



THE RAPIST IS NOT A DEVIANT. RAPE IS THE NORM. RAPE IS NOT A CRIME OF PASSION; IT IS QUITE POSSIBLY PASSION'S FARTHEST OPPOSITE. PASSION'S CRIME *PAR EXCELLENCE* IS MURDER; WE MURDER FOR HATE OR FOR LOVE. MURDER IS AN ACT THAT VIOLATES "THE RIGHT TO LIFE" THAT IS PROMISED BY GOVERNMENTS; ITS LOGICAL CONCLUSION IS "PURE MURDER," A VIOLENCE WITHOUT OBJECT. RAPE HAS ONLY ITS OBJECT. RAPE'S LOGICAL CONCUSSION IS "PURE DISTANCE." THE RAPIST DOES NOT HATE OR LOVE ITS OBJECT; THE RAPIST ONLY FEELS DISTANCE. AT LEAST PERVERTS HAVE THEIR IMAGINATION TO FEEL AT HOME WITH. RAPISTS ARE ALONE EVEN WHEN THEY ARE WITH THEIR THOUGHT. THEY ARE THE SADDEST CREATURES TO WALK THIS EARTH.



SO WHAT?



say the Rapist is an absolute enemy because he occupies a position that was once political: *the dark*. He does this, but he is most visible in illuminated spaces: at a party, in brightly lit bar, in board meeting, in the bed next to me, in the mirror. They are not hiding in the alley, they are hiding behind charm, and social pressure; they even hide behind vague anti-rape laws and expensive lawyers. But its important to realize *they are hiding*. They hide in our bodies. Rapists are not our violent erotic desires, they are our desires to *not feel*, to hide our violence, to hide the erotic from ourselves and those with whom we share our bed.

If a man opens a door for a woman, he does not prove himself not a rapist. If a woman excludes her violent desire from the language of her erotic desire, she does not exclude the practice of rape from herself or others. Rape must be understood in its totality; it is a practice where the singular potency for communication is extinguished. What is called "the lack of consent," is a useful phrase for the legal punishment of rapists, but it fails to clarify that rape is an act that dissolves the possibility of consent. If I ask "is this okay?" and you *say* yes, that doesn't mean it is okay, or that you communicate with same language that I do. Rape hushes the part

of us that wants to learn different ways a body communicates. Rapists, although experiencing a deafening distance, wield their sad power against all difference. They rape a body in order to both impose their deep xenophobia, and to genre a body as women, and make it make sense in their world as an object of rape. Because rape hushes the words contained even in our limbs, it is the most hostile act one can wage against an other. Thus, rape must be understood as an act of war.

Rapists are the bosses and police of our erotic lives. They enact the fiction of alienated individuals acting on their "self-interest" within our prescribed sexualities. They reduce the erotic field of play into a productive circuit that genres us into fixed roles. They create our eroticism as a factory of sexualities. They come in the form of bosses and police but also as acquaintances and as ourselves. Only a double edged sword can cut the tie that binds our bodies to their terror. Known Rapists should be routed out. Because this is war, no instrument of violence is unthinkable. For the rest, only an invasion into their territories will reduce their capacity to act. All the zones of eroticism—the bars, the cafés, the house-parties, the schools, the churches, fraternities, the streets—must have their defenses mapped, and carefully assaulted and disengaged. Good that rapists would not want to act, even better when they cannot.

There will be blood and broken bones, but preemptive maneuvers that minimize our energy and resources will position us better to neutralize rape. Courage to speak and to listen and to become sensitive to all the ways a body communicates is how we will be able to distinguish between an environment managed by rapists and one in which we occupy. Each occupation may seem little and harmless against "bros" who get women drunk in order to take advantage of them, and against rape that is called making love that occurs in so many marriages, but each space where there is fearless communication within the erotic field inches closer to surrounding the enemy, and neutralizing his positions. The Rapist's main source of power is his capacity to occupy both the position of the dark and of the norm. Once he is excluded from these positions and all his faculties to do harm, his instruments of social pressure, gender roles, and sexual reproduction are annihilated, he will be neutralized. Until then, let no more rapists go unmolested by the violence of our desire.

