

Fear + Trembling _

There is a strain of resistance marked by various refusals¹ of a story concerning “innocent powers”² and utility³. This would be the story of morality,⁴ equality⁵ and opportunity⁶.

The strain of resistance often begins with a radical critique, including those forms of critique which engender a mute refusal⁷ or a cognitive refusal⁸.

Fear is a duration of supported stasis, structurally conservative⁹ and re-enforced¹⁰ by the paranoid state which relies on the aforementioned story to maintain its homogeneity¹¹.

However a huge amount of energy must be exerted¹² to maintain such apparent idyllic stillness, and thresholds to affect¹³ remain, despite the repeated attempts to commodify or weaponize this zone of existence.

As a continuation of these threads, *Fear + Trembling* _ is a project about whatever can queer the metastability¹⁴ of the culture/politic relation. It is a project about different objects, voices and being.

1 “Ne travaillez jamais.” Debord / Traditional

2 “Feminists don’t need a doctrine of objectivity that promises transcendence, a story that loses track of its mediations just where someone might be held responsible for something, and unlimited instrumental power. We don’t want a theory of innocent powers to represent the world, where language and bodies both fall into the bliss of organic symbiosis. We also don’t want to theorize the world, much less act within it, in terms of Global Systems, but we do need an earth-wide network of connections, including the ability partially to translate knowledges among very different – and power-differentiated – communities.” Haraway

3 “there is nothing that permits one to define what is useful to man. This lacuna is made fairly prominent by the fact that it is constantly necessary to return, in the most unjustifiable way, to principles that one would like to situate beyond utility and pleasure: *honor* and *duty* are hypocritically employed in schemes of pecuniary interest and, without speaking of God, *Spirit* serves to mask the intellectual disarray of the few people who refused to accept a closed system.” Bataille

4 “In an age struggling between crises of economic overproduction, environmental catastrophe, falling salaries and increasing robotisation, there cannot be any other explanation for the current culture of “hard work” than that of a burgeoning religious cult.” Campagna

5 “Our jurists, of course, find that progress in legislation is leaving women with no further ground of complaint. Modern civilized systems of law increasingly acknowledge, first, that for a marriage to be legal, it must be a contract freely entered into by both partners, and, secondly, that also in the married state both partners must stand on a common footing of equal rights and duties. If both these demands are consistently carried out, say the jurists, women have all they can ask. This typically legalist method of argument is exactly the same as that which the radical republican bourgeois uses to put the proletarian in his place. The labor contract is to be freely entered into by both partners. But it is considered to have been freely entered into as soon as the law makes both parties equal on paper. The power conferred on the one party by the difference of class position, the pressure thereby brought to bear on the other party – the real economic position of both – that is not the law’s business.” Engels

6 “Aggrieved entitlement is a gendered emotion, a fusion of that humiliating loss of manhood and the moral obligation and entitlement to get it back. And its gender is masculine.” Kimmell

7 “P: Do you intend to answer “ I am exercising my state and federal constitutional rights including the 1st, 4th and 5th amendments.” to all questions?

M: I am exercising my state and federal constitutional rights including the 1st, 4th and 5th amendments.” Pfeiffer

8 “Understand that this is not art, it is action which is beyond artistic. This will be our Bonfire of the Vanities.” Plutser-Sarno

9 “Afterall, fear is the passionate enthusiasm for the *same*.” Land

10 “Juridical notions of power appear to regulate political life in purely negative terms. ...But the subjects regulated by such structures are, by virtue of being subjected to them, formed, defined, and reproduced in accordance with the requirements of those structure.” Butler

11 “Production is the basis of a social *homogeneity*. *Homogeneous* society is productive society, namely, useful society.” Bataille

12 “economic circumstances act directly upon homogeneous elements and promote their disintegration.” Bataille

13 “Philosophical inquires into bioscience, for example, propose affect as both a “precognitive” attribute (not in terms of a telos, but in terms of a quality) of the body as well as emotion’s trace effect. This conception of affect poses a distinction between sensation and the perception of the sensation. Affect, from this perspective, is precisely what allows the body to be an open system, always in concert with its virtuality, the potential of becoming.” Puar

14 “stability is always actually metastability, a controlled state of volatility. No body can really be molar. Bodies are

Fear + Trembling _

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involves AAS, Amy McDonnell, Joey Ryken, Linda Stupart and Nicola Woodham

is administrated by Sender Brocken

is documented at <http://fearplustremblingunderscore.tumblr.com/>