

F.U.C.K!



**An Earnest Apology
to the tormented Sexual Organics
of the Present-Future
and
A Call for Urgent Action
against the Anti-Pleasure, Anti-Freedom, Anti-Human Tyranny
of the Institution of Customary Social Masquerade**

Otherwise simply known as

The F.U.C.K! Manifesto

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A 'Federation of Utopias towards Coital-centric Kinship' Initiative

A specter is haunting the world - the specter of the Libido!

All powers of Authority have entered into a holy alliance to exorcise this specter: Politics, Religion, Media, and Society. They are the "Moralists".

Their claim is against the emancipation of Pleasure from the connotation of taboo and sin. They are Propagandists of Self-denial.

They believe that moderation engenders respect, maintains purity, protects children, gives sexual relations appropriate value and, most importantly, honors "God".

They blatantly censor and censure our right to satisfying, respectful sex, whenever, wherever, and with whomever we desire.

Instead, they celebrate their own perverse versions of sexual liberation, co-opted by commerce, and valorized by advertising, whilst terrorizing us with the shame of being branded as sluts, harlots, tramps, playboys, philanderers, and womanizers.

The architecture of the city becomes the site for this oppression. The Dominant maintains its power by rendering the natural Sexual Apparatus ineffective.

They keep the Submissive believing that suffering is inevitable under any socio-political system. They enforce entertainment that encourages reactionary tendencies as an alternative to a healthy sex life.

They force us into the faux rebellion of visiting shady strip-clubs, indulging in pixel-sex and purchasing pornography, not only because it is lucrative to their system, but, simply because the great liberating potentials of a Real Sexual Revolution terrifies them.

II

In the wake of this realization, a formal apology is long-due. From each generation to the next. For, they have failed US, and not just themselves.

They have failed to terminate this uninterrupted masquerade of internalizing the sleazy simulacrum of sexual freedom from billboards into personal lives.

Their misplaced connotations of taboo have failed to establish genuinely liberated sexual societies. Instead, they have made war-games and street-brutality fashionable, and love obscene.

And to top it all, the price of their cowardice is paid for with OUR liberation, with OUR pursuit for libidinal pleasure, with OUR unspent sexual energies!

III

We are the Sexual Organics of Generation Y. We condemn this hypocrisy handed down to us as second nature!

We are not convinced that there is no alternative to the way we live today, and we refuse to accept this inherited farce disguised as decorum.

To us, the Orgasm is the centre of human experience that ultimately determines the true happiness of the human race. The rest is all white noise.

We strongly oppose any related censorship, any attempted hegemonic manufacture of consent, any related rules – tacit, explicit or others, as an affront to our consciousness and a threat to our freedom. We see it as ultimately ineffective and unnecessary anyway.

And so, we, hereby, openly reject the previous outmoded values of social and public space, and demand a pleasure-oriented alternative in their place!

IV

Our indignation is not about insurgence. It is about taking back the control of sex, its meaning and its representation, from a society habituated to control. It is about positing a break in an ideological continuity, determined to preserve repression camouflaged with decency.

It is about questioning the unwarranted political correctness of our city's architecture and our society's psychology.

It is about challenging the status quo that allows such political castration of the act most fundamental to us as human beings.

It is about celebrating the human freedom that the most innate physiological act of coitus embodies.

To desire and be desired can be many things: funny, awkward,

beautiful, transforming, sacred and profound. What it cannot be, is profane. What it cannot be, is sinful. And what it most definitely cannot be, is forbidden!

It is about honoring this factuality as an awakened civil society.

V

The Federation of Utopias towards Coital-centric Kinship is a society shooting for Pleasure.

It is a utopia containing more truth and understanding of the present-day thought than any previous repressive architectures. It is the Base upon which rests a contented Superstructure.

It is an Infrastructure. It is a Spatial Software. It is an Ideological Apparatus.

It is a demand for new patterns of behavior, new unprejudiced environments, and a new common language of communal eroticism.

It creates genitally content people, not emotional cripples who blindly follow authority. It acknowledges Sex as normal and Kink as innovation. All inhabitants are welcome to F.U.C.K!

Here, Puberty is a sociological issue, not a biological one. Masturbation is Self-Sufficiency, not Perversion. Infantile Sexuality is Independence, not Illness. The Death Instinct is a product of Capitalism, not of Sexual Frustration.

Compulsive Marriage, Compulsive Family, Compulsive Procreation,

Compulsive ANYTHING can no longer recreate a sustainable human societal structure. It is a call for a new perspective on Sustainability.

Here, Per Capita Pleasure is the measure of progress, the Libido is the foundation of human relationships, and Respect and Sexual Enjoyment are not mutually exclusive.

Down with the sham!
Down with the masks!
Down with Authority!
Down with the current state of psychological corruption!

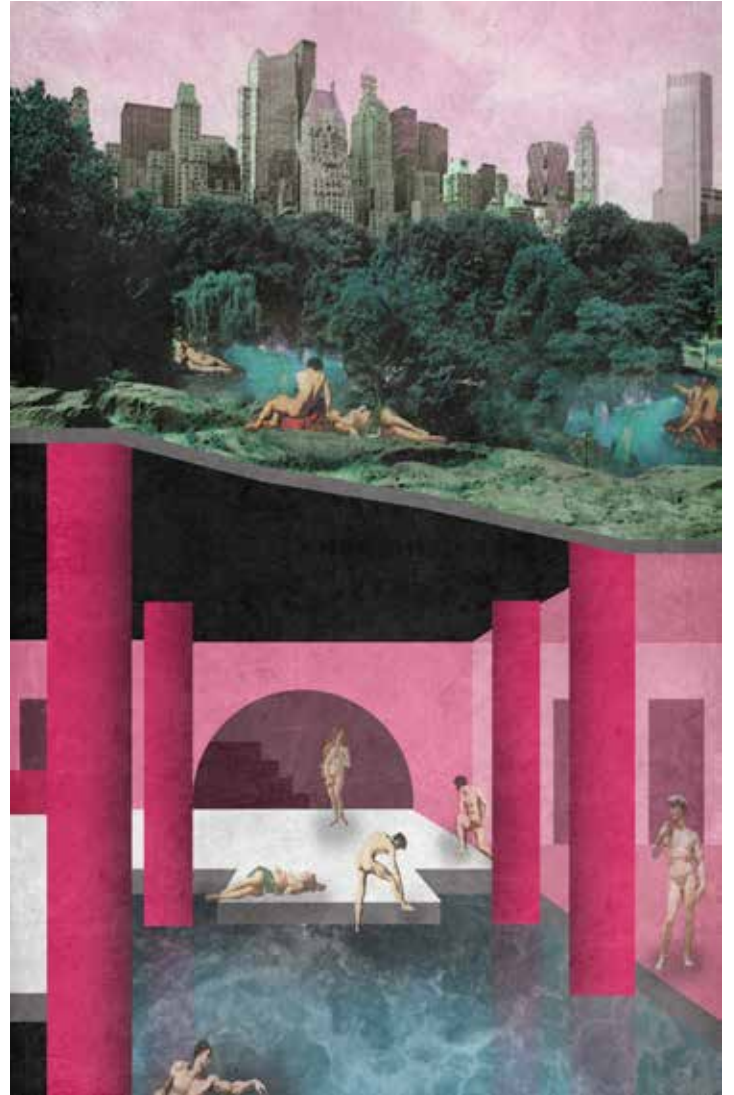
We love sex. And all the profound experiences that come with it.
I cum, therefore I am. Period.

So, Down with everything that tells us otherwise!

Power to the Libido! Usher in the age of Mass Libidocracy!

We are not rising. We are only reclaiming.

We openly declare that our ends can be attained only by the forcible overthrow of all existing social inhibitions. Let Authority tremble at this Final Sexual Revolution. The Sexual Organics have nothing to lose but their shame. They have a world to win. SEXUAL ORGANICS OF ALL COUNTRIES UNITE!





Premise

A specter is haunting the world - the specter of the Libido! The opening and closing sentences of the F.U.C.K! Manifesto mimic the language of *The Communist Manifesto* by Karl Marx and Frederick Engels. Within this, lies the foundation of the Federation's conceptual proposal for a new societal order. The narrative of *The Communist Manifesto* begins with one essential idea, - that "real freedom is impossible in a society divided into exploiters and the exploited^[1]". For Marx, what was needed was a society of genuine equality, and the key to this revolutionary transformation of society was the working-class, especially given its role in the system of production. Such a somewhat-possibly-deficient conclusion arises from one important fundamental, perhaps incomprehensive, assumption, "the history of all hitherto existing society, is the history of class struggles.^[1]" The F.U.C.K! Manifesto challenges this basic presumption that has left behind a bleeding gap in any substantial analysis that has followed thereon: the understanding of any wide societal change as a political or economic phenomenon alone, rather than a more comprehensive perception including the personal lives of the people in it. One then sees in it, perhaps, a society divided into similar categories of exploiters and exploited, but in a different sense; functioning within a system of similarly maintained hegemony, but for different purposes, and towards different ends - a system that is ideological, rather than material; and ultimately following similar steps towards liberation, but on grounds of a very different agenda. The primary position this progression embodies is that, with a sexual revolution, political, economic and social revolutions would, by default, follow. The F.U.C.K! declares, in its own right, that the history of all hitherto existing society, is the history of the management of its sexual forces!...

I Hegemony and The Sexual Organics

Did someone say Sex? Enter: Psychoanalysis. No understanding of any form of sexual history is complete without Psychoanalysis. There is an entire history of thoughts and justifications buried in the field for such an imagination of liberation. Some dismissed by superstructural authorities as the senile ramblings of crazy experimenters, some highly contested ideas, some dismissed as products of an active imagination of conspiracy theorists, and some abandoned due to the lack of residual evidence in terms of authentic work.

Needless to say, the history of the unrealized Pornotopian society (a society re-imagined with a pleasure-centric base), and the ideas of Libidocracy (wherein, Everything follows Libido!), that may be thought of as its driving force, begins with Sigmund Freud. He was the first to reveal to the world that Sex (Libido) is the most basic pleasure-deriving instinct in human beings, and every human action is driven by an unconscious desire to mate.^[2] He believed that Sexuality was the center around which revolved all of social existence as well as the inner life of the individual.^[2]

An off-spring of the Freudian school of thought, Wilhelm Reich, whose name remains rather washed-out in the history of sexual politics, strongly believed that the Orgasm was the centre of the human experience that ultimately determined the happiness of the human race.^[4] He proposed that the various institutions of Society as we know it, were responsible for the existent neurosis in civilization. An individual, from the time of his birth, and later on through various encounters with the social institutions of Family, Marriage etc. is repressed from thoroughly engaging with his own sexual potential.

According to Reich, these institutions are laden with a calculated agenda to maintain a continuous uninterrupted reproduction of the human societal structure and its associated ideology.^[4] What effectively is put in place is a recurring cycle wherein, infant sexual inhibition results in lack of independent thought and action, which leads to fixation and dependence on parents. This, in turn, leads to the production of submissive adults who are not only prone to compulsive marriage and compulsive procreation, but also automatically coerced into transmitting these compulsive ideologies to the next generation.

And of course, the more the individual is in touch with their own sexual potential, the more immune they get to the one-partner-for-life swindle, which, in turn, may become a threat to the economic system as a whole. For, the importance granted to Production as the basis of civilization throughout history since Marx, has guaranteed that somewhere beneath all the complex layers of society lies a simple essential need for persisting private property and goods ownership. A system that invariably finds itself interlinked with the institution of Compulsive Family Life. A system that sees in a liberated Communal Sexual Life, the threatening roots of a nemesis, capable of crippling its chief cornerstones - demand and economic competition!

II The Superstructure and Dominant Ideology

In his essay, *Base and Superstructure*, Raymond Williams talks about the Marxist theory of culture, wherein, the Base, refers to production, the means of production, and the social relationships of production; and the Superstructure comprises of all cultural (schools, media, art & design, architecture, linguistics etc.) and ideological institutions.

^[5] One imagines a society where the Base is pleasure, the means of pleasure and the social relationships of pleasure. In this imagination of the liberated Utopia dominated by the “Pleasure Principle”, rather than Production, one comes face-to-face with the pertinent question of the “Reality Principle”. This is nothing but the Ruling Ideology, and hence, the intent of the Ruling Class, and ignoring any such hegemonic intentions would be a failure to recognize Reality.

So, why has the Reality Principle consistently dominated the Pleasure Principle throughout history? It is key to note the underlying politics at play here. Karl Marx and Friedrich Engels in their essay, *Ruling Class and Ruling Ideas*, claim that “in every epoch, the class which is the ruling material force of the society, is at the same time, its ruling intellectual force^[6]” i.e. material production and mental production go hand-in-hand. Consequently, the shaping of the ideological system becomes important in order to establish any agency of control. It is hence, that the ideological system enforces the internalization of the taboos, and any sinful connotations associated with sex, upon its inhabitants, through its manipulations of the Superstructure. There is an unconscious involuntary repression within civil society.

Now, Neurosis is only one of the many consequences of sexual repression. Sexual inhibitions and fear cause people to think and

act against their own interests, but its most over-arching effect is the deadening of the urge to contradict figures of Authority.^[4] Yes, the paralysis of the will to rebel. It can then be understood as to why Power and Authority may recognize its advantage in assuring the ineffectiveness of any form of liberating Sexual “Apparatus^[7]”, thus creating and maintaining a docile civil society, which blindly follows the dominant hegemonic order.

It may then be no surprise that the conspiracy theories surrounding the counter-hegemonic work of Wilhelm Reich may, in fact, hold water. For, after all, history bears witness that not only were his books and research destroyed in Nazi Germany, but also in the Capitalist-Consumerist United States of America. Both, sites at the pinnacle of Hegemonic Power. And, while Reich’s discoveries and propositions burnt to ashes, hegemony was seen victorious in the uninterrupted flow of the societal narrative of sex-role enforcers, closet authoritarians, and the myths of the ‘permissive society’, or in other words, what Antonio Gramsci warns us about in his essay, *History of the Sub-Altern Classes*, the reproduction of the status quo, and the subsequent solidification of popular beliefs.^[8]

The result of such a situation was, as described by Dick Hebdige in his essay, *From Culture to Hegemony*^[9], the uniform manufacture of consent (social conformity) regarding sex as a taboo within the civil society, further reinforced through strategically imposed tacit and explicit rules against sex in the physical space; and this connotation, then gradually seeping into the dominant ideology, becoming more and more unconscious, until it is ultimately accepted as “common sense” through normalization.

This then, further promotes the production of the status quo through

infiltration into the various, what Louis Althusser calls, Ideological State Apparatuses (the religious, the educational, the family, the legal, the political, the communications, and the cultural apparatus)^[10], where the idea of discipline works more symbolically. And, it is these very institutions which become the site for the revolutionary expression and action of the Sex Radicals. An enlightened civil society of Sex Radicals can, no doubt, be counter-hegemonic, and thus, potentially revolutionary.

III FUCK!

A consciousness of hegemonic ideology and its manifestation as instruments of societal discipline and control, helps in the identification and deconstruction of, what Michel Foucault terms, the “Apparatus”, in order to fashion a new, more relevant model. The Federation of Utopias towards Coital-centric Kinship is a conglomeration of such alternative models of a society shooting for Pleasure. It is an assemblage of utopias that collectively contain more truth and understanding of the present-day thought than any previous repressive urban imaginations.

F.U.C.K! looks at the three dominant actors in the mechanics of society: (1) Living Beings (the subjects susceptible to subjectification), (2) The Apparatus (in which subjects are incessantly captured), and (3) The Architecture (that becomes the site of hegemonic and counter-hegemonic expression and action).

F.U.C.K! demands for the development of new patterns of behavior, new unprejudiced environments, and a new common language of communal eroticism. It utilizes the notion of *Field Theory* that suggests that human behavior is determined by the surrounding environments rather personal qualities.^[11] It employs the power of, not just, explicit social rules born from a new understanding of human priorities, but also, tacit rules in the form of the architecture of the city. These function much like the active form of Extrastatecraft, as described by Keller Easterling in her essay *Zone: The Spatial Softwares of the Extrastatescraft*^[12], wherein, the ideology functions much like a “spatial software”, or an “operating system”, or tiny bits of code that define the built environment, and hence the rules of

engagement (or the lack thereof) manifested in it.

The Apparatus moulds behavior through, what Pierre Bourdieu calls in his *Practice Theory*, the creation of a redefined “habitus”, the field surrounding an individual, that allows for the permanent internalization of the new social order in the human body. It thus, forms a cyclic order within a self-proliferating Apparatus, such that the Authority no longer “disciplines”, but instead, combines with an internalization of the ideas of social liberation, such that the Living Being and the Apparatus collapse into one another.

The Society becomes the Apparatus, much like it is today with the advent and internalization of social media, but with a more strategically defined Ideology that combines the lessons derived from the promoters of sexual liberation.

(1) Sigmund Freud: Sex (libido) is the most basic pleasure-deriving instinct in human beings, and every action is driven by an unconscious desire to mate.^[2]

(2) Wilhelm Reich: The Orgasm is the very centre of human experience that ultimately determines the happiness of the human race. Sexual liberation must be the basis of any revolutionary movement.^[4]

(3) Herbert Marcuse: Eros is liberating and constructive. Advanced industrial society is only preventing us from reaching a non-repressive society.

(4) Michel Foucault: Sexuality is merely a social constraint that makes us susceptible to control^[3].

(5) Jacques Lacan: Sexual excitement comes from three directions; the exterior world, the organic interior, and the mental life (“jouissance”), and

(6) Pierre Bourdieu: Human behavior is determined by surrounding environments, rather than by personal qualities.

This then envisions a society that is free from the repressive burdens of the mind, and open to the application of coital therapy for its physical and psychological health benefits, as well as maximization of its ever expanding content to attain new horizons of pleasure through experimentation and research. If the FUCK! ever fails, the reasons would be scientific rather than hierarchical, logical rather than prejudiced hegemonic whim, rational rather than mythological. The Architecture of the FUCK! within this Ideological outline works rather Performatively, as a vehicle of change. With the progression of the Utopia, the need for the architecture, along with the need to disguise diminishes, to ultimately be rendered useless. Herein lies the success of the Architecture as an Apparatus.



IV The Sexual Organics and FUCK!

The F.U.C.K! is not a special organization in relation to the Sexual Organics. Instead, it is the representation of the vocal Sexual Organics. It has not interests separate and apart from those of the Sexual Organics as a whole. It does not set up any special principles of its own, by which to shape and mould the imminent movement of the Sexual Organics.

F.U.C.K! is distinguished from any other minor movements of the Sexual Organics in reclaiming their sexual lives by this only: (1) In the struggles of the Sexual Organics world over, they point out and bring to the front, the common interests of the entire Sexual Organics, independent of nationality. (2) In the various stages of development that the struggle of the Sexual Organics against Authority has to pass through, they always and everywhere represent the interests of the movement as a whole.

Nevertheless, almost uniformly across the world, the following will be generally applicable:

- (1) Abolition of all censorship of coitus in the public realm, and the application of its physical and psychological health benefits to public purposes.
- (2) A progressive and supportive urban infrastructure and architecture.
- (3) Abolition of all right to censorship on customary grounds.
- (4) Confiscation of iconic public space as sites of implementation of new ideologies.
- (5) Centralization of sexual competition for the maximization of pleasure towards increased public benefit, and for the redefinition of societal status.

(6) Centralization of the architecture and accessories for the implementation and maximization of pleasure.

(7) Extension of sexual research and practical experimentation by the State for the maximization of pleasure towards increased public benefit.

(8) Equal liability of all Sexual Organics for the control of population and disease.

(9) Combination of existent social classes and racial variations through coital-centric kinship, with the gradual abolition of all human distinctions.

(10) Free sexual education and consultancy to all (including children) in public schools. Combination of education with research and experimentation.

The members of the F.U.C.K! everywhere support every sexual revolutionary movement against the existing social and political order of things. In all these movements, they bring to the front, as the leading question, the question of the insincerity of the public space and societal mindset towards our current sexual lives, no matter what its degree of development at the time.

The Sexual Organics disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social inhibitions. Let Authority tremble at this Final Sexual Revolution. The Sexual Organics have nothing to lose but their shame. They have a world to win. SEXUAL ORGANICS OF ALL COUNTRIES UNITE!





NOTES

The opening and closing sentences of the Manifesto, as well as the last section of THE CLARIFICATIONS mimic the language of The Communist Manifesto by Karl Marx and Frederick Engels. This is to convey a re-writing of the Manifesto with a new pleasure-centric perspective. While for Marx and Engels, the Base of the societal Superstructure was Production, F.U.C.K! employs the ideas of Wilhelm Reich to envision a society where the Base is Pleasure, rather than Production.

CITATIONS

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