

Thinking the *Transience* of the Living / Promising a Queer Philosophy
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We will promise a new philosophy, so that philosophy may unfold anew; may multiply; may swing, shift and turn around; so that philosophy may open new spaces to itself, to depart itself from itself and to approximate unceasingly. Finding new meanings and developing new senses within what it is not. Initiating its writing, thinking, touching, its politicizing. With tentacles. Inverting far- and near-senses, seeing with the skin and the tongue, tasting and touching with the eyes. Touching the distant, the nearest and even the hidden, the unaware – touching it with an ankle and wishbone and the skin of ones cheek. We will call this new philosophy queer. Staying in other languages, too, staying also in French, since more than two languages are required.

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Promising/Beginning.

Promettre describes a sending – in advance. Or a gift, that arrives from the future. The future cannot see its own arriving.

Wait!

No, leave!

Start with the now, that is always *unterwegs* – a Heideggerian term, which means "on the way".

Let us begin with a promise or let us promise a beginning.

Beginning, that means writing with thousand lips and languages, beginning, since a beginning is not easy to find, means, writing with thousand and more lips, mouths and languages. Beginning with the excess, the surplus – like beginning to swim in the open sea¹, because there is never only one beginning or the beginning with the One.

Maybe the excess, the surplus is not only the opposite to the conceptual-abstractive which is always bound to philosophy. The German word for excess/surplus is *mehr*, which sounds like the German word for sea, *das Meer*. Maybe the excess/*das Mehr* addresses something that is infinitely less: Micro-cosmic perspectives on a life. Neither heaven, nor dark or the cheerless *souterrain* of existence. The ant lives in the in-between, that is a knoll.

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Maybe writing towards a queer philosophy is nothing new. Reversals, turns and crossings² always pervade in philosophy. Heidegger turns, Derrida troubles and Cixous queers...

¹ The German version of the text uses the following homophones: Meer/Mehr. *Meer* is the German term for ocean and addresses the fluid, while *Mehr* is the German expression for more; used as substantive it means excess.

² „Crossings“ translated from German word „Querungen“, that resonates with the word „queer“.

Maybe there has always been a queer philosophy here and there. Here and there wherever the static status of thinking is annihilated, wherever the relations of references become multiple, wherever the arriving announces itself from the *Irgendmit*/the anywith.

Queer is never clear without ambiguity. Queer is a word – let us not define it *as* / define it *in* a term. Word itself is a beautiful word, which always is related to promising: I give you my word. Queer always exceeds the monologue dimension of signification. It is emanating in all directions – in time and space. It bears multiple histories of exclusions, of reassessment, of potentialities, of ambiguities.

Queer first describes an orientation, which does not correspond to norms, which suspends traditional representations without founding them new. As attribute of gendered forms of expression and sexual orientations, queer does not signify monolithically. Queer leaves itself open, it remains fluid and dynamic. This marks its force. At the same time its openness endangers queer to be misused by monolithic and heteronormative mainstream discourses. Due to this we insist that queer is not arbitrary and in any order. Queer is striking and thus sometimes it is offensive and repellent. But it is the living. It is vital and alive. It frees lust and drives – without reproduction and without any guilt.

What we call queer philosophy has to thwart itself, to traverse and reverse itself, it has to be alert of being sucked into hegemonial systems of representation. To resist being exploited and politicized by life- and lust-contemptuous ideologies, queer philosophy has to be political in itself. And further more: queer philosophy has to be *aesthetic* to let the other appear and to let itself being touched by it. Queer philosophy always has to turn towards the other in an attentive and vital way to prevent suffocating the other through an intellectual distance, created by dead and killing terms.

Queer philosophy does not only and not solely want to work on the negativities within thinking, it does not want to burn out for all times. It wants to bring its forces into play to work for and on the positive, which is always the living, which is always the other, that is kept alive; the other, that is never threatened with destruction, degradation, decay or classification.

Queer philosophy wants to establish another mode of intellectualism, which does not exhaust itself alone in perpetual criticism but which on the contrary surrenders to creation in another way. One should be allowed again to turn to the other and to all others with a big Yes! Ja! No auto-affirmation. Instead: affirmations of differences that do not annihilate them, but let them spread out, let them become productive and vital. Why do we claim the Yes so insistent to the No; Why do we affirm the Yes! so rarely, the Yes, *it's important*, Yes, *its good!*

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Queer philosophy also has to do with deconstruction, maybe, no: yes! Beyond or in the here and now of deconstruction. But deconstruction always depends on something to write on its edges, to be hard on its heels. In this respect deconstruction accepts the inheritance of the negative. Does thinking, does critical thinking always means "refer to" and further more proving, legitimating and protecting it? Does a mode of thinking exist, which may set itself in a positive way?

Without displacing, eliminating, depreciating or neglecting the other. Is there a positive, *that may be,/: a thinking?*, which may answer the *maybe* with a *Yes!*

La Déconstruction c'est ne pas le fin, c'est le début. Thus deconstruction is not the ending of philosophy. It might be a beginning, since a beginning is hard to find. It marks a beginning not only of itself but the beginning of another thinking, which does not remain itself any longer. Deconstruction may inscribe a *Yes!*, it may *ex-scribe* in a *Yes*.

Queer philosophy begins exactly at this point – as movement of thinking the beginning and the progress in writing. As movement of thinking that always bears deconstruction within itself and which is always practicing deconstruction. Doing so, queer philosophy departs to new meanings and senses, without fixing them forever. It marks a movement of thinking that is able to say *Yes!* and that understands this *Yes!* as a permanently renewing and rebuilding one. A movement of thinking, which is ongoing capable to affirm something new and different, a movement of thinking which takes the radical dimension of temporality seriously.

Queer philosophy takes it on with time, without ticking like a clockwork. Temporality is inherent in queer. Queer is *transient*. Transitions, passages as well as multiple and contradictory meanings are synchronously and a-synchronously inscribed and continuously *written forward* within queer. Queer carries the forces of abjection as well as the positive and affirmative departures to future gender-worlds.

Queer understood as *transience* sets a positive relation and allows for new experiences of the living, of the becoming-world, without forgetting or refusing depreciated perspectives of experience, which are inscribed to queer. These forms of "carrying forward" found a historicity, which is not past and which will never be past. It appears as horizontal sedimentation. Archaeology means studying the present. Going into the depth and to the ground means going into the *in-between* and into the *together with*. This is the very situation, which constitutes the horizon of the political.

Let us think *différance* alongside with *transcience*. Let us think an escaping, a nomadic, a transgressing, a queering, a disrupting, an un-static movement of the living. Let us think of elements in their affinity to break away from their state and let us think them not in terms, which simply want to fix them and hinder them in moving. Thus let us admit to words, which bear a centrifugal force as well. We should not relinquish the living to biology, religion and esotericism.

In writing in the name of the living, we are writing of the detracting, of that what slips away, of the flying and fleeing, of the escaping, of that what is of no constancy.

It is the gesture of deconstruction, which makes the detracting thinkable via the concept of deferred action: something will have been. Doesn't this imply the commitment to a pure temporality without body? Metaphysics?

The living is never retroactive. It is temporal and spatial, an extension, a fleeing-force, it is medial and transphysical.

Writing in the name of the living does neither mean to lock its execution in an essence nor to nail it down in an objective way from the perspective of the outside.

The movement of writing queer rather takes the insisting moment of the living seriously. It writes in the name and from the perspective

of the living without fixing its execution but let it pass and queer: in a transient way. *Toute la nature est inouïe.** Queer is transitive too. It remains itself open, it keeps itself open to places and spaces of relations and references within the now and the future. It is a medium. It enables the *You* within *I dream* and within *I love*. It enables the world within *I think*.

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Queer philosophy is never melancholic. It professes (to) because it is public. It is public because it professes (to). Queer philosophy comes out of the closet. It is not bound to its own term, it does not devour the other. Queer philosophy does neither fancy itself, but radically devotes to the other. It enables to think being due to the other and due to future.

Queer as positive affirmation is always bound to the position of the other, to the excluded and depreciated. Neither exclusion nor inclusion, but opening to the in-between, to the *Irgendmit – the anywith*. That also means thinking the infinite. Infinite, because the others are becoming infinitely and will be infinitely arriving – new, different and surprising at all times; never calculable or secured, at no time constituting itself or any other completely.

Queer philosophy speaks itself fluid and bases itself never: on one logos, which legitimates itself only through itself and which deduces all in- and exclusions from its own justification.

No justifications, no validations, no safeguarding! No border protection! Queer philosophy is open and wants to remain open! It wants to risk itself in the open!

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Queer philosophy does not wait until law let it enter. It touches just like a borderline many milieus, elements, organs, spaces, bodies, words, lips, lusts, trees, cheeks, epistemes, ...

It glues meanings with new sense ... what we call proximity and distance ... what we call below and above ... what we call right and wrong ... and many more. *As Queer as a nine bob note*. Guarantee investments for the impossible. Exchange relationships of the multiple. Currency of the event. Two- more and manifold meanings shall not remain of no relevance any more.

Queer philosophy destroys the linearity of things, of language, of thinking. It destroys namely the very linearity, in which we fix, push, compel things, language and thinking. The upright walk of thinking – why not creeping, dragging, jumping, buckling, diving, dancing ... How does matter come to matter?!

This is why we shall not work on definitions, but dive through monolithic blocks, vault them in huge movements, cross them slowly and pick new words from the clouds, which are the very fluid sediments of the always transpiring, raining, transient, hazy and fugitive elemental.

Let us not only scratch within the caves and on the billboards of thinking to grasp the underlying posters. Let us also write new fragments of an unwritten history, which does not forces itself into stone, but into the fluid, into the instable. Let your tongue slip

and promise. Let your writing slip and promise.³ We promise spacing – the becoming of space – right in the middle. In any space, things collide hard – but already for a long time also: thoughts. Space must again be created – things and thinking want to take air again! Spacing, waiting and kissing. Confessions of temporal transitions – liquid ontologies, transient infinities.

* „Whole nature is outrageous.“ From: Hélène Cixous, *Un effet d'épine rose*, idem, *Le Rire de la Méduse et autre ironies*, Paris: Galilée 2010

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³ In German: Versprich dich, verschreib dich. In German “versprechen” means promising as well as slip of the tongue. Similarly works the German “verschreiben”.