

Male-ing:

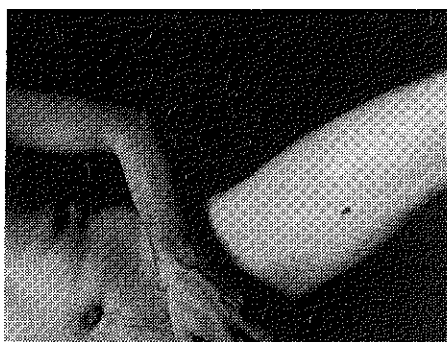
A Love Letter



1 To be real men we must be feminine.

2 To think the psyche or the social in terms of 'a Lacanianism', 'a Freudianism', 'a Marxism', or 'a Feminism', is only to re-register the birth of nomination, the Naming of the Father, the re-citing/siting/sighting of phallic desire: the desire to be in the place of the Other (appropriation) and thus to already be appropriated by the 'phallus' - or 'the State'. Neither can we simply ignore 'the phallus' - ignorance of the phallus and its function within the social is already ideological ignorance. If the social relations of difference are to be re-w/rited one must find ways to go around 'it'.

3 To be a father is always already to be a *frustrated father* because he can never really be 'the' father. Within this division of the social and the social/sexual dispensing of libidinal energy, he is as subject to this position to the 'law of the father' to phallic law, as are the other members. That is, he is always already subject to this division which holds him in contradiction. He can only ever be a father by 'not' being 'it'.

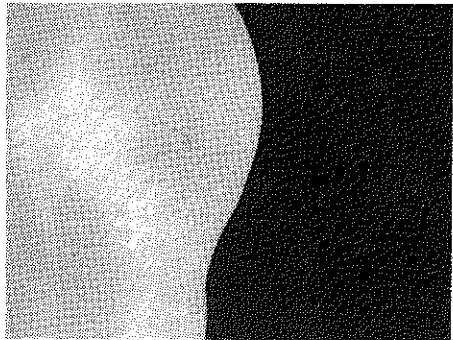


4 I write in the hope that I might escape castration; not from the father, but by not being fathered at all. The only way to escape the tyranny of the father is to be a bastard. The bastard can perhaps be considered after all, one of the more politically affirmative positions. Is not the fear of the bastard position a fear which supports the law of property - the law of the subject who must be subjected to the Law - the law of the father - the law of the proper name? For surely to be without a proper name is to exist in a situation in which nothing can be passed down - no rites of authorship - a radically other position - perhaps the only position, at least in our society, in which the male can be radically other. Without the heritage of law one can hope that a different ordering of the cultural might be made possible - might some day even be produced

5 I read for my part by way of Lacan a certain pleasure, a certain beyond of the phallus or phallic pleasure in this w/riting. An excess of meaning which cannot for its part be registered but as something beyond (yet contained within) the very dimensions of language. Both the limitations and the overturning of the limitations of language. The possibility that life could be (is) other/wise. For here the *within of the body* (mine/language's) becomes (is) the site of dance. One exists as a plurality. One dances not simply with but within the body. The body cites itself.

6 The body is the enfolding and enveloping of Man and Woman in/as one body made plural. In this sense man and woman as categories cannot exist as separate entities but must inevitably be on the same side -- existing in the same body. The body dances from the inside out!

7 This is mere childish w/riting. But are we not as Nietzsche or Freud would have it always somewhat of a child; polymorphously perverse - something somewhat against the social - anaclitic, sexually non-descript in his/her perversity. For how else can s:he propogate forward and upward but by starting at the polysexual beginnings of life as we know it but through language. Such a position (which is not so much a position as the possibility for the absence of any position) wants to re-w/rite the body - to return it to an earlier site; a non-site. To meet where Freud would have us meet, at the juncture of the Pleasure Principle with the Reality Principle - the phallic signifier's place of overlapping with the signified; a place which marks itself against the discourses of the Other; of Woman in language.



8 To overturn the structures of language calls for a return to the juncture of language and the body; of language inscribed in/on the body. That is to the place of the 'making-out' of the making of language in order to create a lapse in language in which Woman can re-inscribe herself 'into' language. For Nietzsche the way it might be implied by the 'feminization' of language through the body via the terms life and wisdom. Such signs are conventionally seen as 'other' but by metonymy they become Woman re-inscribed in the body of language in the body. Re-inscribed however as the double to the other dancer - not in relation to but as a promised distance from - the Man signed as self and courage. Life:Self - Wisdom:Courage - Woman:Man, not opposites but positions of distance - the dance within the body would be nothing without distance - promised (premissd) on a return.

9 We come together in the body not to reconcile our differences but to recognize our distance; our need to be - to get there - in the body.

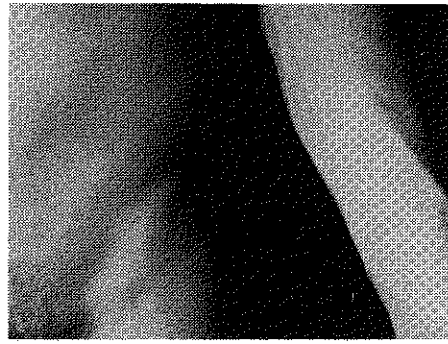
10 If we cannot have recourse to an Edenic state of language in which God as Nature speaks from tablets (the tablets having been overturned) then what can we have? Perhaps a very carefully constructed string - not Freud's grandson's, of the fort:da game, but Ariadne's.

11 Ariadne's string is a string of great value (more use that exchange even if made of gold in this exchange and excess of language - yet another Poly-tick - because it comes from Woman's jouissance and there is more than simple chauvinism in this call for a "Woman's Touch"!

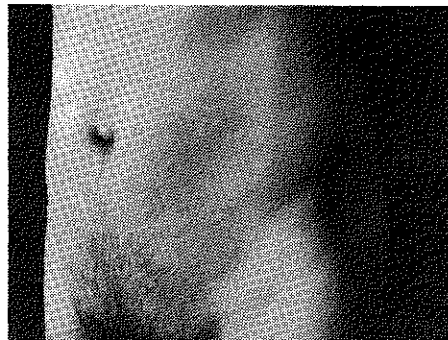
12 A prophetic foreshadowing of Woman in language comes from Freud though he was perhaps unaware of its existence. A foreshadowing cited in this problematic historical statement:

"It seems that women have made few contributions to the discoveries and inventions in the history of civilization; there is however one technique which they may have invented - that of plaiting and weaving. If that is so we might be tempted to guess the unconscious motive for this achievement."

The unconscious motive - might this not be within language, the setting up of a structure, or the possibility of a structure (not unlike a map of a labyrinth which the string between Ariadne and Theseus makes out - but dependant on Ariadne's holding of the end (the tail of language)) which enables Woman to weave herself in - at some point determined by her. A double re-inscription between Man and Woman in language.



13 I have a desire. I announce the possibility of a noun for speakers who perform this language. No fear of androgyne in its negative aspects nor of hermaphroditism in its biological precepts. In this language Man and Woman are not made to distance their promise but dance the promised distance as 'WO : MAN'. They become not one but doubled. I long to dance this dance of a body doubled - this dance of bodies in the body - to make this dance a dance within my body - a dance of love.



Text by Geoff Miles

Photos: Carol Sorensen