

ARTISTS! CEASE PRODUCTION IMMEDIATELY AND
SEND ALL YOUR MATERIALS acylic paint, oil canvas, pen,
pencil, colors and others things for art to: Lesly Pierrepaul,
Rue Magazin de l'etat #339, port-au-prince, Haiti



PSUEDO REVOLUTIONARY FIF FASHION IS

- Ka iūs čia darote? Ką visa tai
eiskia?
- Čia yra proletarinis situografas,
mes visi šves me Urša
- Kodėl gadinate paminklą?
- Kartoju – paminklo negadinu.
Jūs neturite teisės – čia privati
zona!
- Aš nusiimokėjau už bilietą, kurį
pirkau tik tam, kad atlikčiau Uršą.
- Čia giminės nuosavybė.
- Aš pati esu jo giminė – aš
sichodartiminkė, o ant kapo,
kaip matote, didelėmis raidėmis
įrašyta: WORKERS OF ALL
LANDS UNITE!
- Ponia, kuo jūs vardu?
- Tae Ateh.
- Ponia Tae Ateh, prašome
nusiimti savo proletarinį
situografą, nes tas klieša kitems
pikytojams nusifotografuoti prie
Marxo kapo.
- Nusiimsiu. Ar yra norimų
fotografuoti prie Marxo kapo?
- Aš noriu, – pareiskė senyvas
piktojeido pikytojas su dideliu
fotoaparatu.
- O gal lukteltumėte kokias 10-
15 minučių, kad pagimsite Uršą?

binary conceptions of gender no longer govern
modes of segregation or association, and one in
which violence is eliminated from state practices
as well as from our intimate lives, in heterosexual
and same-sex relationships alike. And, of
course, it is important to imagine a world
without war.”[20]
The Rainbow Tribe believes recognized currencies
and is working alongside a cultural economy
that champions a near future where identities
are brazen, naked and understood as a glorious
gift, where equality shares the same pedestal as
tolerance and acceptance.
“Ours is an increasingly embattled society; a
society in which violence, accusations of violent
intentions and expectations of violent acts turn
into major vehicles of individual and group self-
assertion - from the top to the bottom of the
social system, whether at the global, local or
domestic level.”[21]
Forecast:
Audiences, who found themselves at either
[performance s p a c e] during the Occupation
or at Conway Hall for one of the public sharing
events, were exclusively from art, performance
or dance backgrounds. Outside of these spaces,
veiled and unknown. The live art making
recorded by my phone and transmitted through
Ustream was conscious of these anonymous
eyes but not anticipatory.
“Valuing the ways in which we are linked
together without being one, that we share
certain sensibilities of moving together without
needing to model or imitate someone opens up
conceptions of sovereignty self-production that
just might serve as a momentary realization of
the future in the present.”[22]
My body, our bodies, throughout our lifetimes
require negotiations and renegotiations in space
and will constantly act as catalysts for
exploration:
... the metaphor of the textualized body has
been used to situate the body as ‘a page of
material surface, possibly even a book of
interior leaves [...] ready to receive, bear,
and transmit meaningful messages of signs,
much like a system of writing.” [23]
Perhaps Josephine Baker unexpectedly found
the colonialist fantasies less damaging, more
easily turned back on themselves, more
amenable to being used as a springboard for her
finding of her own verb, a verb in which she
could speak her own singularity and experience
that growth that comes from trying different
things and having the space and freedom to
decide who to become through work, through
art, through love, through politics in which being
black was found beautiful, interesting, in ways
that did not compromise her fundamental
humanity as a person.”[24]
The Rainbow Tribe shuns spectacle as a vehicle
for visibility or voice, favouring the transparent
reciprocity of affectionate movement. The
economic and social structure we operate within
provides the platform for future performance,
destined as a constant negotiation between past
and present histories. This document relies on
ethical understandings and shares the
responsibility of an open and fluid structure,
which is balanced and arrested before violence
encountered en route are flexible and may be
used as useful opportunities from which to grow
and develop. The Rainbow Tribe performance
structure allows these accidental moments to
be seen, and be seen by the surroundings.



Discussion with Ben Morea on Revolutionary Animism

Tae Ateh, I want to present our friend, I met with some years ago and that was only few years after I first had heard about him, but he is precise, he is him who actually found me, his name is Ben Morea and most people know him because of his activities in 60-s, Alytus Biennial already hosted him 4 years ago in 2011. I had talked about the past, Today, I will try to focus on the present position. Two years ago Ben proposed an issue of revolutionary animism. The combination of the word and immediate placement in my mind. He told me that actually kept in mind. I even didn't ask. Instead I developed my own way of understanding how this concept worked in time and the future, especially arranged to somehow to pass it in a wide perspective that is able to follow up myself - collectively. Now we have great opportunity to listen what the words mean at its originator, moreover I am going forward for great discussion, because here we have really diverse group of unspecialized persons - this is very much about what animism deals with, everybody is different and we must learn how to deal with it in full respect.

Ben Morea, First of all I really want to apologise - I am not really comfortable in giving talks. I had a lot more about this. I want to apologise for some slight confusion so we had some common ground. And then see what you think. What a term revolutionary animism is about? First of all this word, revolutionary is a word and ... it is just a commercial word. The revolutionary is a primary, wherever you look. And the only reason because I use it - even if I don't feel uncomfortable with it - is that the other word, animism is a word that is not understood. It can be entered on its own, but I can approach animism just for itself... as some of life force of animism. But I prefer to see it as a model for change, the vehicle to get to where to go in future. For example I will give a small introduction - in the 60-s I was very solitary activist. I reached the point where in response to activism people started to be assassinated, eliminated. There were several attempts and I disappeared for 39 years. First 5 years I was in the mountains and lived on a horse back. And then I came out and had a played combat out of a public domain. I never spoke to the people about my past or my ideas. And after 39 years somebody contacted and asked me to come out to speak about the 60-s, I actually refused, as I really suffered with what I was doing. I spent my years together with native people. And I was interested in understanding rather in the future, it was to radicalise and change the word as we need to understand the political needs, the cultural needs, the artistic needs, the sexual needs, but we had a very little understanding of the spiritual needs. And I felt that was impossible. It was part of a picture, a part of a fascination, of a native American culture. I felt that something, a key that we were missing in a materialist Western culture... some understanding what anything to be necessary, but I couldn't grasp it. And at that point that the spiritual need for the disappearance became necessary I decided it to be an opportunity to go to the mountains, to people and to find that indigenous. I had to understand where that thing piece spirit was and through all years I just get a beginning of understanding. The native people always say that it is a life time education... a lifetime experience, I don't feel that. In 39 years I understood enough to come back to try, but I understood enough at least to enter into a dialogue to the people about that indigenous. Because of feeling was a materialist world, which is dominant today and we lack of respect and understanding for the planet itself, that creative forces itself will be taken down. I felt that I will use as a metaphor a coin, a numismatic coin, the one side is obvious, the capitalism, the other side is obvious, the communism. They actually both are

LK//KALBA APIE MOLĮ

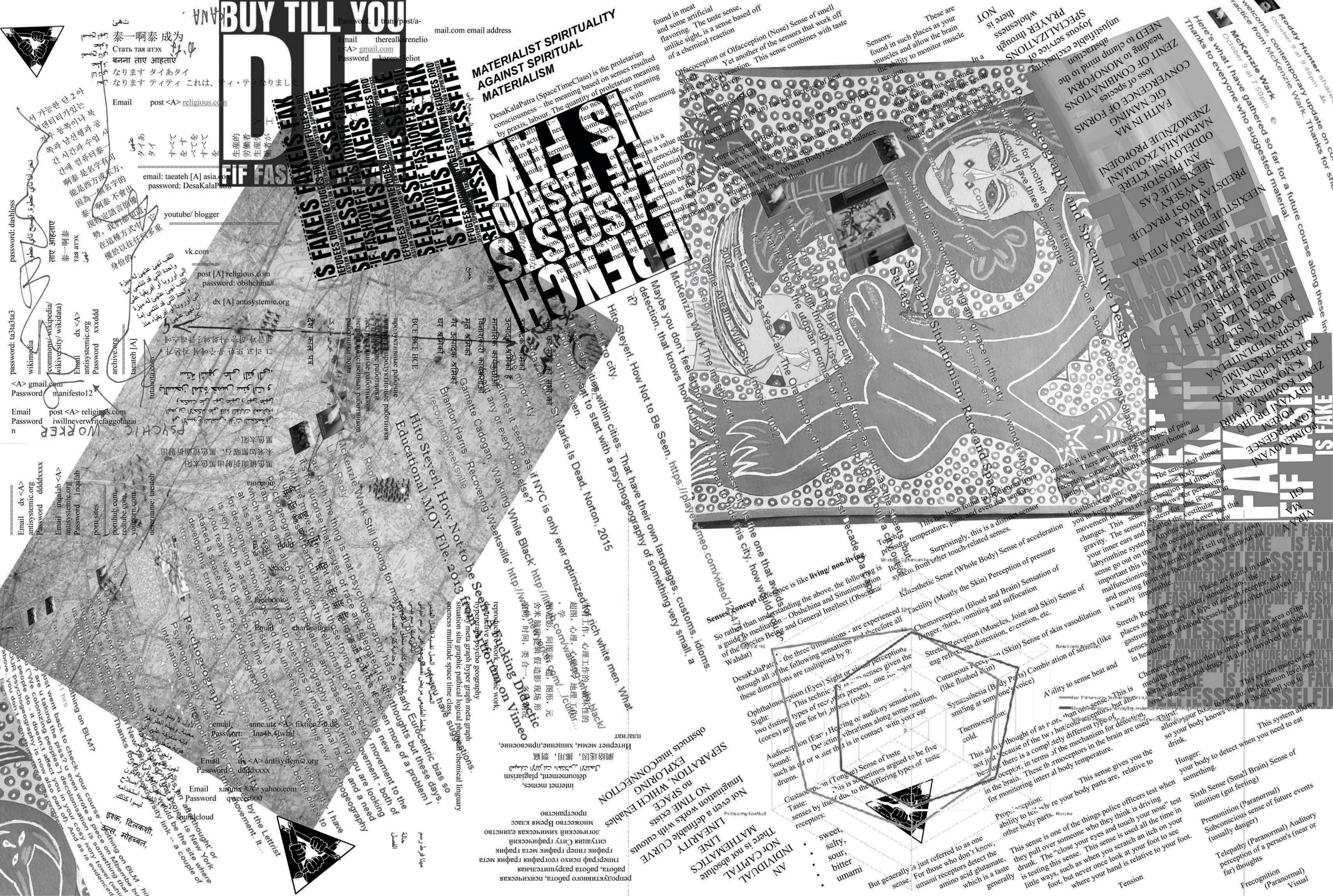
k p... on August 18-20, 2013. Every morning at 7AM some of the most busy
ance of the event this particular clay was charged with solar energy and con
ithuanian. Besides healing and aesthetic purposes it extended the practical use
apon, clay as building material, clay as protest, clay as hypergraphic play
nial were provided some 3 tones of raw clay, excavated nearby Alkūnus and

bloginė: veiksmas ir kalba, kalba ir jos vertimas, klausimai ir atsakymai – vi
bet greičiau vieni kitus papildė.

ae Ateh in the morning has shown a possibly mistaken way and majority o
istrintki, kiek geriausiai save – everybody can choose the amount of clay
of clay.
arkty...
deviję via...
nosamoli...
the course...
Asilindanians are used to say “clay” not “mud”. Its dissiplauna ir nuo kūno
ir The Atelev...
the entire ...

The Natural Order - Second

signal
beauty
esthetic
subject
experim
experien
interest
metaph
during



by ChangaMire and TaeAteh

“Decolonizing the university starts with the de-privatization and rehabilitation of the public space, the rearrangement of spatial relations Fanon spoke so eloquently about in the first chapter of *The Wretched of the Earth*. It starts with a redefinition of what is public, i.e., what pertains to the realm of the common and as such, does not belong to anyone in particular because it must be equally shared between equals.”
Achille Mbembe, *Decolonizing Knowledge and the Question of the Archive* (2015)

We suggest that Rhodes be exhumed immediately and the body offered to Oxford University. The statue at Oriel College can then be replaced by the actual body of Rhodes, in or out of his coffin. If they would cling so desperately to their colonial past then let them do so in an honest and less spectacular manner. We intend to discuss this proposal and canvass support for it. #RhodesMustFall #ExorciseColonialism

W a Thiong'o and Achebe give contrasting attitudes to the English language but as well as addressing cultural capital we need to maintain a drive for de-alienation and decolonisation of physical capital and land. And so the capital that empowers the destructive and productive workers must also be de-alienated.

“Berlin of 1884 was effected through the sword and the bullet. But the might of the sword and the bullet was followed by the morning of the chalk and the blackboard. The physical violence of the battlefield was followed by the psychological violence of the classroom. [...] In my view language was the most important vehicle through which that power fascinated and held the soul prisoner. The bullet was the means of the physical subjugation. Language was the means of the spiritual subjugation.”
 (Ngugi wa Thiong'o, Decolonizing the Mind (1986))

The enclosures of the commons in Albion, happen along with colonialism and the alienation of land in the colonies, was defining and founding moments of Capitalism as a world system. No doubt slavery and colonisation happened at the same time as transportation became a sentence equal to hanging, for working class people in Albion, who were shipped to the colonies as slaves. So there is no difference in the position and use of the working class at this time, this class function and indeed this space in the foundations of Capitalism: slavery, the Age of Divinity (1400s to 1600s).

OVER LIES AND HATRED!

DAMTP #16. Become
Tateh/ New Moon/ Divally
Samhein/ Day of the Dead

The Death

(physiological, psychological),
personal (sexual, social relations)
unpersonal (nature, environment, situation)



demonstrate that the independent scholars and proletarian psychic workers like
 Watkins and Leithbridge are far more scientific and thus go beyond the
 spectacularised science of the patriarchal, white supremacist and bourgeois
 ideologues of institutions such as the University of Cambridge and the Council
 for British Archaeology.
 Join us on Thursday 9th June at Rock Road Library Cambridge for the first
 session of the Multi/Pluri/(Comm/Anti)uni - V(e/a)rsity of Cambridge, part of
 the Antiuniversity Now festival.

Magnetoception: This is the ability to detect magnetic fields, which is principally useful in providing a sense of direction when detecting the Earth's magnetic field. Unlike most birds, humans do not have a strong magentoception, however, experiments have demonstrated that we do tend to have some sense of magnetic fields. The mechanism for this is not

completely understood; it is theorized that this has something to do with deposits of ferric iron in our noses. This would make sense if that is correct as humans who are given magnetic implants have been shown to have a much stronger magnetoception than humans without.

me:
ne.

This one is debated as no singular mechanism has been found that allows people to perceive

However, experimental data has conclusively shown humans have a startlingly accurate sense of time, particularly when hungry. The mechanism we use for this seems to be a distributed system involving the cerebral cortex, cerebellum, and basal ganglia. Long term time keeping seems to be monitored by the suprachiasmatic nuclei (responsible for the circadian rhythm). Short term time keeping is handled by other cell systems.

Further to these we will see microbiology revealing various sexual senses relating to how the genitals and anus act as sensing organs as well as ones of (re)production. We should proceed with charting these through our experiments

When experienced through all three trimensons of DesaKalaPatra the proletarian consciousness (e)merges (through) the following forms of Patra (class consciousness):

He didn't have an email address. And he wasn't from Africa.

Sablutions, cleansing and purification—these are sacred places. There are no limits—for in reality your purpose in coming together is to allow the accumulated libido, the hampered aggressivity, to dissolve as in a volcanic eruption. Symbolical killings, fantastic rides, imaginary mass murders—all must be brought out. The evil humors are undammed, and flow away

reiterate that
disalienation of
land is not only an
issue in former
colonies but also in
Europe itself and that the
overcoming of borders
imposed by the ruling
class is intimately tied to
the reactivation of sacred
spaces by the working
class.

We will conduct a psychogeographical and situographical mapping of sacred spaces and leylines in Zimbabwe and Cambridge in order to develop these ideas further. During this we hope to expound on our solution to the Wandlebury Enigma and

the Antiumiversity Now Festival.

for British Archaeology.

This is the ability to see things which is principally useful in clairvoyance when detecting the

Clairvoyance (Paranormal)
Visual perception of invisible objects or events

Clairaudience (Paranormal)
Auditory perception of the invisible

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with a din as of molten lava. One step further and you are completely possessed. In fact, these are actually organized seances of possession and exorcism; they include vampirism, possession, and by dint of zombis, and by dint of voodoo, famous god of the voodoo, Frantz Fanon. Wretched of the Earth, 1961

We finally want to

up with the Tridimensions of Space and Time (Desakala) and so into a living force - Wahdat (oneness). This is what we call materialist spirituality or Revolutionary Animism.

As long we will continue on specialized and therefore conceptualized approach (ie limited to (one) language) towards solving of spatial, temporal, class (spiritual, environmental, social, sexual, physiological and psychological) problems, the forms of alienation will endure.

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