AWAY with the MURDER of the BODY
However pseudo-tolerant it appears, the capitalist order in all its aspects - family, school, factory, office - continues to exercise over the whole of desiring, sexual, affective life its totalitarian domination, founded on property, male power, exploitation, surplus value.

Tirelessly, it keeps up its dirty job - castrating, crushing, torturing, controlling the body; engraving its laws into our flesh, welding its slavery machine into our consciousness.
WITH EACH DAILY RESTRAINT AND FRUSTRATION, CAPITALISM IMPOSES ITS NORMS, IMPRINTS ITS CHARACTERS, DISTRIBUTES ITS RÔLES, BROADCASTS ITS PROGRAMS.

BY EVERY MEANS OF ACCESS, IT THRUSTS ITS ROOTS OF DEATH INTO OUR BOWELS....
...Confiscating our organs, diverting our vital functions, maiming our pleasures, submitting all experience to the control of its hangman administration.

Social terror perceived as individual guilt makes each of us a cripple, cut off from our body and those of others. It represses, excludes and neutralises all desires that don't reproduce the structures of domination.
AND SO IS PROLONGED INDEFINITELY THE THOUSAND-YEAR REIGN OF MISERABLE PLEASURE, SACRIFICE, RESIGNATION, INSTITUTIONALISED MASOCHISM, DEATH.

THE REIGN OF TORTURE WHICH PRODUCES THE GUILTY, NECROTIC, HARD-WORKING, SUBMISSIVE "SUBJECT".
WE ARE HORRIFIED BY THIS OLD WORLD AND ITS UNIVERSAL STINK OF CORPSES —

WE HAVE DECIDED TO TAKE UP THE STRUGGLE AGAINST CAPITALIST OPPRESSION WHERE IT IS MOST DEEPLY ROOTED — IN THE QUICK OF OUR BODY.
It is the space of the body, with all the desires it produces, that we want to liberate from the occupying forces. It is in this way that we want to work for the liberation of social space: there is no frontier between the two. I oppress myself because “I” is the product of an oppression extended over all experience.
HOMOSEXUALS IN REVOLT
AGAINST TERRORISTIC
NORMALITY

THE "YOUNG" IN REVOLT AGAINST THE
PATHOLOGICAL AUTHORITY OF ADULTS
It is they who have begun to put in question the mode of production of desires, the relations between pleasure and power, the body and the “ego”, as they function in all spheres of capitalist society - including militant groups.

It is they who have challenged the old separation which cuts off “politics” from lived reality, for the greater profit of the managers of bourgeois society - and equally of those who pretend to represent the masses and speak for them.

It is they who have opened the way for the great uprising of life against the solicitations of death, which constantly insinuate themselves into our organism, to subdue ever more subtly the production of our desires, our energy, our reality, to the imperatives of the established order.
WE CAN NO LONGER ACCEPT THE THEFT OF OUR MOUTHS, OUR ROSES, OUR SEX, OUR NERVES, OUR GUTS, OUR ARTERIES TO TURN THEM INTO PARTS AND COGS IN THE WRETCHED MACHINERY OF CAPITALISM, EXPLOITATION, THE FAMILY.

WE CAN NO LONGER ALLOW OUR MUCOS, OUR SKIN, ALL OUR SENSUOUS SURFACES TO BE MADE INTO OCCUPIED ZONES, REGIMENTED, FORBIDDEN.
We can no longer accept that our nervous system acts as a relay in the capitalist-state-patriarchal system of exploitation, that our brain functions as a torture machine programmed by the surrounding power.

We can no longer allow the restraint of our fucking, our shit, our saliva, in conformity with the prescriptions of the law, and its recuperating tolerance.
WE WANT TO SHATTER THE FRIED BODY, THE
IMPRISONED BODY, THE MORTIFIED BODY,
WHICH CAPITALISM CEASELESSLY SEeks TO
CONSTRUCT FROM THE DEBRIS OF OUR
LIVING BODY.

The desire for fundamental
liberation, if it is to
lead to revolutionary
practice, calls for us to
pass beyond the limits of
our "personality"—to
leave home, quit social
identity, so as to cross
the spaces of the body
without frontier, to live
in the mobility of desire
beyond sexuality, beyond nor-
mality, its territories and
repertoires.
All that we have experienced individually in the personal, intimate mode of life, we must undertake to grapple with and explore collectively. We have to smash the brick wall which, in the interests of the dominant social organization, separates being from appearance, the spoken from the unspoken, the private from the social. We have to unearth together the mechanics of our attractions, repulsions, orgasms; to bring to collective consciousness the universe of our representations, our fetishes, obsessions and phobias.
...which extends its regimentation from conjugal bed...

...to brothel rooms, via piss-houses, dance-halls, factories, sex-shops, prisons, schools, buses, political meetings...
We don't see sexuality as something to be improved, as one might try to improve one's conditions of work. It must be destroyed, superseded - because it's nothing but a machine which mains and mains again indefinitely, a machine to reproduce the slave order in every being, time and space. A separation from our bodily sensuousness, just as much in its "permissive" forms.

And it's clear that the publicist "eroticisation" of social reality, organised and controlled by the managers of production, has no goal but to make more efficient the functioning of the official libido.
FAR FROM REDUCING SEXUAL MISERY, THESE TRAFFICKINGS ONLY ENLARGE ITS FIELD, EXTENDING THE RANGE OF FRUSTRATION AND WANT...

ALLOWING THE TRANSFORMATION OF DESIRE INTO THE COMPULSIVE NEED TO CONSUME...

...AND ASSURING THE PRODUCTION OF DEMAND, THE MOTOR OF CAPITALISM.

BETWEEN THE IMMACULATE CONCEPTION AND THE PUBLICITY WHERE, CONJUGAL DUTY AND THE VOLUNTARIST PROMISCUITY OF BOURGEOIS LIFE, THERE IS NO BREAK. IT IS THE SAME PROHIBITION AT WORK. THE SAME MASSACRE OF THE DESIRING BODY PERPETUATES ITSELF.
Likewise the pseudo-radical pseudo-critiques of “sexuality” conceived as pure social relation, estranged from the body, from auto-eroticism, from all pleasure. This red collectivisation of individual misery flees from every thing “abnormal”, from the space of ecstasy and magic where revolutionary desires are found, and where revolutionary politics must begin and sets up a counter-spectacle of desexualised sexuality as a cover for its joyless games of domination.

To escape their desires they create an empty politics, then try to reappropriate their desires into that emptiness.

What we want is to tear down the veil of sexuality and its representations. In order to discover the reality of our living bodies!
We want to rediscover the full practice of each of our bodily functions, and its innate potential for pleasure.
THE PLEASURE OF SHITTING AND ANAL JOY, SYSTEMATICALLY MURDERED BY RETENTIVE TRAINING OF THE SPHINCTERS THROWN WHICH CAPITALIST AUTHORITY INScribes IN THE FLESH ITS FUNDAMENTAL PRINCIPLES — EXPLOITATIVE RELATIONS, NEUROTIC ACCUMULATION, PROPERTY MYSTIQUE, PROPERITY MYSTICISM.

THE PLEASURE OFmasturbATING JocoseLY, WITHOUT GUILT OR ANXIETY ABOUT INADEQUACY OR COMPENSATION, BUT SIMPLY FOR THE PLEASURE OF MasturbATING.
We want to open our body to that of another, those of others; to let our energies multiply and our desires combine, so that all can give free reign to all their fantasies and ecstasies - so that it's finally possible to live without guilt or inhibition each sensuous and sensual practice, between two people or several, which it's urgently necessary to live if our everyday reality is not to be this slow agony... we want to extirpate from our being the infected tumour of guilt, age-old root of every oppression.
In starting out from the body, the revolutionary body as space producing subversive intensities, and the place - where in the last instance - all the cruelties of oppression are carried out; in linking political practice to the reality of this body and its functioning; in searching out joyously and collectively all paths to liberation; we can produce here and now a new social reality where maximum ecstasy combines with maximum consciousness. This is the only means to struggle directly against the grip of capitalist relations where it is exercised directly. It’s the only means to make ourselves genuinely strong against a system of domination which ceaselessly debilitates and makes fragile each individual, so as to force them to obey its rules. To enlist them in the order of dogs.