politics or political parties. Nationalist groups organize themselves around a necessity to preserve a future for their children, while anarchist and communist revolutionaries concern themselves with revolutionary organizing meant to create a better world for future generations. Politicians concern themselves with different children depending on their varying from ideologies, but the Child stays constant as a universal Möbius strip, inverting itself and flipping so as to be the unquestioned and untouchable universal value of all politics. Politics, however supposedly radical, 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. The Child must always name the horizon and the beneficiary of every political project. It is for this reason that Edelman contends that queerness finds itself missing from all political discourse: For the liberal's view of society, which seems to accord the queer a place, endorses no more than the conservative right's the queerness of resistance to futurism and thus the queerness of the queer. While the right wing imagines the elimination of queers (or of the need to confront their existence), the left would eliminate queerness by shining the cool light of reason upon it, hoping thereby to expose it as merely a mode of sexual expression free of the all-pervasive coloring, the determining fantasy formation, by means of which it can seem to portend, and not for the right alone, the undoing of the social order and its cynosure, the Child. Queerness thus comes to mean nothing for both: for the right wing, the nothingness always at war with the positivity of civil society; for the left, nothing more than a sexual practice in need of demystification. The Child, of course, has very little to do with real children. Like all people, children are enslaved under the political order of the state and capital, expected to bear the burden of being the innocent beneficiaries of political initiatives. No, rather the Child is the fantastic symbol for the eternal proliferation of class society. The Child represents the succession of generations and the continuation of this society beyond the lifespans of its living members. All politics, being concerned primarily with the Child, then reveal themselves to be only ever a process by which to manage and secure the continued existence of society. As enemies of society, we are also enemies of politics. To quote Edelman: The fantasy subtending the image of the child invariably shapes the logic within which the political itself must be thought. That logic compels us, to the extent that we would register as politically responsible, to submit to the framing of political debate—and, indeed of the political field—as defined by the terms of what this book describes as reproductive futurism: terms that impose an ideological limit on political discourse as such, preserving in the process the absolute privilege of heteronormativity by rendering unthinkable, by casting outside the political domain, the possibility of a queer resistance to this organizing principle of communal relations. If the varying discourses of politics

are only ever about the Child (as society's future), queerness must be anti-political because it marks a fundamental interruption of the societal norms and apparatuses that exist to mandate the reproduction the Child. Yes, queer sex can be non-reproductive sex, but we cannot define queerness through such overly-simple and naturalistic logics. Queerness, beyond being the negation of the heteronormative family matrix, must also be practiced as a willful refusal of the political imperative to reproduce class society. In a world where all social relations are enchanted by our obligation to the Child as the future of the social order, we must break those communal relations and break the stranglehold of politics over our daily lives. Queerness must be an outside to politics, an antagonism against the political, or it isn't queer at all. By Edelman's account: Queerness names the side of those "not fighting for the children." The side outside the consensus by which all politics confirms the absolute value of reproductive futurism. The ups and downs of political fortune may measure the social order's pulse, but queerness, by contrast figures outside and beyond its political symptoms, the place of the social order's death drive: a place, to be sure, of abjection expressed in the stigma, sometimes fatal that follows from reading that figure literally... More radically, though, as I argue here, queerness attains its ethical value precisely insofar as it accedes to that place, accepting its figural status as resistance to the viability of the social while insisting on the inextricability of such resistance from every social structure. Queerness, as we'll thus conceive it, is not locked in a dialectical battle of queer identity versus normative identities, nor of queer politics versus heteronormative politics. Rather our queer opposition is leveled against the false oppositions which politics always serves to represent. Queerness marks the space which is outside and against political logic. Insurrectionary anarchists are no strangers to this space. While leftist anarchists articulate their activity as politics, insurrectionary anarchy doesn't concern itself with such abstractions. We flee from all political roles which we're called upon to symbolize, whether those constructed by the media or by those self-appointed leaders of struggles. Unlike most other self-declared revolutionaries, we are not fighting for a utopian future (communist, anarchist, cybernetic). We are not looking for victories that will be enjoyed by symbolic children in a future society. We are not fighting for an abstract ideal. We are not creating a world, and we are not motivated by anything outside of ourselves. Our anti-political practice, our attempts at insurrection, emerge purely from the context of an awareness of our daily lives. If we speak of social war, it is because we're experimenting with types of relationships and combat in order to attack the social order. In order to genuinely break from politics, we must develop forms of struggle that shatter the illusions with which politics are made necessary. To quote Edelman again: Politics names the social enactment of the subject's attempt to establish the conditions for [an] impossible consolidation by identifying with something outside itself... deferred perpetually of itself. Politics, that is, names the struggle to affect a fantasmatic order of reality in which the subject's alienation would vanish into the seamlessness of identity at the endpoint of the endless chain of signifiers lived as history. Politics is such a sinister force because it is moved by an alienation and lack rooted in society's foundations. To remedy this ennui, individuals turn to politics to discover some universal truth to struggle for—a comfortable abstraction to fill the void in their experience. This is a paradox, of course, as this alienation is intrinsic to capitalist society, and politics can only ever reproduce that society, and therefore its concomitant misery. The fantasy of politics promises to suture one's empty subjectivity to some abstraction outside of oneself in an attempt to find some meaning, to situate oneself within history, to really do something. Like a form of performance art, politics acts as a great representation of resistance to society, yet as mere representation remains inseparable from the symbolic order. The reality of politics is that it offers nothing; a nothingness that corresponds to the meaninglessness of social life. An insurrectionary, queer anti-politics functions to interrupt the closed circuitry of emptiness-politics-emptiness. Halting the ceaseless pursuit of a better world for the Child, our project centers itself on immediate fulfillment, joy, conflict, vengeance, conspiracy and pleasure. Rather than politics, we engage in social war. Without demands, we expropriate what we desire. Instead of representation, we rely on autonomous self-organization. We do not protest, we attack. As with our queerness, our anti-politics strives to escape political

identification or ideological attachment to this or that political subjectivity. Acceding to this figural identification with the undoing of identity, which is also to say with the disarticulation of social and symbolic form, might well be described as politically self-destructive... but politics (as the social elaboration of reality) and the self (as mere prosthesis maintaining the future for the figural child), are what queerness, again as figure, necessarily destroys—necessarily insofar as this “self” is the agent of reproductive futurism and this “politics” the means of its promulgation as the order of social reality... Political self-destruction inheres in the only act that counts as one; the act of resisting enslavement to the future in the name of having a life.

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6. The positionality of the worker requires queerness as its conceptual outside to be defined against – the ac reproduces the Child, accelerating the work of capital.

baedan 14 baedan, 2014, “Against the Gendered Nightmare: Fragments on Domestication,” The Anarchist Library,

<https://theanarchistlibrary.org/library/baedan-against-the-gendered-nightmare>

Active resistance to Leviathan often takes on an ecstatic character. Fredy Perlman will refer to the great dances spreading like fire throughout leagues of deserters. Inquisitors and witch hunters will be haunted by the image of nighttime orgies and sabbats. Elsewhere we’ve written that queer desire is the locus point of the dread of an entire social order’s self-annihilation. The most beautiful moments of insurgency are immanent to a decomposition of gendered and sexual roles. Ecstasy, from ekstasis, is to be outside one’s self. To flee from domestication is also to flee from the selves (in both their bodily and spiritual dimensions) to which we’ve been constrained. To be outside these selves is the initial break. These breaks are often couched in the language of their times: as animism, or renewal of long vanquished deities, the apocalypse as an immanent lived reality. What is consistent is the emphasis on direct and immediate joy. These eruptions of revolt are not limited to this or that historical period, but are universal throughout History. They happen in cities, in the countryside, amidst the peasantry, and

in labor camps. The repression of this ecstatic revolt will always include a sexual dimension. This repression aims to reinscribe the body and spirit of the resisters into their domestic selves. The use of sexual violence as a repressive tactic or the almost universal conflation of criminal charges against homosexuality, heresy and witchcraft help to illustrate this.^[10] Many witch hunters implied or explicitly accused witches of having sexual relations with their animal familiars, continuing the Christian tradition of separating humanity out of the rest of the living world, while marking the beastly as worthy of domination. Nudity, hallucinogens and unkempt hair all become sensual crimes of the body. Collective forms of sexuality and sociality are criminalized in order to maximize productive time. Rape is consistently used as a tactic of domination by conquering armies, torture by inquisitors, and division amidst rebel populations. The state, at various moments, institutionalizes and subsumes prostitution, both as a pressure valve against revolt, but also as a cure for deviant sexual practices. Non-reproductive sexualities are annihilated both for the challenge they pose to the emergent heterosexual matrix, but also for the conspiracies and escape plots implied in these relations. Indigenous resisters are always denounced by missionaries as lacking morality regarding sexuality and gender; this immorality is mobilized in expansive fantasies of colonialists and pioneers. The bodies of colonized resisters are marked for rape and execution. These operations lay the groundwork for the genocidal endeavors of witch hunts and holocausts. As we are alienated from the world, we are alienated from our bodies. In order to pre-empt this type of escape from ourselves, Leviathan must institute ever more complex Subjects for its constituents. These subjects are the end result of a litany of techniques aimed at mechanizing, disciplining, emotionally manipulating and controlling the human body. The reduction of certain bodies to baby-factories is a prime example, but also the scientific diagnostics of various sexual deviants or the disciplinary control of gender variant people. Those who willfully or instinctually resist these techniques must be classified as Other. This othering is often composed of racializing and gendering processes. Against these Others, no violence is excessive. The Other, whether Witch or Terrorist or Drapetomaniac or Faggot or whatever, is the legitimate recipient of all sorts of brutalities designed to either assimilate or annihilate the deviancy. These crimes become crimen exceptum. Once Leviathan has constructed its institutions and the corresponding machine-like bodies, its primary project becomes the movement of these tendencies toward infinity. All of our efforts to critique the The Child in the previous issue of this journal are in response to this project of uninhibited growth. Those who practice any form of

resistance to this project must therefore be the Other worthy of annihilation. The Child functions as the fantastic future of the parent’s race. Any decline in the (civilized) population will be seen as a threat to the state, which in turn will ramp up the

techniques of sexual repression described above. Workers and Slaves will be encouraged to produce more workers and slaves. In these moments, the sexual and abortive dimensions of heresy and witchcraft will come to the forefront of the inquisition trials. It is not a coincidence that witches and queer heretics were executed for having allegedly sacrificed children to the Devil. The demonization of birth control can also be understood through this lens. This fanatical desire to increase population lead even the most misogynist religious and state leaders to proclaim that women’s sole virtue was their natural capacity for childbirth. As Martin Luther said: “whatever their weaknesses, women possess one virtue that cancels them all: they have a womb and they can give birth.” Rationalism, Reason, Enlightenment (or any other

lie told by Leviathan about itself) never lead to the abolition of these genocidal and bloodthirsty practices. Rather, these ideologies only lead to the institutionalization and increased technological sophistication of violence. These ideologies end up serving as justification for brutality against the irrational Other. There is no linear progress out of this brutality. While the good subjects are may be encouraged to infinitely reproduce, the actual children of the racial or colonized Other will often by slaughtered with impunity. Even while promoting the ideology of the Child, the state is constantly and discreetly acting to impose a scientific campaign of eugenics, extermination and forced sterilization upon those it deems to be a racial outside. These are only a few of an infinity of lessons we might extract from any constellation

of stories—lessons which have as much relevance today as they would in centuries past. Rather than a narrative about Domestication as an Idea, we have a fragmentary and esoteric set of tales that each describes what domestication looks like in a particular moment. More excitingly they also describe how people chose to rebel against this process.

To tell ourselves these stories is to connect to the individuals and moments which have attempted an escape from the nightmare of His-story. This connection becomes most meaningful when the stories enchant our own being and are given body through our own experiences. These stories only matter insofar as they produce a visceral understanding of flight from this ancient protocol of separation and capture. This is the dimension that must always be centered in a newfound reading of His-story as decomposition.

Decomposition isn't only a force of nature or accident; it is primarily the willful refusal of Leviathan by individuals and groups. Leviathan breaks down when those who maintain its springs and wheels refuse to do so—when they flee to the mountains, sing, dance and practice ecstatic ritual; when they scream, loot and burn; when they rip out the armor, tear off the mask and burn the beast to the ground. If these stories illustrate instances of domestication, they also illustrate the imposition of gender. The inherent decomposition which afflicts gender is what we call the queer; not this or that historically constituted subject category, but all the divergent bodily and spiritual expressions which escape their roles. In the first issue of the journal, we said that this was a queerness understood negatively. As rebellion/decomposition is intrinsic to stories about domestication, so is the outpouring of queer desire. For this reason, dogmatists (particularly of the Marxist variety), have accused us of being ahistorical and idealist. To the former, we have no rebuttal. We'd happily find ourselves outside of the Story of mass rapists, kings and industrialists. We certainly won't cling to any of the Identities offered within it, nor trust any of the prescriptions laid out by its Scholars. Even worse would be to be organized by such a prescription of history. When our friends in Attentat described the recomposition and further decomposition which follows any decay of history, we read this as the Organization which follows moments of rupture, and the predictable falling-apart of all such political organizations. If we follow Rubin to say that all Organization is predicated on the exchange of gendered bodies, then we must also recognize inevitable rebellion of bodies against political organization. Radical or Feminist organizations are not exempt from this decomposition; it is routinely referred to as burnout or infighting, though we

could understand it as an instinctual refusal to be captured and mobilized by this or that Organization. **After all, the tendency of queerness against his-story has always been the ecstasy of life lived outside of time; without concern for whether the time is right, for the material conditions or for the Children. Queerness must always emerge as out of its time, deviant, irrational.**

To the latter charge, we can only shrug. The Socratic trick of Ideas doesn't really concern us. We'll leave the universals and the big stories to the His-storyans. We'll concern ourselves instead with the beautiful moments of heresy and revolt—the lived experiences, bodily practices and spiritual intensity—which hint toward our own. The resistance is the only human component of the entire His-story. All the rest is Leviathanic progress. Second Mythos: Lilith and Eve In the patriarchal mythology of Judeo-Christian civilization, Adam was the first man, and God gave him a wife. Most know about Eve, his second wife. Fewer tell of his first; Lilith. Lilith differed in that she refused to be subservient to Adam. She wouldn't lay beneath him in the missionary position, and so she was expelled from Eden. Upon her expulsion, she became a demon, a succubus who travelled through night and through time, breeding with other demons and unleashing evil spirits. It is said that at night she still tempts women to leave their husbands, turns men into faggots, encourages all manner of non-reproductive sexuality, and even steals and eats children. God the father couldn't make the same mistake twice, and so he fashioned Adam's second wife, Eve, out of one of Adam's own ribs, ensuring her obedience. And still she disobeyed, she ate the fruit from the forbidden tree of knowledge and both she and her husband were banished from Eden. Some, such as Walter Benjamin, will view this as the expulsion of humanity from primitive communism. All the subsequent stories of The Holy Book of this religion is largely a lament of civilized life. Its first chapter narrates the fall, and the following chapters tell of the miseries within and exodus from various civilizations. But what was this forbidden knowledge? What was the original sin? A certain heresy tells that the forbidden knowledge was the realization that a certain type of sex leads to reproduction. Once Adam and Eve knew this, they couldn't unlearn it. From here, all of their activities were tied to an emerging symbolic order of domination. Whereas before they had simply indulged in utopia without a future, now their actions had consequences. From this knowledge stems the invention of the role of the Father, as well as the knowledge necessary for agriculture, and even the first form of the rational thought which would later become Science. Patriarchy, Civilization, Reproductive Futurism. All of it stems from this abominable discovery. The church's misogynists will blame Eve for this discovery and expulsion, but as we well know, it is the fathers, herders, husbands, inquisitors and witch hunters who put these arcane secrets to use in the mechanization of the body. These same woman-haters will sentence countless women and faggots to burn for having fallen under the influence of the rebel demon Lilith. If we cannot unlearn these secrets, what would it mean to destroy the machinery which dominates us through them? Can we recall Lilith and fly with her at night? XII Of all these stories, there is one which occurs consistently in almost any worthwhile history of gender: the splitting of the mind from the body. Various accounts will attribute this split to different times and places, but its centrality and power are beyond question. Anti-civilization critiques will often locate this as a primary emergence of dualism in the world (Zerzan will say it stems immediately from the dualism of gender), whereas Federici will find it in the machinations of the witch hunts; Evans in the rise of industrialism. Again, the precise origins interest us less than its repeated and unending operation. Wherever it started, the split widens and continues to tear us away from ourselves. It is intuitive that such a split would be necessary in order to acclimate

wild beings into those beings fit for labor in the world of work. **If one is solely reliant on their own sensual perception of the world—the relation of their body to the bodies of other animals, plants and humans—then that bodily awareness is precisely what must be destroyed for the workers to be born. The disciplining of the body is the precondition of industrial existence. This disciplining of the body can be understood as an internalization of the warfare occurring outside of it.**

The battleground of social control becomes the body itself, the site of an eternal conflict between Reason and Passion; Enlightenment and Darkness. On the one side, there are the 'forces of Reason': parsimony, prudence, sense of responsibility, self-control. On the other, the 'low instincts of the Body': lewdness, idleness, systematic dissipation of one's vital energies. The battle is fought on many front because Reason must be vigilant against the attacks of the carnal self, and prevent 'the wisdom of the flesh' (in Luther's words) from corrupting the powers of the mind. In the extreme case, the person becomes a terrain for a war of all against all.^[11] Others will call this Civil War, we will say it is part and parcel of the capture of the body in domestication. The body is a microcosm for this

phenomena. **The commodification of bodies and of their capacities leads to an estrangement from self; a disassociation from the majority of one's activity and experience.** The body is reified and reduced to an object. This separation and objectification of the body reaches arrives at its own self-realization through Cartesian philosophy. Hobbes will enact a related attack upon the body in reducing it to the functioning of a machine. In later times, this mechanized view will reach a new apex through the theory of genetics. More esoteric theorists of genetics will argue that body is a

machine-vessel for sentient and selfish genes which deploy said bodies in an effort to eternally perpetuate themselves. **The philosophical mechanization of the body becomes so total that it is projected back through history and into our very biology.** In a strange paradox, science revives God as the ultimate refutation of free will: genetics. Genetic manipulation and nanotechnological methods of surveillance and control are only the most contemporary manifestations of this archaic split. But the projection of this invention onto the physical world is not done philosophically, it is done through bodily violence. The torture chambers of witch hunters, Nazi doctors and vivisectioners are also the laboratories for the emergence of the mechanized body. This is also, of course, the violence of gendered domestication, as gender is that first dualism and remains the primary operation upon the body. The body is continuously dissected so as to identify and naturalize the biological differences which supposedly justify the entirety of the gendered world. The sex/gender dichotomy, but also the dichotomies of race are neatly mapped over the body/mind, and corresponds to an unending set of disciplinary measures and techniques of the self designed to maintain binary conformity. Black and feminine bodies are

imagined as indocile and in need of disciplining, while white masculine bodies are believed to be rational and tame. **Bodies viewed with any innate connection to animality can then justifiably be exposed to hard labor, sexual violence, and extermination.**

The Child justifies endless violence against the queer, which is constructed terminally in opposition to the system. Queers cannot engage in abstract futurity.

Baedan 12, "Baedan," Journal of Queer Nihilism, <http://theanarchistlibrary.org/library/baedan-baedan>

It should be obvious through Edelman's treatment of the relationship of politics to the Child that the cathexis which captures all political ambition is a drive toward the future. **The social order must concern itself with the future so as to create the forward-moving infrastructure and discourse to proliferate itself.** Edelman's name for this insistence on the Child as the future is reproductive futurism. **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. Edelman argues that "the queer comes to figure the bar to every realization of futurity, the resistance, internal to the social, to every social structure or form." He locates this queer anti-futurity as being the primary fantastic justification for anti-queer violence: "If there is no baby and, in consequence, no future, then the blame must fall on the fatal lure of sterile, narcissistic enjoyments understood as inherently destructive of meaning and therefore as responsible for the undoing of social organization, collective reality, and, inevitably, life itself." He invokes the anti-queer interpretations of the Biblical destruction of Sodom to describe the ways in which the collective imaginary is still haunted by the notion that a proliferation of queerness can only result in a persistent threat of societal apocalypse. Thus in the name of the Child and the future it represents, any repression, sexual or otherwise, can be justified. The Child, immured in an innocence seen as continuously under siege, condenses a fantasy of vulnerability to the queerness of queer sexualities precisely insofar as that Child enshrines, in its form as sublimation, the very value for which queerness regularly finds itself condemned: an insistence on sameness that intends to restore an Imaginary past. The Child, that is, marks the fetishistic fixation of heteronormativity: an erotically charged investment in the rigid sameness of identity that is central to the compulsory narrative of reproductive futurism. And so, as the radical right maintains, the battle against queers is a life-and-death struggle for the future of a Child whose ruin is pursued by queers. Indeed, as the Army of God made clear in the bomb-making guide it produces for the assistance of its militantly "pro-life" members, its purpose was wholly congruent with the logic of reproductive futurism: to "disrupt and ultimately destroy Satan's power to kill our children, God's children."

To rid itself of the dangerous queer, liberal democracy engages in overkill.

Warren 14, Calvin Warren, 2014, "Onticide Afropessimism, Queer Theory, & Ethics"

In "Near Life, Queer Death: Overkill and Ontological Capture," Eric Stanley provides a perspicacious reading of this brutality as "overkill." This is a violence that exceeds the logic of utility—a violence whose "end" is simply to reproduce the panicked pleasure that constitutes it. Physical death, then, is not sufficient satiation; even after the biological functioning of the body ceases (e.g. the heart stops, brain incapacitated, breathing stops, etc.), the aggressor continues to mutilate the body, postmortem, as ending "biological life" is not the real aim of this sadistic drive. This "surplus violence" attempts an impossible existential objective—"to push [queers] backward out of time, out of History, and into that which comes before," according to Stanley. [16] Given the impossibility of the existential "ends" that sets this violence into motion, the brutality must continue past death, outside of "the normative times of life and death," beyond utility and reason, and incessantly encircle the impossible object of its drive. Overkill, then, is the social materialization of the drive—it is surplus violence (and surplus pleasure) that is caught in the circuit of failure, and the disavowal of such a failure—where failure is registered as success—each additional stab, laceration, puncture, and dismemberment brings one "closer" to achieving the unachievable. Thus, this excessive violence is the symptom of an impossible existential aim. The problematic that Stanley brilliantly articulates invites us to consider the functionality of violence on the onto-existential horizon and the inadequacy of humanist instruments to address, and redress, these violations (e.g. "rights," "equal protection," "citizenship," etc.). One simply cannot rely on "rational instruments" to resolve an irrational dilemma, especially when these very instruments depend on the destructive kernel of irrationality to sustain them. In 14 other words, the horror of overkill is not so much the spectacular violence of mutilated flesh, but that any "solution" or "corrective" to this problem would also have to reside "outside of the normative times of life and death" and outside of reason itself. Overkill is the violence that sustains society, and without it, liberal democracy and its institutions would cease to exist. This, I believe, in the final analysis, is the conundrum that frustrated Frantz Fanon, and it is the lingering problem of humanism in society.

Vote negative to embrace the death drive – queer anarchist destruction. That means identifying our drives and desires, refusing the liberal hope of symbolic integration, and destroying that which binds us to reproductive futurism.

baedan 12 baedan, 2012, “baedan,” Journal of Queer Nihilism, The Anarchist Library,
<https://theanarchistlibrary.org/library/baedan-baedan> SJBE

Leftist notions of reform, progress, tolerance, and social justice always come up against the harsh reality that any progressive development can only mean a more sophisticated system of misery and exploitation. that tolerance means nothing; that justice is an impossibility. Activists, progressive and revolutionary alike, will always respond to our critique of the social order with a demand that we articulate some sort of alternative. 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.** We have nothing to gain through shame or lack of confidence in these desires. There cannot be freedom in the shadow of prisons, there cannot be human community in the context of commodities, there cannot be self-determination under the reign of a state. **This world—the police and armies that defend it, the institutions that constitute it, the architecture that gives it shape, the subjectivities that populate it, the apparatuses that administer its function, the schools that inscribe its ideology, the activism that frantically responds to its crises, the arteries of its circulation and flows, the commodities that define life within it, the communication networks that proliferate it, the information technology that surveils and records it—must be annihilated in every instance, all at once.** To shy away from this task, to assure our enemies of our good intentions, is the most crass dishonesty.

Anarchy, as with queerness, is most powerful in its negative form. Positive conceptions of these, when they are not simply a quiet acquiescence in the face of a sophisticated and evolving totality of domination, are hopelessly trapped in combat with the details of this totality on its own terms. In No Future, Edelman appropriates and privileges a particular psychoanalytic concept: the death drive. In elaborating the relationship of “queer theory and the death drive” (the subtitle of No Future), he deploys the concept in order to name a force that isn’t specifically tied to queer identity. **He argues that the death drive is a constant eruption of disorder from within the symbolic order itself.** It is an unnameable and inarticulate tendency for any society to produce the contradictions and forces which can tear that society apart. To avoid getting trapped in Lacanian ideology, we should quickly depart from a purely psychoanalytic framework for understanding this drive. Marxism, to imagine it another way, assures us that a fundamental crisis within the capitalist mode of production guarantees that it will produce its own negation from within itself. Messianic traditions, likewise, hold fast to a faith that the messiah must emerge in the course of daily life to overthrow the horror of history. **The most romantic elaborations of anarchism describe the inevitability that individuals will revolt against the banality and alienation of modern life.** Cybernetic government operates on the understanding that the illusions of social peace contain a complex and unpredictable series of risks, catastrophes, contagions, events and upheavals to be managed. Each of these contains a kernel of truth, if perhaps in spite of their ideologies. **The death drive names that permanent and irreducible element which has and will always produce revolt. Species being, queerness, chaos, willful revolt, the commune, rupture, the idea, the wild, oppositional defiance disorder—we can give innumerable names to what escapes our ability to describe it.** Each of these attempts to term the erratic negation intrinsic to society. Each comes close to theorizing the universal tendency that any civilization will produce its own undoing. **Explosions of urban rioting, the prevalence of methods of piracy and expropriation, the hatred of work, gender dysphoria, the inexplicable rise in violent attacks against police officers, self-immolation, non-reproductive sexual practices, irrational sabotage, nihilistic hacker culture, lawless encampments which exist simply for themselves—the death drive is evidenced in each moment that exceeds the social order and begins to rip at its fabric.** The symbolic deployment of queerness by the social order is always an attempt to identify the negativity of the death drive, to lock this chaotic potential up in the confines of this or that subjectivity. Foucault’s work is foundational to queer theory in part because of his argument that power must create and then classify antagonistic subjectivities so as to then annihilate any subversive potential within a social body. Homosexuals, gangsters, criminals, immigrants, welfare mothers, transsexuals, women, youth, terrorists, the black bloc, communists, extremists: power is always constructing and defining these antagonistic subjects which must be managed. When the smoke clears after a riot, the state and media apparatuses universally begin to locate such events within the logic of identity, freezing the fluidity of revolt into a handful of subject positions to be imprisoned, or, more sinisterly, organized. Progressivism, with its drive toward inclusion and assimilation, stakes its hope on the social viability of these subjects, on their ability to participate in the daily reproduction of society. **In doing so, the ideology of progress functions to trap subversive potential within a particular subject, and then to solicit that subject’s self-repudiation of the danger which they’ve been constructed to represent.** This move for social peace fails to eliminate the drive, because despite a whole range of determinisms, there is no subject which can solely and perfectly contain the potential for revolt. The simultaneous attempt at justice must also fail, because the integration of each successive subject position into normative

relations necessitates the construction of the next Other to be disciplined or destroyed. **Rather than a progressive project which aims to steadily eradicate an emergent chaos over time, our project, located at the threshold of Edelman's work, bases itself upon the persistent negativity of the death drive. We choose not to establish a place for queers, thereby shifting the structural position of queerness to some other population. We identify with the negativity of the drive, and thereby perform a disidentification away from any identity to be represented or which can beg for rights.** Following Edelman further: To figure the undoing of civil society, the death drive of the dominant order, is neither to be nor to become that drive; such a being is not the point. Rather, acceding to that figural position means recognizing and refusing the consequences of grounding reality in denial of that drive. **As the death drive dissolves those congealments of identity that permit us to know and survive as ourselves, so the queer must insist on disturbing, on queering, social organization as such**—on disturbing, and therefore on queering ourselves and our investment in such organization. For queerness can never define an identity; it can only ever disturb one. And so, when I argue, as I aim to do here, that the burden of queerness is to be located less in the assertion of an oppositional political identity than in opposition to politics as the governing fantasy of realizing identities, I am proposing no platform or position from which queer sexuality or any queer subject might finally and truly become itself, as if it could somehow manage thereby to achieve an essential queerness. I am suggesting instead that the efficacy of queerness, its real strategic value, lies in its resistance to a symbolic reality that only ever invests us as subjects insofar as we invest ourselves in it, clinging to its governing fictions, its persistent sublimations, as reality itself. This negative queerness severs us from any simple understanding of ourselves. More so, it severs us from any formulaic or easily-represented notions of what we need, what we desire, or what is to be done. **Our queerness does not imagine a coherent self, and thus cannot agitate for any selves to find their place within civilization. The only queerness that queer sexuality could ever hope to achieve would exist in a total refusal of attempts at the symbolic integration of our sexuality into governing and market structures. This refusal of representation forecloses on any hope that we ever have in identity politics or positive identity projects. We decline the progressive faith in the ability for our bodies to be figured into the symbolic order** We decline the liberal assurance that everything will turn out right, if we just have faith. No, instead we mean to “unleash negativity against the coherence of any self-image, subjecting us to a moral law that evacuates the subject so as to locate it through and in that very act of evacuation, permitting the realization, thereby, of a freedom beyond the boundaries of any image or representation, a freedom that ultimately resides in nothing more than the capacity to advance into emptiness.” A non-identitarian, unrepresentable, **unintelligible queer revolt will be purely negative, or it won't be at all. In the same way, an insurrectionary anarchy must embrace the death drive against all the positivisms afforded by the world it opposes.** If we hope to interrupt the ceaseless forward motion of capital and its state, we cannot rely on failed methods. Identity politics, platforms, formal organizations, subcultures, activist campaigns (each being either queer or anarchist) will always arrive at the dead ends of identity and representation. We must flee from these positivities, these models, to instead experiment with the undying negativity of the death drive. Edelman again: The death drive's immortality, then refers to a persistent negation that offers assurance of nothing at all: neither identity, nor survival, nor any promise of the future. Instead, it insists both on and as the impossibility of Symbolic closure, the absence of any Other to affirm the Symbolic order's truth and hence the illusory status of meaning as defense against the self-negating substance of jouissance... [Queerness] affirms a constant, eruptive jouissance that responds to the inarticulable real, to the impossibility of sexual rapport or of ever being able to signify the relation between the sexes. [Queerness] then, like the death drive, engages, by refusing, the normative stasis, the immobility, of sexuation... breaks down the mortifying structures that give us ourselves as selves and does so with all the force of the Real that such forms must fail to signify... **the death drive both evades and undoes representation... the gravediggers of society [are] those who care nothing for the future. We'll** return soon to the concepts of futurity and of jouissance, but to conclude this point, **we'll assert that an insurrectionary process can only be an explosion of negativity against everything that dominates and exploits us, but also against everything that produces us as we are.**

Educative spheres are the compulsory reproduction of the Child – debate is weaponized under the guise of ‘productivity’ to construct and maintain the apositionality of queerness. Thus, the ROB is to vote for the debater who best embraces the death drive and cultivates negativity.

Edelman 17 Lee Edelman, 2017, “Learning Nothing: Bad Education,” Duke University Press, differences, DOI: 10.1215/10407391-3821724 SJBE

Good education thus always intends and assures the social good by negating whatever refuses that good and so endangers the Child, even if that danger inheres in the very nature of the Child. **Education becomes, like sexuality, compulsory reproduction, procuring the Child for an order of truth that denies the foundational negativity, deficiency, perversion on which it rests.** In the aftermath of such an education, as Israël concludes, “one no longer knows anything about the universe of the drive, because the only small way to safeguard something of it is by knowing nothing about it” (87).⁶ This is the context in which he defines “education as antidrive [l'éducation comme antipulsion]” (87). **Education, that is, as understanding,**

seals off and displaces the incomprehensible element, the ab-sens, that always drives its systematizations, while maintaining that element, dialectically, as the destabilizing other of education and knowledge. Not the negation of knowledge, then, this internal element bespeaks, instead, the negativity inherent in knowledge as such. Adorned with its innocence as privileged nonknowledge, the Child perpetuates through sublimation the enforced nonknowledge as and in which the “universe of the drive” insists, allegorically instantiating the Thing’s sublimation as the creation of something out of nothing, as the dialectical negation of negativity that generates presence through reference to futurity. Allegory, sublimation, and dialectic, then, share a logic with one another, each naming a mode of production that displaces into systematic knowledge a negativity impossible to comprehend and at odds with all totalized forms.⁷ It follows that a fourth term, education, belongs beside these three: the education that perfectly complements the Child as the promise of coherent totality—the education that is always, as Friedrich Schiller would have it, an aesthetic education. For Schiller the attainment of humanity to its proper moral state depends on this assumption of unity as an ideal: “Every individual man, it may be said, carries in disposition and determination a pure ideal man within himself, with whose unalterable unity it is the great task of his existence, throughout all his vicissitudes, to harmonize” (31). The process of this harmonization, for Schiller, as effected by the “cultivation of Beauty,” constitutes “the education of humanity” (55) and depends on the coordination of life in time, the life of the human as animal, with the development of moral possibility through and as the State. Schiller notes: The great consideration is, therefore, that physical society in time may not cease for an instant while moral society is being formed in idea, that for the sake of human dignity its very existence may not be endangered. When the mechanic has the works of a clock to repair, he lets the wheels run down; but the living clockwork of the State must be repaired while it is still in motion [...]. We must therefore search for some support for the continuation of society. (29–30) As Paul de Man points out, the Schillerian aesthetic aims at the unification of sensory content and abstract form, linking the “sensuous world to a world of ideas” (Schiller 115) for reasons that have everything to do with the future that the Child is meant to secure. “[T]he necessity of this synthesis,” de Man remarks, “is made in the name of an empirical concept, which is that of humanity, of the human, which is used then as a principle of closure. The human, the needs of the human, the necessities of the human are absolute and are not open to critical attack” (Aesthetic 150). Needless to say, the “human,” whose continued survival the Child guarantees, constitutes a recurrent site of ideological contestation. But insofar as “We are all Schillerians” (de Man qtd. in Warminski 7) according to de Man—which is to say, adherents, consciously or not, of an aesthetic ideology bound up with reproductive futurism—such contestation concerns the definition, not the value, of the “human.”⁸ Though the regime of aesthetic ideology protects that value from “critical attack,” queerness refers to whatever conveys the threat of such attack by opening a critical gap within the logic of the aesthetic itself, exposing thereby the negativity from which Schiller and the Schillerian tradition retreat.⁹ To confront such negativity would require a loss of the only ground on which the “empirical concept” of “humanity” could sustain the fantasy of its sovereignty; as Schiller puts it, “The person must therefore be its own ground, for the enduring cannot issue from alteration; and so we have in the first place the idea of absolute being grounded in itself, that is to say of freedom” (61).