



Perversity Think Tank

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JP says

The only thing this book did was leave me with more questions. But maybe that was his point. Never before did I stop and think about what perversion actually is. Never did I think about longevity and its effects on our sexual behavior. Never did I realize that what's considered perverse tends to change (oral sex, homosexuality and having sex in positions other than the missionary position were considered perverted at one point too). What makes something perverse? What makes someone want to perform perverse acts? Questions questions questions. If this read makes you think as much as it made me think, the book is doing its job

Anita Dalton says

I have a pretty serious book crush on Supervert. Every now and then you come across an author who seems very much like he or she is on your wavelength, whose words seem like they could have come out of your own brain. Supervert is one of those authors for me. I felt a great amount of kinship reading a few of the stories in Necrophilia Variations (and yeah, when you say that, when you admit a book with this particular title spoke to you directly, you are making a certain statement about yourself and now that I am officially a harmless, middle-aged woman, I feel I am safe making any sort of admission I want). I found myself nodding a lot when reading Perversity Think Tank as the book tried to answer the question of "What is Perversity?"

If I didn't know this before reading the book, I now understand that defining perversity can be very much akin to holding mercury but Supervert manages to nail down some interesting perspectives on the topic. Mostly, I walked away knowing what perversity isn't, while marveling that there is another human being on the planet who had thought about the complete narcissism that is involved on reproductive incest, which I will discuss in a moment. You can read my entire review [here](#).

Fede says

From 2003 to 2010 Supervert ran Pervscan.com, a site dedicated to document and discuss sexual perversion. The news provided plenty of cases of deviant behaviour that were analysed and 'rationalised' through a careful, multi-disciplinary approach. Nothing was to be held back: cheap pornography, literature, philosophy, anthropology were all means and tools for Supervert to look into the events - not 'without' but 'beyond' any moral or ethical judgment. Thus Supervert got himself engaged in an intellectual inquiry on the nature of sexual perversion as such, aiming to point out the basic difference between the demented bestiality of the brute and what is deviant but not necessarily criminal. Perversion is less an abomination than an intrinsic, protean tendency of what we call normal sexuality, something we shape with our own hands, in our own image.

What is 'normal', though?

Supervert doesn't provide any ultimate answer. "Perversity Think Tank" is an important achievement precisely because it deals with questions, not with answers: it's less thought-imposing than thought-

provoking. It is a serious attempt to analyse rather than establish what really makes the difference between a socially acceptable attitude toward sex and a deviant one.

Sade, Sartre, Deleuze, Kant, Nietzsche, Saint Paul, Schopenhauer, Freud take part in this debate, along with artists, filmmakers, photographers whose path crossed the controversial subject of abnormality.

Basically, all of us are stuck in a personal dilemma when it comes to judge ourselves. Like it or not we are bound to collide against what we are taught are the standard of common morality. But:

" What is morality? When you think of being subject to it, you have a sense of being pushed and pulled like a man in a windstorm. Sometimes you're in the right, the wind is at your back. Sometimes you're in the wrong, the wind is on your face. Other times you're not sure which way the wind is blowing, you simply feel the effects of moral wind shear. "

The only way out seems to be a cold-blooded approach devoid of any personal commitment, but there is a burden of individual experience that an honest reader cannot ignore. None of us is a stranger in the land of perversion: what this book aims to is the opening of a new track in that unexplored inner territory, a path that - hopefully - will take us a step further toward self-consciousness.

The point is, perversion is deliberate: it's not a compulsion. A serial raper is a mentally ill criminal, not a pervert. Perversion is not necessarily violent or disgusting: it can even be totally unconnected to any sexual act, by turning for instance one's sexuality into a 'lusty' self-deprivation of sex:

" There are little punctures in sexuality, black holes, and it is possible to venture into these. You can escape from sexuality by plunging into perversion. "

The all-pervading pornography of our era seems to have awakened any sort of latent desires, and then narcotized them by overfeeding and codification. Perversion is now an escape and a means to reshape sexuality: it is a quest, a self-exploration journey in which imagination and instinct feed creativity; the body becomes the battlefield of the mind.

A pervert is not a rebel, though. He is not interested in changing the moral values of society, precisely because the confinement they impose triggers his kink and justifies his restless research:

" Even in the most hideous examples of perversion, is there not a spark of creativity, a sort of art, a vision of how sex could be? "

This book leaves the reader with more questions than answers. Supervert is a thinker, not a guru; he is more a philosopher than a Messiah and he does not in the least forward a vision of depravity as the absolute, 'rational' freedom to harm or humiliate an unwilling victim:

" If you can extract yourself from your own solipsism, you'll see that the moral boundary of your perversion coincides with the faces, arms, crotches of other people."

In his own words, his aim is "to tempt you with the possibility of a truth", to point out a new direction of the thought; a modern philosophy of perversion, seen as one of the drivers of human behaviour.

Perhaps the best way to understand Supervert's work is to look at the images. There are many of them in this book... but we can't see them. We see nothing at all. They are black spaces, only the captions tell us about the subject. We can google them and check them out, but we can also look at those black holes and wait: our

mind will fill the visual gap with its own images of perversion... our personal 'Perversity Think Tank'.

Sir Nicho says

I wanted to rate this 3.5 stars, but what can you do? This book forces the reader to think about the philosophy of perversity. What it is, what it means, how it changes, etc, etc. The author doesn't really offer any clear cut answer, but the book will get you thinking. I did have an issue with the set up. There is bold text and not bold text so I would suggest reading one part and then going back and reading the other rather than try and go through both at the same time as I did. The author places a lot of paintings/art in the book one has to later go and look in order to see. This is to illustrate points he was trying to make in the book (he even mentions at the end he had no intention of placing the art in the book, therefore making sure if you wanted to see it you'd have to look it up) which I'll check out later. This is a fairly academic read and uses a lot of philosophy jargon the casual reader may not be familiar with. Final thoughts: a good read that offers unique (one might say perversely inspired) insights into human behavior.

Ben Arzate says

FULL REVIEW

Perversity Think Tank is not for everyone. If frank discussions of incest, rape, pedophilia and bestiality are beyond the pale for you, it's best you skip it. For everyone else, I can not recommend this book enough. It is fascinating, entertaining and an all around great read. I've purchased Supervert's other two books, and I very much look forward to reading them.

Mimi says

Wow!!! Quite dark ,fucked up and interesting

Luca says

"I did not want to convince you of any truth. That is the job of propaganda. What I wanted was to tempt you with the possibility of a truth. This would set you thinking [...]"

I think that's the best way of doing it, especially with such a topic... Extremely well written, intelligent and interesting!
