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COUNTERSEXUAL SOCIETY

How do we approach sex as an object of analysis? What historical and social factors play a role in the production of sex? What is sex? What are we really doing when we fuck? Do a writer's sexual practices affect the project? If so, in what way? Is it better for a researcher to engage in serial fucking while working on sex as a philosophical topic, or, to the contrary, is it better to keep a respectful distance from such activities for the sake of scientific objectivity? Can queers write about heterosexuality? Can you write about homosexuality if you're straight?

As always in philosophy, it's easy to turn to the most celebrated examples, to make the most of fixed methodological decisions, or at least to conceal our mistakes by appealing to the authority of tradition. It's well known that when Marx was starting his *Grundrisse*, everything seemed to suggest he'd base his economic analysis on the notion of population. Well, then, thinking about sexuality, I find myself faced with a similar conceptual imperative. Everything seems to suggest that I should base this project on notions of gender and sexual difference. To the shock of the philosophers and moralists of the time, however, Marx focused his analysis on the notion of "surplus value,"

avoiding the paradoxes of earlier theories. Making the most of Marx's strategy, this investigation of sex takes as its thematic axis the analysis of something that could seem marginal: a plastic object in certain queers' sex lives that until now has been considered a simple prosthesis invented to palliate lesbians' or transpersons' sexual disability. I am talking about the dildo.

Robert Venturi was onto something when he said architecture should learn from Las Vegas. It's time for philosophy to learn from the dildo.

This is a book about dildos, about prostheses and plastic genitals, about sexual and gender plasticity.

WHAT IS COUNTERSEXUALITY?

Countersexuality is not the creation of a new nature but rather the end of nature as an order that legitimizes the subjection of some bodies to others. First, countersexuality is a critical analysis of gender and sexual difference, the product of the heterocentric social contract, the normative performativities of which have been inscribed onto our bodies as biological truths.¹ Second, countersexuality aims to replace this social contract we refer to as "nature" with a countersexual contract. Within the framework of the countersexual contract, bodies recognize themselves and others not as men or women but as living bodies. They recognize in themselves the possibility of gaining access to every signifying practice as well as every position of enunciation, as individuals that history has established as masculine, feminine, trans, intersex, or perverse. They consequently renounce not only a closed and naturally determined sexual identity but also the benefits they could obtain from a naturalization of the social, economic, and legal effects of such an identity's signifying practices.

This new society takes the name “countersexual” for at least two reasons. First, negatively: countersexual society is committed to the systematic deconstruction of naturalized sexual practices and the gender system. Countersexual society is therefore a destituting society. Second, positively: countersexual society proclaims the equivalence (not the equality) of all living bodies that commit themselves to the terms of the countersexual contract and are devoted to the search for pleasure–knowledge. Countersexual society is a constituting assembly of an endless multiplicity of singular bodies.

The name “countersexuality” comes indirectly from Michel Foucault, for whom the most efficient form of resistance to the disciplinary production of sexuality in our liberal societies is not the fight against prohibition (as the antirepressive sexual-liberation movements of the 1960s proposed), but rather counterproductivity—that is to say, the production of counter-protocols and forms of pleasure–knowledge as alternatives to the disciplines of the modern sexual regime. The countersexual practices proposed here should be understood as technologies of resistance or, put another way, as forms of sexual counterdiscipline.

Countersexuality is also a theory of the body situated outside the polarities man/woman, masculine/feminine, heterosexuality/homosexuality, trans/cis. It defines sexuality as technology, and it considers the different elements of the sex/gender system² dubbed “man,” “woman,” “homosexual,” “heterosexual,” “transsexual,” as well as their sexual practices and identities, to be nothing more than machines, products, instruments, apparatuses, gimmicks, prostheses, networks, applications, programs, connections, fluxes of energy and information, circuits and circuit breakers, switches, traffic laws, borders, constraints, designs, logics, hard drives, formats, accidents, detritus, mechanisms, usages, and detours.

Countersexuality affirms that in the beginning was the dildo. The dildo preceded the penis. It is the origin of the penis. Countersexuality recurs to the notion of the “supplement” as formulated by Jacques Derrida³ and identifies the dildo as the supplement that produces that which it supposedly must complete.

Countersexuality affirms that desire, sexual arousal, and the orgasm are merely the retrospective products of certain sexual technologies that identify the reproductive organs as sexual organs, to the detriment of whole-body and whole-world sexualization.

It’s time to stop studying and describing sex as if it forms part of the natural history of human societies. The “history of sexuality” would be better served by renaming itself “the history of technologies” because sexual and gender apparatuses are inscribed in a complex biotechnological system. This “history of technologies” shows that “human nature” is an effect of the constant border negotiation not only between human and animal, body and machine,⁴ but also between organ and prosthesis, organic and plastic, alive and dead.

Countersexuality refuses to designate an absolute past with a lesbian heterotopia (be it Amazonian or not, before sexual difference or after, justified by some biological or political superiority or simply the product of sexual segregation) that would constitute some sort of radical separatist feminist utopia. We don’t need an origin free from male and heterosexual rule to justify a radical transformation of sex and gender. There is no historical reason liable to justify the changes under way. Countersexuality is the case. This historical contingency is just as much the material of countersexuality as it is of deconstruction. Countersexuality does not speak of a world to come. It refers neither to a pure past nor to a better future; to the contrary, it reads the

fingerprints of what is already the body's end, as defined by modern Western discourse.

Countersexuality plays on two temporalities. The first is a slow temporality in which sexual institutions don't appear to have ever undergone any changes. In this temporality, sexual technologies are presented as fixed, borrowing the names "symbolic order," "transcultural universals," and, simply, "nature." Any attempt to modify them would be judged as a form of "collective psychosis" or as the "End of Humanity." This blueprint of fixed temporality is the metaphysical foundation of all sexual technology. All of countersexuality's efforts are directed against, operate on, and intercede in this temporal framework. But there is also a temporality of repetition and iterability, of the occurrence in which every incident escapes lineal chance, a fractal temporality constituted by multiple "nows" that cannot be the simple consequence of sexual identity's natural truth or of some symbolic order. This is the effective field where countersexuality incorporates sexual technologies as it intervenes directly over bodies, over identities, and over the sexual practices that are derived from these bodies and identities that are "fictional" yet still exist.

Countersexuality takes the technological production and transformation of sexed and *gendered* bodies as its object of study. It does not reject the hypothesis of social or psychological constructions of gender, but it does reposition them as mechanisms, strategies, and uses within a larger technological system. Countersexuality claims a close relationship to Monique Wittig's analysis of heterosexuality as a political regime, Michel Foucault's research on modern sexual *dispositifs*, Judith Butler's analyses of performative identity, and Donna Haraway's politics of the cyborg. Countersexuality supposes that sex organs and sexuality (not just gender) ought to be understood as complex

biopolitical technologies; it supposes that it is necessary to form political and theoretical connections between the study of sexual apparatuses and artifacts (dealt with until now as anecdotes of little interest within the history of modern technology) and sociopolitical studies of the sex/gender system.

To the end of denaturalizing and demystifying traditional notions of sex and gender, countersexuality takes as its foremost goal the study of sexual instruments and apparatuses and, thereupon, the sexual and gender relationships and becomings that are established between body and machine.

THE GENITALS AS BIOPOLITICAL TECHNOLOGY

The sex organs are not an exact biological place, nor is sex a natural impulse. They are a technology of heterosocial domination that reduces the living body to erogenous zones according to an asymmetrical power distribution between the (feminine/masculine) genders, matching certain affections with particular organs, certain sensations or affects with particular anatomical reactions.

Western human nature is a product of social technology that reproduces the equation “nature = heterosexuality” on our bodies, architectures, and discourses. The heterosexual system is an epistemic regime and social apparatus that produces femininity and masculinity and operates by dividing and fragmenting the body: it cuts out organs and generates zones of high sense and motor intensity (visual, tactile, olfactory), which it afterward identifies as natural and anatomic centers of sexual difference.

Sexual roles and practices, which are naturally attributed the masculine and feminine genders, are an arbitrary grouping of

regulations inscribed onto living bodies that assure the material exploitation of one sex over another.⁵ Sexual difference is a heteropartitioning of the body in which symmetry is impossible. The process by which sexual difference is created is a technological-reduction operation that consists of removing and isolating certain parts from the living being in order to make them sexual signifiers. Men and women are metonymic constructions of the heterosexual production–reproduction system that permits the subjugation of women as a sexual workforce and means of reproduction. This is structural exploitation, and the sexual and political profits that heterosexual men and women thereby gain necessarily reduce the erotic surface of the world to the sexual reproductive organs and privilege the biopenis as the one and only mechanical center of sex-drive production.

The sex/gender system is a biowriting system. It writes with blood, sperm, milk, water, sound, ink, oil, coil, uranium, capital, light, electricity, and radiation. The body is a living, constructed text, an organic archive of human history as the history of sexual production–reproduction, in which certain codes are naturalized, others remain elliptical, and still others are systematically deleted or scratched out. (Hetero)sexuality, far from spontaneously springing forth from every newborn body, must reregister and reestablish itself through constant repetitive operations and through the iteration of the (masculine and feminine) codes socially vested as natural.⁶

Countersexuality's task is to identify the erroneous spaces, the biotext's structural flaws (intersex bodies, transgender and transsexual bodies, queens, diesel dykes, faggots, butches, the hysterical, the horny and the frigid, the sexually disabled and the mentally ill, hermaphrodykes, etc.), and to bolster the power of deviating and drifting from the heterocentric biowriting machine.

When countersexuality talks about the sex/gender system as a biowriting system or about the body as a biotext, it does not mean to propose abstract political interventions that would amount to nothing but variations in language. Those who demand, at the top of their voices and from the heights of their ivory towers, the use of the forward slash in personal pronouns and preach only the eradication of gender markers in nouns and adjectives reduce textuality and writing to their linguistic residue; they forget the technologies of bioinscription that make them possible and living.

This is not a question of privileging a (feminine or neuter) marker as a form of affirmative action or of inventing a new pronoun that escapes masculine domination and constitutes an innocent position of enunciation, a new, pure origin for reason, a starting point from which an immaculate political voice can arise.

What we must shake are the biowriting technologies of sex and gender and their institutions. We're not talking about replacing some terms with others. We're not talking about eliminating gender markers or references to heterosexuality but rather about changing the positions of technoenunciation, the circulation of fluids, the uses of organs and bodies. Derrida foresaw this in his reading of performative utterances according to J. L. Austin.⁷ Later, Butler used this notion of performativity to understand speech-acts in which queers and trans people wring the neck of hegemonic language, appropriating its performative force. Butler coined the term *queer performativity*: the political force behind the decontextualization of a homophobic insult and the reversal of the hegemonic positions of enunciation thereby provoked. *Queer*, for example, ceases to be an insult used by heterosexuals to mark homosexuals as "abject" and becomes the rebellious and productive self-designation of a

group of “abject bodies” who for the first time seize the word and reclaim their own identity.

We can characterize heteronormative bio-necro-political technology (the ensemble of institutions—not just medical and domestic but also linguistic—that constantly produce [wo]man-bodies) as an ontological production machine that functions by dint of the subject’s performative invocation of the sexed body. The elaborations on queer theory carried out by Judith Butler and Eve Kosofsky Sedgwick in the 1990s have made it clear that the apparently descriptive expressions “it’s a girl” and “it’s a boy,” spoken at the moment of birth (or even at the moment the fetus is visualized via ultrasound), are in fact performative invocations, closer to the contractual expressions spoken in social rituals, such as the “I do” of marriage, than to descriptive statements such as “this body has two legs, two arms, and a tail.” These gender performatives are bits of language historically charged with the power to invest a body with masculinity or femininity as well as with the power to castigate intersex and morphologically dissident bodies that threaten the coherence of the sex/gender system by subjecting these bodies to necrosexual cosmetic surgeries (clitoris reduction, penis enlargement, silicone breast implants, hormonal refeminization of the face, etc.).

Sexual identity is neither the instinctive expression of the flesh’s prediscursive truth nor the effect of the inscription of gender practices onto the body understood as a flat surface.⁸ So-called constructivist feminism’s mistake was believing in the Western nature/culture divide and thus turning the body into a formless material to which gender would give cultural form and meaning according to the cultural or historical matrix.

Gender is not simply and purely performative (that is, an effect of linguistic-discursive cultural practices), as some of Butler’s readers have claimed. Gender is first and foremost prosthetic.

That is, it does not occur except in the *materiality* of the body. It is entirely constructed, and, at the same time, it is purely organic. It springs from the Western metaphysical dichotomies between body and soul, form and matter, nature and culture, while simultaneously tearing them apart. Gender resembles the dildo. Both surpass imitation. Their carnal plasticity destabilizes the distinction between the imitated and the imitator, between the truth and the representation of the truth, between the reference and the referent, between nature and artifice, between sexual organs and sexual practices.

It is this mechanism of genital-prosthetic production that confers the feminine and masculine genders with their sexual-real-natural character. But, as with all machines, the failure, the accident, is constituent of the heterosexual machine.⁹ Given that what is invoked as “real masculine” or “real feminine” does not exist, every imperfect approximation must renaturalize itself to the benefit of the system, and every systematic accident (homosexuality, bisexuality, transsexuality, etc.) must operate as a perverse exception that proves the regularity of nature.

The homosexual identity, for example, is a systematic accident produced by the heterosexual machinery; in the interest of the stability of nature-producing practices, it is stigmatized as unnatural, abnormal, and abject. This bourgeois, colonial, central European genital-prosthetic machinery is relatively recent and, in fact, contemporary with the invention of the capitalist machine and the industrial production of objects. It was in 1868 that medical-legal institutions first identified this “counternatural” accident as structurally threatening to the stability of sex production, opposing perversion (which in that moment included all nonreproductive forms of sexuality, from fetishism and lesbianism to oral sex) to heterosexual normality. Over the course

of the past two centuries, the homosexual identity has taken shape thanks to the shifts, interruptions, and perversions of the performative mechanical axes of repetition that produce the heterosexual identity, revealing the sexes' constructed and prosthetic character. Because heterosexuality is anatomopolitical technology and not an underlying natural origin, it is possible to reverse and reroute (change course, morph, set adrift) its sexual-identity production practices. The fag, the fairy boy, the drag queen, the lesbian, the diesel dyke, the tomboy, the butch, the females to males (F₂Ms), the males to females (M₂Fs), and the transgendered are "ontological jokes,"¹⁰ organic impostures, prosthetic mutations, subversive iterations of a false, transcendental sexual biocode.

It is in this space of parody and plastic transformation that the first countersexual practices appear as possibilities of a radical shift from the dominant sex/gender system: the use of dildos, the eroticization of the anus, and the establishment of contractual bondage/discipline/sadomasochist (BDSM) relationships, to name just three moments in a process of sex mutation.

The sex organs, as such, do not exist. The organs that we recognize as naturally sexual are already a product of a sophisticated technology that prescribes the context in which the organs acquire their meaning (sexual relationships) and are properly used in accordance with their "nature" (heterosexual relationships). Sexual contexts are established through skewed spatial and temporal delimitations. Architecture is political. Anatomy is political cartography. Architecture and anatomy organize and qualify our practices: public or private, institutional or domestic, social or intimate, able and disabled.

The management of space extends from the colonized territory to the body. The exclusion of certain gender and sex

relationships, as with the designation of certain body parts as nonsexual (most particularly the anus, “the first organ to suffer privatization, removal from the social field”¹¹), is the basic fixation operation that naturalizes the practices we recognize as sexual.

The practice of fist-fucking (anal or vaginal penetration with the fist), which saw systematic growth in the gay, lesbian, and trans cultures beginning in the 1970s, should be considered an example of high countersexual technology. Workers of the anus are the new proletarians of a possible countersexual revolution.

As biocode, the anus presents three fundamental characteristics that make it the temporary place of countersexual deconstruction’s task. First, the anus—like its public extension, the mouth—is a “universal” erogenous center situated beyond the anatomical limits imposed by sexual difference, where roles and registers appear universally reversible. (Who doesn’t have an anus?) Second, the anus is an area of primordial passivity, a center of arousal and pleasure production that is not listed among the points prescribed as orgasmic. Third, the anus constitutes a technological workspace; it is the countersexual postprocessing facility. The anus’s task is not directed toward reproduction, nor is it founded on the establishment of a romantic nexus. It generates profits that cannot be accounted for in a heterocentric economy. Through the anus, the traditional sex/gender representation system *shits itself*.

The reclamation of the anus as a countersexual pleasure center finds common ground with the logic of the dildo: every point on the body is more than just a potential plane onto which a dildo can be placed; it is also an orifice—entrance, a vanishing point, a download center, a virtual action—passion axis.

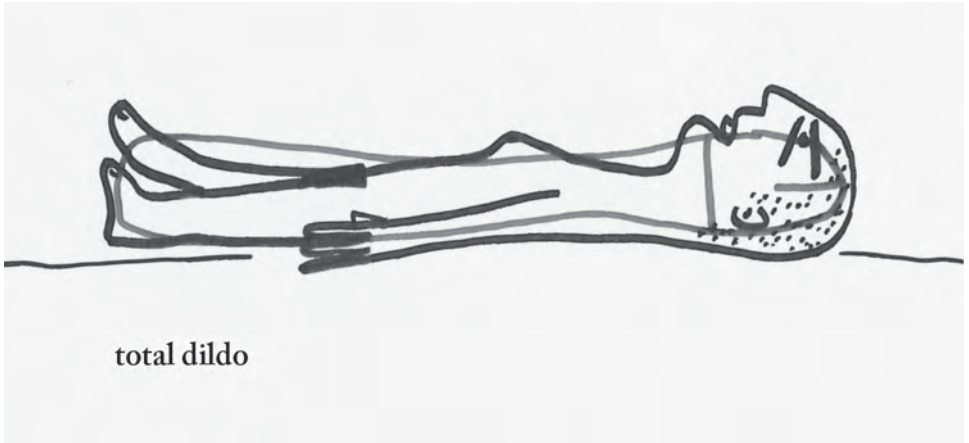


FIGURE 1.1

BDSM practices, such as the creation of contractual pacts that regulate submission and domination roles, have exposed the erotic power structures underlying the contract that heterosexuality has imposed as natural.

Parodying naturalized gender roles, countersexual society makes itself heir to the practical knowledge of the queer and BDSM cultures and adopts the impermanent countersexual contract as the preferred form of establishing a countersexual relationship.

PRINCIPLES OF COUNTERSEXUAL SOCIETY

ARTICLE 1

Countersexual society insists upon the removal of the designations *masculine* and *feminine*, corresponding to what are supposed to be biological categories (male/woman, man/female), from identification cards as well as from all administrative and legal state forms. The codes of masculinity and femininity shall become open and copyleft registers available to speaking, living bodies within the framework of mutually agreed-upon impermanent contracts.

ARTICLE 2

To avoid the reappropriation of bodies as feminine or masculine within the social system, every new body (that is to say, every new signatory) shall bear a new name without any indication of gender, regardless of the language employed. Initially, to the end of destabilizing the heterocentric system, everyone will have then at least two names, one traditionally female and another traditionally male, or a name without previous gender connotations. All names such as Robert Catherine, Julia Jim, and Andrew Martha will be legal.

ARTICLE 3

As part of the process of destitution of the heterocentric reproduction system, countersexual society insists upon the following:

- The abolition of the marriage contract, heterosexual and homosexual, and all of its liberal substitutes, such as common-law marriages, which perpetuate the naturalization of sex roles. The state shall not serve as witness to any sexual contract.

- The destitution of social and economic privileges derived from a living body's (supposedly natural) condition as masculine or feminine within the framework of the heterocentric regime.

- The destitution of transmission systems and bequests of patrimonial and economic privileges acquired by living bodies within the framework of the heterocentric reproduction and colonial system.

ARTICLE 4

The body's countersexual resignification shall become operational with the gradual introduction of certain countersexual policies. First, practices stigmatized as abject within the framework of heterocentrism shall be universalized. Second, high-tech countersexual research squads shall be created so that new forms of feeling and affection can be subjected to collective experimentation.

The countersexual system will take effect by means of a series of countersexual practices:

- The resexualization of the anus (an area of the body excluded from heterocentric practices because it is considered the filthiest and most abject) as a transversal countersexual center.

- The dissemination, distribution, and circulation of practices that subvert the recitation of the biocodes and categories of naturalized masculinity and femininity within the framework of the heterocentric system. The penis's centrality as the axis of power's meaning within the framework of the heterocentric system requires that a tremendous amount of effort be directed toward resignification and deconstruction. For this reason, during countersexual society's initial establishment period, the

dildo and all of its syntactic variations—such as fingers, tongues, vibrators, wieners, carrots, arms, legs, the entire body—as well as its semantic variations—such as cigars, pistols, nightsticks, dollars—shall be used by all bodies or speaking subjects within the framework of fictitious, reversible, and consensual countersexual contracts until the biopenis is made fully destitute.

- The systematic parody and simulation of the effects habitually associated with the orgasm in order thus to subvert and transform an ideologically constructed natural reaction. In the heterocentric regime, the limitation and reduction of sexual areas are the result of disciplinary medical and psychosexual definitions of the supposed sex organs and of the identification of the penis and the supposed G-spot as orgasmic centers. In all of these points, pleasure production depends on the arousal of one single anatomic zone, easy to localize in men but of difficult access, varying effectiveness, and even dubious existence in women.

The orgasm, the paradigmatic effect of heteronormative production—repression that fragments the body and localizes pleasure, shall be systematically parodied thanks to diverse disciplines of simulation and serial repetitions of the effects traditionally associated with sexual pleasure (see chapter 2, “Countersexual Reversal Practices”). Simulation of the orgasm is equivalent to a denial of the habitual spatial and temporal localizations of pleasure. This countersexual discipline is practiced to effect a general transformation of the body, similar to somatic conversions, extreme meditative and shamanistic practices, and rituals proposed in conceptual art, body art, and certain spiritual traditions. The projects of Ron Athey, Annie Sprinkle and Beth Stephens, Fakir Musafar, Zhang Huan, José

Pérez Ocaña, Roberto Jacoby, Hélio Oiticica, Bob Flanagan, and so on constitute examples and precursors of this countersexual discipline.

ARTICLE 5

All countersexual relationships shall be the product of a consensual contract signed by all participants. Sexual relationships without a contract shall be considered rapes. All speaking bodies shall be asked to clearly set out the naturalizing fictions (marriage, dating, romance, prostitution, cheating, jealousy) that form the basis of their sexual practices.

The countersexual relationship shall be valid and effective for a limited period of time (a temporary contract) that shall never equal the totality of the bodies' or speaking subjects' lives. The countersexual relationship is based on equivalency and not on equality. Reversibility and role changes shall be required in such a way that the countersexual contract shall never result in asymmetrical, naturalized power relationships.

Countersexual society establishes the obligation of countersexual practices, socially organized in loosely formed groups that any living body may join. Every body may reject the right to belong to one or various countersexual communities.

ARTICLE 6

Countersexual society declares and demands the absolute separation of sexual activities and reproductive activities. No countersexual contract may lead to the act of reproduction. Reproduction shall be liberally chosen by bodies capable of becoming pregnant or by bodies capable of giving sperm. None of these reproductive acts shall establish a "natural" filial bond between the reproductive bodies or with the newborn body. All newborn bodies shall have the right to a countersexual education.

ARTICLE 7

Countersexuality denounces the current psychiatric, medical, and legal policies and their definitions of sickness/health and disability/ability as well as the administrative procedures related to sex change. Countersexuality denounces the prohibition of gender (and name) changes as well as the obligation that any and all gender changes must be accompanied by a (hormonal or surgical) sex change. Countersexuality denounces the control of transsexual practices by public and private institutions of heteronormative state or corporate character that impose sex change in accordance with fixed anatomical-political models of masculinity and femininity. No political reasoning justifies the state's acting as guarantor of a sex change but not of a nose job, for example. All organs, reproductive or not, internal or external, must be equal before the law.

In countersexual society, sex-change operations shall constitute a voluntary form of public-utility surgery. These operations shall never allow bodies to adhere once again to the idea of masculine or feminine coherence. Countersexuality aims to be a nonheterocentric body-production technology. The countersexual technology investigation squads shall study and promote the following procedures, among others:

- Virtual exploration of gender and sex changes thanks to various forms of transvestism: cross-dressing, Internet drag, cyberidentity, and so on
- In-vitro production and 3D printing of a cyberclitoris for implantation in various parts of the body
- Transformation of various bodily organs into dildo grafts

ARTICLE 8

Countersexuality asserts that sex and gender are complex bodily cybertechnologies. Countersexuality, making the most

of Haraway's teachings, appeals to an urgent queerization of "nature."¹² The substances called "natural" (testosterone, estrogen, progesterone), organs (the male and female genital parts), and physical reactions (erection, ejaculation, orgasm, etc.) should be considered powerful "political living metaphors," the definition and control of which cannot be left in the hands of the state or of neoliberal corporations, be they medical institutions or pharmaceutical companies.

The sophistication found in most branches of therapeutic and cybernetic medicine (xenotransplants, cybernetic visual and auditory prostheses) contrasts sharply with the underdevelopment of organ-modifying technologies (phalloplasty, vaginoplasty, etc.) and sexual practices (take, for example, the scant evolution of the condom in the past two thousand years). Modern biotechnology's goal is the stabilization of the heteronormative categories of sex and gender (a project that spans from the eradication of sexual and body abnormalities, considered monstrosities at or before birth, to operations in the case of transsexuals). Testosterone, for example, is the biosocial metaphor that permits the passage of a body designated as feminine to a body designated as masculine. It is imperative to consider sexual hormones biopolitical drugs, the access to which cannot be safeguarded by heteronormative state institutions.

ARTICLE 9

The control and regulation of time are crucial for the design and improvement of countersexual practices. Countersexual society decrees that countersexual activities shall be considered a social labor as well as the right and obligation of all bodies (or speaking subjects) and that these activities shall be regularly practiced daily for a specified number of hours, to be determined as fits the circumstance.

ARTICLE 10

Countersexual society demands the destitution of the nuclear family as a production, reproduction, and consumption unit as well as planet-destruction unit. Sexual practice in pairs (that is to say, in distinct groups of more than one but fewer than three individuals of distinct sex) is conditioned by the heterocentric system's reproductive and economic purposes. The qualitative (straight) and quantitative (two) sexual normalization of corporal relationships shall be systematically subverted thanks to countersexual reversal practices and individual and group practices, which shall be taught and promoted by means of freely distributed countersexual images and texts (counterpornographic culture).

ARTICLE 11

Countersexual society shall establish the principles of a countersexual architecture. The conception and creation of countersexual spaces shall be based on the deconstruction and renegotiation of the border between the public and private spheres. This task implies the deconstruction of the house as a private space of heterocentric production and reproduction.

ARTICLE 12

Countersexual society promotes the destitution of traditional educational institutions and the development of a high-tech countersexual pedagogy in order to maximize the erotic relationship between living bodies as well as diversifying and improving countersexual practices. Countersexual society favors the development of knowledge–pleasure; it favors the development of technologies aimed at a radical transformation of bodies and an interruption of human history as the naturalization of oppression (the naturalization of class, race, sex, gender, disability, species, etc.).

ARTICLE 13

Countersexual society insists that all sex acts be considered potential labor, and, therefore, it insists upon the recognition of prostitution as a legitimate form of sex work. Prostitution shall be exercised only upon entering into a free and consensual contract in which one of the parties is defined as the buyer of sexual labor and the other as the vendor of certain sexual services. All sex workers, regardless of sex or gender identity, shall have the right to equal and unrestricted work, without coercion or exploitation, and shall enjoy the same legal, medical, and economic privileges as any employee within the same territory. Countersexuality seeks to create a counterproduction of pleasure and knowledge within the framework of a countersexual-countereconomy system. For this reason, the publication of countersexual images and texts (counterpornography) as well as counterprostitution shall be considered arts and disciplines. One can foresee the establishment of programs for advanced research set aside for the study of the various countersexual disciplines.

Within the framework of countersexual society, speaking bodies shall be called *postbodies* or *wittigs*.

(SAMPLE) COUNTERSEXUAL CONTRACT

Voluntarily and corporally, I, _____, the signatory, hereby renounce my natural condition as a man or a woman as well as all privileges (be they social, economic, or patrimonial) and all obligations (be they social, economic, or reproductive) proceeding from my sexual condition within the framework of the naturalized heterocentric regime.

I recognize myself and others as living bodies, and, with full consent, I hereby forswear naturalizing sexual relationships as well as sexual relationships outside of nonpermanent and consensual countersexual contracts.

I recognize myself as a dildo producer and as a dildo transmitter and diffuser on my own body and on all undersigned bodies. I foreknowingly renounce all privileges and obligations that may proceed from unequal positions of power created by the reiteration and reinscription of the dildo.

I recognize myself as an anus and an anal worker.

I renounce all filial bonds (be they marital or parental) that have been assigned to me by heterocentric society as well as the privileges and obligations that are thereby acquired.

I renounce all property rights over my seminal fluids or the products of my uterus. I recognize that my right to use my reproductive cells is valid only within the framework of a free and consensual contract, and I renounce all property rights over the living body produced by said reproductive act.

This contract shall be valid for the term of _____ months (renewable), from _____ until _____.

Full Name (Print)

No. of Copies

Signature

Date