

Genitals produce Differences - the Anus creates Commonalities
(Société par derrière)

Game-changing theories, re-read and new dramatized #1

4. If the phallus is essentially social, the anus is essentially private.

The transcendence of the phallus, and the organization of society around the Great Signifier depends on the 'privatization' of the anus in Oedipalized, individualized persons. "The first organ to be excluded from the social domain, the first to be made private was the anus. Just as money created the new state of abstract circulation, the anus provided the model for privatization." Only the sublimated anus has a place in society. Because the functions of this organ are truly private, because they belong to the formation of the person, the anus expresses privatization itself.

Basic starting points and discoveries

1. In the world of Oedipized sexuality, free connections between organs, direct relations of pleasure are no longer possible. There is one organ, one sexual organ only, at the center of the Oedipal triangle, the One which determines the place to be occupied by the other three elements of the triangle.
2. The One creates the lack; it determines the absence or presence; the penis envy of the little girl, or the castration fear of the little boy. As the signifying despot, it organizes the global situations of people. As the complete detached object, it plays, in the sexuality of our society, the role money plays in the capitalist economy; the fetish, the veritable universal reference of activity, economic in one case, desiring in the other...
3. Sex for the whole world is above all a work that designates the phallus, in relation to the phallus the quantity of possible pleasure is determined.

The sexual acts are orientated to a goal by which they receive meaning.
The phallus draws the libido energy upon itself as money does it with work. Society is phallic to such an extent that the sexual act without ejaculation is experienced as a failure.
The phallic pleasure is the existence of heterosexuality, and indeed for both sexes.
- 3.1. This society is phallogocentric; in the construction of the complex of social relations according to the hierarchical mode, the transcendence of the Great Signifier displays itself. The schoolmaster, the general, the boss are father-phalluses. Everything is organized in pyramidal form, and the Oedipal signifier distributes levels and identifications. The body is centered around the phallus like the society is around its chief. Those who lack one, and those who obey, are subject to the reign of the phallus; such is the triumph of Oedipus.
5. Analytic history assumes that the anal stage must be surpassed in order to reach the genital stage. In fact, the exercise as sublimation forced upon the anus is unequalled in any other organ; the anus moves from the lowest to highest; in this sense 'anality' can be seen as the movement of sublimation itself.
The person is formed in the anal stage. The anus no longer has a desirous social function because all its functions are henceforth excremental, that is to say, above all, private.

6. The formation of the individual goes hand in hand with the great capitalist decoding; the anus is the most intimate concern of the individual and can certainly be linked with money, which must be possessed in order to circulate. The constitution of the private person, individual and chaste, is 'of the anus.' The constitution of the public person is 'of the phallus.' The anus does not benefit from the ambiguity of the phallus, from its double existence as penis and Phallus.

7. Certainly, to expose one's penis is shameful, but it is at the same time linked to the glory of the Great Social Phallus. All men have a phallus which secures their own social role, each man has an anus,

very much his own, concealed in the depths of his person. Precisely because it establishes the individual, the anus is outside social relations, and thus permits the division between individual and society.

A person suffers supreme humiliation when he or she can no longer defecate by himself. Defecation is not a public affair. The anus is over-invested libidinally because it is dis-invested socially.

8. All libidinal energy directed towards the anus is diverted towards the social organization of private persons and sublimation. "The whole Oedipus is anal" and there is all the more social anality when there is less desirous functioning of the anus.

9. The anus, the intimate site of a mysterious and personal production, the production of excrement but your excrement is your concern, it belongs to you and you alone.

8.1. Anus is to the organs what narcissism is to the formation of the individual: the source of energy from which the social sexual system and its oppressive reign over desire issue forth.

11. Anal cleanliness establishes the child's responsible little self, and the relation between 'private property' and 'personal cleanliness' becomes necessary rather than associative.

14. Domination of the anus is a condition for the acquisition of property, and propriety. Knowing how to 'hold it in' or, on the contrary, when to release one's excrement, is indispensable to the proper formation of the self. To 'forget oneself' is the most ridiculous and annoying social accident, and the most detrimental to the human person. To live surrounded by dejection is, in our time, the great misfortune which only prisons and concentration camps can force upon us. To 'forget oneself' is to risk rejoining, across the excremental flux, non-differentiated desire...

15. One does not see one's anus except in the mirror of narcissism, 'tete à tete' or rather 'tete à dos' with one's own private little person. The anus is elevated socially and lowered individually, it is divided into the excremental and the poetic, the ignoble shameful little secret and sublimation. To renounce conversion of anal libidinal energy in the paranoid machine, and to risk the loss of identity, is to sidestep the perverse reterritorializations, for example, which is imposed on homosexuality.

"Only the mind is capable of defecating" means that only the mind is capable of fabricating excrement, only sublimation is capable of localizing the anal. Between the whispering of the mind on the summits and the underworld of the anus, our anal sexuality is imprisoned.

22. The anus is excluded from the social game; the „bourgeois“ reign organizes individuals in relation to possession of the phallus, appropriation of the phallus, and the fear of losing one's own. Nobody threatens to take your anus, the danger lies in revealing that one, too, has a phallus. Thus the fear is that the phallic existence is jeopardized by the discourse that one, too, has an anus.

18. The difference between sexes and the attraction for the opposite sex are the conditions for sexual identity.

16.1. The phallus alone distributes identity, non-sublimated use of the anus creates the risk of identity loss. From behind, we are all women; the anus is unaware of the difference between sexes.

21.1. What is attacked here is the signifying discriminatory function of the phallus, which is affected the moment the anus organ becomes detached from the private realm it was forced into in order to enter the market of desire. Collective and libidinal reinvestment of the anus weakens the reign of the great phallic signifier that controls our daily life, in the little family hierarchies as well as in the great social hierarchies. Because it is the most desublimating, the desirous operation directed towards the anus is the least acceptable to society.

23. All relations between men, that is to say, between phallus-bearers, subject to the competitive rule, refer to the only possible object of sexual activity: the woman. Competition 'begins' in the family 'continues' in the whole social process, with the ascent in the hierarchy. To possess or not to possess, to possess a woman or not to possess her, that is the question that is posed by the world, the 'apparent' question that conceals the production of desire.

24. Relations of property and possession create the generalized paranoia of our society, based on the system of jealousy.

27. The jealousy-competition system opposes the system of non-exclusive desire, and multiplies the safeguards against it. The jealousy-competition system is immediately opposed to the poly-vocal system (as a necessary counterpart to the jealousy-competition system, which, taken to its limit, would be a total law of the jungle) of desire.

29. Sublimation offers ideological security to a social cohesion which is constantly threatened. Thus the essential role of the jealousy-competition system in the social relations of capitalist society is entirely supported by a double drive repression and sublimation, one securing the phallus' competitive reign, the other, the hypocrisy of human relations.

The phallogocentric competitive society is based on the suppression of a desire which leads towards the anus.

30. To free the (poly-vocal system and non-exclusive) desire from the imaginary system in which it is exploited is essential for the destruction of the jealousy-competition system.

31. Insofar as it is repressed, experienced within the imaginary system, it is related to the fear of losing one's identity. Reproductive sexuality also reproduces Oedipus; parent sexuality insures the reproduction of children, but above all it insures the reproduction of Oedipus as discrimination between parent and child...

Temporality is absolutely necessary because parents and children have to follow one another.
A desire as an expression of indifference towards time is regressive. Because regression is the form which has been assigned to such a desire by the oedipalization. Such an indifference is unacceptable.

37. The desires directed towards the anus constitute what can be described as a group-model of relations as opposed to the usual social mode. The anus undergoes a movement which renders it private; the opposite movement, which would make the anus public, through what might be called desirous-group formation, provokes a collapse of the sublimating phallic hierarchy, and at the same time, destroys the double bind relation between individual and society.

39. The failure to sublimate involves, quite simply, a different conception of social relations. In addition to the separation of men and woman, this permanent result of the generation sequence because heterosexual reproduction is based on hierarchical succession, another social relationship is possible. One that is not vertical but horizontal. However, such a relationship is unacceptable to our society because in the delineated Oedipal triangle everyone knows what place he/one will occupy in his turn; this, explains someone, is the condition for society's progress. When the anus recovers its desiring function, when the connecting of organ follows no rule and obeys no law, the group can enjoy a sort of immediate relation in which the sacred distinctions between public and private, individual and society, disappear.

41. With the formation of anus-groups, sublimation loses its hold, not even a crevice is left for the implantation of the guilty conscience. The group-mode of the anus is annular (anular, we could say); it is the circle which is open to infinite possible connections in all directions without the limitation of assigned places. The social is in the phallic hierarchy, that flimsy castle which belongs to the realm of the imaginary, collapses with the annular group formation.

43. Someone writes: "The first restriction imposed upon the child... is directed towards the pleasure obtained by anal activity and its products. For the first time, the child feels himself surrounded by a world hostile to the manifestations of his desires; he learns to distinguish between his own small self and these strangers who are forcing him for the first time to repress his possibilities for pleasure. From this point on, the anal becomes the symbol of all that must be excluded from his life." Anal stimulation is rejected because "all that is related to this function is indecent and must remain hidden. [The child] is forced to renounce pleasure in the name of social dignity."