

## REMEMBRANCE FOR THE VICTIMS OF FOXCONN DEATH STRIKE

On the anniversary of the end of the Age of Divinity: 28th July 2010

We join 예수살기 in support of the lecturer worker of Chosun University Dr. Seo Jeongmin, who committed suicide. However rather than pray to Jesus, Isou or any other dead worker we hereby announce the formation of a Dead Workers Union with whom we join forces to target the bosses. This is an extension of the working class cultural practice of celebrating life and death, something tar-getted by right wingers as 'qabar puja'. This is because they have contempt for working class culture. Communists in the Sindh, whatever religion they are from and in rejecting religion, organised at shrines against imperial rule. Since the death of Mohammed marks the end of the Age of Prophets it also opened the Age of Saints. It was the Lettrist Fazlallah who opened the Age of Divinity which was closed by the death of Isidore Isou in 2007. Capitalists aim to have control of the all ages and therefore the production of life and death through converting

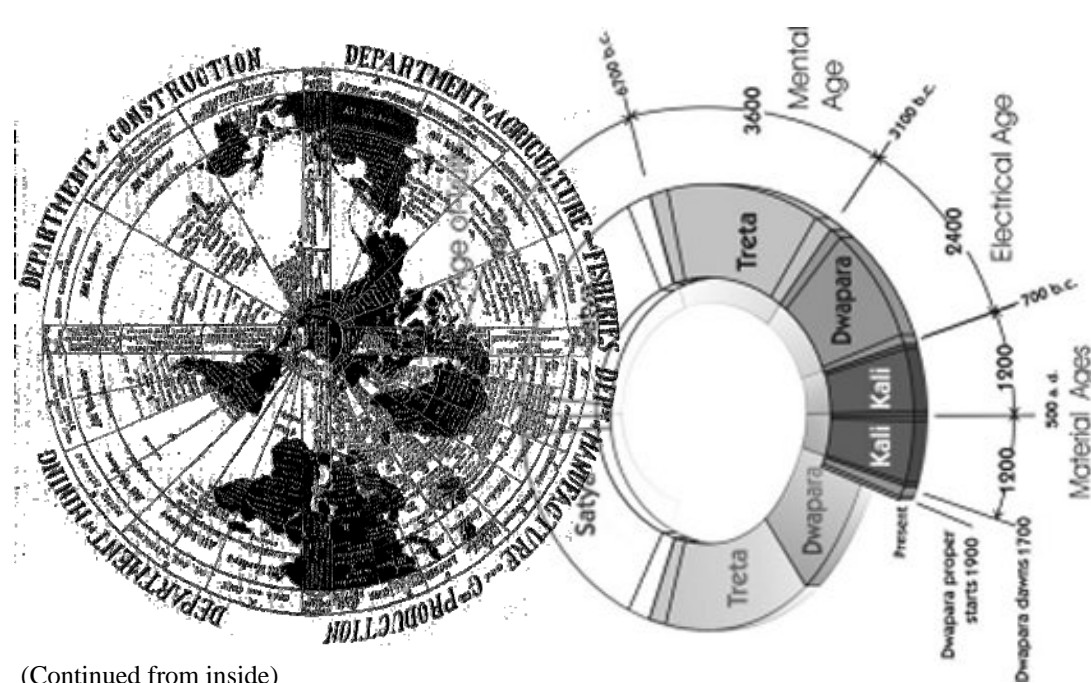
death and life into cultural capital. They will also use cultural capital as a basis for the production of life and death. Workers however, disrupt this by taking control of their own labour - their life and failing that, death. Both life and death are a product of our labour and our labour a product of our lives and subordinate culture to our labour—something that capitalists of course oppose. The first members of the Dead Workers Council, are the Foxconn employee who, unable to form a union in life will haunt their murderers, their bosses until death. Writers have identified Apple as a major part of Foxconn's control but the fact that Dell and Hewlett Packard also are responsible for the Foxconn factories means that most of the international world wide network of computing is now permeating with the reverberations of our comrades actions.

We also open our union to

those army workers who are dying in imperialist wars around the world. Contrary to sections of the so-called left in England, we do not call for bringing the troops 'back home'. Rather, we call for the control of troops to be put immediately in the hands of workers councils. Army workers and indeed police workers are denied the power to unionise. But the Capitalist bosses cannot stop the Dead Workers Union from forming and ultimately developing into a workers council.

We declare a death strike on 28th July 2010 - on the anniversary of the end of the Age of Divinity. We invite not only dead workers—but those extinct species that lived on the land of the workers who were killed by Capitalists so that those species could become extinct.

**DEATH OF ONE IS  
DEATH OF ALL**



(Continued from inside)

Along with Karen Eliot, 3 other workers decided to join the DAMTP and we agreed that we need to formulate a manifesto or other form of clarification of demands. We also agreed on taking collective action in concert with other workers unions or groups. **We invite contribution from you towards this task. Please contact us with any comments.**

The call for action against extinction is compelling and one linked to cultural / psychic action. We must link up with those cultural workers in other parts of the world who are defending themselves, their land and therefore other species against the destructive force of capitalism.

Capitalists have responded to the increased Proletarianisation of not only the working class but also peasants and sections of the bourgeoisie, by a dual private sector attack via food prices across the "3rd" world and public sector attack via 'national debt' reduction in the "1st" world. The response is not simply

looking to pre-feudal (primitive communist) tribal forms of organisation but to strengthen our worker based organisation with those physical and psychic workers – paid, unpaid, living, dead and otherwise – to aid those workers in the "4th world" who need organisational support through our actions. The real contribution to human culture made by tribal organisation will be appropriated not through the regionalist villages of the Primitivists but in the context of free activity of humanity in a society without money, classes or states. Similarly the question of Dartington is not just 'institutional' but to do with control of the Land – which must be reverted to Labour and not Capital, cultural or otherwise.

We returned the next day via the "Chalice" Well at Glastonbury Tor. We passed the police gathering at Stonehenge later on. The question of unionising the police and army remains an urgent one.

Karen Karnak Summer Solstice 2010 (410)

Monty Cantain and Karen Eliot there and we confirmed plans for the meeting for the following day. At the symposium, much of the talking was about the content of the art degree and how it would continue at Falmouth. Gustav however spoke about extinction – which he sees as the most urgent problem facing us – and that we need to get a 5 year plan in place to stop the ever increasing rate of extinction of species. He cautiously suggested also that this is a worse holocaust than the Shoah.



He left the symposium early and we walked over to the graveyard where the meeting was scheduled for the next day. I took the opportunity to clarify some issues. Firstly the arts worker coalition had not been involved in his art strike of 1977 – that was him alone – and it was not poddised as a strike but a withdrawal of labour. He also confirmed that he was involved with 1970 "International Coalition For The Liquidation Of Art" and mentioned that it was John Latham who passed on the invitation for this event although Latham himself wanted nothing to do with it as he was not political. The other main thing of interest was that he noted that the Art Workers Union nearly joined a Graphics workers union and that Gustav was pushing for this but the artists in the end decided against it.

At Dartington, I happened across Gustav Metzger on Saturday and invited him to the meeting. He told me of a symposium where he was speaking as part of the Art Colleges final Festival before being effectively closed. I went along and met

## Report from Art Strike meeting at Dartington, Summer Solstice 2010



Karen Eliot and I had planned to meet in Dartington so we decided to make it an open meeting as that weekend was both the Open Pop Star World Congress called for by Monty Cantain as well as part of the month of remembrance for the victims of Foxconn such as Ma Xiangqian and Yun Li called by Students & Scholars Against Cooperate Misbehavior.

I was to traverse the so called "St Michaels" Leyline for much of the journey from Cambridge to Dartington. My son and I stopped at Stevenage on the line to pick up his mother and then met another Karen Karnak at Taunton further down the line before arriving at around midnight on Friday. My name Karen Karnak is of course a reference to the great pyramid at Karnak in



I opened the meeting on Sunday by introducing the brief history of how DAMTP has been formed out of the Art Strike biennial of 2009 via discussions with the IWW. I also spoke on the continuing problems with Eurocentricity (Luther Blissett turning white, San Precario and Bito's Europe V2) which was evidenced in emerged in the original 1970 New York Art Strike Against Racism, War and Repression, counteracted at the time by Women Students and Artists for Black Art Liberation (WSABAL), who succeeded in opening the protest action to women and people of colour.

Monty Cantain questioned the relevance of an art strike today. He posited Latham's idea of the incidental person as how artists are not specialised as other workers are. While I cannot agree with that position because artists are indeed cultural specialists, I do agree that art strike needs to be superseded with a data miners and psychic workers strike – in concert with other workers strikes to create the general strike.

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