

QUEER MATER IALITY

(SHOULD BE "MATERIALITIES")

RIGHT?



dr jakub jan ceglarz
jakub.ceglarz@gmail.com

In any case: let us dream it as a kind of sumptuous, generous portable fire! this home, this banquet! And when necessary, let it leap from our brains, and desires, and pleasures and wants so as to become some kind of permanent structure, some kind of perimeter, ready and able to hide, contain, reframe that fire, that ice, that wind, that drought, that crazy kind of nourishment! (Perhaps this is what Lyotard meant when he so quietly wrote: “Who knows not how to hide, knows not how to love.”)

Housing-as-hiding-as-home: mutant knowledge, shape shifting to fit the needs of its inhabitants.

Johnny Golding, “INTERVENTIONs (it’s a wonderful life)” in *HOUSING*, ed. Lieven De Boeck, 2003

[Palimpsests] embody and provoke interdisciplinary encounter, both literary (...) and figuratively. The palimpsest cannot be the province of any one discipline, since it admits all those terrains that write upon it to its body; nor, indeed, does the palimpsest have a province of its own, since it is anything other than that which offers itself at first sight.

Sara Dillon, *The Palimpsest: Literature, Criticism, Theory*, 2007



Erotohistoriography does not write the lost object into the present so much as encounter it already in the present, by treating the present itself as hybrid. And it uses the body as a tool to effect, figure, or perform that encounter. Erotohistoriography admits that contact with historical materials can be precipitated by particular bodily dispositions, and that these connections may elicit bodily responses, even pleasurable ones, that are themselves a form of understanding. It sees the body as a method, and historical consciousness as something intimately involved with corporeal sensations.

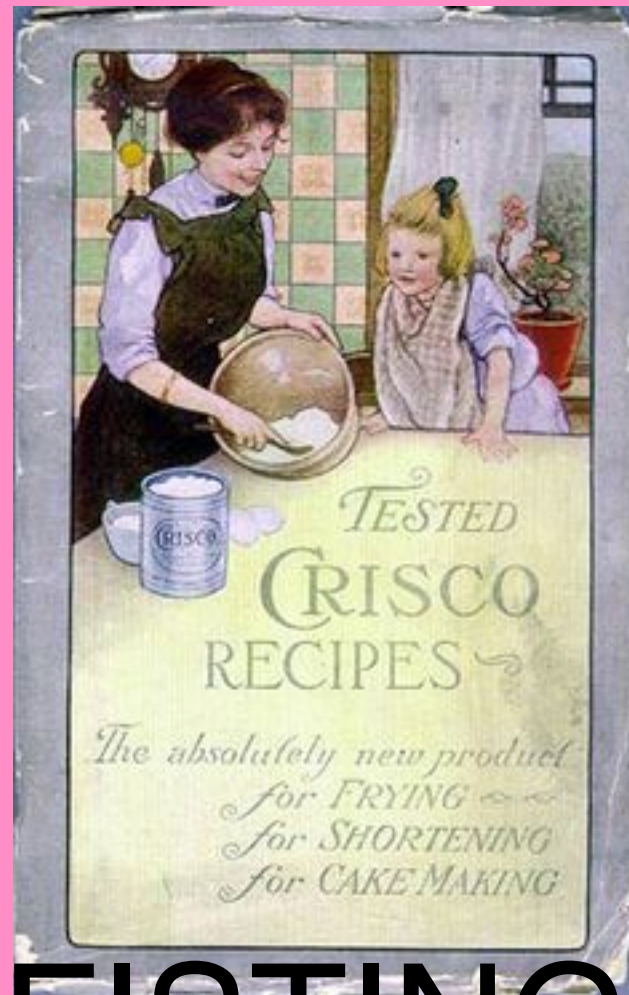
Elizabeth Freeman, *Time Binds – Queer Temporalities, Queer Histories* , 2010

I DO PERFORMANCE

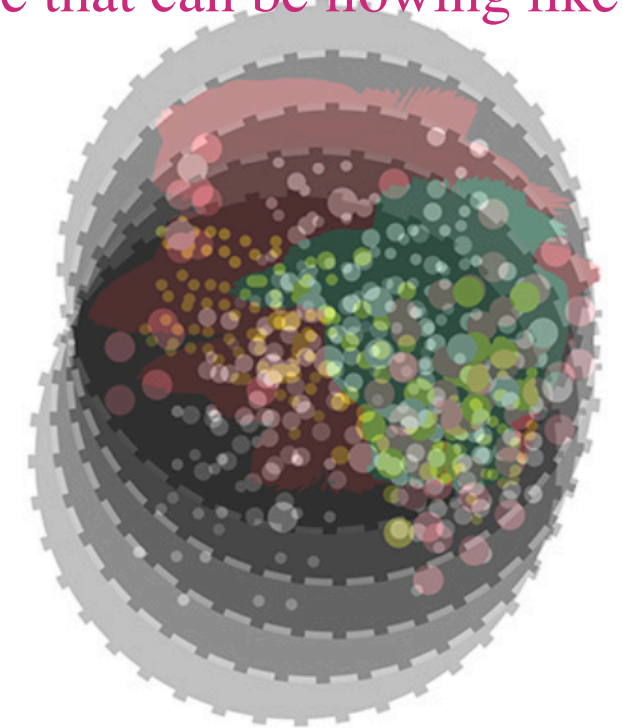
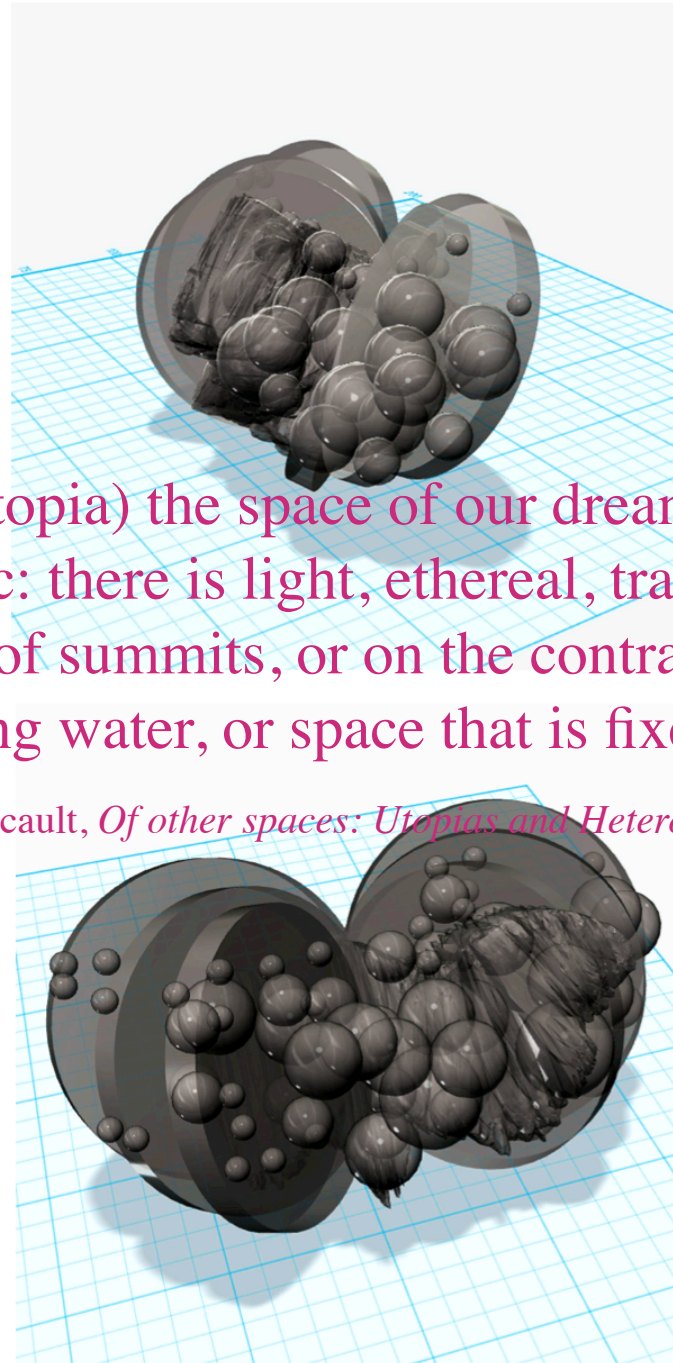
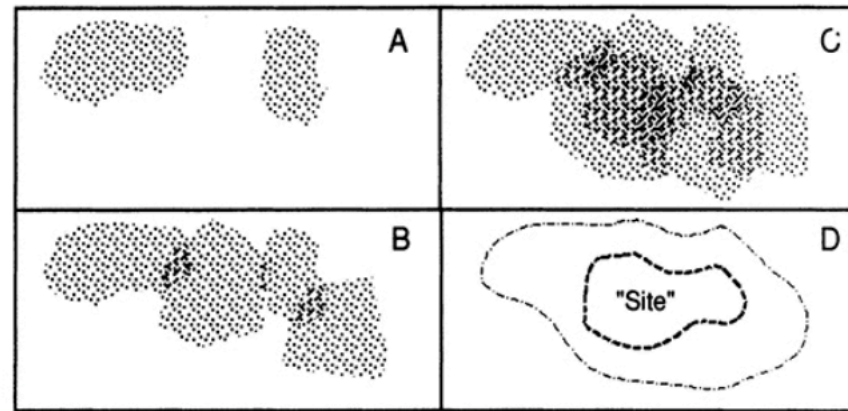
Fisting is an art that involves seducing one of the jumpiest and tightest muscles in the body. The Catacombs was designed to help the buttohole to open up, relax, and feel good. The space was set to minimise any distractions from the quest for deep penetration and other extreme bodily pleasures. (...) At the Catacombs, a person could experience a hand in the butt or the exquisite agonies of S/M in total, absolute comfort.

Vast quantities of Crisco were essential to Catacombs experience. Crisco was a lube of choice. Nothing ever removed the pervasive layer of Crisco that coated every surface. (...) Crisco greased the asshole. It greased whole bodies. It greased the walls. It greased the way for smooth and easy contact.

Gayle S. Rubin, "The Catacombs: A Temple of the Butthole"



for FISTING



(heterotopia) the space of our dreams and that of our passions hold within themselves qualities that seem intrinsic: there is light, ethereal, transparent space, or again a dark, rough encumbered space; a space from above, of summits, or on the contrary a space from below of mud; or again a space that can be flowing like sparkling water, or space that is fixed, congealed, like stone or crystal.

Michel Foucault, *Of other spaces: Utopias and Heterotopias*, 1984



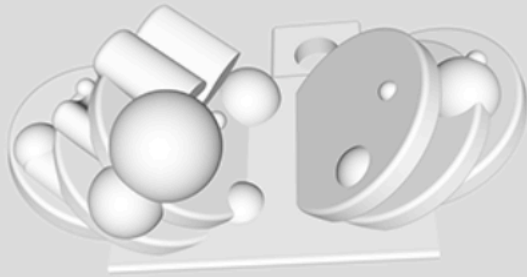
Each of those darkroom spatialities (...) work off the collapse of the past and the future into an immediate intensity that draws together, and indeed swallows up, subject, object, anything in between or in its path; swallowed all up into a black-hole *cogito*, a black-hole *cogito* dot of a “being-there”, right here, right now.



Bust with Spoons, 2014, digital
photograph

right here-ness

right now-ness



Palimpsestuous relationality, 'palimpsestuousness', treads the line of the problematic of incest – the intimacy that is branded as illegitimate since it is between those who are regarded as too *closely related*. The utmost intimacy is only legitimate, and, one might suggest – recalling the biological myth supporting the taboo of incest – productive, between those terms that retain some amount of estrangement from one another.

(subjugated knowledges) ... a whole series of knowledges that have been disqualified as non-conceptual, hierarchically inferior knowledges, knowledges that are below the required level of erudition. And it is thanks to the reappearance of those knowledges from BELOW (...), reappearance of what people know at a local level, of those disqualified knowledges, that made the critique possible.

Michel Foucault, *Society Must be Defended*, 1975





Our domestic life and the law of our Homes do not resemble your Homes. We love each other without love. They do not have the sacramental character. Faggots are the great immoralists.

Jean Genet, *Our Lady of the Flowers*, 1943



Lovett/Codagnone, *After Eight*, C-print, 1997.



Wearing (of Model of
Palimpsestuousness), 2017, two
photographs taken on phone



love