

Better Group Sex Better Life

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I wish I had a taste for group sex. I don't!

Of course a negligible episode in the late teens, but the session stretched only as far as two couples fornicating in the same room, a tiny space but still public enough not to challenge the order of sexual conduct, and thus not contesting notions of success. It was still one on one and triumph was measured in coming or not coming, making her come or not, making her come twice or not, the action slavishly following an Aristotelian climactic dramaturgy.

I. Group sex is mystical rather than rational. It leaps to conclusions that logic cannot reach.

I didn't visit a therapist afterward, but the experience must have been traumatic because ever since I have without exception practiced with one partner at a time. Experimenting a little. Cultivating a need to at least feel experimental (*No no, I promise nothing like that.*), making my effort for further liberation of sexuality: mine, hers and the world's in general. Night after night, day after day I have pronounced myself guilty for not being free enough, competing with the world for successful action using orgasm as a grand narrative to save myself from disappearing in multiculturalism when identity politics turned a commercial "I Want To Be A Millionaire".

II. Rational judgments repeat rational judgments.

The point with group sex is not the phantasy of the abundance of pussy, cock, mouths and assholes. One in every hole, two in every mouth, three, four, five. On the contrary, in today's society group sex becomes counter productive to capitalism exactly because the availability of flesh, limbs, members, landing strips and balls is made redundant. What late capitalism offers is always already free and that includes unrestricted access to licking, sucking and fucking in whatever way you can want to like it, but such access deploys direction and allocates time. It coordinates freedom of choice and feeds on asymmetrical dependencies. The currency of neo liberal capitalism is not \$€¥, it's freedom.

III. Illogical judgments lead to new experience.

But seriously, I'm not interested anymore, and don't even think of offering me anything else. Stop it, there is no catchy phrases left, not even for the neo liberal perversion per excellence: masochism. I don't need more freedom! Don't want to become ever more liberated. In fact freedom is the one thing that I have too much of, so much so that decision has been made indifferent, so completely redundant that ideology has faded into a few hundred views on Youtube.

IV. Conventional sex (one on one) is essentially rational. Group sex is essentially illogical.

If there is no ideology what am I supposed to do with my freedom? If the premise of the world is maximum smoothness, the possession of freedom is dead weight, or a support for the proliferation of its previous opposite. The abundance of freedom and consequently endless opportunities for navigation and choice opens for the proliferation of a politics functional through affect, i.e. based on irritations on the body rather than discernible and distinct arguments. If "sub specie aeternitatis", with Spinoza's addition "there is nor good or bad," once had relevance, it has today transformed into a watchword for neo-liberal governance. There is

nothing good or bad, there is only irritations on the body, only a suspended decision generated by our utmost fear; the loss of freedom.

And what could be a more obvious defense than to search for and produce autonomy, even though it is an equally superfluous project, and in any case is reproducing borders precisely in order to not change the concept of freedom but rather contain the subject anew.

V. Irrational thoughts should be followed absolutely and logically.

If autonomy *is*, i.e. comprises a form of authorship; it must exist in relation to something established and hence always consolidates coordination. Instead we must search behind us. No, don't turn around; let's search backwards towards an inautonomous life. If autonomy *is*, i.e. comprise some authorship - taking off alone; its desire must be organized as lack, fulfilling psychoanalytical protocols. Instead let's turn around and bring a friend. No, don't decide - you don't need to, everybody can come. Inautonomous desire is configured through opportunity, through abundance. Let's stop being things, and engage in our selves as machines.

VII. Group sex's motivation is secondary to the process it imitates from idea to completion. Its willfulness may only be subjectivity.

Group sex as experimental practice is concerned with forms of organization, modes of distribution of power, strategies and criteria for quality assessment. It is not an expression of experimental sex: activities that aim to deterritorialize the body and its thresholds, frequently accompanied by ideological subtexts that regularly tend towards consolidation of sexual identities rather than the estimated, and marketed, production of new or alternative subjectivities. Group sex is not a matter of each individual being responsible for his or her satisfaction, that's what happens in Swinger clubs. Group sex is a matter of giving up ones own immediate satisfaction, which always has a happy ending and is a tragedy, in favor of a pleasure that is bypassing identity and hence proposes a different (in kind) practice of ownership.

VIII. When words such as display and scenario are used, they connote a whole tradition and imply a consequent acceptance of this tradition, thus placing limitations on group sex that would be reluctant to display and scenarios that goes beyond the limitations.

If, following e.g. Gilles Deleuze and Slavoj Zizek, perversion is fundamentally based on repetition (satisfaction not through intercourse but the perfection of a scripted operation) group sex can not be a form of perversion, but is on contrary a celebration of sexuality as activity, as forms of practice. Its transformative capacity is contained in those and similar terms: activity, practice or rehearsal, and this is where group sex's subversive potentiality is positioned.

The transformative intensity of sexual activity is not first of all wherein boys spend the night together, if girls forget to fall asleep because they are so busy through the night, of indeed if we make out in zigzag. No, the threat carried through and in sexuality is how, to what extent, under what circumstances etc. it produces, possibly alternative, forms of life. You and your partner can use your imagination all the way until the sunset, using any kind of tools, out-fits and so on you want - it doesn't matter. You can fuck each other down to the basement, and it will mean nothing compared to a waterproof conventional group sex session. Group sex is a way of conducting life through a different ethics than the prevailing neo liberal paradigm, which is characterized by "public opinion" and the organization and modulation of a permanent state of exception.

X. Ideas alone can be group sex; they are in a chain of development that may eventually find some form. Group sex need not be made physical.

Value, and with that appreciation in all its forms, exists in and as a constant flow or flux, but

underneath there is a system, a grid of values that constitute the world and its actions, that act as an alibi for all other flows and fluxes and produce a necessary stability for modes of navigation.

XI. Group sex does not necessarily proceed in logical order. It may set one off in unexpected directions but group sex must necessarily be completed in the mind before it is formed.

If we today - at the zenith of, on the one hand recession and on the other of global climate change - desire not just to postpone the moment of impact, or simply close our eyes for a future that will definitely arrive, it is those fundamental underlying values that must be contested.

No, they cannot be questioned or critiqued in a conventional sense, precisely because these values constitute the very existence of such modes of operation. In this case there is no face-to-face, neither back stabbing or taking from behind, nor any possibility of the elaboration of alternative approaches.

If sexuality wants to be something more than sympathetic ornamentation on capitalism or shopping mall Q-time it must jeopardize its own positions, through strategies that consist of superimposed incompatibilities whose outcome can not be calculated. We have no choice but to admit it: We are fucked! but we can decide if we want to be just fucked or if we insist on fucking as a group.

Marquis de Sade once said: Nothing needs order more than an orgy. But fuck that, if order can be identified there is certainly no orgy. Group sex provides circumstances to contest order as we know it. Orgy and group sex should not be confused. Group sex is not about excess or subversive actions, nor concerned with the efficiency or eruptive intensities of spectacle, but rather in an activity known, producing a different being together.

XII. For each group sex event that becomes physical there are many variations that do not.

XV. Since no form is intrinsically superior to another, a group sex event may use any form, from an expression of words, (written or spoken), to the physical reality, equally.

Attempts to transform values, in particular those formulated from within late-capitalism, tend to have an opposite effect, consolidating established values due to the binary tendencies of western discursive order.

Throughout modernity experimentation and alternative sexual practices have been understood as a context wherein actual transformation could be produced and embedded in society, which today appear as a naïve attempt to escape the ubiquitous intensities of global market economy. Those practices can however be regarded as fields where protocols for possible transformation can be developed, tested, and researched. Such protocols are not first of all statemental but aim at producing agency, thus functioning as a kind shape-shifters that, although embedded in established fields of knowledge and economy, can escape localization and recognition. These shape-shifters need to keep floating evasively through the meshes of markets, social structures and demographic layers. Making the effort to elude identity and location is sometimes precisely to engage in it, since to deviate from already accepted values might be to create another, perhaps even keener desire.

XVI. If words are used, and they proceed from ideas about group sex, then they are (part of) the group sex event and not literature, numbers are not mathematics.

Paradoxically, the shape-shifter must both fight established values to understand them and at the same time come to resemble these values in order to keep them at bay, not to fall into the trap of

production of “the new” or sink into the abyss of “progress”. Group sex is such a shape-shifter.

XVII. All ideas are group sex if they are concerned with group sex and fall within the conventions of group sex.

Considering the vast transformations at stake in the world today, with an economic system collapsing, the neo-liberal regime on its way out and an alternative episteme (modes of knowledge and life) growing stronger, it appears impossible to engage in sexuality in the sense of solidifying or directional practices. Group sex, the shape-shifter, intensifies opportunities of eluding formations of measurable and finite entities, narratives and scenarios. It will instead engage in those sexual practices understood as open-ended, non-directional, discontinuous, smooth and immeasurable. Sexuality as we know it in western society is organized around climax and hence is necessarily finite, whereas group sex, with all its layers, carries a promise, a promise of the every-day, the fleeting and the lived. In other words, sex is always already guilty, whereas group sex and its activational textures is a suspect, a suspect in the sense of suspending the accuracy or permanence of the law or language.

XVIII. One usually understands group sex events of the past by applying the conventions of the present, thus misunderstanding the group sex of the past.

Conventional sexual activity is fundamentally Aristotelian, just a step away from any action movie, the poetic elegance of Shakespeare where “uhhhh” is largely absent, or the control of the path in an IKEA store. Already in advance we know who’s gonna come out on top, as everybody knows sex is better before, just like cinema is best when the lady with the torch comes towards us. When Bruce Willis shows up on the screen it can only get worse, and I know my cum will not be double espresso sized, and she will only wake up the closest neighbor never the whole house. Or why did we only fuck on the kitchen table during the first four, I mean two, months. Sex, however different and original we think we are, must, since it is analogous to these examples, be understood as capitalist expression. Success is measurable and the job description not more than: Come in time! Never too early, never not at all. Sex, with you and me, is formed on the anvil of post-Fordism and we have no choice but to crescendo and after the good deed is done to lay back on the bed catching our breath. No, we have no choice, it’s mandatory for the success, independently of whether we have read our J.L. Austin. This performativity is as normative as the tennis player making sounds when he hits the ball. We don’t need to but have to, and every time.

XX. Successful group sex changes our understanding of the conventions by altering our perceptions.

In June 2009 the international tennis federation is considering whether to change the rules in respect of what sounds the players are allowed to produce. It is the young Portuguese player Michelle Larcher De Brito that has stirred turbulence. Not only is she loud. 109 dB has been measured which is 1 dB less than a chainsaw (the comparison made by the international press). Her sounds are also long, very long. A French journalist pondered if it is possible to experience 300 orgasms during a single tennis game, referring to the player saying: “Nobody can make me stop, this is me.” Long live authenticity and the petit mort of the tennis court.

The heterosexual one-to-one sexual encounter produces norms for all other sexual practices. Any other practice is an alternative, an instead of or hybrid. Whether we want or not, as long as we are two we must be haunted by the heterosexual norm. Group sex doesn’t question those norms and conventions (as long as sexual experimentation takes place in the domestic sphere it is not dubious, obscene or perverse) but is rather not occupied with them. Group sex doesn’t need to subvert those norms but is indifferent to them, its aims are simply not compatible with such critique.

XXII. Group sex cannot be imagined, and cannot be perceived until it is complete.

Group sex is about resolving notions of success, the measurability of sexual ability, criteria for “was it good for you...” and indeed can change the world. How is group sex successful: not because I come, not because we all come, not even at the same time, group sex issues another modality of success that requires other means of assessment: what is the name of those criteria? What matters is not the individual but the success or well being of the assemblage, both as a plane of consistency and as a series of interdependent individuals, whose only concern is the plane.

This implies that the individual can estimate different positions, different modes of activation, possibly changing during a single session, in order to stimulate the plane, which in itself is a shifting and fluctuating entity. Conventional one-on-one sexual activity is measurable in respect of signs; group sex in contrast can only be evaluated in respect of productive intensity, some sort of volume whose compositional conditions and attributes continuously shift. It therefore forces the engaged to produce autonomous capacities for identification, coordination, classification.

XXV. Group sex may not necessarily understand its own expression. Its perception is neither better nor worse than others.

It is our responsibility, and opportunity, to take on such practices, which indeed are self-jeopardizing and are departures from consensual and universal notions of sexuality and its relationship to individuality and protocols for identity production, group sex thus being closer to engineering than consolidation. It’s an engineering of abstraction defined as equipment, both tools and lure, linking material and semiotic elements, from non-discursive, un-namable, un-repeatable sets of entry-points, in order to construct political, economic and aesthetic devices where existential transformation can be tested.

XXVII. The concept of a group sex event may involve the matter of group sex or the process in which it is made.

Each individual case of group sex proposes a tangible threshold, or force to think and create through, a “bad will” as opposed to good will, which however joyful and affirmative will allow for consensual production.

Group sex’ initial ambition is to honor what forces us to escape good will, consensual thought, and instead to insist on bad will, the fundamental concern of which is to examine the reliability of claim, in favor of an open speculative operability that empowers us to venture all the way along the question that gave power to oblige us to think: how to produce incoherence where coherence rules. Group sex, in other words, is a matter of proposing a sexuality, or many other sexualities, whose collective ambition is the invention of sexualities outside, or detached, from the organic. Group sex implies that the participant has to give him/her self up. This production is not just concerned with the self but with oneself as human. Group sex invites the participant to become non-human, a process which offers, or rather forces, the participant to invent a new kind of sexuality detached from heterosexual protocols, or from anthropomorphic sexuality in its entirety – an abstract sex independent of Oedipal pleasure, functioning instead through joy and affective contagion.

XXIX. The process of a group sex event is mechanical and should not be tampered with. It should run its course.

In neo-liberal economies freedom is something one consumes, freedom has turned into a product in an economy based on cognition and knowledge. Manufacturing is past tense, or somebody else will take care of it, and what instead is produced is opportunities for transformation. If capital

has penetrated life into its core and equally holds maturity in the stocks for experience and transformation, economy has become one with life. We don't need to consume anymore, life is the production of consumption, the production of the production of economy; it is a life economical, where the striving towards and the manifestation of freedom are equally a means of consumption and production. The freer I am the more attractive to current economical life, and this freedom has a color, direction, flavor, ecological profile and packaging.

XXX. There are many elements involved in a group sex event. The most important are the most obvious.

A new kind of urban individual has appeared over the last few years. In Stockholm they are known as DINKs: Double Income No Children, but perhaps they could also be called freedom suckers. They are the free people in our society and they would never, it is in fact incompatible with their notion of freedom to engage in group sex, and I would argue that neo-liberal life in general can not engage in group sex since sexual contact is founded on the idea of minimal interventions and maximum revenue.

XXXI. If a group sex event uses the same form for a series of events, and changes the content, one would assume the group sex event's concept involved content.

I have a stone – a small one – and a yellow scarf sitting on my night table. When I can't sleep I fantasize about the scarf and the stone having sex, making love or whatever it is called when stones and scarves engage in erotic pleasure. I'm slightly ashamed that it is only two of them. Are they also a couple? Maybe they are maybe not, perhaps a scarf is already a multiple identity or perhaps stones share identities with other stones near by. In any case it is good to have them because, you know, it's pretty hard to imagine how stones and scarves make life beautiful, especially if you insist on avoiding anthropomorphizing either entity but let them make love specifically.

XXXII. Banal group sex cannot be rescued by beautiful execution.

In Star Wars at some critical moment where the universe is just seconds from total implosion, Luke and Han Solo arrive to a mobster ridden space city to negotiate the future's existence. The negotiation takes place in something that looks like a teepee but is in fact a nightclub. Han sits down with Scarface from a galaxy far far away whilst Luke hangs out in the bar. He turns around and there, in order to heighten the party atmosphere, George Lukas introduces a small group of aliens engaged in rhythmical transposition of their bodies. They dance, or we think so. I like to imagine that it is not a dance at all, what we are looking at is a city. A city with millions of inhabitants, they are just not using a city in the ways we are used to. Can those ways be explored? Can they be mapped without the assistance of Hollywood?

XXXIII. It is difficult to bungle a good group sex.

Group sex is epic, and it welcomes alienation effects. Isn't it so that one to one sexuality is measured on the basis of keeping the illusion intact and active? Group sex is not following cinematic protocols, it doesn't support dramaturgy like e.g. a CD – with a strong beginning, middle and end. Group sex is more like downloading separate tracks and listening to them with iTunes on shuffle. No, group sex is not about sex, it is about practicing different kinds of coagulations of decision making, models that necessarily must shift since there can be no division between life and economy.

Group sex plays the role of that which defies, and can as a result only be named negatively by power, communally in favor of neutralizing group sex as a weapon of subjection. Group sex contests what is known through established institutions and their forms of representation, and invents and imposes new rights, encouraging new relationships to time, wealth, democracy.

Group sex can be brought back into institutional conflict, which has already been standardized -- or do we seize the opportunity to develop struggles for identities, modes of life and coordination still in the making?

Different modes of behavior and expression are represented in group sex and as they spread, which they necessarily must, they produce skills or collective bodies of expertise. Those bodies, these skills, as soon as they are in operation, trigger, rather than a hoped-for climax and its aftermath, a proliferation of problems, desires and responses.

Group sex, as an alternative action of coordination, may extend to experimentation with political procedures, and in their play of production of expertise invent new ones which however also take thorough care to encourage the meeting of singularities, the arrangement being of different communities, lives and epistemologies.

XXXIV. When group sex learns its circumstances and condition too well it makes it slick group sex.

Group sex is not a vertical and hierarchical organization, nor is it a network, based on a "patchwork" model that allows individuals and groups to operate in a more flexible and responsible way. Rather it is yet a different organization which is modular or amorphous on the level of form and structural consistency, i.e. it is not operating due to structure or discipline and is not long term, but is instead organized by flows and fluxes. It is a coagulation of decisions rather than a skeleton that simplifies decision-making.

XXXV. These sentences comment on group sex, but are not group sex.

On the other hand, group sex is not an organism (it is not hierarchical) and it is not a swarm – that would be too sad. It is not atomic and it is not a multitude. It is not a metaphor, but it is a landscape – but the metaphor does not continue. It is a landscape on the level of formation, but on the level of the individual it is strongly stabilized. On the level of expression the individual and the group must proceed very carefully, and there are even certain formal responsibilities to consider. Group sex transposes difference, from different in degree but not in kind, to different in kind but not in degree.

On the level of expression group sex is long term, striated and non-dynamic. Group sex in respect of organization is changing direction – in this situation, it is not the organization that works for the individual, but the individual working for the organization. Group sex is not an organization but a coagulation without a centre or skeleton. It is an abstract machine in relation to a particular set of behaviors forming an ethics through concrete rules.

Group sex in this respect is not counter-productive to given and established politics. It does not oppose given systematics, but formulate a no to given modes of engagement. Group sex is not something else but an incompatible addition. Group sex does not arrest its position to be either pacified or to be given a position as outside which both would consolidate the given. Instead group sex function as an irritation on the body of organization; it is a post-identitarian practice that carries the potentiality of a different life.

XXXVI. Better group sex, better life.