

**Definitions**

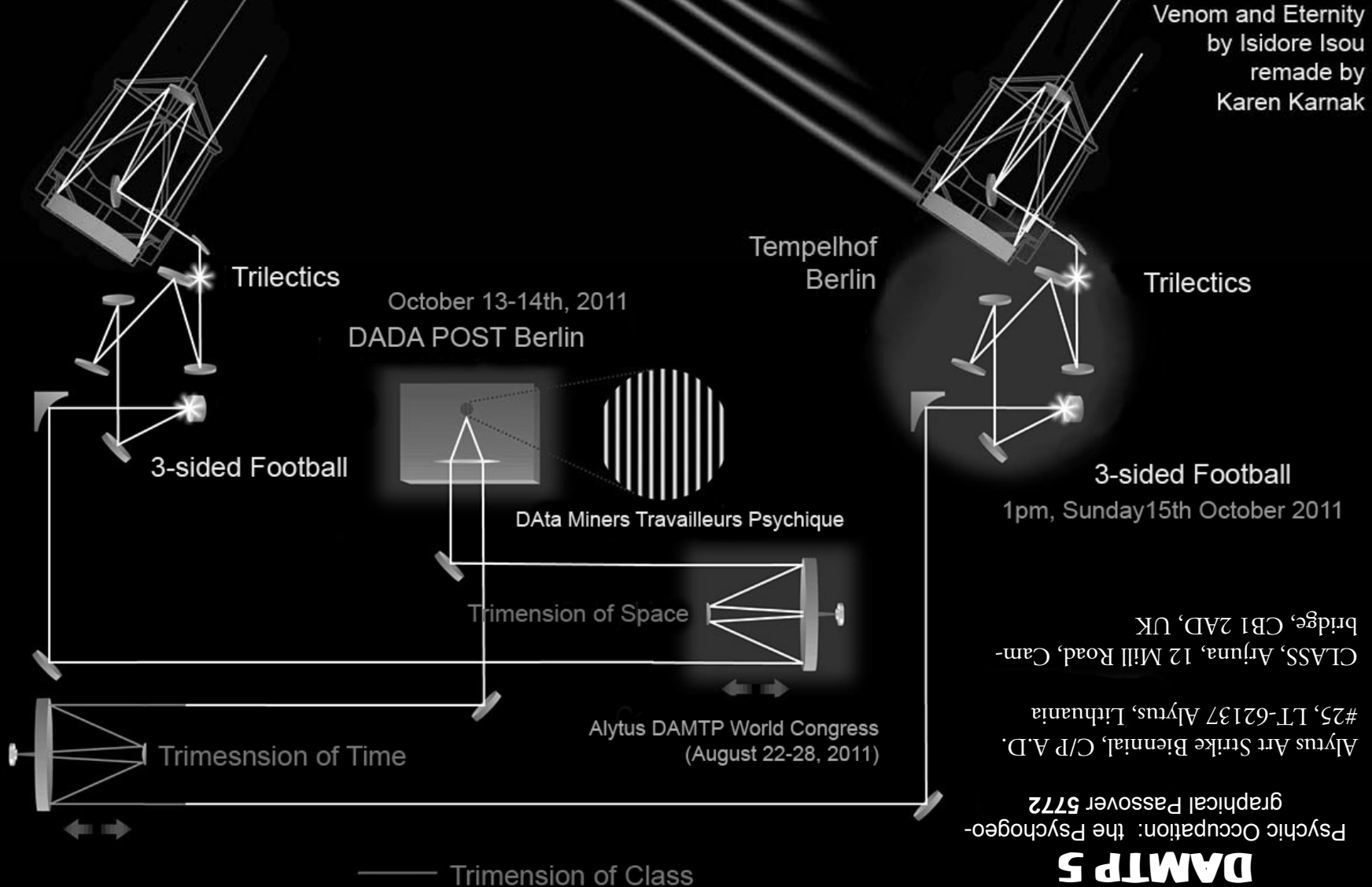
Define: trimensionalisation of class  
 (classification) - to extend from the 1<sup>st</sup> dimension of name to the 2<sup>nd</sup> dimension of nation and onto the 3<sup>th</sup> dimension of situation. This process anchors its local point of origin as the workers who make this definition (the 2<sup>nd</sup> locus is of course the organisation or 2<sup>nd</sup> dimension of their own definition ie the organisation in which they make this definition)

Because: as dictated by the locus of forces concentrated at a point ion space time or class  
 Executive: the worker who forms a locus of the point at which many workers become one (multitude into union)

General Strike 2012

Fear of a Black Planet  
 by Howard McCalebb

Venom and Eternity  
 by Isidore Isou  
 remade by  
 Karen Karnak



All texts available at [altrytsbiennial.com](http://altrytsbiennial.com)

**DAMTP 5**

Psychic Occupation: the Psychogeo-  
 Graphical Passover 5772

Alytus Art Strike Biennial, C/P A.D.  
 #25, LT-62137 Alytus, Lithuania

CLASS, Arjuna, 12 Mill Road, Cam-  
 bridge, CB1 2AD, UK

3-sided Football  
 1pm, Sunday 15th October 2011

October 13-14th, 2011  
 DADA POST Berlin

Tempelhof  
 Berlin

Alytus DAMTP World Congress  
 (August 22-28, 2011)

Trimesnsion of Space

DATA Miners Travailleurs Psychique

3-sided Football

Trilectics

Trimesnsion of Class

DUOMENKASIŲ IR PSICHODARBININKŲ KREIPIMASIS Į TRANSNACIONALINĮ SUVAŽIAVIMĄ TUNISE (01001001010001110)

ОТВЕТ НА ПРИЗЫВ К ТРАНСНАЦИОНАЛЬНОЙ ВСТРЕЧЕ В ТУНИСЕ (01001001010001110)

RESPONSE TO THE CALL FOR A TRANSNATIONAL MEETING IN TUNISIA (01001001010001110)

0 Mes sveikiname šią savaitę prasidedantį transnacionalinį suvažiavimą Tunise. 0

1 Мы приветствуем призыв к транснациональной встрече в Тунисе на этой неделе. 1 We welcome the call for a transnational meeting in Tunisia this week. 1

1 Bet mes nepripažįstame jokių tautinių ar rasinių skirtumų, arabų, afrikičių ar europiečių problemas, o taip pat kategoriškai atmetame nacionalines ir rasines klasifikacijas Arabų, Afrikos ar Europos "naujosios Europos" idėjas. 1 But we reject the national and racial classifications of Arab, African or European and the ideas of a "new Europe" or an "Arab Spring". 1

0 Но мы отвергаем национальные и расовые классификации на арабские, африканские или европейские явления и такие идеи как: «новая Европа» или «арабская весна». 0

0 Мы приветствуем революцию и всеобщий стейк-аут, тау рабочих и безработных – а также вахдату, сотрудничество между этими 0 We welcome the revolution and all wahdat of bedabari minčių vandata (sajunga). Mes sveikiname visu vandato 0

0 momentais, prasidedantį nuo Motinos darbo momentais, prasidedantį nuo Motinos darbo 0 moments of wahdat, beginning from the labour of Mothers and of birth 0

0 gindant, ir baigiant darbais mirstant bei jau anapusybėje. Musu gindant, ir baigiant darbais mirstant bei jau anapusybėje. Musu 0 kovos – tai viena kova. Mes ją matome nuolatinėje tarpusavio pagalba, 0

0 kai turime prieigą prie išteklių darbininkai patenka tiesiogiai su 0 kai turime prieigą prie išteklių darbininkai patenka tiesiogiai su 0 istekliais nesusijusius darbininkus. 0

0 Мы приветствуем и поощряем амбиции на руководство у ВСМ 0 We welcome and encourage the leading ambitions of ALL less organized 0

0 менее организованных структур, таких как Фронт освобождения Туниса). 0 Mes atsirašome mažai resursų, trūkumos, sudaryti FRO (Popular 0

1 Тем не менее, мы согласны с Садри Хиари (Sadri Khiari) в том, что 1 However, we agree with Sadri Khiari in that the 1

1 привилегии белых и интерес в Европе, и мы отвергаем амбиции на 1 We reject the leading ambition of Eurocentric and European nationalist groups 1

1 националистическим группировкам и так называемым движениям, которые 1 nationalist groups and so-called movements that are just elitist and in fact bourgeois 1

1 являются не только элитарными, но и в самом деле буржуазными и 1 racist. 1

0 Мы признаем, что движения Женщин и Черного освобождения 0 We recognise that there has been a retreat in the Womens and Black 0

0 отступили с 1968 года. Мы призываем к возобновлению 0 these struggles. We call for a new Black Power 0

0 в этой борьбе. Мы призываем к новому движению 0 movement that mobilises 0

0 Черной Силы (Black Power) защита от Белой силы, которая 0 power) judėjimų judėjimų 0

0 капитализма (движимого рабства и колониализма). Мы 0 kapitalizmo 0

0 призываем к новому движению мобилизуем прес 0 mobilizuos prės 0

0 не ограничивается в национализме, но возбуждает 0 klasovą kovą. 0

0 Мы приветствуем нападение на финансовый сектор и 0 We welcome the attack on the financial sectors and support 0

0 поддерживаем студентов и преподавателей сектора 0 juodosios galios bangai, kuri 0

0 образования, которые создают вахдату против 0 bet išsilis į klasinę kovą. 0

1 Но мы отвергаем школу или университет как модель 1 But we reject the school as a model helping 1

1 который помогает создать всеобщую студенческую 1 ingdys, be išjungiant, kaip 1

1 как производителя и как производителя 1 nuo juos smaugiantis, e.g. artist/activist/ etc. 1

0 Мы приветствуем все вахдату с всеми психическими 0 We welcome all wahdat with all psychic workers – those productive and 0

0 работниками, тех, которые производят и которые не производят; тех, 0 unproductive ones, engaged in production, consumption, distribution and 0

0 которые производят, и которые не производят; тех, 0 kaip anai. menininkus, aktyvistus ir pan. 0

0 производством, потреблением, распространением и 0 o meet with all those producing 0

0 деэкономизацией общего интеллекта - и мы делаем все возможное 0 shape or form, from anywhere within the world or without 0

0 чтобы встретиться со всеми, кто производит значение 0 Mes kviečiame į vandata visus psichodarbininkus ir 0

0 любого качества в том или ином виде - из любой точки мира или извне. 0 neproduktyvius visus, kurie gamina, vartoja, paskirsto ir devalvuoja visuotinį intelektą. 0

1 Мы против сокращения общего интеллекта в машинообразные 1 We are against reducing the general intellect into a machine-like verballi- 1

1 вербализации академического интеллекта, которые являются ничем 1 zation by academic intellectuals who produce nothing but the platform for 1

1 иным, как только платформой для государства и ее политического 1 pavaidaus prasme, ir iš kur jie būtų; iš šio pasaulio. 1

0 Мы любим, живем и отвергаем смерть! 0 We love, live and reject death! 0

0 Мы приветствуем мертвых, бедных и ничтожных - ПОЛНЫЙ ДОСТУП КО 0 We welcome dead, poor and nobodies – FULL ACCESS TO ALL HART 0



"Produce" I feel as doing something with some idea of further use in mind - real evil - no innocence!

0  
devaluation of the general intellect

1  
I think there is something wrong in it - might be somebody will add more exact note - there is no value in the general intellect because it is "an active, living, impersonal, critical mind in itself" - this is a critique of "abstract knowledge", it is in itself devaluation... this is what the DAMTP is tending to be about...

0  
General intellect is another bullshit - that derives from overestimation of the role of reason. Intellect is what fails the most. I would prefer general mind or consciousness - but I dislike also the general maybe: common? shared? Generated?

0  
we welcome doubts!

1  
here I remembered our discussion about skepticism - about the doubt if communication is verbal

THEN NON VERBAL DOUBTS!

1  
And to come back to the issues of the congress:  
We've had experienced together verbal and non verbal communication.  
We've had experienced together paralinguistics and nonlinguistics.  
We've had experienced together created situations.  
We've had experienced individual and collective skepticisms (or doubts) mostly addressed to the (mis)concepts (worker, football, (in)comprehensible language/message, spectacularity of marching, not structured topics, anthem ritual, skepticism itself etc) - this shows nothing but how sick from capitalist relationships we all are...and each in a different way... and substitution of the words would not abolish the skepticism itself, because the words are never adequate to reality.

1  
even when sick from these whatever (don't want to use the word capitalist without brackets or quotation marks anymore) relationships we still mostly think and act within their logic.

1  
I do not think we are an organization and I never had any intentions on pushing towards it - but so far we agree on many common things -

1  
This is why I started using the word convergents in place of comrades (even when the Czech meaning of the word kamarad is totally apolitical: means: a friend)

1  
I am sure we can proceed further on forming the union - the union of multitude of entities is possible even including all skepticisms prevailing, without chairmen, dues - but with solidarity - thanks to all of you for it.

0  
This more reminds the also ugly word: network + before I will say: with best wishes one more explanation to zet-english - I wrote this:

ber) its fucked up (differently than appealed FUCKING UP! From the Alytus slogan). I imagine joining beings for some reason and, for the duration of the reason without duty to follow the decisions in the moment they start to sound odd. No feedback responsibility!

0  
General strike is a full scale and global refusal from participation in exploiting models.

1  
This is too abstract and it would sink into endless debates where exploitation starts... "when anarchists will start to tolerate each other - they will start to tolerate all people". I think there is pretty enough to fight a wish to participate in capitalist mode of production, what is a biggest exploitation mechanism at present moment.

0  
HA ! Here I must say that capitalism is dead and today's exploitation mechanism

deserves also a different name - not even the different adjective like corporational, if to use something from past terms then maybe more suitable would be: neofeudalism, or: neoslavery, or: global slavery (with mostly hidden masters). The history coming back, trying to apply the seemingly forgotten models, using the technologies and psychological knowledge of today. So: slavery supported by slaves, participating collaborating, involved with keeping the system (under different names and different cover ideas) running.

0  
psychic worker - that is a possible word to identify ones activities with

1  
psychic worker is simply the producer of the meaning and differs from those who manage, own, simulate the meaning. I myself have distrust in the concept of "to identify with" - it has very strong dependence on bourgeois cultural system -

We love, live and reject death!  
But when I read it today I see it maybe means something different than I wanted - the intended meaning was:  
We love death, we live death we reject death!  
Or  
We love and live death and we reject it!

0  
...reading all this what I wrote I see - I have some problem with words

1  
Rather than make triangular (which is two dimensional) tridimensionalisation means three dimensional - going beyond the four dimensional straight jacket into an opening up of layered three dimensional tridimensionalities - so a situation can be understood as having endless sensual dimensions of ever increasing complexity

1  
this process involves concentrating and reducing one aspect of activity or work to zero dimensions eg point or event or letter

to always to identify with some models and to play some role... I would take the concept psychic worker as a key concept to understand the mechanisms proceeding in the capitalist system of production of meaning - there I found myself located after many years of trying sincerely play the role of an artist and a teacher.

1  
I agree with mistrust to "identify with"

0  
I also mistrust to "production of meaning by the psychic workers - maybe "attempt to search for meaning"

0  
Also start hating the word production - that is the real evil.

1  
This is very basic word and it differs from the machine called "capitalist mode of production" (that what leads towards gaining a profit).

0



temporal. In an authentic search for authenticity you seem to forget that you are not authentic...

Capitalism and Communism being flip sides of the same coin is a basic "truth". Preventing Marxism from thinking it is superior. The coin being "materialism" itself. A "dead-end" that has held us back for many years.  
b.m.

Surplus culture (whatever it is intend to mean) doesn't fit to be substituted for bourgeois culture. Bourgeois culture is surplus in general, but surplus culture would be something to damage that bourgeois (or White, or serious) culture. Also similar effect could be reached totally striking any appearance of cultural (or that of civilization...again White) trace.

Neither Black Power nor White Power is not to mean as only connected to skin's colour - that problem is much more complex - the problem is in s.c. White and eurocentrist civilization which is widely exported to the third world as well and everything gets even much more messed up. Today Black and white contrapositioning is getting much closer to the class conflict than ever before.

The search for the meaning by using language as a systematic basis and continuously being lost in the meanings of the particular words - that is what the consuming of bourgeois culture is all about (the same is with other non verbal institutionalized cultural spheres), while the production of meaning tends towards demand to control the means of production; first term is about the respect to authorities, the second one is ignorance towards them; first is related towards individualization, while the second is open also towards collective attempts. Eurocentrist axis in the search for the meaning ...and particularly the symbolic forms of that "knowledge" that is what mostly misleads... doubt has only individual sense in the process of the search of the meaning, but it has a striking effect in the process of production.

That was also the way how crusaders invaded the indigenous people - they imposed the symbolic meaning to everything what surrounded those people...that is what the culture is about...search for the meaning has no sense anymore - its time to get rid of it...what does it means when you refuse from the spoiled words and choosing or inventing the new - the clean - ones ...very soon it will be spoiled in the same way

echos Bacon's concern, criticising the greedy merchant bankers (finance capital) in a similar way, with his cognitarians replacing Bacon's nobleman and gentlemen.

Art precisely emerges with the renaissance, with the rise of the bourgeoisie and the identification of the artist as the originator of the work of art, whether they call themselves Bellini or Raphael. The renaissance humanism of which Bifo is so proud comes from these gentleman; all time served artisans. So there is here a contradiction.

Likewise, it is worth understanding Marx's passage in *The Fragment on Machines* in the *Grundrisse*:

*Nature builds no machines, no locomotives, railways, electric telegraphs, self-acting mules etc. These are products of human industry; natural material transformed into organs of the human will over nature, or of human participation in nature. They are organs of the human brain, created by the human hand; the power of knowledge, objectified. The development of fixed capital indicates to what degree general social knowledge has become a direct force of production, and to what degree, hence, the conditions of the process of social life itself have come under the control of the general intellect and been transformed in accordance with it. To what degree the powers of social production have been produced, not only in the form of knowledge, but also as immediate organs of social practice, of*

*the real life process.*  
(<http://thenewobjectivity.com/pdf/marx.pdf>)  
Certainly Paul Virno poses an interesting problem at the end of his text *General Intellect* in *Lessico Postfordista*:

*Finally, our question is whether the peculiar public character of the intellect, which is today the technical requirement of the production process, can be the actual basis for a radically new form of democracy and public sphere that is the antithesis of the one pivoting on the state and on its 'monopoly on political decision'. There are two distinct but interdependent sides to this question: on the one hand, the general intellect can affirm itself as an autonomous public sphere only if its bond to the production of commodities and wage labour is dissolved. On the other hand, the subversion of capitalist relations of production can only manifest itself through the institution of a public sphere outside the state and of a political community that hinges on the general intellect.*

(<http://www.generation-online.org/pl/fpvirno10.htm>)

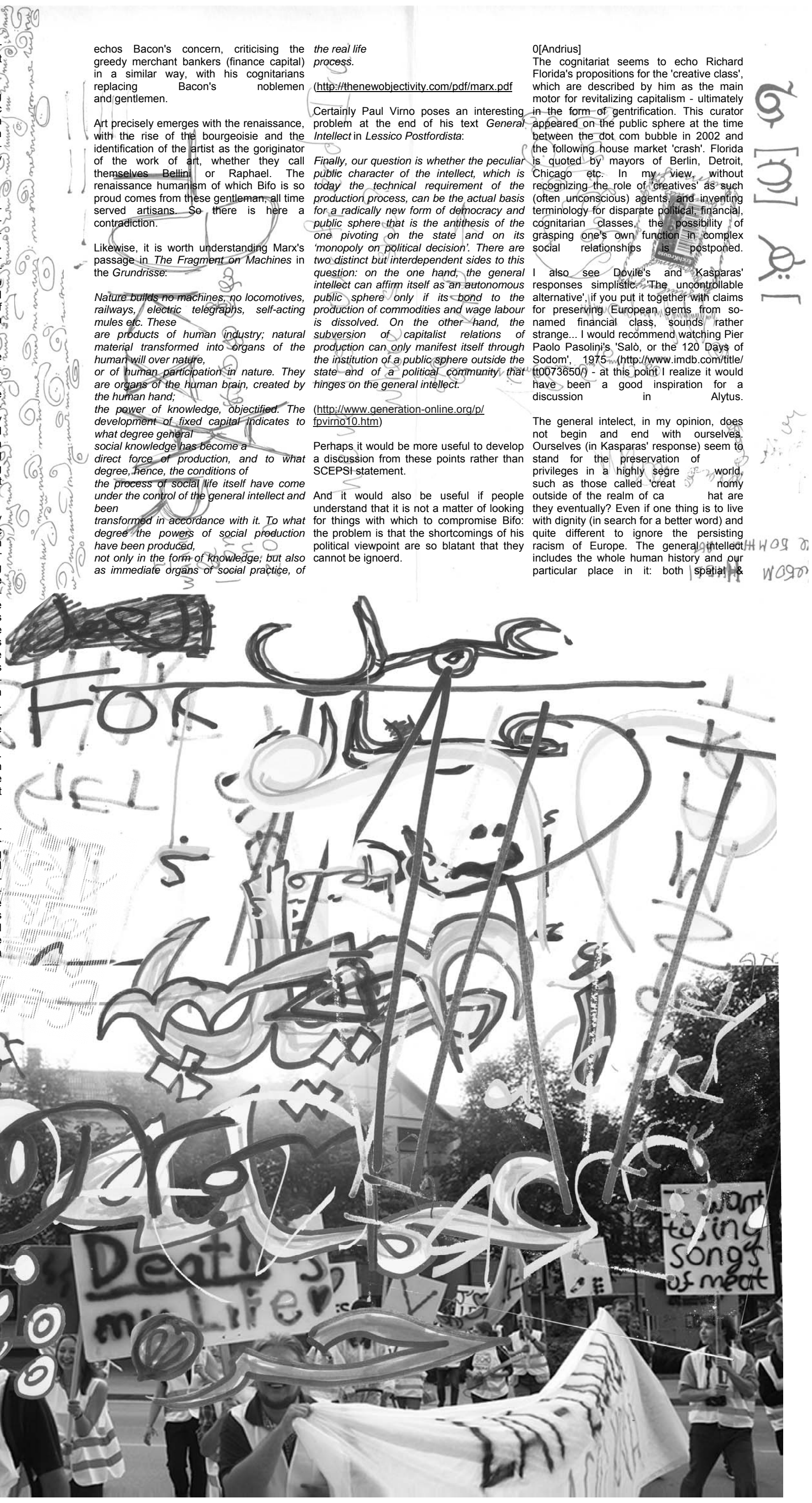
Perhaps it would be more useful to develop a discussion from these points rather than SCEPSI statement.

And it would also be useful if people understand that it is not a matter of looking for things with which to compromise Bifo: the problem is that the shortcomings of his political viewpoint are so blatant that they cannot be ignored.

0[Andrius]  
The cognitariat seems to echo Richard Florida's propositions for the 'creative class', which are described by him as the main motor for revitalizing capitalism - ultimately in the form of gentrification. This curator appeared on the public sphere at the time between the dot com bubble in 2002 and the following house market 'crash'. Florida is quoted by mayors of Berlin, Detroit, Chicago etc. In my view, without recognizing the role of 'creatives' as such (often unconscious) agents, and inventing terminology for disparate political, financial, cognitarian classes, the possibility of grasping one's own function in complex social relationships is postponed.

I also see Dovile's and Kaspas' responses simplistic. 'The uncontrollable alternative', if you put it together with claims for preserving European gems from so-named financial class, sounds rather strange... I would recommend watching Pier Paolo Pasolini's 'Salò, or the 120 Days of Sodom', 1975. (<http://www.imdb.com/title/tt0073650/>) - at this point I realize it would have been a good inspiration for a discussion in Alytus.

The general intellect, in my opinion, does not begin and end with ourselves. Ourselves (in Kaspas' response) seem to stand for the preservation of privileges in a highly segregated world, such as those called 'creative economy' outside of the realm of capitalism that are they eventually? Even if one thing is to live with dignity (in search for a better word) and quite different to ignore the persisting racism of Europe. The general intellect includes the whole human history and our particular place in it: both spatial &



0  
"(social) layer or  
caste in place of  
class"

0  
The relations within  
the society take again openly form of  
slavery, for which the rulers use the  
cover name democracy. We can speak  
about the democratic slavery (as it ac-  
tually was in the very beginning of the  
use of this term -was it in Athens?)

0  
"And again - one more trying: "Bodies"  
or "minds" could alternate the word  
"workers" - keeping the "psychic work-  
ers"

1  
I see a danger in those statements what  
was essential trick of all bourgeois  
revolutionaries - the statement "we are  
all humans" - the problem appears when  
realizing that there are different hu-  
man beings - those who produce and  
those, who are managing the produced -  
that is where inhumanity starts and  
that is why we still need the concepts  
like worker and class. Of course, the  
etymology (I included that concept be-  
cause I felt that it is essential posi-  
tion of miscommunication in the common  
debates) of those words is very much  
connected to obsolete contexts mostly

TER+NAME+NATION+CASTE=SITUATION  
- LEFT : SNOIILINIONS : MORE ON BASIC DEFINITIONS

more complicated - in most cases both  
mentioned are fire-able employees of  
intertwined system ruled but not clear-  
ly appointable individuals. Its easier  
to define the worker - even when in  
some places of the world it really  
doesnt exist anymore in the 19trh cen-  
tury meaning of the world, than the  
other classes. Its so tricky that the  
cruciat enterprises are not in one hand  
and when

we get  
share-  
etc...we  
talking  
class.  
would  
we  
leave the feudal counties like the UK,  
and few others, the clear class struc-  
ture doesn't exist anymore - maybe this  
fact makes usage of words like class  
kind of outdated, more than the bad  
sound caused by their overuse in main-  
ly easteuro-asian totalitarian regimes  
of the 20th and 21st century. Yes I  
like the expression: psychic worker  
very much, even when I am not sure



sions like: forever, never, always, one  
and the same, the only ..etc. for their  
hypnotic ultimate value, I usually try  
to change them into something less pa-  
thetic.

0  
remember "communal" has a very differ-  
ent meaning in India!

1  
Maybe we need to define "we" and "i"

1  
We = west essex  
us = united state

1  
there is enough of eight I to consti-  
tute WE or to be more precise WE = 4  
obliques + 1 vertical + 3 transversals

0  
I still don't like the optimism as to  
the Institute of "organisation". Organ-  
isation is something which obtains in  
its essence the self-assuring, self-  
referring, self-supporting tendencies,  
which kill the healthy doubts and espe-  
cially in case of organisations appre-  
ciated suicidal inclinations.

1  
It depends on how you'll treat the word

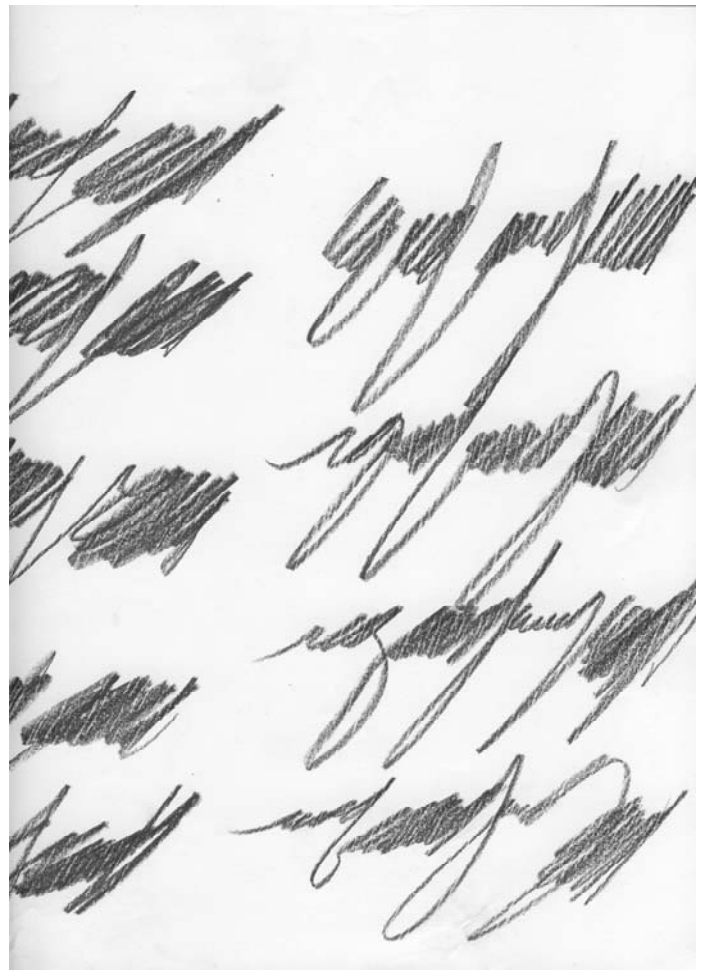


0  
"Individual" in the  
sense that we appreciate  
the individual quali-  
ties, contributions, but  
do not overestimate  
them. The individual ap-  
proach is the best in-  
strument to fight the  
racism.

0  
"Communal" in the sense  
that two is better than  
one, not speaking about  
more - knowing that  
even one sometimes  
seems to be unreachable  
amount in times of not  
complex identities.

0  
My vision of better fu-  
ture could be called  
PANTONOMIA - system en-  
abling parallel existence  
of different autonomous  
models, opened certain  
way that one could  
choose in which s/he/it  
wants to live.

1  
individual and communal  
are not oppositions any-  
more - organization  
could be as one-person  
as communal, temporary,



related to 19th century and is hardly  
acceptable to us now - simply - not  
trendy. But the essence of the words is  
still the same - that is why probably  
the biggest efforts from institutional-  
ized academicians were brought to dis-  
fashion and to erase those concepts  
from the common usage.

1  
Also I think that if someone dislikes  
the word - that is an ability to trans-  
late it to his/her own language diverg-  
ing from urdu, Russian or Arabic to zet-  
english or red-ass-english...

0  
Yes, it gives sense, but I see todays  
society not  
so clearly  
devided into  
the "those  
who produce  
and those,  
who are man-  
aging the  
produced" -  
and I see  
the thing as

or permanent - that is a multi-  
tude into union. But there I must say  
that I disagree with correction of the  
words "one and the same" into "similar"  
in the sentence "Our struggles are one  
and the same and we see it as a priori-  
ty for workers and organisations with  
access to resources to support those  
who do not have access to resources" -

the  
is ex-  
that our  
of our  
was as  
similar  
point is that it is the one struggle  
(different modes, tactics, strategies,  
approaches, but it's totally one) -  
that is what the union is need for. The  
problem is still that we are too much  
into the concepts and ourselves identi-  
fication with it - the point is not a  
glossary of things to identify with,  
the point is doing things and then to  
find words for it - good things done  
can improve even mistrusted words.



- as an organism or as a corporation... I  
found nothing bad in the word itself -  
the substitution of the word with  
"gatherings"- here we step back to the  
same problem discussed above as de-  
scribed "we all are the humans". Due to  
the corporational or capitalist mode of  
the organization's structure - there is  
a mechanism of self regulation as pro-  
posed by DAMTP:

1  
But we reject from the conduct of those  
workers who are less organized then we  
are

1  
We welcome and encourage the leading by  
less organized  
workers

0  
Once the organi-  
zation requires  
the subordina-  
tion of the mem-  
bers (in case of  
organization of  
one: of its mem-

