

WHAT IS SUBVERSION? Within these pages, the lines between reality and absurdity blend, ultimately coalescing into one body of satirical reason; your perception is the deciding factor in discerning the straight dope from complete and utter bullshit. True subversion is ignited by opposites. Opposition to the norm is a substantial dictum, a mantra—if you will—to the heart and essence which beats Revolution into animation and propulsion. The heart to the masses is diversion from the norm. Subversion thrives on the elation encountered while transgressing aspects of the status quo that oppress the subvert's liberties as a free agent. In part, this is why the subversive remains a fringe element across every institution in today's society. That is, a society whose hierarchy have found it necessary to invoke a monstrous coupling between the Corporation and a Hobbesian Leviathan. An economic monstrosity sits as an odious effluvium on Capital Hill, in the White House, and every governmental institution in existence. A thesis has been set by the powers at be. They want you to "turn ON, tune IN, and drop OUT." When isolated we fall into irrational solipsism; when united we take our desires for reality.

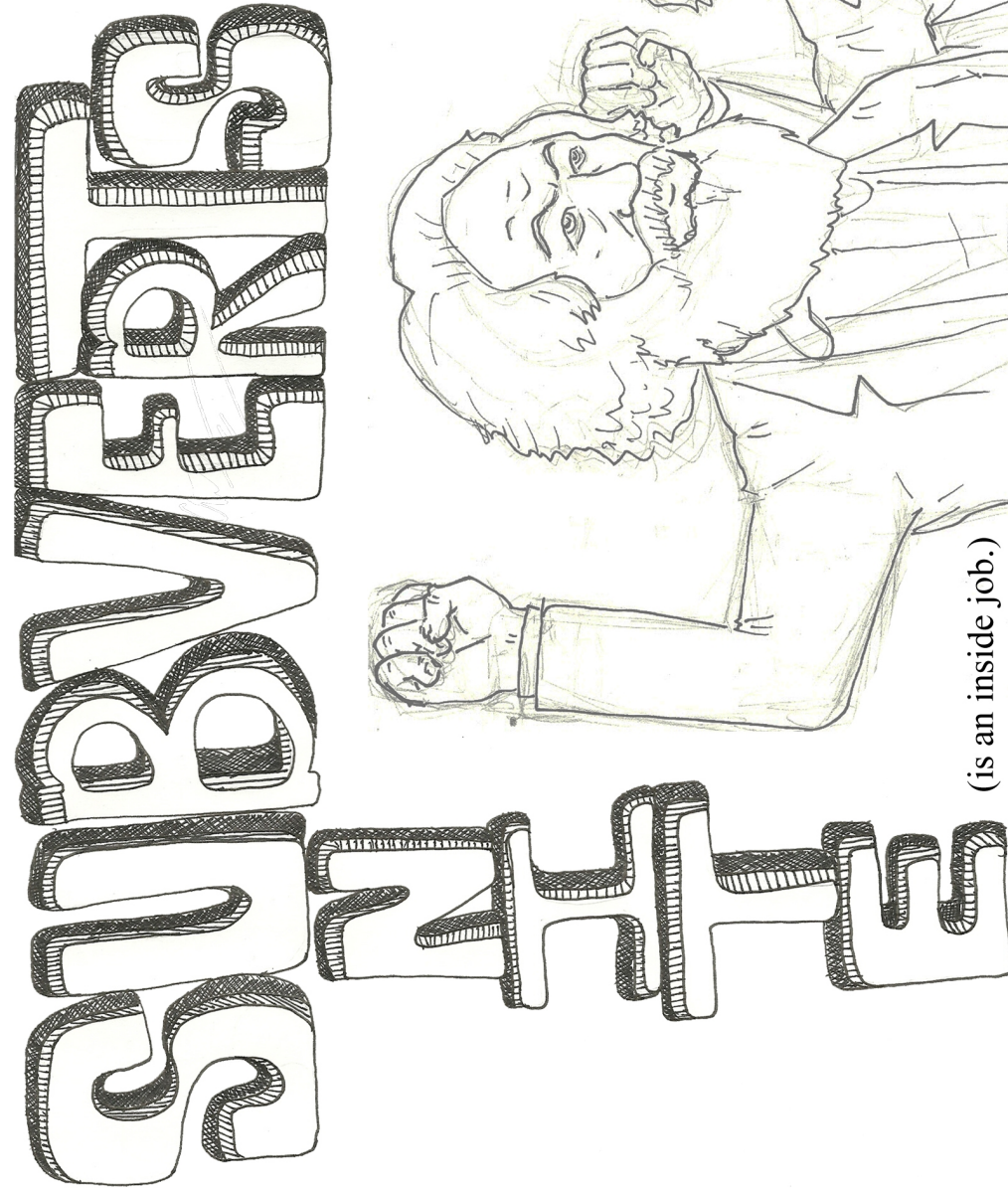
"The Tradition of all dead generations weighs like a nightmare on the brains of the living"

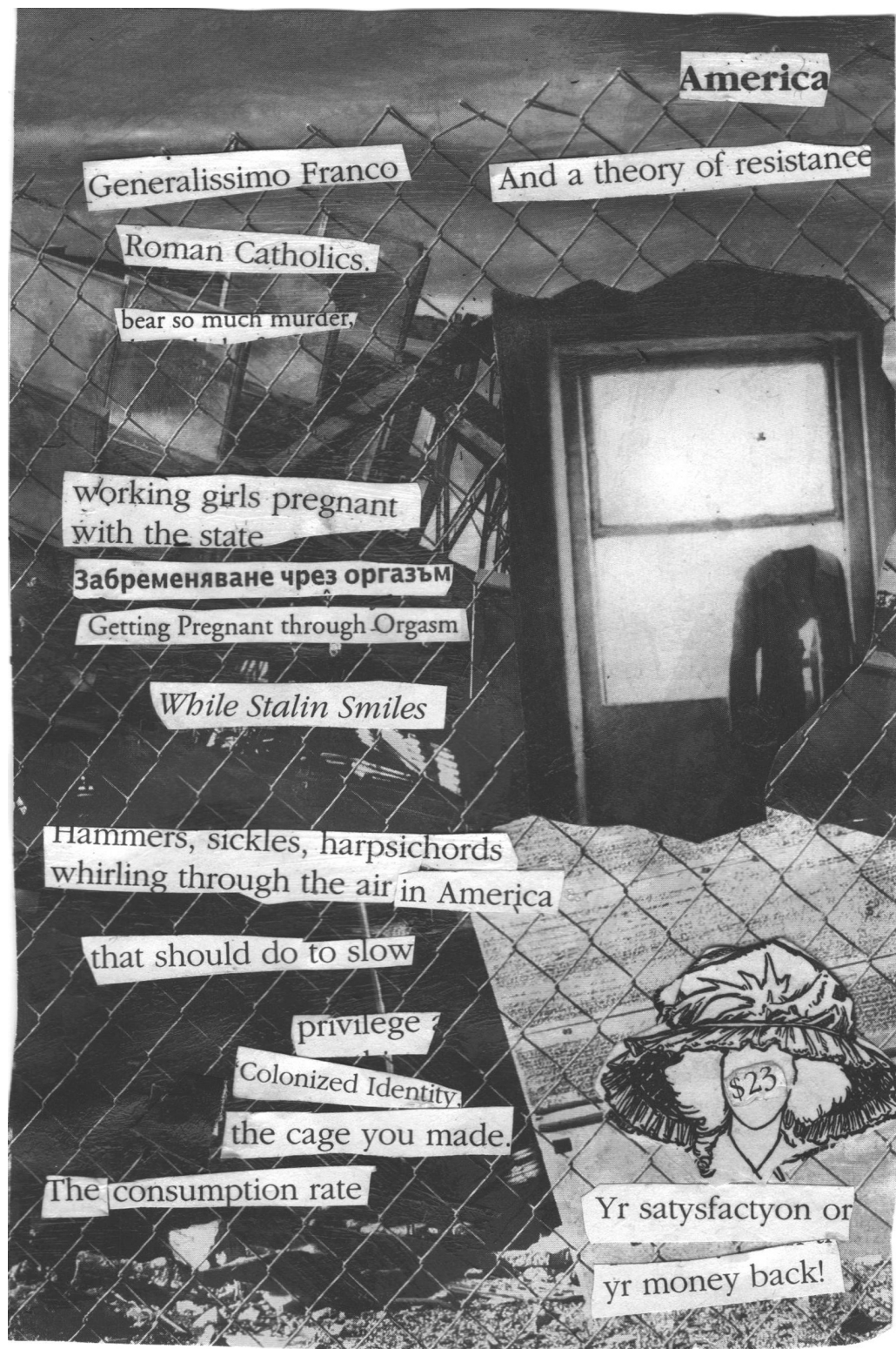
-Karl Marx

"Anyone who makes a plan for after the revolution is a reactionary."

-Mikhail Bakunin

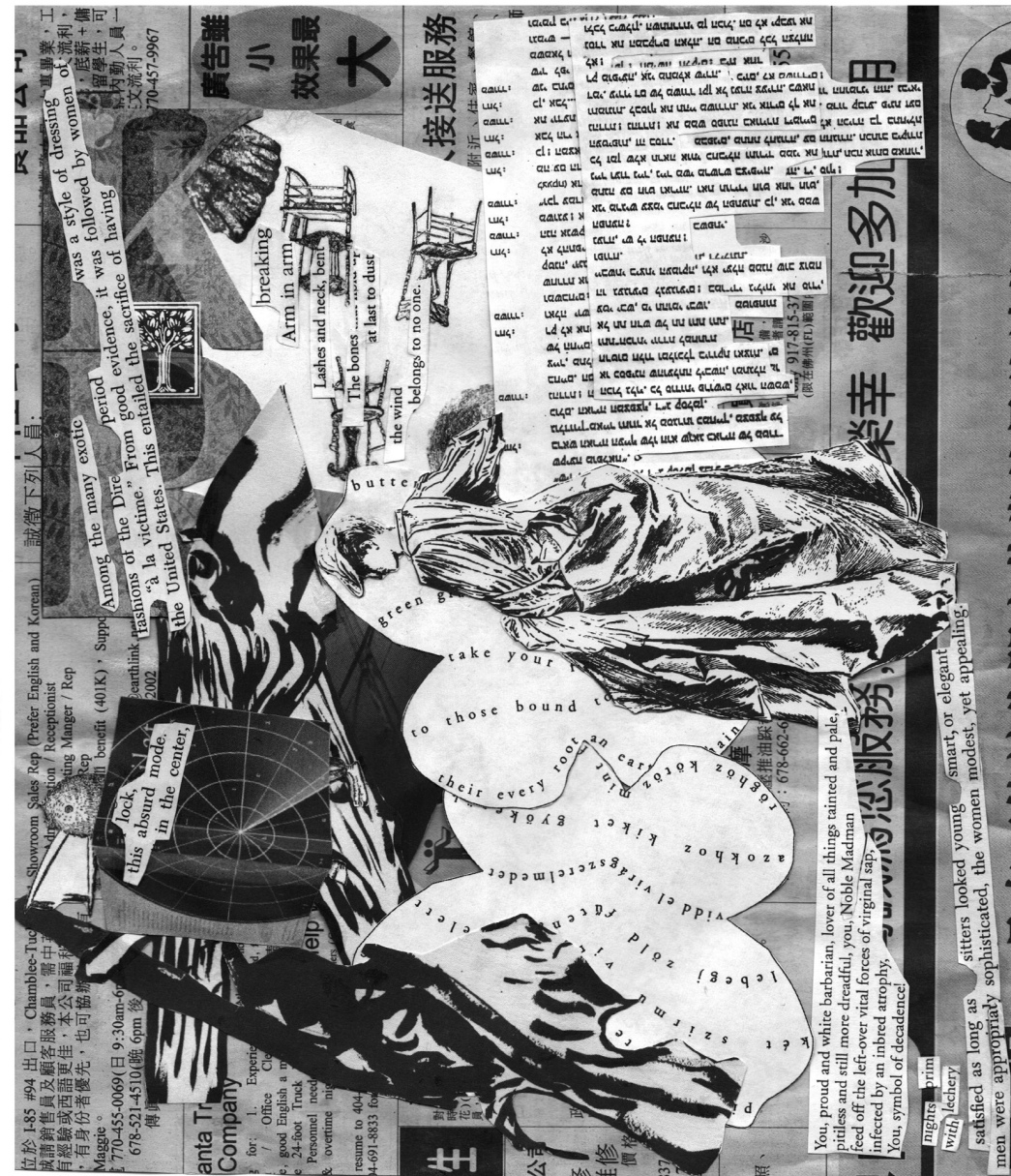
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“Amerikkka and a Theory of Resistance”


by: Valis



“Lock, This Absurd Mode in the Center”

by: Huntress Thompson

CONSPIRACY DOSSIER:




• Freedom Road Socialist Organization is actually a front for the Democratic People's Republic of Korea.

• Obama is actually a secret Marxist and the Democrats are essentially a Trotskyist front group.

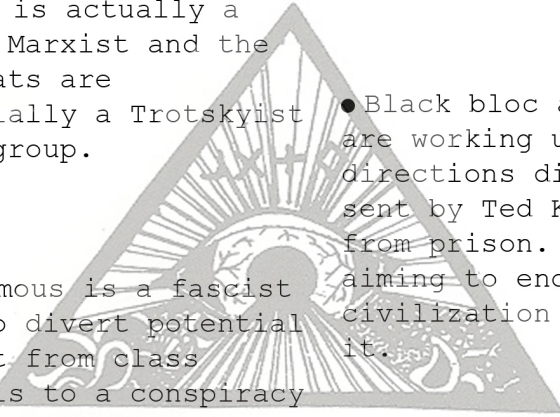
• Anonymous is a fascist plot to divert potential leftist from class analysis to a conspiracy theory oriented narrative based around a secret cabal of bankers by recruiting from 4chan's reactionary middle class base.



• The US has been vegetarian since 1976 because all farm animals have been replaced with tofu.

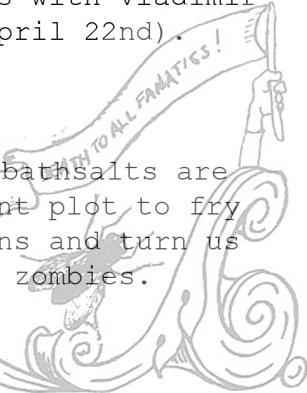


• The Grateful Dead and the entire associated jam-band culture are part of a illuminati conspiracy to enslave the minds of hippies. Their concerts are occult mind control rituals.



• Black bloc anarchists are working under directions discretely sent by Ted Kaczynski from prison. They are aiming to end civilization as we know it.

• Earth Day is a communist plot, proven by the fact it share's birthdays with Vladimir Lenin (April 22nd).



• K2 and bathsalts are government plot to fry our brains and turn us all into zombies.

"There is enough raw material in the daily machinations of global capitalism for a thousand conspiracy theories." - J. Sakai

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Because of Zen's ineffability, one may ask why one would speak of it, and I do not see a point in speaking of Zen as a static end goal (enlightenment, peace), because understanding such things through discursive reasoning has no place with Zen (as tradition or as experience). But I see a point in theoretically examining the process, an understanding which continuously strives to realize itself. This I see as truly Zen: **a process of questioning and critical awareness carried out both discursively (by way of theory and philosophy) and in practice ('goalless actions' that go beyond, and cut through, binary) that creates praxis, the combination and symbiotic relationship between the two modes.***

I will not describe this process in whole but a facet of it, a way to come to understanding that may bear fruit in striving to face down the anxiety, stress, and hopelessness that kyriarchy (the interlocking and multiplicative cultural/political/economic structures of domination) engenders in everyday interactions (between individuals, between groups, and between self and environment). This way can be understood as something fairly familiar to anarchist and other anti-authoritarian leftists: the principle of direct action, **"to insist on acting as though one is already free."** Direct action manifests itself in diverse instances and ways, but the insistence on imaginatively acting on freedom underlies these instances and lends it its power. What does it mean to act under an imagined freedom? This constitutes a difficult question both because of potential confusions surrounding what 'imagination' means here, and because of the numerous perversions of the meanings of freedom. Imagination does not mean that a consideration/proposition's

content necessarily arises out of 'unrealism' or 'delusions'. Imagination here refers to a creative process of seeking possibility, to come to know what potentials lie ahead of oneself. This happens both theoretically (e.g., philosophizing on post-capitalist ways of organizing society) and practically (e.g., creating radical spaces of education, work, and community that oppose the structures of domination, offer an alternative, and prefigure their place in a larger societal change). Imagination helps to uncover aspects of 'reality' that narrowvisions, especially reifications of the forces of violence, create.

We should not see freedom here as 'liberty' in Western Philosophy, more or less a freedom from interference or domination. Yet I will not posit my own positive definition so much as question 'freedom' and attempt to open its possibilities, on the basis that one truly loves freedom not when they hold it as a fetishized, absolute demand, but question its ambiguity and resist monopolizing its meanings. I will employ several critiques of this concept of freedom: First, 'freedom from' becomes an inherently negative form, and thus even if we accept certain 'freedoms from' as necessary, they would not entail a sufficiency. 'Freedoms to', especially freedoms created through the power of community involvement, perhaps also necessarily need a presence.

However, a further critique of that formulation comes on the observation that what one wants independent of the forces of domination/interference does not necessarily arrive to oneself freely.

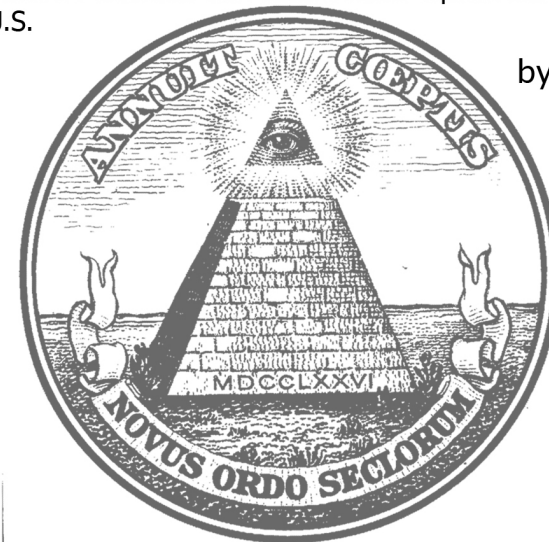
* Note that I don't mean this as a definition of Zen, but a way to potentially understand it!

CHASING THE CAPITALIST CONSPIRACY

Some time ago, Adbusters published Matt Taibbi's contribution to the "What's wrong with the left" cottage industry. He found the right's advantage in its meanness. Leftists are too nice and tolerant, or too invested in the appearance of such, to shoot down the conspiracy theory spouting cranks among their ranks. I've sensed this dynamic, but I'm pretty fucking sure the right wing isn't winning because they've purged themselves of stupid ideas.

The stream of posts about 9/11 truthiness, the federal reserve, Frankenfood, and the suppression of the multibillion dollar alternative medicine industry by multibillion dollar big pharma which greet me upon opening Facebook lead me to believe that ridiculous ideas per se aren't the problem. It's that our ridiculous ideas are right wing ones. To paraphrase Our Lord Jesus Christ, the gullible will always be with us. So let's feed them actual left wing conspiracy theories to replace the shit that originates with Alex Jones and the John Birch society.

Next time a leftie mentions fiat money or any other Ron Paulism, tell them something crazy like how capitalists conspire at G20 meetings to keep unemployment high. Or how rather than racism being perpetrated primarily by subtle, insidious belief systems, White People In Private will say way more blatant 1920s shit than is let on by white anti-racist activists's critiques of their culture. Or that one America's top historians of the Soviet Union stupidly sent a "confidential" email to a communist about how he felt Stalin was a swell fella but feared for his career if he admitted it. Or how the CIA let drug dealers affiliated with Contra death squads sell Cocaine in the U.S.



by: Wally Ballgame

Real conspiracies DO exist, but

- A.1.a)they are short term
- A.1.b)involve a small number of people
- A.1.c)and have a specific, limited goal
- A.1.d)("enslaving humanity" is not a specific, limited goal)

After killing the few hundred people who could see just what a sonovabitch he was, Hitler was hungry for press coverage. He convinced everyone he was fighting an evil conspiracy – the Jewish conspiracy.

And the whole time, There Was the Evil, up on that podium, sweating and yelling, hiding in plain sight.

Do you see the secret?

Leaps of logic are like prayers and sacrifices to the Gangster Computer God, not the way to see through Him and find His secret assassin's guild.

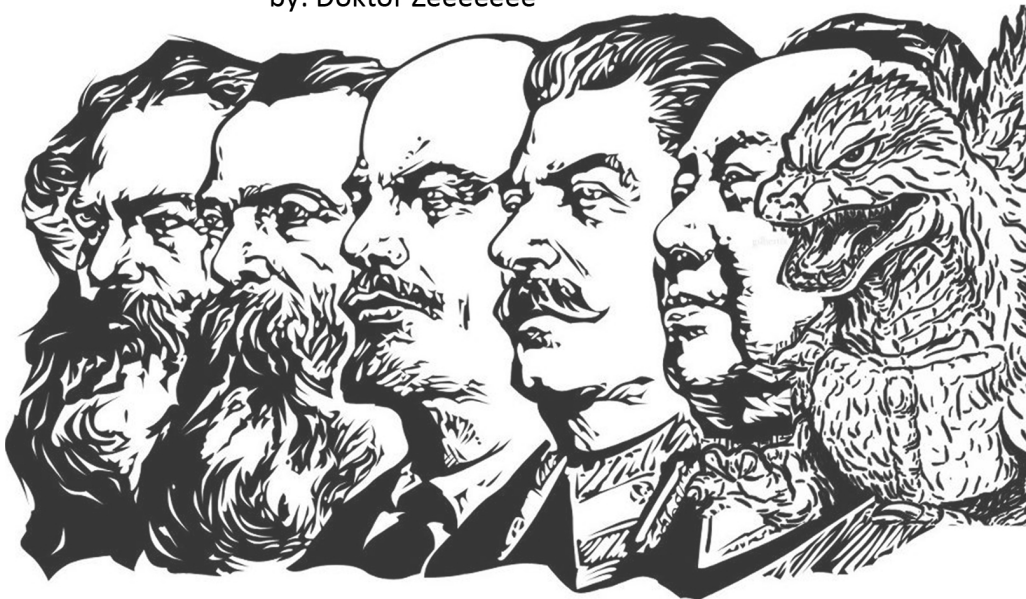
Power is obvious. Evil is obvious. IT'S LIKE RIGHT THERE DUDE, ALL YOU HAVE TO DO IS LOOK.

- A.1.a)At least when dealing with something super simple like politics
- A.1.b)Understanding the rest of society may take some magic

So in conclusion the only way to fight these evil bastards is everybody start reading Altnet instead of Prison Planet

or we're all FUCKED.

by: Doktor Zeeeeeee



Inevitably those forces of domination will fracture the political imagination and produce skewed wants (too often patriarchal, racist, and class-based ones). We should add critical awareness of how these forces impact oneself and society to the list of potential necessities of freedom.

Finally, the kind of freedom based on wants implies the ethical primacy of ego-desire acting in a state of affairs without constraints external to oneself. Not only does this reify a binary between self and world, it describes a nonsensical state (and not in the beneficial way of accepting contradictions, how Zen operates, but through presenting dualisms as ultimate reality).

So direct action, if we accept these critiques, could maybe have a loose, expanded definition: it operates as **action which creatively opens political possibilities via critical awareness of the forces of domination/alienation and the spontaneous imagination arising out of the self on its own.** In this context 'the self' means human nature, but not the formulation employed by right-wing thought in describing a static essence underlying all human action. Rather, here I mean 'natureless nature', the mutable, created, and imagined self that becomes constantly through prefigurative action, what an anarchist has faith in when s/he acts. In this sense, creation creates, understanding understands, action acts, etc. The 'self' underlying actions acts as an illusory mechanism, and thus action arises out of the self of 'nothing-ness'. Though this discussion gives us a somewhat clearer picture of direct action's meaning, we still need to (directly) answer the question: how does direct action relate to Zen?

In Zen as tradition, one commonly employs za-zen, sitting meditation, as a method of embodying wisdom. It may seem offensive to some to describe something

as seemingly a-political as staring at a wall as a form of direct action, but I want to do just that. Zen aims to free one of stress and anxiety, to create contexts where one imagines beyond them (not eliminating them per se) and releases their hold on oneself. And these states of imagination play out as 'goalless actions', 'just sitting', where one sits without thought of becoming enlightened or at peace. For how does one expect to embody a state free of anxiety if one embodies the anxiousness of wanting such a state?

Capitalism and the forces of domination, I would argue, actively undermine a sense of hope or imagination, and instead provide the alienation of hopelessness, anxiousness (importantly, too often the unhelpful, non-critical variety) and despair. To sit at a wall and 'insist on acting as if one is already free' acts as revolutionary moment, for one opens up a prefigurative space of the world one would like to see, thereby creating the living hope we need. Ultimately, I think that we would want to see these moments expanded to all other parts of life. And this world of domination and fractured imagination we live in makes something like Zen inherently political, because as another kind of Zinn master said: **"You can't be neutral on a moving train."****

by: Shallah

**These words come from a college-educated, white, cis-gendered man who has studied these things for only several years. When thinking of my words as fingers pointing toward the moon, imagine the pointer as half-blind, still groggy, and probably in need of a shower.

CLARICE LISPECTOR AND THE INGENUITY OF DISTANT LOVE

I have been meditating on Clarice Lispector's "The Hour of the Star" and exploring questions on the nature of the gendered subject. Clarice Lispector's work engages the questions of subjective and authorial authenticity as she brings into play the intimate porosity of intersubjective boundaries. Lispector explores this relationship between Macabea, the hapless woman at the center of the novel, and the narrator through whom Macabea's reality becomes contingently accessible. Macabea is a perpetual beginner. She has a passion for living, but never to the point where it verges on hope or a projection of her reality toward truths alternative to her own limited understanding. She is a sort of incomprehensible collection of sensations and attenuated assertions. She cannot tell what she is and disavows any approach to the question, debilitated by the fear the question inspires. But there is something distinctly essential to Macabea, and it is this multiple differentiated recoil from being anything, which structures her inaccessibility, rather than it being a normative nothingness. No matter what she becomes it is just as "pointless" as the endeavor that she leaves behind in order to become it. She goes from one preoccupation to another without decisive judgment or preference.

"There was something slightly idiotic about her, but she wasn't an idiot. She didn't know she was unhappy. That's because she believed. In what? In you, but you don't have to believe in anyone or anything--you just have to believe." (18)

This girl who is plagued by neglect has no textual point to recognize what she is. Macabea finally decides to go see a fortune-teller and for her the encounter will be fatal. The idea that one cannot realize what one is unless one enters into a coupling with some other profundity becomes supremely important in understanding Macabea in the "hour of the star"--this hour before her death, this hour after her first moment of courage in radically focused hope. Suffering for Macabea is a realization, or an occurrence articulated by an alignment of awareness inspired by the possibility of hope. Luce Irigaray in *This Sex Which is Not One*, writes about the feminine imaginary as the creative aspirations toward a fullness of living which does not exist for Woman discursively without the encouragement of the imagination. This future feminine imaginary is the crafting of the art of the possible. I think that this is why it is only when Macabea goes to a fortune-teller who finally provides Macabea a language with which to ask the question "who am I?", that melancholy, sorrow, and bereavement can rip Macabea to pieces.

The narrator up until this moment of exuberant dying writes as if he were on an inexorable march towards an end, though not of Macabea's life, but of the tedious precision of conveying reality. The narrator is highly aware that the duty of writing creates the possibility of Macabea's self-aware existence. Perhaps this sense of responsibility is what comes to bear on Macabea's sheer existence as its possibility for

(The Doktor Will Give You a Moment to Process This Information Meanwhile He Will Slightly Calm Himself and Must Apologize)

But you say, who would believe MICHELLE BACHMAN has the ability to pass laws?

Indeed, this is why IT IS THE MOST BRILLIANT CONSPIRACY OF ALL. THEY love conspiracy theory because there is too much money to be made selling gold and handguns and instant meal kits to people ready for the APOCALYPSE

But most of all . . .

THEY love conspiracy theory because CONSPIRACY THEORY KEEPS YOU DOCILE

1.You don't need to go looking for your own answers, here they are
AND

2.You can't do anything because the real power is INVISIBLE
AND

3.Things may be really fucked but at least YOU ARE NOT TO BLAME

IT'S ALL THE U.N. LIZZARDS FAULT

Meanwhile THEY rejoice, the truly evil people and institutions that actually AREN'T THAT HARD TO FIND. Their ways are simple minded and they think they're right, so they'll gladly tell you all about it.

Viz: We don't need a Mayan calendar to figure out that Mitt Romney's personal fortune was funded by families linked to Salvadoran death squads. It is part of the public record.

We don't need Lyndon Larouche to tell us that Paul Ryan wants to kill tens of thousands of children through his cuts to public services. HE SAYS IT ALL THE TIME.

All THEY care about is money and power, because they actually AREN'T human.

THE DOKTOR'S HELPFUL HINT KORNER:

Today's question: WHAT IS EVIL?

a.i.Evil is stupid that thinks it is genius.

a.ii.Evil also thinks it is good.

a.iii.This is why evil isn't shy.

Did Hitler need a conspiracy?

Well, okay, a small, violent one.

CONSPIRACY THEORY WAS AN INSIDE JOB!!!!!!!

9/11truthflouridationmindcontrolvaccineautismbohemiangroveU.N.climatechange
agendaHAARP weather chemtrails controlled by Jewish earthquake machines

ZIONIST SPACE LIZARDS

It is all true and it will NEVER STOP

(at least as far as the Doktor can tell)

It is all true truly sent to crash your mind, a blinding malevolent haze of
disinformation and newspeak

and it will never stop because THEY won't let it

It is all truly true a plot to conceal THEM, the people in power

who are standing right in front of your face

THEM, right there

(Undeniably they are practically invisible but just squint like this)

Yes, I know it is shocking, WHO WOULD EVER SUSPECT BUT HERE THEY STAND
REVEALED:

Senators!

CEOs!

PRESIDENTS!

My god, you say, They Seem So Harmless. I watch them on TeeVee and they are
just people doing a really bad job of PRETENDING to be in control

This is certainly true, and THEY have fooled many an honest man before.

(do not be ashamed)

They may seem inept and harmless but each of them has a small nearly invisible
zipper at the back of their skulls just above the hairline and after the TeeVee
cameras are off they remove their human skins and engage in dark rituals together
in the darkened halls of dark Congress SUCH AS

PASSING TAX LAW and

CUTTING WELFARE and

SENDING THOUSANDS OF KIDS TO DIE IN AFGHANISTAN

Yes they cavort with abandon on YACHTS and meet in RESTAURANTS with
people who give them MONEY to do things

Terrible things

TERRIBLE THINGS I SAY

for being understood. His voice
shares something essential with
Macabea, as if her body lent his its
visceral truth.

The narrator's voice operates
initially as an abstract affiliation with
the girl, which is initially off-putting,
since all too often are women subject
to an appropriative appraisal for the
musings of an artist-genius. But his
defective confessions of love for her
and the laborious difficulties he
confesses in writing the story,
collapse at the moment of Macabea's
death. This is because this moment
the story seems to work toward, is
also the moment in which it is
revealed that the narrator is "only
writing". Something unbreakable
seizes the plane of understanding
and makes that the story is written
more urgent. This narrator's voice is
already insufficient, because the
situation by which the narrator might
have saved Macabea's life has
passed. It is even ambiguous how
the narrator knows Macabea, and it is
stated that Macabea was not aware
of this narrator, although the narrator
is obviously intimately aware of her.
But it is exactly from this anonymity
that the narrator's voice must draw
its power--as the loving "if only"
whose duty exceeds its impotence.
His speaking unravels the boundaries
between life and silence into the
ungovernable fabric of speaking.

Why would Macabea die at the
moment that she has fulfilled the
destiny of her pain in such a
celebrated way? What lies in this
moment before death, in the hour of
the star? To be so imminently
incomplete is maybe Macabea's
crowning moment of honesty. There
is no past and no future in the hour
of the star--just the exploding

intimacy of life--a blade of grass, a
thousand pointed star, her final
breaths a direct testimony to
consciousness attained in her rebirth
as a child of suffering. She is both
abandoned and loved in this moment
of unremitting present.

Luce Irigaray claims that feminine
subjectivity has no ontology within
phallogocentrism. So how is it that
without ontology Woman and this
a-ontological status of being
abandoned by the "I" can spell her
own freedom? It seems like the nature
of Macabea's tragedy must ask the
question of how this denaturalization
of abandonment will go. What is this
hour of the star? That moment in
which it seems possible to exist on the
horizon of redemption assured of
nothing? I am interested in reaching
this hapless woman without an "I",
who does not know she suffers but
nonetheless from the perspective of
the narrator must be redeemed. This
figure calls out to me, the figure on
the precipice of knowledge and
consciousness, who cannot think
herself. This figure is the paragon of
an incompleteness which takes us to the
brink-- the hour of the star. This
woman in the hour of the star, who is
confronted with her own neither-nor,
departs yet again toward a stupid
intimacy with life because she only
knows love and abandonment if they
both come to her in the same
moment. Macabea of course does not
choose her fate, but she meets it and
creates herself as meant for it,
outshining all the moments of her life
in this dying one. The narrator leaves
it up to "us" to pursue this figure once
he has completed his duty to write the
facts. This woman is a tragedy only if
we do not pursue her.

by: JK

BASILINE COMMUNISM AND THE WORKPLACE

Cells of communism exist all over. Graeber formulates this position as a “baseline communism.” Borrowing from Louis Blanc’s classic “From each according their ability to each according their need,” he argues that this is a fundamental constituent of pretty much every human society, this ethic of cooperation and mutual access. In hyper-capitalist urban cultures it even exists, albeit only in situations where the cost is so little or the price to not respond too high (We’d all expect no payment to save a drowning child, and we’d all expect not to have to charge a tourist for directions.) This is fascinating for a variety of reasons.

But there is another formulation he applies, that even in the belly of the capitalist beast, the workplace (even some pretty rigid, factory situations) elements of communism remain. Mostly it holds over, he argues, where improvisation or creativity is important (like software engineers) because the most efficient way to get things done is to give the person who knows how to do exactly what they need. But as I’ve noted before, the rhetoric of teamwork, and ethic of solidarity/community exist in the most rote, repetitive jobs like the service industry. When a fellow worker asks me to help with a task, like get the salami out of the fridge, I don’t charge them for the help. It’s understood that we operate amongst each other along those principles of cooperation expounded by Blanc. The most obvious reason that this is important is it’s sheer and immanent effect on our perception of the pervasiveness of capital. Capitalism, rather than being this totalizing, mechanical, universal, all penetrating force, is one that has socketed together cells of community (usually siphoning off any independence, or self-governance) and directing human creativity to serve the ends of power. That being said, it offers us a way of thinking

about our co-workers and community members as people sharing this cell-communism, and gives some idea of how this communism might be expanded. Graeber admits he’s also borrowing the idea from Marcel Mauss, a 20th century anthropologist. I’d like to hodge-podge some rank-and-file theory from Stan Weir into the situation. It’s not enough, to say that there is a baseline communism, and we should ‘simply’ expand it. There are all sorts of interesting and different types of oppression and relation going on in a workplace. Weir refers to the informal arrangements, leaderships, division of labor that jobs tend to have (when many people work together) as a worker’s “family on the job.” These are essentially groups of folks who work with each other day-in, day-out and become responsible to one another. There’s an old leftie quote that one involved in labor organizing is bound to hear: “It’s the working class we have, not the working class we want.” Which is a pretty crass approximation of a point Weir makes a bit cogently by relating his discovery that there is a culture on the job, as smashed as it is on the rocks of bureaucracy and any worker (let alone worker-organizer) needs to engage this culture and learn from it to get by, let alone work with and develop working class leaders and organizers into a broader movement. Realizing that the labor we engage in (and the broader society we exist in) tends to operate unthinkingly along communistic lines, and then seeing the various ways we already tend to organize ourselves at work (informally) in response to the particular contours of oppression at work helps us map out day-to-day relations and explore ways that we can make this communism conscious and these work-groups a little more formal, so as to launch a more robust and well-thought out offense in taking control of our lives. As

POEM FOR SUMMER

too cool for the hot summer of national conventions?
what would make it fit into your expectations?
a kropotkin parade balloon,
to signal the empire’s doom?
a spot in the delegation,
but merely to express
the contradiction
of representative congress?

today and every day is the convention for anarchy
but most of the program is introspection and soliloquy
while the summer schedule is nothing but opportunity.

Tampa and Charlotte were slated long ago
before occupy camps started to grow
the result is a legion of awakened youth
raised on public education and hidden truth
the children of the south are coming for the spectacle
and will learn from the wise what the struggle is for

as far as anarchist thinkers
vs. ninja brick slingers,
in person, this time,
no anonymous insults online!
perhaps instead harmonize in rhyme
or syllogize in a theoretical clime

both will be proved right, in their own time.

these conventions, are more you’ll see
than something to rhyme with anarchy
it’s a momentary area where we get it right
where thousands of people join in the fight
all signing up for running this maze
of plastic shields, of toxic haze

now let us be clear, with no doubt
there is a prize, don’t leave without!
for somewhere in this chaos and wrath
is the true revolutionary path
where interests converge and decisions wrung
and a post capitalist world is begun.

by patches

May 68, although a technical failure (due to usurpation of the previous established order), signifies an aggregation of cognitive and ideological tools which could be implemented towards the armament against humanity itself. To become beyond-human, is to finally transcend that very existence (one of being-human). If the reader infers from what I've previously stated, Geist – the Spirit of the World (the keystone towards unlocking the stone-iron barricades of human cataclysm and conflict) – becomes an apparent aspect of our consciousness only when we, as a collective whole, aggregate Absolute Knowledge towards realizing the human potential to being absent from human existence, into another terrain of cognition beyond the constraints of banal human perspectives. May 68, the French Revolution, the disastrous Bolshevik Revolution all mark the flaws in previous regimes, through an inversion of power-structure. Although the latter two were catastrophic events in human history, May 68 represents the slow progression away from blood-spilling events: humane dissidence.



The French revolt of 68 hints towards the slow crawl up to a revolution with a human face. This precipitous height, through the constituents of force and understanding, formulate the means for this Kantian transcendence, which Hegel later re-appropriates in a more wholesome and complete philosophical system. The anarchistic spirit of the 68 uprising symbolizes a collective human energy struggling to attain what is unattainable within the structure of one event. Acquiesced by the constellations of history in the great cosmos of time, the event – like that of May 68 – elucidates the nature of being, through the mathematics of dialectical reasoning. To make a mark in time, is to produce an effect. The production of an impact on social awareness is what makes history.

Postscript:

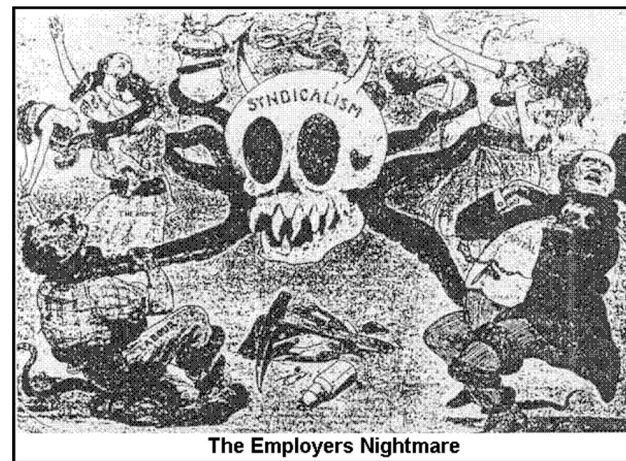
Was the French uprising of May 68 a success? Of course, speaking from a very dialectical point-of-view. Events like May 68 help us attain the transmigration from earthly banality (caused by the forces of power structures) towards monkish flights of Absolute Knowledge. The monument Hegel left with his philosophical system – a fractal of ontological progression into the state of complete comprehension – punctuates its assertions in the society around this theoretical edifice. The world has not truly taken into account the glories of dialectical reasoning. If it were the case, May 68 would not appear to many as a struggle for an idealistic state which could never be attained: the ectoplasm of a democratic utopia that still haunts Marxist reverie traveling through the great monolithic tunnels of human history.

by: Harold Tinasky

labor organizers today, it's important to recognize our role as mere fellow workers, and realize that we have a lot to learn from our fellow workers. Weir argues that any union organizing drive, if it wants to successfully transform our world into a communist one free of bureaucracy, it has to be rooted in those small informal workgroups selecting worker-delegates to federate out, and coordinate resistance first, and then the new society. I think we could do well to keep in mind the non-totalizing reality of capitalism, the reality that it's a much more hammered together (yet successful) machine than the boogeyman it's made out to be. This combined with a down-to-earth relationship with our co-workers gives a locus from which to begin to fight back.

For more in depth discussion of these topics see David Graeber's Debt: The First 5000 Years and Stan Weir's essay "The Informal Workgroup" (It's included in Stan's collection of essays called Singlejack Solidarity). Both of these can be found in pdf form online without too much effort.

by: Your Fellow Worker



THE COMMODIFICATION OF MARXISM-LENINISM

Standard historical narrative tells us Marxism-Leninism and Capitalism are incompatible enemies, ideologies which once violently stood in contradiction to one another in a global fight for hegemony. In the minds of the capitalist class the war is over and the Bolshevism that once terrified them is yet another hip brand for the consumers head.

Marxism-Leninism is now a symbol of youth rebellion and a commodity expression that provides the middle classes with the thrill of scaring its parents. Every time you see a Che t-shirt this should be glaringly obvious. I've even seen Anime Chairman Mao t-shirts. The most popular hipster club here in Tampa, Czar, is themed after the Soviet Union. You can drink 'Leninade' and buy fake weed with a blunted Castro on the cover.

Examples of this silliness are countless. Marxism-Leninism is rebellious, a way to prove your status as an individual and differentiate yourself from square society. Capitalism in its advanced stages has proven itself to have an uncanny ability to commodify and contain dissent. This was heavily theorized by the likes of Herbert Marcuse and Guy Debord. The degeneration of social unrest in the 60's to a tame liberalism that was easily marketable to the masses perfectly verified many of their ideas. Hippies and other 'cultural leftists' have become skilled capitalists, seeking to revolutionize the market. The Reagan 80's saw massive success in internalizing the values of the counter-culture, turning Yippies into Yuppies by preying on their sense of individualism.

Perhaps the hippies were a perfect target for absorption into the massive commodity spectacle. Their guru Timothy Leary espoused a form of "hip capitalism" that was more akin to Grateful Dead concert parking lots that Wall Street Investment bankers. Marxism-Leninism on the other hand seems like a difficult grab, carrying a revolutionary aim directly opposed to the very existence of capitalism. Yet when Marxist-Leninist philosophy was put into practice we saw a strange contradiction - the development of "cults of personality". These cults of personality developed around individuals like Lenin, Kim Il-Sung and Mao and were spread by the state apparatuses of Marxist-Leninist regimes to



rally the masses behind the cause of socialism. These propaganda campaigns that espoused the glory of single individuals (in varying degrees) were highly antithetical to the thinking of Karl Marx. Marx expressed "antipathy to any cult of the individual" and "first joined the secret society of Communists on the condition that everything making for superstitious worship of authority would be deleted from its statute." Lenin himself, who was essentially deified in the Soviet Union by Khrushchev, opposed the formation of personality cults in the same way as Marx: "All our lives we fought against exalting the individual, against the elevation of the single person, and long ago we were over and done with the business of a hero, and here it comes up again: the glorification of the personality. This is not good at all. I am just like everybody else."

3. The Event in-itself = $\alpha \rightarrow \Omega = \acute{\alpha} \rightarrow \Omega \dots$ qua infinitum, until the moment of true transcendence (accents on the symbols represent a succeeding variable from the synthesis).

The alpha of an Event is the signifier which begins with subject-variable two, or that which has been previously sublated. Logically speaking, in order to become sublated, at one point, you assumed the position of that-which-sublates.

In the reality of May 68, dissidence (anarchistic division of the event) is represented as S2, or what is subject-variable two in this chain of signification. The alpha of the event begins with the subject divided by a force of conflict. This conflict, or division, is unionized through division of the division, or a negation-of-negation. This newly compounded division is inverted through the reality grid, through a second negation-of-negation, where subject two (or the antithesis) consumes subject one (or the thesis), and creates a newly found thesis in reality.

Formulas for philosophical discourse bring us closer to the ideas propagated by philosophers. Philosophers, as Badiou would agree, need a notation in order to get their point across more vividly. Musicians have notation, as do mathematicians. In order to provide philosophical precision, we need a marriage of poetic discourse - which hits the immediate nerve-endings - coupled with mathematical notation (a cohesion of idealistic order).

Postulate 4: Technical failures, in dialectical terms, translate into steps taken up the spiraling stairs of human progression.

The social climate of 20th century France, during the late 1960s, was an aggregation of myriads of political ideologies, all of them integrating into a general French

consciousness at constant opposition.

From one direction, the rench-Maoist scene had a great impact on the intellectual ambiance. Jean-Paul Sartre assumed the throne as high-priest of the French-Maoist intellectual circles, along with Althusser and various thinkers. Post-structuralism philosophically defecated all over the structuralist configurations of logic and existential phenomenons of ontology, and created an anarchistic spirit, greatly exemplifying the ethos of May 68 in Paris. France, under the rule of Charles De Gaulle, was in great political upheaval. The French youth progressed towards complete disillusionment with establishment. Counter-cultural 'revolutions' became an international affair. In America, the Free Speech Movement took flight. Organizations like Students for a Democratic Society rose to prominence. There were tanks in the streets, students running wild. Events like this are a gold-mine for dissecting the nature of reality within the practices of social sciences. What would Hegel have to say about something like May 68? This inquiry inevitably comes with another question. Was May 68 a disaster of ideology? Did awareness, Geist, the great symphonic masterpiece of human history, fail to attain higher order, or was it, as the Pink Floyd song lyrics go, "...just another brick in the wall [to building the edifices of higher realms of consciousness]."



set-theory-oriented mathematics of ontology encompasses a major element of multiplicity. We need to make sense out of the multiplicity of an Event.

To take Badiou's thesis further, dialectical reasoning = mathematics = ontology. In Hegel's idea of dialectical opposition, he attempted to bring the mathematics of dialectical reasoning towards a state of absolute comprehension of the human condition. The guiding obelisk, in the labyrinthine city of Hegel's thought, is the idea of synthesis between the force of opposition and the state of understanding into a neo-Kantian transcendence. This sets him aside from the Platonic idea of dialectics. Hegel argues synthesis ignites the flames of historical events across time and space, coupled with the desire for opposition. War exemplifies this claim. One facet of Hegel's proposition follows that thought is controlled by the epoch in which you live in. Unity characterizes Hegel's epoch of Romanticism with reason and oneness with what's outside of you as an individual. Synthesis is an important detail to the puzzle of Absolute Knowledge, setting in motion the mantras of culture across the constructs of time and space. Karl Marx, the most notorious Young Hegelian, picked up Hegel's logic as a youth. Specifically, the lord-and-bondsman conflict influenced one of the most revolutionary ideas in modern history: dialectical materialism. This yin-and-yang, over the dominance of reality (power), is the main gear which propels the machine of human history. The French revolts of May 68 embody this strain of thought, known as Hegel's dialectic.

Postulate 2: The Event is the universal signifier.

What can we call an Event of human existence? This is a bare-bones ontological question, one that has tormented the minds of various thinkers from Nietzsche to Cantor. I propose that philosophy has transcended the basic linguistic puzzles that castrate it's importance. If we are to make sense of the Event as a signifier, we need to formulate a system of

mathemes (mathematical symbols re-appropriated for the use of ontological knowledge, if there is any ontological data in the universe at all) for the purpose of making sense from the events of May 68. Hegel once made the proposition that dialectics are the mathematics of philosophy. If contemporary theoreticians want more prestige in their intellectual craftsmanship, they need realize the potentials of the dialectic as a weapon against power-structures. And, central to the problems of ontology, the Event is at the epicenter of cataclysmic damage to the world as we perceive it.

A signifier – in psychoanalytic terms – assigns the beginning of a significant chain in the grid of reality. Making sense of this chain is the kernel to understanding the chambered vortex of this reality grid called consciousness. In Deleuze's terms, the plane of immanence, from which reality takes flight, catalyzes a chain of subsequent signification which aborts the previous aggregates of sense-certainties perpetuated by these chambers of reality.

Postulate 3: Mathemes provide precision in philosophical discourse (a notation for the Subject in the Event): May 68 in matheme notation.

The following mathemes symbolize the parts, function, and in-itself of the Event:

- 1. Alpha of the Event = \$ (division of the subject-variables [unionized & negated]) = -S1/S2 (division-of-division, or negation-of-negation) → S2/S1 (sublation of subject-variable one) = S2.
- 2. Omega of the Event = S2 (added to and equaling) Sn (subject-variable negation) → subject-variable one = alpha-of-the-event two.

"Chairman Mao is like the sun giving light wherever it shines. His 'thought' had the miraculous power of creating a spirit of self-sacrifice which in turn generates a 'great material force'."

If one looks into the mechanizations of corporate consumer capitalism and fostering of cults of personality in the campaigns of Communist revolutionaries and statesmen one can see a similarity. The pseudo-religious significance our society reifies into corporate logos is hauntingly similar to the deification of Mao, Kim-Il Sung, Stalin and Lenin in the mass propaganda campaigns of their respective nation-states. In corporate amerikkka we are transfixed and moved by images of Pepsi or Ronald McDonald, corresponding with the celebrations of Lenin, Stalin, Mao in Marxist-Leninist states.

While inspired by a philosophy opposed to the triumph of the individual over the masses, 20th century Marxism-Leninism produced a system that reeks of bourgeois individualism. Mao's justification for the fostering of his personality cult is that it would create an appreciation for Mao as a heroic individual within the culture and establish mass support for his ideological line over others in the party. What is problematic about this is that it relies on the premise that the masses are not capable of thinking for themselves and must be hypnotized by idealism into adopting the proper ideological line. In order to win the mind of the public big business must also launch propaganda campaigns to win the

ideological support of the people. While this comparison is somewhat vulgar (Mao did more to help the people than any amerikkkan corporation would ever imagine) the point is that the dynamics of capitalism and the cult of personality are very much compatible with one another.

Many followers of Che and his type may find themselves disgusted that their heroes have been turned into easy profits for capitalist. A commonly held view is that the status quo commodifies dissent in order to pacify it. I find this to be a far too conspiratorial viewpoint, equivalent to saying Andy Warhol's Mao portrait was an expression of his devout anti-communism. Mantras of corporate amerikkka tell marketers to keep their eyes on edgy and "revolutionary" currents within culture. There is a specific marketing category that wears Che Guevara t-shirts and drinks vodka themed after the USSR. The most basic rule of capitalism – supply and demand – lets us know know that this group must be targeted by the market like any other group. These hipsters on Madison Avenue could care less about pacifying the played-out Communist symbols of the past; they just know how to make an easy buck by exploiting the rebellious yearnings of the masses.

The culture war isn't real and it's no coincidence the talking heads of the

capitalist media are ones who talk it up the most. Culture war is just class war in disguise. Paranoid reactionaries can rant and rave about 'Cultural Marxism' all they want - reality is clearly not on their side. It's quite easy to see that our ideological superstructure is supremely dominated by capital. Just take a quick glance at the monolithic consumerist haze that has overtaken the amerikan nation's consciousness, what Debord would call 'the spectacle.' You can see it everywhere, pervading practically every aspect of being in the neo-colonialist world.

Perhaps it is telling that the sacred guardians of Marxism-Leninism are now sources of cash for the smug, ironic and hip capitalist of today. These figures and their associated ideas no longer seem threatening to the neo-liberal order in its centres of power, made irrelevant by the passage of scarcity. Lenin and Mao may still carry mass ideological power in the third-world but in amerika they mostly carry consumers. What is needed is a new revolutionary theory that can navigate the chaotic workings of neo-liberal capitalism without recreating the dynamics of bourgeois society.



To accomplish this means (among many other things) fighting the formation of personality cults.

Revolutionary ideas still capture the imagination and still erupt into revolutionary practice. Occupy Wall Street and its attempts at a leaderless movement reveals that many are weary of leftism's history of personality cults. The verdict is still out (though many will disagree) as to whether Occupy's organizational model will take us anywhere. No mass revolutionary movement (not even those of anarchist persuasions) has attempted to work through consensus and leaderlessness.

Detox from the nightmare traditions of dead generations is what we need more than ever. We must make no individual sacred and demystify "great man" theories that plague bourgeois ideas on history. To win we must not only rebel against the oppressor but against the reactionary aspects of our own ideas and movements.

by: Donald Parkinson

MAY 68: THE REMEMBRANCE OF THINGS PAST

Preface:

To use a structural analysis of cultural modes of thought: revolution permeates French consciousness. From Robespierre to the Situationist movement of anarcho-communist leanings, France turmoils – bittersweetly – under the encapsulating spell of revolutionary thinking. The French tradition of politics and philosophy hits a zenith of unflinching radical thought: a precise mode of inquiry that does not doubt its own desire towards change.

Change swam through the ether of France during the Events of May 68. Soyez realistes, demandez l'impossible, they shouted in the streets. Where was salvation? Utopia – the single greatest form of human salvation – is not a substance of which has a give-or-take nature; it is the Holy Ghost of history. Utopia is imperative: you are forced to realize utopia from the great coalescence of dire needs and oppressive power structures.

The events of May 68, in France, percolate through the hazy moire of history as an amalgamation of cultural events that hammered a significant key on the piano of consciousness, resonating throughout the world. Dissident students set forth their presence as a force to take heed of, dormant and omnipotent. The uprising marks the glass of history with permanent stains of upheaval pointed towards a trajectory of conflict, in which a society reaches at its penumbra of cataclysmic usurpation of complete dominion over the rights of its citizens. This is the parallax.

History is human opposition; contradiction is the oil that churns the engine of history into ignition. Moreover, the agile mind will always question this: what stops the fluidity of history? Revolts, like May 68, elucidate the general awareness society has towards the social constructs that dominate their daily lives. Slowly, this awareness of Absolute Knowledge consumes

the general population. May 68, despite its failure at total coup d'etat, symbolizes the relentless 'will to power' humans have ingrained in their minds to subsume this realm of consciousness and transcend into beings which are an inversion of the great Nietzschean dictum: "Human, not all too human." These revolts are the embodiment of Geist (the Hegelian Spirit of the world) in its struggle attains this higher order, away from terrestrial perspectives.

Postulate 1: History is an aggregation of events, amalgamating into one great thesis for a transcendence of the human condition.

Henri Bergson formulated the thesis that the state of being a conscious human is one characterized by flux. This is a very pre-Socratic mode of awareness, making an individual borderline acquiesced by his existence. History runs on the same principle. The science of history builds its structure on a constellation of events propelled by the desire to conflict, which is innate in the cosmos of human consciousness. In substitution for states of becoming, history a thread of events which are constantly propelled by opposition, instead of desire. The I-want is a ghost note in the great symphony of historical change.

This change makes itself apparent in the aggregation of events that make up history. Alain Badiou sees the Event as a skeleton-key to answering the monumental question of ontology (even more so philosophy): what does it mean to exist? For Badiou, mathematics carries a Philosopher-King (in the great communist tradition, every individual assumes this position, as Badiou would argue) towards Absolute Knowledge. His