

остановим квантовую бомбу

как перестать жить в

2012 год станет годом, когда мы остановим масонов будущего.

0.

Социальные перемены в мировом масштабе возможны и уже происходят.

## РАНЕНИЕ ОДНОГО ЭТО РАНА ДЛЯ ВСЕХ!

Наша цель состоит в социальной  
Наша цель состоит в культурной  
Наша цель является сексуальной  
Наша цель это психическая-

1.

2012 год станет годом сопротивления.  
2012 год станет годом организации в том, соответствии с нашими привычками.  
2012 год станет годом, когда мы замедленного действия.

забастовке  
забастовке  
забастовкой  
телепатическая забастовка.

Мы подчиняемся работникам и профсоюзам работников, которые по всему миру.

0.

Мы сотрудничаем с другими профсоюзами и рабочими советами

Мы хотим стать рабочими советами в прострaнcтве.

Мы хотим стать рабочими советами во времени.

Мы хотим стать рабочими советами в любом месте.

Мы хотим делить между собой все свои ресурсы.

производства.

1.

Мы хотим взять на себя коллективную контроль над средствами

Кому оле принадежит?

Мы будем воровать у наших угнетателей.

Нету никакого смысла в конкуренции с другими работниками.

Мы берем все из капиталистических компаний.

У нас нет банковских счетов или сборов.

Мы переживем капитализм.

0.

всем мире.

0.

Любой работник может выдвинуть, а также отозвать себя из делегатов в любое время.

Любой работник может стать

Любой работник может стать

Любой работник может стать

Любой работник может стать

Мы хотим императива: Мы хотим вообразить другую жизнь. Мы хотим

противостоять, демонтировать и заменить капиталистическую жизнь, потому что она основана на эксплуатации.



Мы хотим противостоять, демонтировать и отменить образование.

Мы хотим противостоять, демонтировать и отменить специализации.

Мы хотим противостоять, демонтировать и отменить конкуренцию.

Мы хотим противостоять, демонтировать и отменить карьеры.

Мы хотим противостоять, демонтировать и отменить рынок.

Мы хотим противостоять, демонтировать и отменить безраздельное производство.

Мы хотим противостоять, демонтировать и отменить потребление.

Мы хотим противостоять, демонтировать и отменить классификацию.

Мы хотим противостоять, демонтировать и отменить иерархию.

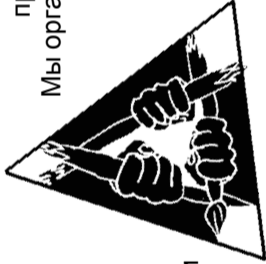
Мы хотим противостоять, демонтировать и отменить эстетику.

Мы хотим противостоять, демонтировать и отменить отчуждение.

Мы хотим противостоять, демонтировать и отменить

«серьезную» европейскую культуру.

Мы хотим противостоять, демонтировать и отменить самидентификацию с культурными ктпше.



Первый труд – это труд рождения.

Поэтому наиболее важной является работа женщин,

работа более прогрессивных полов;

работа всех небелых и немужского пола людей во

1.

Мы организуемся на любой временной или классовой основе.

Мы организуемся на любом рабочем месте, отросли промышленности, торговли и в любом регионе.

пространствах.

Мы организуемся во время отдыха в общественных или частных

Мы можем организовать на основе классовой борьбы.

Мы можем организовать в конкретной ситуации.

0.

Мы требуем выместить имперско-бюрократического менталитета.

такое «здоровое» на самом деле).

«рационализма» ("здорового смысла" - что не

Мы требуем выместить идеологическое

идолопоклонство научности.

Мы требуем выместить

производительности.

Мы требуем выместить

позитивистские ритуалы.

Мы требуем выместить

культ

Мы требуем выместить

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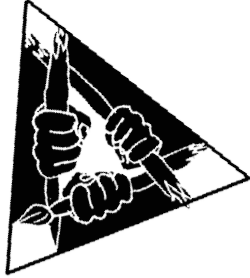
Мы требуем выместить

Мы требуем выместить

Мы требуем выместить

Мы требуем выместить

Мы требуем выместить



Мы подчиняемся работникам и профсоюзам работников, которые являются менее организованными, чем мы. Мы контролируем работников и профсоюзов работников, которые являются более организованными, чем мы. Мы с нетерпением ожидаем новых структур самоорганизации, что выместит нас.

1.

Апокалипсис и Судный день в Голливудском кино (например «2012») способствует капиталистической идеологии социального консенсуса. Апокалипсис и Судный день в Голливудском кино способствует пассивное принятие «шокирующего конца». Мы представляем себе другое будущее.

0.

Наша цель состоит во всеобщей забастовке

Наша цель состоит в экономической забастовке

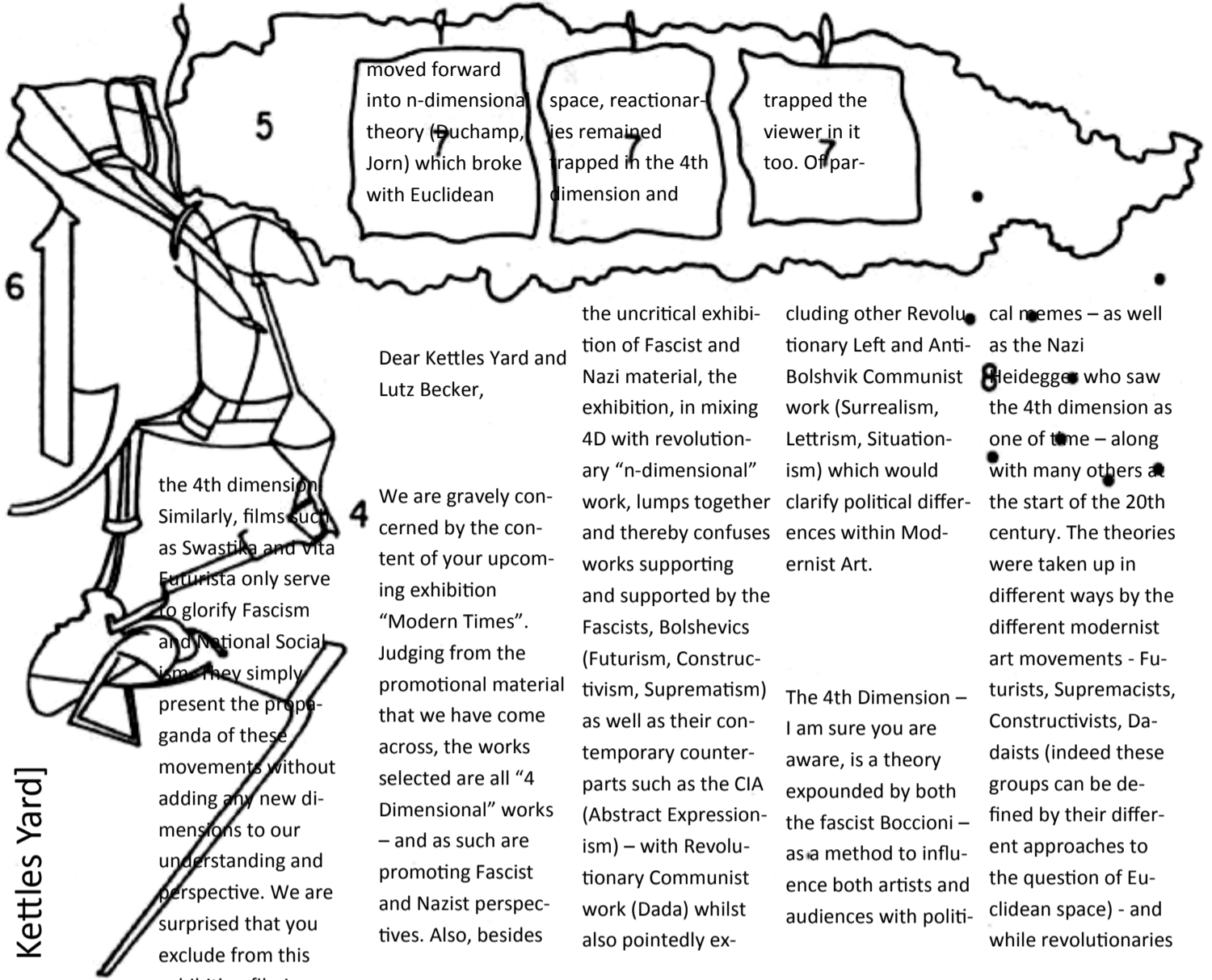




# Quantum Sitology – the Critique of Modernist Dimension

CLASS – Lutz Becker and Modern Times [an open letter to

Kettles Yard]



5 moved forward into n-dimensional theory (Duchamp, Jorn) which broke with Euclidean

space, reactionaries remained trapped in the 4th dimension and

trapped the viewer in it too. Of par-

Dear Kettles Yard and Lutz Becker,

the 4th dimension. Similarly, films such as Swastika and Vita Futurista only serve to glorify Fascism and National Socialism. They simply present the propaganda of these movements without adding any new dimensions to our understanding and perspective. We are surprised that you exclude from this exhibition filmic

4 We are gravely concerned by the content of your upcoming exhibition "Modern Times". Judging from the promotional material that we have come across, the works selected are all "4 Dimensional" works – and as such are promoting Fascist and Nazi perspectives. Also, besides

the uncritical exhibition of Fascist and Nazi material, the exhibition, in mixing 4D with revolutionary "n-dimensional" work, lumps together and thereby confuses works supporting and supported by the Fascists, Bolshevics (Futurism, Constructivism, Suprematism) as well as their contemporary counterparts such as the CIA (Abstract Expressionism) – with Revolutionary Communist work (Dada) whilst also pointedly ex-

cluding other Revolutionary Left and Anti-Bolshevik Communist work (Surrealism, Lettrism, Situationism) which would clarify political differences within Modernist Art.

The 4th Dimension – I am sure you are aware, is a theory expounded by both the fascist Boccioni – as a method to influence both artists and audiences with politi-

cal memes – as well as the Nazi Heidegger who saw the 4th dimension as one of time – along with many others at the start of the 20th century. The theories were taken up in different ways by the different modernist art movements - Futurists, Supremacists, Constructivists, Dadaists (indeed these groups can be defined by their different approaches to the question of Euclidean space) - and while revolutionaries

works such as those

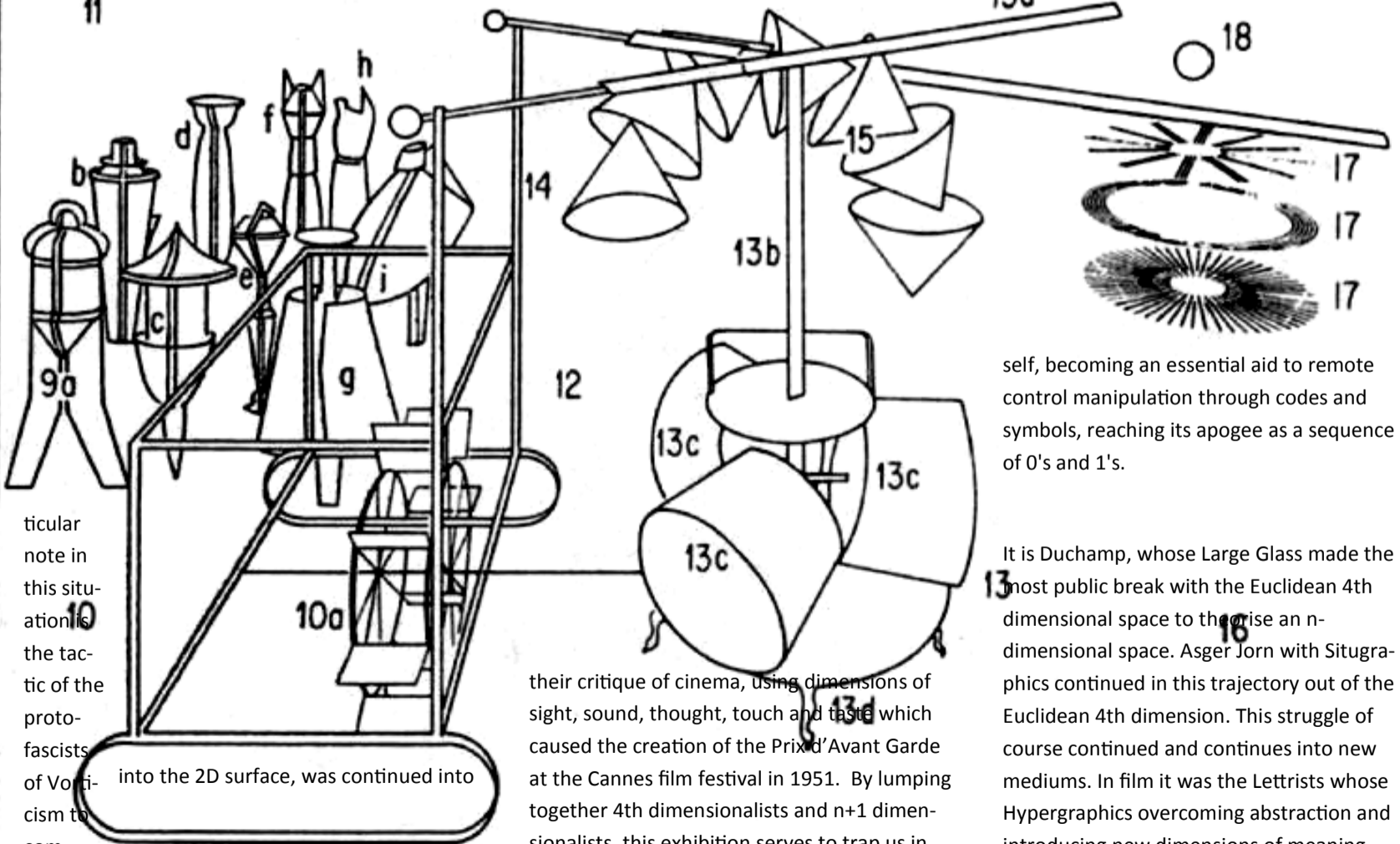
1  
2  
3

press many dimensions worth of information into the one extra (4th) conceptual dimension. In this way they could make statements at a sub-conscious or subliminal level with-

out having to engage in defending their political positions. However the 4th dimensional viewpoint/forcefield, whether as an 'intuitive' dimension or as a spatialised dimen-

sion of time (intellect), only served to shut down consciousness, precisely at the point when Capitalism itself was under threat during the First World War. The intellect was

dismissed as bourgeois - rooted in the mechanical universe so beautifully elucidated by Baron Kelvin. Intuition then became fetishised as a mystical device which rapidly turns in on it-



particular note in this situation is the tactic of the proto-fascists of Vorticism to com-

into the 2D surface, was continued into

their critique of cinema, using dimensions of sight, sound, thought, touch and taste which caused the creation of the Prix d'Avant Garde at the Cannes film festival in 1951. By lumping together 4th dimensionalists and n+1 dimensionalists, this exhibition serves to trap us in

self, becoming an essential aid to remote control manipulation through codes and symbols, reaching its apogee as a sequence of 0's and 1's.

It is Duchamp, whose Large Glass made the most public break with the Euclidean 4th dimensional space to theorise an n-dimensional space. Asger Jorn with Situgraphics continued in this trajectory out of the Euclidean 4th dimension. This struggle of course continued and continues into new mediums. In film it was the Lettrists whose Hypergraphics overcoming abstraction and introducing new dimensions of meaning





The quantum psychogeographical superimposition of New York and Munich, through the Nazi show of "Degenerate Art" in Munich - in the same year as MOMA got its present location at Rockefellers in NYC and also Solomon Guggenheim's museum of non-objective art was established - 1937, shows how fascism and liberal capitalism form the left and right hands of Masonic rule.

Fascism was the rudimentary prototype of the contemporary society of abundance that is called the society of the spectacle. The contemporary generalization of the spectacle of commodities (from paintings to potato chips to eccentric ideologies, from the pseudo-diversity of automobiles to the pseudo-diversity of art movements and politicians) is the key to the rudimentary spectacle constituted by fascism, which could only offer a few potatoes, a single people, a single leader, a single blood, a single ground (and a single automobile: the Volkswagen), etc.

But just as one must never leave the critique of fascism to democrats, the critique of democracy must not be abandoned to cretins. Recently Conservatives have coined the term "Liberal fascism" - while this term has been mostly dismissed it does demonstrate how fascism has become demarcated with a left and right, the Conservatives and neo-cons themselves unwittingly positioned within it.

The semantic space of politics however is not one occupied by Communism - which stands outside of Modernism - by not being built upon the categories of bourgeois specialisms typified by the Dewey Decimal System developed by the Freemasons, but by being present at every single point within the volume of the semantic space - through the omnipresence of the workers - typified by a new semantic space - one impossible until very recently.

#### 4D

The 4th dimension indeed caused massive ruptures in the semantic space by invading the territory of maths, physics, art, religion - in the Dewey Decimal System. It was however designed to remain bound to 1 Trimension. Boccioni's use of this method is evident in the following quotes from his lecture to Circolo Internazionale Artistico, 1911, Rome, regarding his 'force-lines':

"These force-lines must encircle and involve the spectator so that he will in a manner be forced to struggle himself with the persons in the picture.

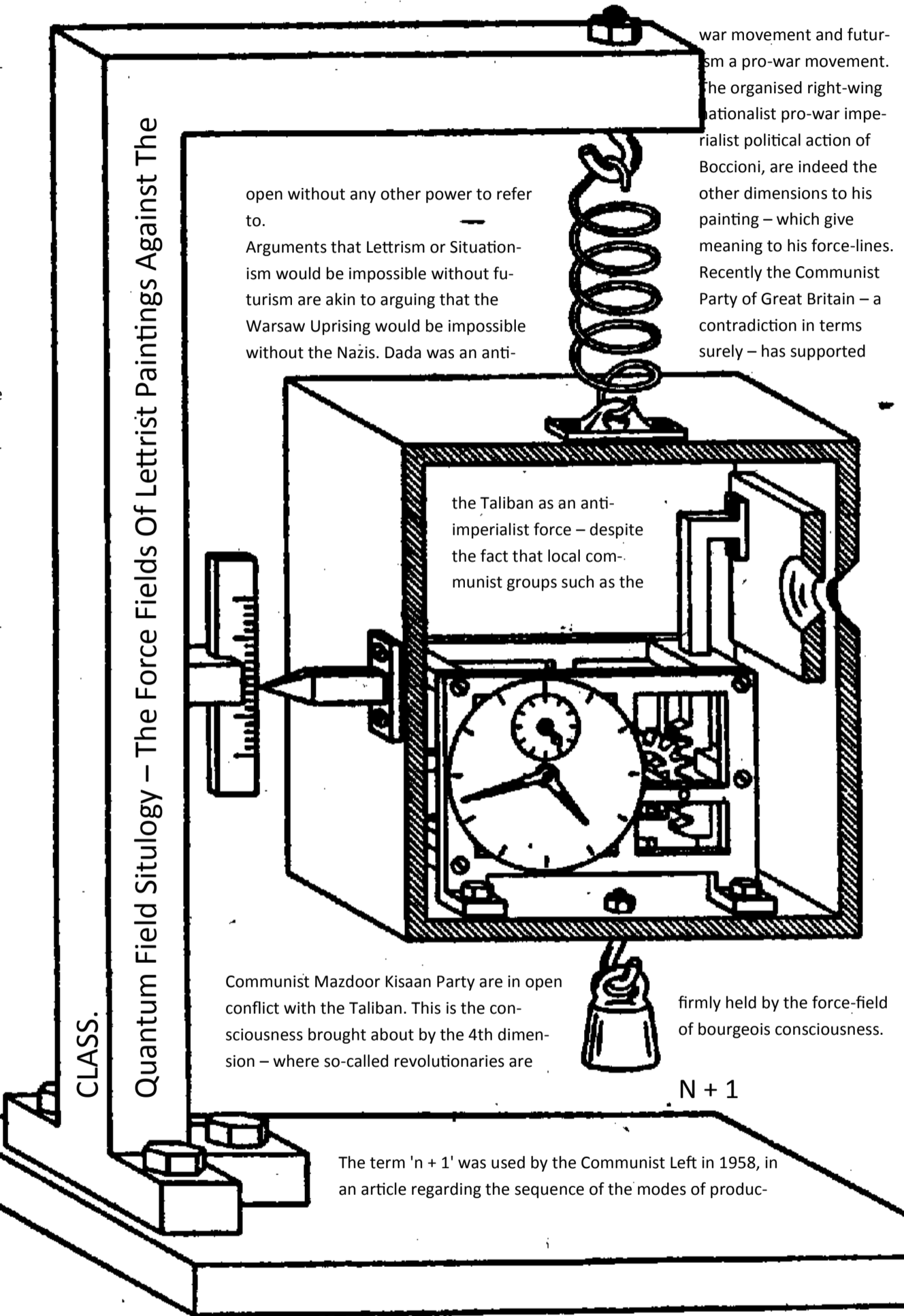
...

Those lines, those spots, those zones of colour, apparently illogical and meaningless, are the mysterious key to our pictures"

The force-lines which represent a fourth dimensional force are linked to another space/dimension - outside the painting. He identifies other dimensions at work outside the visual:

"...the picture must be a synthesis of what one remembers and of what one sees."

le the psychic dimension - however these remain unexplained within the space of the painting - occult. Indeed the theories of Blavatsky, Ouspensky - even string theory of unseen dimensions tie in to this use. This is however totally different from the Lettrist force - fields - not simply because we have moved from line to field. Lettrism is not a language or a code - it presents its force in the immediate field - the here and now. The letter and the picture do not represent anything. They manifest force in the here and now - in the present situation outside of other dimensions. Hence its force is clear and



tion. The term refers to the mathematical induction principle, Peano's 5th axiom and Poincare's complete recurrence principle, and describes the dialectic unity of two opposites:

1. the material continuity in the transition from a mode of production to the next (no new category comes up from nothing);
2. the total breakdown in such a transition: 'n + 1' (communism) goes beyond all the previous categories, by transforming or denying them.

Such categories prove essential for the future society, which, at the same time, gives birth to categories dia-

مبارک ہو تم جو اب بھوکے ہو کیونکہ  
آسودہ ہو گے۔

مبارک ہو تم جو اب روتے ہو کیونکہ  
بنسوں گے۔

جب بنی آدم کے سبب سے لوگ تم  
سے عداوت رکھیں گے اور تمہیں خارج  
کردیں گے اور لعن طعن کریں گے اور  
تمہارا نام بُرا جان کر کاٹ دیں گے تو تم  
مبارک ہو گے۔

اُس دن خوش ہونا اور خوشی کے  
مارے اچھلنا۔ اسی لئے کہ دیکھو  
آسمان پر تمہارا اجر بڑا ہے کیونکہ اُن  
کے باپ دادا نبیوں کے ساتھ بھی ایسا  
ہی کیا کرتے تھے۔

مگر افسوس تم پر جو دولتمند ہو  
کیونکہ تم اپنی تسلی پاچکے۔

افسوس تم پر جو اب سیر ہو کیونکہ  
بھوکے ہو گے۔

افسوس تم پر جو اب بنستے ہو کیونکہ  
ماتم کرو گے اور روؤ گے۔

افسوس تم پر جب سب لوگ تمہیں  
بھلا کہیں کیونکہ اُن کے باپ دادا  
جھوٹے نبیوں کے ساتھ بھی ایسا ہی  
کیا کرتے تھے۔

لیکن میں تم سُننے والوں سے کہتا  
ہوں کہ اپنے دشمنوں سے محبت رکھو۔

The DAMTP congress is thought to obtain the open character

ward for common acts in all levels of space, time and meaning.  
quences of global capitalist colonialism and to look for  
- we are inviting everybody to set up the radical conse-

what is actual cause for it.

- we are inviting activists who instead of addressing glob-

stionalism

look for latent possibilities not hidden under the shiny profes-

- we are inviting theoreticians not to give the lectures and

clever advices, neither addressing big names, but rather to

place

- we are inviting everybody who ceased playing the role

of artists, or are planning to do it soon – and we expect for not

doing arts during the festival, but sharing your artistic experi-

ence and fantasies in more useful activities we'll decide right at

a place where it never was settled (yet).

pleasant form to outlive the death of art (and serious culture) in

liberate some funds on that occasion and that was a very

abolish imperialist format of cultural biennial format, also to

tions. So far we found art strike biennial very relevant form to

to destroy bourgeois culture and outlive capitalist specializa-

cuss, share and spread around our experiences and good will

umbrella of Data Miners and Travailleurs Psychique to dis-

are active in the field of space, time and meaning under the

political and social workers, dead and alive – everybody who

in capitalist spectacle), prophets, sages and seers, cultural,

situations, post artists (those who ceased their participation

neocist-out of Dadaists, surrealists or offsprings of fluxus and

Our aim is to gather world wide radical antiauthoritarian post-

Alytus [Art Strike] Biennial of 2011 is yielding a ground for the

Congress of Data Miners and Travailleurs Psychique

(DAMTP). That will happen on August 22-28th in Alytus.

DAMTP CONGRESS

THE FORMAT OF THE

## خطوات التنفيذ

## Steps for Carrying Out the Plan

“Where life and death, the real and the imaginary, past and future, the  
situation whereby all become poets” (Franklin Rosemont)  
of all repressive myths and ideologies and to assist in the creating the  
“Spontaneous festival of poetry made by all... to assist in the destruction  
and dreamed out collectively.  
- other collective activities proposed by the attending participants  
sharing will all people of good will around.  
- cloudusting – the extraction of cosmic sexual energy by 2 cloud  
- DIY music jam;  
chogeographic 3-sided football match in the public park;

جو تم سے عداوت رکھے اُن کا بھلا کرو۔

جو تم پر لعنت کرے اُن کے لئے برکت چاہو۔  
جو تمہاری تحقیر کریں اُن کے لئے دُعا کرو۔

جو تیرے ایک گال پر طمانچہ مارے دوسرا بھی  
اُس کی طرف پھیر دے اور جو تیرا چوغہ لے  
اُس کو گرتا لینے سے بھی منع نہ کر

enlightenment oriented issues we preplan it for the nighttime... in the  
are to be included. So far it will embrace countercultural and counter-  
cultural pickets/demonstrations - dead workers of all nations and times  
- 1 or 2 public preemptive anti-capitalist and counter-bourgeois  
spaces:  
The DAMTP congress' pick is planned to explode into town's public  
and finally critical critics in the evening & night.

- 1- التجمع مع الأصدقاء والجيران في الشوارع  
السكنية البعيدة عن تواجد قوات الأمن.  
2- الهتاف باسم مصر وحرية الشعب (هتافات  
إيجابية).  
3- تشجيع سكان العمارات للانضمام (بشكل  
إيجابي).  
4- الخروج في مجموعات ضخمة إلى الشوارع  
الرئيسية لجمع أكبر حشد ممكن.  
5- السير نحو المباني الحكومية الهامة (مع الهتاف  
الإيجابي) الاستيلاء عليها.

1. Assemble with your friends and neighbors  
in residential streets far away from where  
the security forces are.
2. Shout slogans in the name of Egypt and the  
people's freedom (positive slogans).
3. Encourage other residents to join in  
(again with positive language)
4. Go out into the major streets in very large  
groups in order to form the biggest possible assembly
5. Head toward important government buildings  
while shouting positive slogans – in order  
to take them over.

communicable and the incom-  
municable, the high and the  
low, cease to be perceived as  
contradictions”. (Andre Bre-  
ton)

An aspect of dance to be add-  
ed - the key once provided by  
Chicago surrealist Debra Taub  
as she wrote: “everyday life of  
the Pygmies in the African  
rainforest includes the custom  
of allowing anyone at any mo-  
ment on any occasion to break  
spontaneously into dance.  
Whenever a member of his  
marvelous community feels  
like it he or she may simply  
begin to dance and others  
may join as the please....”

...and we'll have “a great  
deal of company, - curious  
tourists from abroad, artistic  
people, and social-  
ists...” (Arthur Sumner)...  
accompanied with an army  
of local elder teenagers and  
specially returned back stu-  
dents.

And traditionally: no individual  
show-ups, no organized  
[visual] documentation ...and  
trying to avoid any...

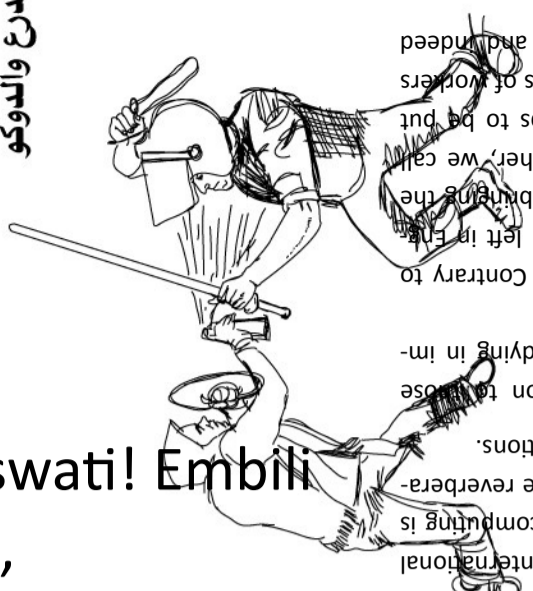
“There will be then [after the  
revolution] a deep psychologi-  
cal abhorrence of repetition,  
imitation and conformity. As a  
result, holidays and festivals  
will acquire an individualized  
and unpredictable character.  
As often happens, we can gain  
an idea of what this will be like  
from the customs of the Native  
Americans. The Iroquois Con-  
federation tribes, for example,  
conducted during their mid-  
winter festivals the rites called  
*Ononharoia* (“turning-the-brain-  
upside-down”). These involve  
the guessing and actual fulfill-  
ment of the secret dream wish  
or *ornondonk*, of every mem-  
ber of the tribe. Prudery, timidi-  
ty, or selfishness were not al-  
lowed to obstruct the *onnon-  
donk*, which led the society to  
walk together in the dream-  
time as they transcended the  
opposition between individual  
and the group. Here we see  
the marvelous, functioning as  
the most profound social bond.  
Even today, we should strive  
to revive a universal spirit of  
respect for the dream wish.  
We can prepare ourselves to  
see not only the brain, but re-  
ality itself (disgraceful reality)  
turned upside down”. (Joseph  
Jablonsky).

LET'S START TO  
FEEL LIKE WE'RE  
ALREADY JUST  
AFTER THE REV-  
OLUTION!

Alytus Biennial Reversion  
into Abolition of Culture  
And Distribution of its  
Aberrant Bacillus Right  
Abroad - Committee  
(ABRACADABRA-C)

# الأدوات المستخدمة في اختتام

١ - الدرع والدوكو



## Embili Maswati! Embili Basebenti!

We are writing to help facilitate the transfer of power from corporations and monarchies into the workers soviets and councils of the future. To this end we are assisting in organising an all-space/time/class (general) strike in 2012.

As well as strike action we also organise the following and all workers are invited to also do so in our name. We refer you to the following methods. They are categorised in order to remind workers when there is a need for anonymity.

- Legal methods – advocated by conventional unions
- Strike = cease production
  - Picket = stop production
  - Sit-in/ Occupation = halt production
  - Go Slow / Work to rule (work to book) = slow down productivity
- Extra-legal – only hyper unions such as DAMTP can support these wildcat means!!!

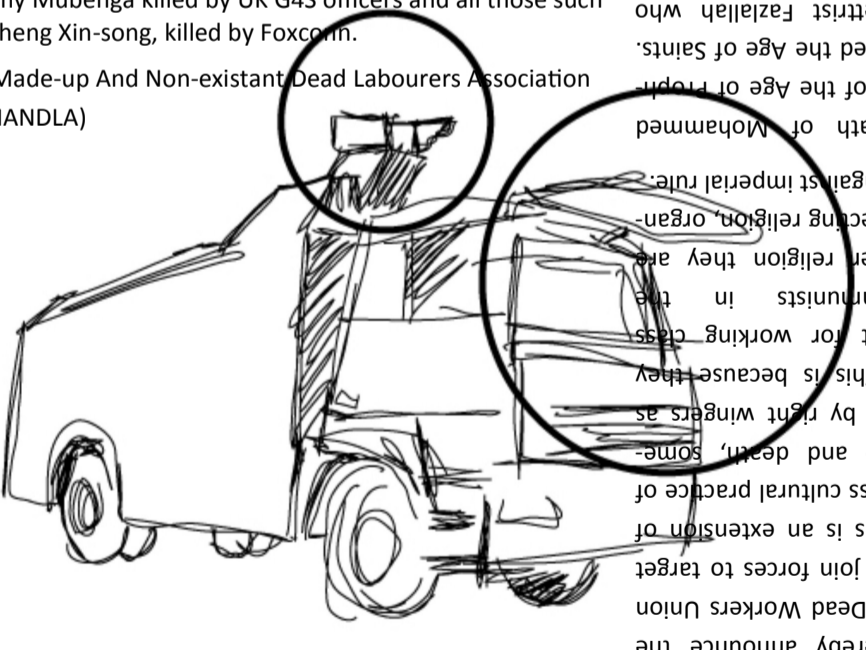
- Sabotage = disrupt production
- Theft = de-alienation of product
- Diversion (detournement/ / ) = proletarianisation of production

The final category of action is the most recommended by us in the phase of organising the workers council that will continue production towards, through and after the collapse of capitalism.

These are just some of the methods that we must use to internationalise and de-alienate our production to hyperunionise (situnionise) with workers around the world and those dead – such as Siphon Jele killed by Swaziland police officers,

Jimmy Mubenga killed by UK G4S officers and all those such as Zheng Xin-song, killed by Foxconn.

All Made-up And Non-existent Dead Labourers Association (AMANDLA)



٣ - يمكنك أيضاً زرع فوطة مبللة داخل شاكمان العربية لإقافها.

٤ - يمكن أيضاً قذف الأكياس البلاستيكية المليئة بماء الصابون على طارات المدرعة ليختل توازنها وهي تسير .

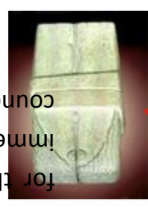
We also open our union to those army workers who are dying in im-perialist wars around the world. Contrary to sections of the so-called left in Eng-land, we do not call for bringing the troops 'back home', rather, we call for the control of troops to be put immediately in the hands of workers councils. Army workers and indeed

The first members of the Dead Workers Council, are the Foxconn employee who, unable to form a union in life will haunt their murder-ers, 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 reverbera-tions of our comrades actions.

Capitalists aim to have control of the all ages and therefore the produc-tion of life and death through con-verting 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 falling that, death. Both life and death are a product of our labour and our labour a product of our lives and deaths. We must similarly subordinate cul-ture to our labour—something that capitalists of course oppose.

Since the death of Mohammed marks the end of the Age of Proph-ets it also opened the Age of Saints. It was the Lettrist Fazallah 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 produc-tion of life and death through con-verting 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 falling that, death. Both life and death are a product of our labour and our labour a product of our lives and deaths. We must similarly subordinate cul-ture to our labour—something that capitalists of course oppose.

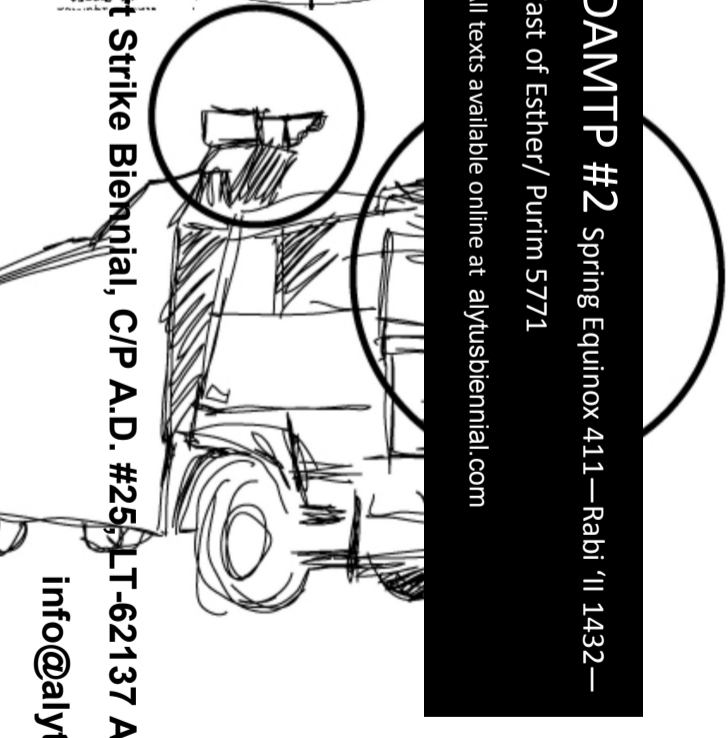
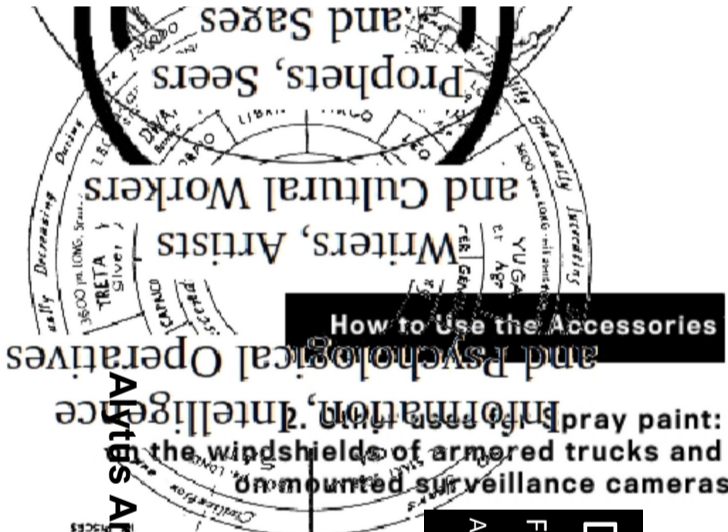
However rather than pray to Jesus, Isou or any other dead worker we hereby announce the formation of a Dead Workers Union with whom we join forces to target the bosses. This is an extension of the working class cultural practice of celebrating life and death, some-thing targeted by right wingers as 'qabar puja'. This is because they have contempt for working class culture. Communists in the Sindh, whatever religion they are from and in rejecting religion, organ-ised at shrines against imperial rule.



AMUNICIOS PAVYDZIAI: DATA MINERS & TRAVAILLEURS PSYCHIQUE



ATEIK IR SUDAŽYK SAVO ARBA KIENO NORS KITO MENA



3. You can also stick a wet towel in the vehicle's exhaust to stop it
4. You can also throw plastic bags filled with liquid soap under the wheels of the armored trucks to disrupt their balance as they're moving.

DAMTP #2 Spring Equinox 411—Rabi '11 1432—Fast of Esther/ Purim 5771  
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