

Art Strike to Psychic Workers Union
Communications of the DAMTP
 From 1 to 4 PC (2008 - 2011)

The texts in this pamphlet were originally published in the DAMTP newspaper issues #1 – #5 covering the years 1 to 4 in the Age of the Proletariat (2008 to 2011)

All texts originally published on alytusbiennial.com

Also in this series

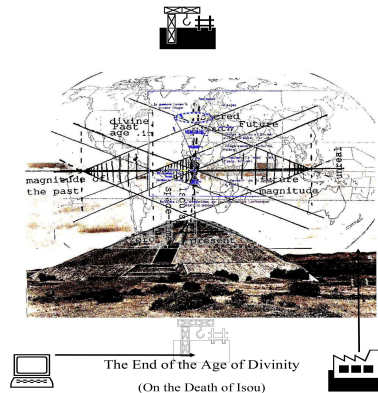
General/Psychic/World Strike 2012
Communications of the DAMTP
 In the year 5 PC (2012) Covering DAMTP #6 and #7

From Metagraphy to Memetic Warfare, the Triolectic Techniques of the Psychic Workers
Communications of the DAMTP
 From 6 – 9 PC (2013 to 2015) Covering DAMTP #8 – #13

more to come...

Also available:

The End of the Age of Divinity (On the Death of Isou)



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انجمن متن کھنیک اور عملی کارکن
Anjuman Matan Kahneek Aur Amali Karkan (AMKAAK)

Join the Industrial Union of Psychic Workers

Prophets, Seers and Sages and Psychological Operatives and Writers, Artists and Cultural Workers

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0.

Мы сотрудничаем с другими профсоюзами и рабочими советами по всему миру.
Мы подчиняемся работникам и профсоюзам работников, которые беднее нас.
Мы подчиняемся работникам и профсоюзам работников, которые являются менее организованными, чем мы.
Мы контролируем работников и профсоюзов работников, которые богаче, 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
Наша цель состоит в социальной забастовке
Наша цель состоит в культурной забастовке
Наша цель является сексуальной забастовкой
Наша цель это психическая-телепатическая забастовка.

1.

2012 год станет годом сопротивления.
2012 год станет годом организации в том, как перестать жить в соответствии с нашими привычками.
2012 год станет годом, когда мы остановим квантовую бомбу замедленного действия.
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!

ОБЪЕДИНЕННЫЙ КОМИТЕТ ШАХТЕРОВ ДАННЫХ, ПСИХИЧЕСКИХ А ТАКЖЕ МЕРТВЫХ РАБОТНИКОВ ДИКО УМНОЖАЕТ СОПРОТИВЛЕНИЕ УГНЕТАТЕЛЯМ!

информация, разведка, Боевые операции:
социальные, политические и культурные работники:
ПРОРОКИ, ПРОВИДЦЫ И МУДРЕЦЫ:
Присоединяйтесь к объединению
Шахтеров данных и психических работников!

Los artistas unidos....

“If the end is the taking of power by the people themselves then the means must be the revolutionary organs of the people – worker councils, community councils, communes etc.

If the end is the freeing of man culturally as well socially and economically then the means exist in the destruction of “culture”.

If the end is the liberation of natural man then the means must be sexual as well as social.

If the end is the “totality” then the means must be “total” – all or nothing.”

– Ben Morea. Black Mask No. 7, August/September 1967.

The basic reason of disagreement between the artists or lets say art workers is resulted by different treatment of the main positions: what is the artists’ role in the society and what is the artists can to struggle for. Indeed that is the question of the ends and the means.

The role

The artists’ role in the neo-liberal capitalist society is based on the manipulative hierarchic structure which ties them all together as specialized non-specialists (or professional dilettantes) . So far the structure is based on the hierarchy and involves endless competition it strengthens individualization and produces alienation.

The artist as a “specialist” is nothing else but the tool for simulation of social, spiritual and sensual aspects of human life and so to fit the demands of the liberal ideology.

That is why artists are so eager to mock at the bourgeoisie and bourgeoisie is always pleased to face it and offers its maintenance.

That is why artists eventually still produce art for the bourgeois market system.

The progressive artists are attacking the bourgeois culture and its values instead of the bourgeoisie as social class.

The job of progressive artists is to destroy their privileged role as specialized non-specialists.

The job of progressive artists is to leave no any trace of detection of “artistic value” which is essential to the bourgeois consciousness.

The job of progressive artists is to employ all their creative potential to attend the aims.

What to struggle for?

Some artists are about to struggle for improving their working and living conditions (good studios, wages, social security and so on). They are far away from demands to change the whole system of the cultural production because that would end up their role as privileged specialists and so to improve their lives.

Some artists are about to struggle just because they already have nothing to lose – they are just

outcasts from the mainstream. They are moved by envy and disappointment.

Young artists love to struggle because they still have nothing to lose. They are driven by the process itself which usually ends up on privatization of the common surplus by few top heroes, who eventually develop their successful careers.

Progressive artists are struggling for the suppression of the artists in themselves. The last core of the artistness is left just to stay as longer not beaten by the police.

Progressive artists are struggling against whatever form of superiority in creative process.

Progressive artists are struggling for the totality of expression.

Progressive artists are struggling against the structures of repression: cultural, social, spiritual, sexual.

Fighting for concrete objectives - divides, fighting against [repressive] structures – unites, fighting for liberation

– results dissolving.

That is why all the cultural struggles are unstable – they should dissolve before they will be turned into the art product for more sophisticated market. They are always hopeless but their strength is in the perpetual reappearing in the mostly creative forms of disobedience.

Tactics

Artistic groups and collectives should be organized to attend the concrete aim or to execute reformulated task and then to dissolve – every permanent structure tends to degenerate.

Organisation should be perpetual sequence of transient committees bearing the names rather colourful, poetic, and complicated so letting the fantasy to grow.

The activities should be arranged from vertical hierarchic structures and institutions towards the horizontal forms of organization (councils, communes, networkings etc) and never in the opposite direction – which one is always done by reactionaries eventually.

The forms of sabotage are preferred in social engineering form that “involves exploiting the human elements of the system, instead of, for example, using sophisticated algorithms to crack passwords or using other forms of program code to break into secured computer systems. Dressed as an ordinary repairman, ostensibly appearing at the door to “fix the photocopier”, a hacker using social engineering principles might gain access to very secure equipment simply by using the receptionist’s natural on the job habits and presuppositions.”[Karen Eliot, Prague, 29 June, 2008].

The action should be arranged directly locally and never in the generalized form of self-referent and simply aesthetic and therefore spectacular performance.

Spectacularity is something to be avoided as irrelevance. Watching and surveying will be supplanted.

Iconoclasm is the form of expression we strive for. Direct experiencing and enjoying are essential elements of

Первый труд – это труд рождения.
Поэтому наиболее важной является работа женщин,
работа более прогрессивных полов;
работа всех небелых и немужского пола людей во всем мире.

0.

Любой работник может выдвинуть, а также отозвать себя из делегатов в любое время.
Любой работник может стать комитетом.
Любой работник может стать союзом сам себе.

1.

Мы хотим морального 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 экспертов.
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 безпредельное 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 самоидентификацию с культурными клише.

0.

Мы переживем капитализм.
У нас нет банковских счетов или сборов.
Мы берем все из капиталистических компаний.
Нету никакого смысла в конкуренции с другими работниками.
Мы будем воровать у наших угнетателей.
Кому это принадлежит?

1.

Мы хотим взять на себя коллективную контроль над средствами производства.
Мы хотим делить между собой все свои ресурсы.
Мы хотим стать рабочими советами в любом месте.
Мы хотим стать рабочими советами во времени.
Мы хотим стать рабочими советами в пространстве.

МАНИФЕСТ ПРОФСОЮЗА ШАХТЕРОВ ДАННЫХ И ПСИХИЧЕСКИХ РАБОТНИКОВ

0.

Мы профсоюз работников,

которые производят смысл;
которые работают на добычу, развитие, производство, управление, передачу и распространение смысла.
Значение осуществляется производителями и потребителями товаров.

1.

Мы открыты для наемных, задолженных и заключенных рабов.
Мы открыты для всех оплачиваемых или неоплачиваемых рабочих.
Мы открыты для временных и постоянных работников.
Мы открыты для рабочих из любой работы, торговли, промышленности.
Мы открыты для рабочих из всякого пространства и времени.
Мы открыты для мертвых работников.
Мы открыты для работников, которые не существуют.

0.

Триалектика является инструментом, где диалектика растворяется в коллективной поэзии.
Триалектика ведет к прямому действию.

1.

Мы требуем выместить позитивистские ритуалы.
Мы требуем выместить культ производительности.
Мы требуем выместить идолопоклонство научности.
Мы требуем выместить капиталистического „рационализма“ ("здорового смысла" - что не такое «здоровое» на самом деле).
Мы требуем выместить имперско-бюрократического менталитета.

0.

Мы можем организовать в конкретной ситуации.
Мы можем организовать на основе классовой борьбы.
Мы организуемся дома.
Мы организуемся во время отдыха в общественных или частных пространствах.
Мы организуемся на любом рабочем месте, отрасли промышленности, торговли и в любом регионе.
Мы организуемся на любой временной или классовой основе.

1.

the life to be lived out.

Enemies

“The main enemies of a coherent revolutionary group are those closest to that group in knowledge and furthest away from it in their lived experience and the sense they give it”. Raoul Vanneheim.

So the bourgeoisie is not a biggest enemy of the real revolutionary artist – it will vanish immediately after the crash of bourgeois culture. In the same way the heart stops without blood supply.

The sharpest struggle will be held among artists themselves – traditionally artists hardly imagine their lives without climbing up the illusionary ladder of fame.

That is reliable that the cohorts of united reactionary artists will react against.

The point is how to mislead them to total self-destruction.

That is arrangeable with the help of pornography.

The main tool of capitalism will be turn against its own basement.

In general we dismiss pornography in life and in politics as well.

Relationship between art and life resembles that of pornography and love.

Usually artists are used to think adequacy is that of life to pornography, and art – love.

Usually artists are used to oppose art to pornography and so to achieve some hierarchy.

Usually politicians in their speeches denounce pornography and exalt art.

It seems that politicians are linked more to use pornography.

Pornography is repression and it makes people to stay home.

Art as social institution is more related to artists themselves – it makes artists to stay home.

Art is repression against creative people.

Usually art and pornography has no clear boundaries – both are simulations of life.

There is no clear boundary between artists and other people.

Let's go out into the streets and enjoy life as it is!

We do not know the world we'll live in, but we know what we do not want to live with.

Redas Diržys, Second Temporary Art Strike Action Committee (Alytus), November 2008
The Artists' Trade Union Constitution
(an extension of Alytus Art Strike Biennial)

SHARP WHILE AMORPHOUS IS THE SHIELD OF ARTIST!

INTRODUCTION:

Founding the ARTISTS' TRADE UNION or REVOLUTIONARY ARTISTS' TRADE UNION or ARTISTS' REVOLUTIONARY TRADE UNION or ARTISTS' TRADE REVOLUTIONARY UNION is a step I have tried to avoid for a long time for my hatred towards the institutionalization changing by its quintessence natural into structural. Now, at the end of the first decade of the 21st century this step appears to be inevitable. The situation is so unsustainable that artists need to unite or at least pretend to be united to face the social atrocities in culture spheres as well as inner self destructive antagonisms and create an effective representative of this brand of extremely egocentric people who in general hate even the scent of idea of being represented. PREPARING THE FIELD AND THE MAIN TRAITS AND PRINCIPLES IN 23 POINTS:

1 During the Alytus Art Strike Biennial August 18 – 23, 2009 the art strikers are expected to discuss the founding, future existence, main goals and function of Artists' Trade Union (of any name), as the descendant of United Art Strikers' Front (if it is constituted during the Alytus Art Strike Biennial).

2 If the United Art Strikers' Front is not constituted – to discuss the founding of Artists' Trade Union (further mentioned as ATU) as entirely new international messination* of artists.

3 The discussion has the awakening role – the constitution itself dwells in this document. As well as its dissolution.

4 The discussion also guarantees the diversity of the origin – the ATU's favourite quality.

ATU has no fixed name – many different names can be used to call this time limited stream.

5 BELATED REASONS: The social call for such messination is growing with each day increasingly sophisticated practices applied by tricky and arrogant crooks in all branches of the society to humiliate the weak and naïve megalomaniac artists.

6 The willing character of this messination is based on tactical ambiguity which makes it sharp to effectively protect or revenge and amorphous to disallow the counterstroke.

7 The personal policy is formed the way that (each time different) concrete or anonymous artists (and their sympathizers) who are capable of making something in hardly imaginable ATU way – will make it.

8 It's not a secret society in any sense ATU is TOTALLY PUBLIC, just so messy that it's hard to perceive it.

9 The essential chaos of this messination will cause absence of any synchronization and will make later investigations (if the things go too far) impossible.

10 Let's make it clear: We** don't want to destroy our enemies. We love being challenged by them. We want humiliating to become not so easy (some Lithuanian dreamers even call for its complete annihilation – and consider this to be just the first step to the total removal of bourgeois "serious culture" from the society). We want more dignity than we deserve, or at least some.
MORE DIGNITY TO CLOSE ONES AND THE DISTANT ONES!

11 There are two basic operational directions: active help of any kind to humbled ones (including self-help: PROTECT YOURSELF THE WAY TO HELP THE COMMUNITY!), social restrain to oppressors.

اعلان دونوواد کے ایک جنگی آلہ اجتماعی شاعری طور پر ، اور تو براہ راست کارروائی کی طرف 1. اہم تفریق ہم روایتی رواج کی بغاوت کا مطالبہ ، پیداوری کا دین ، اشتہانواد کی بت پرستی ، سرمایہ ریشنلائزم '(عام عقل' -- جس میں اتنی عام نہیں ہے) ، اور شاہی نوکر شاہی کی ذہنیت

کارکن کسی بھی بنیاد پر کے طور پر مخصوص صورتحال یا طبقاتی جدوجہد کی مثال کے طور پر فٹ 2. بیٹھتا ہے کو منظم کرنے کے قابل ہونا چاہئے۔ یہ گھر ، تفریح ، عوامی یا نجی خلا میں ایک کام ، صنعت ، تجارت ، علاقائی ، کنپٹی یا طبقے کی بنیاد میں شامل ہے ، ہم نے پھر بھی کشیدگی ہے کہ لیبر کی پہلی ویب سائٹ کی پیدائش کا کارکن ہے اور اس کا کام سب سے پہلے ہے اور سب سے پہلے عورتوں کے کام ، جنسی طور پر ترقی پسند لوگ ہیں اور دنیا بھر میں تمام غیر سفید غیر مرد - پیپلز چاہئے

کارکن خود کو کسی بھی وقت فوری طور پر مائنسہرنیہ نمائندوں کے طور پر آگے بڑھ سکو گے۔ 3. ورکرز بعض صورتوں میں کمیٹیوں یا 1 شخص (کی تنظیموں سے قائم اس سے بھی) زیادہ اراکین کی ، (بو سکتا ہے یہ بھی منتخب کر سکتے ہیں سمیت مردہ / سوچا لوگ کسی بھی وقت

ہم ایک اخلاقی ضروری کے نفاذ کے لئے پکارا کرو اور ایک دوسرے کی زندگی کا خیال کی مخالفت 4. کرتا ہے ، کو گرانے اور سرمایہ ایک ، سب نے اس کے ساتھ استحصال پر اٹوٹ حصوں پر مبنی : تعلیم ، مہارت ، ماہرین ، مقابلہ ، پیشے ، مارکیٹ ، پیداوار ، استعمال ، درجہ بندی کے خلاف ورزی ، ڈھانچے ، - جمالیات ، فاصلے ، "شدید" ثقافتی وغیرہ کے ساتھ یورپی ثقافت ، خود کی شناخت

ایک مرکزی کیا جیسے ہم خود تنظیم جس میں سرمایہ داری زندہ رہنا جائیں گی جس کا ڈھانچہ تشکیل 5. کے طور پر دیکھتے ہیں۔ لہذا ہم نے کوئی بینک اکاؤنٹ یا بقایا ہے۔ اپنے وسائل کی تمام سرمایہ تنظیموں کی جانب سے آزاد کرا لیا جائے گا۔ اس کے دوسرے کارکنوں کے ساتھ مقابلہ کرنے میں کوئی فائدہ نہیں ہے ، لیکن ظالم کی طرف سے اجتماعی چوری میں ایک بہت بڑی صلاحیت ہے۔ جس کے لئے کیا ہے؟ جیسا کہ ایک مرکزی ہمارا مقصد کی پیداوار کے ذرائع کے مجموعی کنٹرول سنبھال لیا ہے اور ہمارا کام ، جگہ ، وقت یا صنعت میں ایک مزدور کونسل بن جاتا ہے

ایک مرکزی ہم دنیا بھر کے دیگر کارکنوں یونینوں اور کارکنوں کونسلوں کے ساتھ مل کر کام کرنے 6. کے لئے طلب کے طور پر۔ ہم پیداوار اور وسائل کے استعمال کے سلسلہ کی شرائط میں ملازمین کی یونینوں اور مجلس ہے کہ براہ راست ہماری اپنی پیداوار سے متعلق ہیں کی ہدایت کی پیروی کرنا چاہتے ہیں۔

ایک مرکزی طور پر ، اور کارکنوں کے طور پر ہم نے ان لوگوں کے کارکنوں ، یونینوں اور مجلس 7. ہے کہ کم خود سے منعقد کئے جاتے ہیں اور ہم نے خود کو تنظیم کی نئی تشکیل ہم کو مسترد کرنے کے لئے آگے دیکھو پر عمل کریں۔ سرمایہ تعلقات ہم بھی دیکھو اشرافیہ کو کھیلنے کو کنٹرول کرنے میں ہم سے زیادہ منظم ان لوگوں کو

ایسے '2012 کے طور پر ہالی وڈ کی فلموں میں (کیامت موضوعات کے حالیہ دھماکے) سماجی اتفاق 8. رائے کی سرمایہ نظریہ کو تقویت اور ایک چونکانے والی 'ختم کی' غیر فعال منظوری فروغ دیتا ہے۔ ہم ایک مختلف مستقبل کی کلپنا۔ ہمارا مقصد -- عام بڑا ٹال : اقتصادی ، سماجی ، ثقافتی ، جنسی ، ذہنی۔ 2012 ہمارے نوشی کے مطابق رہنے کے لئے نہ ختم ہونے کی راہ میں مزاحمت اور تنظیم کا سال ہو گا۔ ایک ایسی دنیا کے پیمانے پر سماجی تبدیلی ممکن ہے اور ترقی پر ہے

چوٹ سے کسی ایک کے -- ڈیٹا کھنیک ، ذہنی اور مرنے کے کارکنوں کمیٹی ضرر ہے بیٹھاشا ظالم کے

ہم دنیا بھر کے دیگر کارکنوں یونینوں اور کارکنوں کونسلوں کے ساتھ کام کرتے ہیں
ہم نے اطاعت کی کارکن اور ملازمین یونینوں کہ ہم سے زیادہ غریب ہیں
ہم نے اطاعت کی کارکن اور ملازمین یونینوں کہ ہم سے منعقد کئے جاتے ہیں
ہم نے حکم کارکنوں اور مزدوروں یونینوں کہ ہم سے زیادہ امیر ہیں
ہم نے حکم کارکنوں اور مزدوروں یونینوں کہ مزید ہم سے منعقد کئے جاتے ہیں
ہم نے خود کو تنظیم کی نئی تشکیل ہم کو مسترد کرنے کے لئے آگے دیکھو

1.

کیامت اور قیامت کے دن پر ہالی وڈ میں سنیما ('2012') سماجی اتفاق رائے کی سرمایہ نظریہ کی حمایت
کرتا ہے
کیامت اور قیامت کے دن ہالی وڈ کی فلموں میں ایک 'چونکانے والی' ختم کی 'غیر فعال منظوری فروغ
دیتا ہے
ہم ایک مختلف مستقبل کی کلپنا

0.

: ہمارا مقصد ایک عام بڑتال ہے
ہمارا مقصد ایک اقتصادی بڑتال ہے
، ہمارا مقصد ایک سماجی بڑتال ہے
، ہمارا مقصد ایک ثقافتی حملہ ہے
، ہمارا مقصد ہے ایک جنسی بڑتال ہے
ہمارا مقصد ہے ایک نفسیاتی بڑتال ہے

1.

مزاحمتی کا سال ہو گا 2012
ہمارے نوشی کے مطابق رہنے کے لئے نہ ختم ہونے کی راہ میں تنظیم کا سال ہو گا 2012
سال ہو جائے گا ہم نے کوانٹم وقت بند کر دیا ہم 2012
سال ہو جائے گا تو ہم بند مستقبل 2012

0.

ایک ایسی دنیا کے پیمانے پر سماجی تبدیلی ممکن ہے اور ترقی پر ہے
چوٹ کی وجہ سے ایک کو سب کو چوٹ ہے
اعداد و شمار کہنیک ، ذہنی اور مرنے کے کارکنوں کے لیبر یونین بیتہاشا ظالم کے خلاف ہماری جواہی
!زیادہ

ہم معنی پیدا کرنے میں ملوث کارکنوں کی یونین ہے۔ یہ کھلی ہوئی ، ترقی ، پیداوار ، کنٹرول کی 0.
منتقلی . دوسرے الفاظ میں ، خط کے ساتھ کام کرنا . چونکہ خط کہیں بھی کچھ بھی استعمال کرتے ہوئے
کسی کی طرف سے کر سکتے ہیں فیشن ، ، میں مرکزی امام کے کارکنوں کے لئے کھلا ہوا ہے جیسا کہ
ہم نے کوئی اجرت میں داخل فرما ، بندوا یا پراپرٹی غلام ، سب کی ادائیگی ، ادت ، عارضی ، مستقل ،
آرام دہ اور پرسکون کارکنوں اور مزدوروں کو مختلف کاموں کے پار -- کاروبار ، ، صنعت ، مختلف
مقامات اور اوقات کے پار

12 The messinational structure is as following: direct democracy is guaranteed by the fact that nobody delegates her/his voice = power to anybody else. Everybody keeps her/his own one in her/his hands (throats). There are no elections, no hierarchy, no leadership, no instructions – only these initializing lines – which are not instructing – just making artists aware of this new overwhelming instrument, no rendering accounts. Nobody is really represented by somebody else – the possibility of final self representation is offered – in combination with identification with a colleague in need. To act for somebody else is to act for myself. No reciprocity – every act of support must be made on purely generous principle: UNDYING BLAME ON EMOTIONAL INVESTMENT FOR PROFIT!

13 There is no dues, no membership – temporary affiliation is possible and very chiming in with the temporary character of ATU. Nobody will ever know who is at moment part of it.

14 One year is the limited duration of ATU in full blossom (from August 24, 2009 to August 24, 2010) – to let it search for its shapes, act in an imperfect way and fade away before reaching the recognition. This way I want to save it from transformation into someone's interest servable body. ONE YEAR LONG LIFE TO ATU!

15 ATU doesn't need to mature – it's been already constituted as the sufficiently matured instance.

16 The union is mainly spiritual authority with mostly physical activity.

17 One of ATU's strategies which make it untraceable is POTENTIAL SLEEPING MODE. In fact it's never sure in what moment it exists and in what it doesn't. It's never sure if it exists or it doesn't in general, either.

18 ATU doesn't have to be mentioned if something is made in some of its names.

19 Main task: PROTECT A BIGGER WHOLE THAN YOURSELF! SUPPORT THE CONSCIOUSNESS OF OUR GENERATION! PROTECT OUR MENTAL COOPERATIVE!

20 Restrictions: are to be self-defined individually.

21 The mission of ATU is to initiate by temporary structure the missing communal consciousness and by disappearing enable its natural functioning.

22 Active solidarity without evidence.

LOS ARTISTAS UNIDOS JAMÁS SERÁN VENCIDOS!

March 22, 2009 Martin Zet ZCCA-Libusin on Strike Unlimited Co-signed by Redas Diržys, STASAC

Anti-organization, where organic mess is the main instrument to disorient the enemy and the institutions guarding the order.

Art Strike Biennial

Preamble:

A forthcoming Art Strike Biennial has been announced to take place in Alytus (Lithuania) in 2009. Among other things this Biennial will act as a focus for opposition to Linz and Vilnius acting as European Capitals of Culture in 2009. In 2011 a second Art Strike Biennial will take place to oppose the gentrification of Tallin and Turku.

The Art Strike Biennial was initially called by Redas Dirzys and other activists from Eastern Europe. The Transient Art Strike Biennial Supreme Council of One (London) will participate in the Art Strike Biennial by refusing to produce new work, choosing instead to plagiarise and recycle pre-existing Art Strike materials; as well as encouraging other forms of cultural cannibalism. Simultaneously our experiments in time travel have enabled us to colonise Elizabethan London where we are busy (de)composing the entire works of Shakespeare, Bacon, Middleton, &c.)

1. Aims

To undermine the hegemonic role of art in bourgeois ideology and oppose the innumerable property developers who ride on its coat tails. We will replace 'serious culture' with pranks, fun, parties, and above all sexual experimentation.

Art as a category must be distinguished from music, painting, writing &c. Current usage of the term art treats it as a sub-category of these disciplines, one which differentiates between parts of them on the basis of 'perceived values.' Thus the music of John Cage is considered art, while that of Steve Peregrine Took is not. Therefore, when we use the term art, we're invoking a distinction between different musics, paintings, works of fiction &c., one which ranks the items to be found within these categories into a hierarchy

We aim to suppress art and artists and instead involve the entire art world in the development of new sexual perversions: these will include The Curve, The Edgar Broughton Shuffle, The Gorilla Stomp and The Mickey Finn (having thought up some new terms for perversions we simply need others to complete our mission by inventing acts these might signify).

It should go without saying the artist is in many ways a deformed prefiguration of the communised (in)dividual. For Marx, once we had mature communism, we could become hunters in the morning, fishermen in the afternoon, and critical critics at night. As feral vegetarians, we prefer to be egotists in the morning, porn stars in the afternoon, and critical critics at night. We reject alienated roles, instead we aim to realise all the facets (physical, emotional, intellectual) of being human in a polymorphous perversity that will turn the whole world on (to acid drenched multiple orgasms).

Both aesthetic theory and Marx draw heavily on German idealist philosophy, so it isn't surprising that there are parallels between them. But artists still produce commodities to be sold on the market place, which is why they and their activities remain alienated and deformed. The job of progressive artists is to destroy their privileged role as specialised non-specialists, and the Art Strike Biennial is one way of drawing them towards a place where they can live out the death of art (and the endless small deaths of orgasmic human communion).

2. Reason(s)

We reject instrumental reason. Reason separated from emotion is a form of alienation. That said,

کوئی ملازم کسی کو فوری طور پر مائنسہر نیی نمائندوں بن سکتے ہیں
کوئی کارکن ایک کمیٹی بن سکتا ہے
کوئی کارکن ایک مرکزی خود بن سکتا ہے

1.

ہم ایک اخلاقی ضروری چاہتے ہیں ؛
ہم نے ایک نئی زندگی کا تصور کرنا چاہتے ہیں
ہم سرمایہ کی زندگی پر قابو پانے کے لئے چاہتے ہیں کیونکہ یہ استحصال پر مبنی ہے
، ہم نے تعلیم پر قابو پانے کے لئے چاہتے ہیں
، ہم مہارت پر قابو پانے کے لئے چاہتے ہیں
، ہم ماہرین کی قابو پانے کے لئے چاہتے ہیں
، ہم مقابلے پر قابو پانے کے لئے چاہتے ہیں
، ہم نے کیرئرز پر قابو پانے کے لئے چاہتے ہیں
، ہم مارکیٹ پر قابو پانے کے لئے چاہتے ہیں
، ہم پیداوار پر قابو پانے کے لئے چاہتے ہیں
، ہم استعمال پر قابو پانے کے لئے چاہتے ہیں
، ہم درجہ بندی پر قابو پانے کے لئے چاہتے ہیں
، ہم تنظیمی ڈھانچے پر قابو پانے کے لئے چاہتے ہیں
، ہم خوبصورتی پر قابو پانے کے لئے چاہتے ہیں
، ہم فاصلے پر قابو پانے کے لئے چاہتے ہیں
، ہم شدید یورپی ثقافت پر قابو پانے کے لئے چاہتے ہیں
ہم ثقافتی کے ساتھ خود کو شناخت - قابو پانے کے لئے چاہتے ہیں

0.

ہم نے اب گزشتہ سے سرمایہ داری کرے گا
ہمارے پاس اور کوئی بینک اکاؤنٹ یا بقایا ہے
ہم نے سب کچھ لے رئیسوں سے
اس کے دوسرے کارکنوں کے ساتھ مقابلہ کرنے میں کوئی فائدہ نہیں ہے
ہم ظالم سے چوری کرے گا
کیا ہی کے لئے ہے کون؟

1.

ہم نے پیداوار کا مطلب ہے کی مجموعی کنٹرول کرنا چاہتے ہیں
ہم نے تمام وسائل کے ساتھ اشتراک کرنا چاہتے ہیں
ہم نے ہر جگہ پر ایک کارکن کونسل بننا چاہتا ہوں
ہم وقت میں ایک مزدور کونسل بننا چاہتا ہوں
ہم نے خلا میں ایک مزدور کونسل بننا چاہتا ہوں

0.

ہم نے کارکنوں کو جو معنی بنانے کے لئے لیبر یونین ہیں
جو کھولنے کا ، ترقی ، پیداوار ، کنٹرول ، منتقلی اور معنی میں مواصلات کا کام
مطلب مصنوعات اور کھانے کی چیزوں کو صارفین کی جانب سے دیا جاتا ہے

1.

ہم تنخواہ غلام ، داس یا پراپرٹی بندوں بندوں کے لئے کھلے ہیں
ہم سب کی ادائیگی یا ادت کارکنوں کو کھلی رہتی ہیں
ہم نے عارضی اور مستقل ملازمین کے لئے کھلے ہیں
ہم نے کوئی کام ، تجارت ، صنعت کے ملازمین کے لئے کھلے ہیں
ہم کسی بھی جگہ اور وقت سے مزدوروں کے لئے کھلے ہیں
ہم نے کارکنوں کو جو مر چکے ہیں کے لئے کھلے ہیں
ہم نے کارکنوں کو جو موجود نہیں کرنا کھلی رہتی ہیں

0.

جنگ کا ایک آلہ اجتماعی شاعری ہے
براہ راست کارروائی کی طرف لے جاتی ہے

1.

، ہم مثبت رواج کی بغاوت کا مطالبہ
، ہم پیداوری کا دین کی بغاوت کا مطالبہ
، ہم اشتہانواد کی بت پرستی کے فتنہ بپا کا مطالبہ
، (ہم سرمایہ کی 'ریشٹلائزیم بغاوت کا مطالبہ' (عام عقل -- جس میں اتنی عام نہیں ہے
ہم نے شاہی نوکر شاہی کی ذہنیت کی بغاوت کا مطالبہ

0.

ہم نے خاص حالت کے لئے منظم
ہم نے طبقاتی جدوجہد کے لئے منظم
، ہم گھر میں منظم
، ہم تفریح ، عوامی یا نجی خلا میں منظم
ہم نے کوئی کام ، صنعت ، تجارت اور علاقے میں منظم
ہم نے کوئی بھی کچھ وقت کی یا طبقے کی بنیاد پر منظم

1.

پہلا مزدور کی پیدائش کے کارکن ہے
، تو سب سے زیادہ اہم کام عورتوں کا کام ہے
جنسی طور پر ترقی پذیر لوگوں کا کام
دنیا بھر میں تمام غیر سفید غیر مرد - لوگوں کا کام کرتے ہیں

0.

full blown and outright romantic rejections of reason are every bit as silly as deifying the rational.
What's actually required is the selective employment of analytical and/or correlative thinking as is
appropriate to a specific situation. Moving on, 'serious culture' is fucking boring and outside a few
international centres (London, New York) art acts as a form of imperialism. 'International' art
carries the ideology of the market to territories without a developed trade in cultural trifles. A few
artists from these subjugated territories might be incorporated into the rigidly centralised anti-world
of art; but London remains the hierarchical market centre in Europe, and thus the hub around which
all hype about visual culture is spun.

3. Tactics

Writing manifestoes to discredit good, compromise the leaders, shake faith and spread contempt.
We will use base (wo)men, disorganise the authorities, sow discord, incite revolt, ridicule traditions,
dislocated supplies, encourage the playing of lascivious music (Barry White, Blowfly, The Pork
Dukes etc.), spread lechery, lay out money, and above all demonstrate that we have better jokes than
the art establishment (even if most of them are plagiarised from Rudy Ray More)
We invite all artists to participate in the construction of a Capital of Culture Destruction Machine
(based on both Willhelm Reich's orgone research and Nikola Tesla's perpetual motion theories).
Above all else the Capital of Culture Destruction Machine will demonstrate that pornography is
superior to art, causing 'serious culture' to wither and leading to Alytus in southern Lithuania
becoming a world centre of sexual energy (and thus far more attractive to anyone who isn't frigid or
terminally repressed than Vilnius or Linz). This will be the return at a higher level of the 1960s
freak dream of 'rock 'n' roll, dope and fucking in the streets'. Our programme for the realisation of
sexual ecstasy runs as follows: a) free love; b) more shagging; c) even more fucking.

4. Organisation

To avoid the dangers of bureaucratisation, Transient Art Strike Action Committees should contain
no more than one member, this will make our groups completely transparent. Such forms of
(dis)organisation will demonstrate our total opposition to the so called 'organization of the artist'.
This latter conceit is an ideological racket (dreamt up by reactionaries such as Frank Gehry) to
ensure that they and their pay masters remain completely unaccountable when imposing unwanted
cultural institutions on cities they have ear-marked for gentrification (under the completely false
guise of economic regeneration but better understood as property development). Unlike the post-
democratic practices of Gehry and his cohorts, Transient Art Strike Action Committees will
demonstrate their communist nature by undergoing schizophrenic splits; the unwanted part(s) of the
personality being expelled for failings such as not achieving their erotic potential and mystical
cretinism. 5. Follow Up

Our one hundred year programme necessities we appear and disappear on an annual basis.
Therefore all Transient Art Strike Action Committees are instantly revocable, and they will be all
the more powerful for being without badge, title or official right. By 3009 (and possibly much
earlier) we will be liberated from art. What we are actually striving towards is the destruction of
capitalist social relations and the privileged role of the artist within them, so that the real creative
energies of (wo)mankind can be released. In a truly free society art would be an irrelevance and all
cultural hierarchies will be abolished.

UP WITH SEXUAL EXPERIMENTATION AND FORWARD WITH MIND BLOWING
ORGASMS!

Stewart Home, Transient Art Strike Biennial Supreme Council of One (London). October 2008.

Towards A Industrial Union of Psychic Workers 007/700

The Second Temporary Art Strike Action Committee – Alytus Chapter (STASAC- Alytus) has called for an Art strike action against Vilnius becoming European Cultural Capital for 2009, calling for Sympathy Strikes all over the world to support The Strike activities in Lithuania during the whole year 2009.

Just as the art strike Campaign launched in 1986 by Stewart Home which called upon all artists to cease their artistic work between 1990 and 1993 – was, unlike the art strikes proposed by Gustav Metzger and the Art Worker Coalition in the 1960s, not merely a boycott of art institutions through artists, but a provocation of artists addressing their understanding of art and their identity as artists.

In these previous strikes there has been a critical position against Art as a specifically bourgeois construction, and an adoption of the position of ‘Cultural workers’.

As the art strike is not centered on a job or region or trade – it is not a matter for a Job union, a Trade Union but an Industrial Union – that of culture as an industry. However in order to attack the Bogdanovist position where proletarian culture or proletkult is the third part of a trinity of revolutionary socialism, Whereas the unions would attend to the proletariat’s economic interests and the Communist Party, their political interests, the Proletkult would look after their cultural and spiritual life – we should look to the integration of all of these activities into our daily life and under the direct control of the workers at large.

This is one of the aims of the proposed Data Miners Strike called for by the Situationist Worker in The End of the Age of Divinity – a process to lead up to a General Strike in 2012. But instead of organizing as Data Miners, a position based on the idea of miners as proletarian vanguard, it is the real organizational structure of the IWW through which the proletariat can communicate – which includes the organization of miners as one of the first Industrial Unions (200 – after Agricultural workers 100). The IWW’S numerical system of organizing industrial unions is more than a means of communication – it is a memory system and an ordering of semantic space – an ontology and topology. It is the situation of proletarianization opposed to bourgeois freemasonic systems such as the Semantic Web and the Dewey Decimal System.

The IWW structure currently goes from 100-600 and is formed with the organization of workers around the world. Its future development is open and it could become a hexadecimal system. However, while the data miners would be organized in Communications and Computer Workers Industrial Union 560 there is currently no IU for artists or indeed those cultural workers who are refusing this role – other than Recreational Workers Industrial Union 630.

I am therefore proposing that instead of concentrating on the different material or media produced – we look at the psychic construction and production that we are involved in. The IWW structure currently goes from 100 to 600 and we therefore can theorize 000 and 700 as its limits. In proposing 700/007 we are also putting Proletarian organization as the ultimate critique of John Dee’s systematic Enochian system of Hermetic Magic. In organizing as psychic workers we can identify the industries in which psychic workers currently are mainly employed as entertainment and the military. Psychic warfare is already one of the major areas of the military industry’s recent growth and also demonstrated how cultural production and propaganda are areas where we must create workers power and control. This points to another current omission in the organization of the IWW – that of military workers – in the army, navy or airforce – or indeed in the production and distribution of arms. The question of proletarian armed struggle which is of course inevitable and vital rest upon this organization. I hope that the move towards the organizing of psychic workers is a step towards realizing this.

Apokalipsė ir Paskutinio teismo dienos motyvai holivudinėje produkcijoje skatina pasyviai tapatintis su „šokiruojančia pabaiga“.
Mes įsivaizduojame kitokią ateitį.

0.

Mūsų tikslas – visuotinis streikas:
Mūsų tikslas – ekonominis streikas.
Mūsų tikslas – socialinis streikas.
Mūsų tikslas – kultūrinis streikas.
Mūsų tikslas – seksualinis streikas.
Mūsų tikslas – psichologinis-telepatinis streikas.

1.

Nuo 2012-ųjų kiekvienai metais bus pasipriešinimo metai.
Nuo 2012-ųjų atmesime mums primetus įpročius ir organizuosime savo gyvenimą be jų.
Nuo 2012-ųjų mes stabdysime kvantinę laiko bombą.
Nuo 2012-ųjų mes stabdysime ateities Masonus.

0.

Socialinis pasikeitimas globaliu mastu įmanomas ir jis jau vyksta.

VIENO SUŽALOJIMAS YRA ŽAIZDA VISIEMS!

DUOMENKASIŲ, PSICHODARBININKŲ IR MIRUSIŲJŲ DARBININKŲ KOMITETAS
(WAHDATAS) – TAI SPROGSTAMOJI PASIPRIEŠINIMO IŠNAUDOTOJAMS GALIA!

Socialiniai, politiniai ir kULTūros darbininkai:
PRANAŠAI, AIŠKIAREGIAI IR IŠMINČIAI:
Informacija, žvalgyba, kariniai ManevrAi ir operacijos
Prisijunk prie duomenkasių ir psichodarbininkų sąjungos (DATA Miners & Travailleurs Psychique – DAMTP)!

انجمن متن کهنیک اور عملی کارکن
Anjuman Matan Kahneek Aur Amali Karkan (AMKAAK)

اعداد و شمار کهنیک

نفسیاتی کارکنان

DAMTP

ہم ڈیٹا کهنیک اور ذہنی کارکنوں کی لیبر یونین کی جاتی ہیں

0.

Darbininkas gali tapti sąjunga.

1.

Mes norime laikytis moralinio imperatyvo;
Mes norime svajoti kitokį gyvenimą.
Mes norime diskredituoti, sugriauti ir išgyvendinti edukaciją.
Mes norime diskredituoti, sugriauti ir išgyvendinti specializaciją.
Mes norime diskredituoti, sugriauti ir išgyvendinti ekspertus.
Mes norime diskredituoti, sugriauti ir išgyvendinti konkurenciją.
Mes norime diskredituoti, sugriauti ir išgyvendinti karjeras.
Mes norime diskredituoti, sugriauti ir išgyvendinti rinką.
Mes norime diskredituoti, sugriauti ir išgyvendinti perteklinę gamybą.
Mes norime diskredituoti, sugriauti ir išgyvendinti vartojimą.
Mes norime diskredituoti, sugriauti ir išgyvendinti klasifikaciją.
Mes norime diskredituoti, sugriauti ir išgyvendinti hierarchiją.
Mes norime diskredituoti, sugriauti ir išgyvendinti estetiką.
Mes norime diskredituoti, sugriauti ir išgyvendinti susvetimėjimą.
Mes norime diskredituoti, sugriauti ir išgyvendinti „rimtąją“ eurocentristinę kultūrą.
Mes norime diskredituoti, sugriauti ir išgyvendinti tapatinimąsi su kultūrinėmis klišėmis.

0.

Mes pergyvensime kapitalizmą.
Mes nemokame jokių mokesčių.
Mes neturime jokių banko sąskaitų.
Mes pasiimsime viską iš kapitalistinių kompanijų.
Nebėra prasmės darbininkų tarpusavio konkurencijai.
Mes kolektyviai vogsimės iš mūsų išnaudotojų.
Kam viskas priklauso?

1.

Mes norime kolektyviai kontroliuoti gamybos priemones.
Mes norime tarpusavyje dalintis resursais.
Mes norime darbininkų tarybų kiekvienoje darbo vietoje.
Mes norime darbininkų tarybų kiekvienoje laiko atkarpoje.
Mes norime darbininkų tarybų kiekviename erdvės matavime.

0.

Mes dirbame su darbininkų sąjungomis ir tarybomis visame pasaulyje.
Mes paklūstam už mus neturtingesnėms darbininkų sąjungomis ir tarybomis.
Mes paklūstam mažiau organizuotoms darbininkų sąjungomis ir tarybomis.
Mes kontroliuojame turtingesnes darbininkų sąjungas ir tarybas.
Mes kontroliuojame už mus geriau organizuotas darbininkų sąjungomis ir tarybomis.
Mes atviri naujoms saviorganizacijos formoms, kurios mus pakeis

1.

Apokalipsė ir Paskutinio teismo dienos motyvai holivudinėje produkcijoje (pvz. „2012“) primeta „visuotinai priimtina“ kapitalistinę ideologiją.

Situationist Worker

Quantum Field Sitology – The Force Fields Of Lettrist Paintings Against The Force Lines Of Futurist Paintings.

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 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.”

Is 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 open without any other power to refer to. Arguments that Lettrism or Situationism

would be impossible without futurism are akin to arguing that the Warsaw Uprising would be impossible without the Nazis. Dada was an anti-war movement and futurism a pro-war movement. The organised right-wing nationalist pro-war imperialist political action of Boccioni, are indeed the other dimensions to his painting – which give meaning to his force-lines.

Recently the Communist Party of Great Britain – a contradiction in terms surely – has supported the Taliban as an anti-imperialist force – despite the fact that local communist groups such as the Communist Mazdoor Kisaan Party are in open conflict with the Taliban. This is the consciousness brought about by the 4th dimension – where so-called revolutionaries are firmly held by the force-field of bourgeois consciousness. N + 1

The term 'n + 1' was used by the Communist Left in 1958, in an article regarding the sequence of the modes of production. The term refers to the mathematical induction principle, Peano's 5th axiom and Poincaré'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 diametrically opposed to those belonging to 'n', 'n - 1' etc., that is capitalism and all the previous societies.

The content of the term 'n + 1' is not a novelty: in fact, it is the strict formalization of the method on which Marx bases the revolutionary theory of sequence of social and productive forms and that he states in the Introduction (1857) to a Contribution to the Critique of Political Economy.

'n + 1' replaces other terms greatly abused in history by various opportunistic currents, and excludes any reference to political archetypes and '-isms' of different kind. It does not send preconstituted messages to a passive audience (as television does, for example) . On the contrary, it stimulates readers' interactivity and tests their tendency to become 'lectores in fabula', that is, to play an active part in the message.

By using the term 'n + 1', we wish to stress our distance from the Marxist-Leninist-Einsteinist liturgy and language, which have become nothing but a symptom of conformism, comparable to many others existing in this society.

According to Marx, communism is the whole material process of becoming. Therefore communism is not an imaginary model to be applied in the distant future, but a reality which produces its effects right now. It is not an utopia, or a philosophy among others: it is the material movement towards a superior social organization.

Communists are not those who 'want' communism, but those who see it already working (as an unceasing process, which makes obsolete the present socio-economical organization) and who behave accordingly. Communists do not profess a philosophical belief, that is one of the many 'interpretations' of the world, but they join something which truly exists.

2012

The quantum computer will come on-line in 2 years time. It will then have not just a graphical user interface to a central processing unit but also psychic, olfactory, gustatory and audio interfaces

DUOMENKASIŲ IR PSICHODARBININKŲ SAJUNGOS MANIFESTAS

0.

Mes esame prasmę kuriančių darbininkų sąjunga.

Mes išgauname, vystome, generuojame prasmes, jas kontroliuojame ir jomis komunikuojame.

Prasmę sukuria prekių gamintojai ir vartotojai.

1.

Mes atviri visiems darbininkams: tiek sandomiems ar įsiskolinusiems, ar net katorgininkams.

Mes atviri ir gaunantiems darbo užmokestį, ir jo net nesitikintiems.

Mes atviri laikinai ar nuolat dirbantiems.

Mes atviri pačių įvairiausių darboviečių, profesijų ir industrijų darbininkams.

Mes atviri darbininkams iš skirtingų vietovių, erdvių ir laikmečių.

Mes atviri mirusiems darbininkams.

Mes atviri neegzistuojantiems darbininkams.

0.

Triolektika – tai visa apimančioje kolektyvinėje poezijoje išskleista dialektika.

Triolektika veda į tiesioginį veiksmą.

1.

Mes sieksime naikinti pozityvistinius ritualus.

Mes sieksime naikinti produktyvumo kultą.

Mes sieksime naikinti keliaklupsčiavimą mokslui.

Mes sieksime naikinti kapitalistinį „racionalizmą“ („sveikas protas“, deja, nėra jau toks sveikas)

Mes sieksime naikinti imperialistinį-biurokratinį mentalitetą.

0.

Mes organizuojamės specifinėse situacijose.

Mes organizuojamės klasių kovai.

Mes organizuojamės namų apyvokoje.

Mes organizuojamės leisdami laisvalaikį viešosiose ir privačiose erdvėse.

Mes organizuojamės pagal profesijas, darbovietes, industrijas ir regionus.

Mes organizuojamės laikinai arba pagal klasinius požymius.

1.

Darbas prasideda nuo gimimo ir gimdymo,

todėl svarbiausias yra moterų darbas,

darbas, kurį atlieka būdamos seksualiai pajėgesnės,

visų ne baltųjų rasės ir ne vyriškos giminės žmonių darbas.

0.

Darbininkas gali nuolat tapti ir bet kuriuo metu pats save atšaukti kaip delegatą.

Darbininkas gali tapti komitetu.

We work with other workers unions and workers councils around the world.
We obey workers and workers unions that are poorer than us
We obey workers and workers unions that are less organised than us
We command workers and workers unions that are richer than us
We command workers and workers unions that are more organised than us
We look forward for the new constructs of selforganization to dismiss us.

1.

Apocalypse and Judgment Day in Hollywood cinema ('2012') supports capitalist ideology of social consensus

Apocalypse and Judgment Day in Hollywood cinema promotes passive acceptance of a 'shocking' 'end'.

We imagine a different future.

0.

Our aim is a General Strike:
Our aim is an economical strike
Our aim is a social strike,
Our aim is a cultural strike,
Our aim is a sexual strike,
Our aim is a psychic strike.

1.

since 2012 we are in continuous resistance
since 2012 we organize in the way of ceasing to live according to our habits.
since 2012 we stopped the quantum time bomb
since 2012 we ban the Freemasons of the Future

0.

Social change on a world scale is possible and is in progress.

INJURY TO ONE IS INJURY TO ALL

LABOUR UNION OF DATA MINERS, PSYCHIC AND DEAD WORKERS WILDLY
MULTIPLIES OUR COUNTERFORCE AGAINST OPPRESSORS!

infoRmation, intElligence, military operatiVes:
sOcial, poLitical and culTural workers:
PROPHETS SEERS & SAGES:

Join the union of
Data Miners & Travailleurs Psychique

connecting a distributed processing unit to a distributed nervous system. Teleportation and time travel will become common place through the transference of identity from body to body.

A commodity is, in the first place, an object outside us, a thing that by its properties satisfies human wants of some sort or another. The nature of such wants, whether, for instance, they spring from the stomach or from fancy, makes no difference. Neither are we here concerned to know how the object satisfies these wants, whether directly as means of subsistence, or indirectly as means of production. All commodities – all images – including the quantum computer itself – will become interfaces – instruments for the domination of the working class by the bourgeoisie.

It is only through organising as workers – as done by the Art strikers – that we can create a quantum situlogical field – entangled with other situations in superimposition - to reclaim the technology which we have created and which the Masonic order has stolen from us and means to use to dominate us.

We join the Data Miners = Travailleurs Psychique in order to develop that association of workers in order to take direct control over the means of production, consumption and destruction. Cambridge Lettrist And Situationist Society (CLASS)

Immediate Industrial Action on Psychoelectronic Communication

In solidarity with the Communications Electrical and Plumbing Union Industrial Action in Queensland Australia over the next 3 days

We hereby announce an Immediate Industrial Action on Psychoelectronic Communication

From now until the 3rd conjunction of Jupiter and Neptune this year, on the Winter Solstice

No psychic and electronic communication is to be undertaken for the purposes of work: This should include all Electronic mail, text messaging, webmail, internet communication VOIP or telephony etc. Also to include any psychic communication with persons or beings dead, undead, alive or as yet unborn.

Communications are to be directed against the bosses and rulers. IN particular we have been alerted to the case of the Fine Theoretical Physics Institute in Minnesota, US - in order to put pressure upon the management and bosses, to reinstate Fellow Worker Michele Rockne – and provide her with the full means of the institution to realise her work. It is completely unacceptable that capitalization continues on the destruction of the workers

A Fine Theoretical Psychic Institute to manifest during the conjunction will create coherence whereby all the workers of that university - DAtaMiners and Travailleure Psychique etc - will become empowered enough to support their colleague and create a future that is fair and just for all workers wherever whenever and whyever they are. <http://www.thepetitionsite.com/3/reinstate-michele>

Transient DAMTP Supreme Council of One (DAMTP, Cambridge)

The DAta MIners & Travailleurs Psychique has emerged from workers of the IWW involved in the Alytus Art Strike this year

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 Cantsin 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 Egypt and to the Hyperborean nexus at Carnac in France, chosen to disrupt the white supremacist designs of Evolan and Freemasonic groups that use the St. Michaels line. It was for this reason that evOL PsychogeogrAphix was summoned into being in Totnes in 2000 an event that the video Brown Julius commemorates.

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 Monty Cantsin 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 posited 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.

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 which 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 Cantsin 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.

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 contributions from you towards this task. Please email me with any comments: karen at antisystemic.org

1.

The first labour is the labour of birth
so the most important work is the work of women,
the work of sexually progressive ones
the work of all non-white non-male peoples around the world.

0.

Any worker can become an instantly revocable delegates.
Any worker can become a committee
Any worker can become a union itself

1.

We want a moral imperative;
We want to imagine another life
We want to oppose, dismantle and supersede capitalist life one because it is based on exploitation
We want to oppose, dismantle and supersede education,
We want to oppose, dismantle and supersede specialization,
We want to oppose, dismantle and supersede experts,
We want to oppose, dismantle and supersede competition,
We want to oppose, dismantle and supersede careers,
We want to oppose, dismantle and supersede the market,
We want to oppose, dismantle and supersede overproduction,
We want to oppose, dismantle and supersede consumption,
We want to oppose, dismantle and supersede categorization,
We want to oppose, dismantle and supersede hierarchy,
We want to oppose, dismantle and supersede aesthetics,
We want to oppose, dismantle and supersede alienation,
We want to oppose, dismantle and supersede serious European culture,
We want to oppose, dismantle and supersede self-identification with cultural clichés.

0.

We will outlive capitalism.
We have no bank accounts or dues.
We take everything from capitalist companies.
There is no point in competing with other workers
We will steal from our oppressors.
What belongs to whom?

1.

We want to take collective control of the means of production
We want to share all resources together
We want to become a workers council in every place
We want to become a workers council in time
We want to become a workers council in space

0.

APPENDIX

Constitution of DAMTP

English, Lithuanian, Urdu & Russian versions

WE ARE THE LABOUR UNION OF DATA MINERS AND PSYCHIC WORKERS

0.

We are a labour union for workers, who make meaning,
who work on the extraction, development, generation, control, transfer and communication of
meaning.

Meaning is made by producers and consumers of commodities.

1.

We are open to wage slaves, bonded slaves or chattel slaves
We are open to all paid or unpaid workers
We are open to temporary and permanent workers
We are open to workers from any job, trade, industry
We are open to workers from any space and time
We are open to workers who are dead
We are open to workers who do not exist

0.

Trialectics is a tool of dialectic war dissolved into collective poetry.
Trialectics leads towards direct action.

1.

We demand subversion of positivist rituals,
We demand subversion of the cult of productivity,
We demand subversion of the idolatry of scientism,
We demand subversion of capitalist 'rationalism' ('common sense' - which is not so common),
We demand subversion of imperial-bureaucratic mentality.

0.

We organize for the specific situation
We organize for class struggle.
We organize in the household,
We organize in the leisure, public or private space,
We organize in any job, industry, trade or region
We organize on any temporal or class basis.

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 reorganising of workers around the world last year by shooting up food prices last year across the developing world – and in the guise of and the so-called ‘sub prime’ crash renewed their attack on the working class in the guise of ‘national debt’ reduction. The response is not simply looking to pre-feudal (Age of the Prophets) 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 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 MKC)

000 - THE DEAD WORKERS INDUSTRIAL UNION

The IWW classify workers industrially from 100-600, under three main categories of industry of a modern, capitalist economy: extraction of materials, production of goods, and provision of services. This very roughly corresponds with the use of Land in the 3rd World (100 Agriculture, 200 Mining), Labour in the 2nd World (300 Construction, 400 Manufacture) and Capital in the 1st World (500 Transportation 600 Services). Since this system is from the early 1900s when the international Communist movement was in its first amplic phase, capital production has further developed. 2004's IWW Committee on industrial classification recommended that the classification be altered in order to account for this development. However this would have expanded the representation of workers in the First World (in Capital intensive production) , effectively mirroring the amplification of bourgeois control in the form of Enterprise as the 4th factor of production and Entrepreneurship as an industrial locus of workers.

Taking a worker centred approach, we can also classify production in these 3 dimensions of class as related to the senses of taste and smell (100-200), sight and touch (300-400) and hearing and thought (500 -600). Psychic and data mining work therefore sits between 400 and 500 – ie the 1st and 2nd worlds – the ages of divinity and saints. This is a further reason why the current imperial world war manifests as a religious one between innovators and traditionalists. More importantly it means that since as data miners and psychic workers we have a direct access to the means of organisation, we must support and seek to be controlled and lead by those workers unions who do not – ie those in land and labour intensive modes of production in the 3rd and 2nd worlds (ages of prophets and sainthood). In this way we pass organisation power to those workers who need it more than us. On the other hand, we must seek to control and take power away from those in the more capital dominated areas of production (the 1st world/ age of divinity). It should be noted that these categories are not strictly geographical/ temporal or classical but sitographically (topologically) interwoven.

The IWW committee also add 000 section to include precarious 010 , unwaged 020 and unemployed 030 workers. This is essential and already has become realised in the formation of an unemployed workers union. We suggest that 000 be the dead workers union too. So the space of our

organising is not just the factory, the job, the industry but also the home and other social spaces. Since cyberspace is a distributed workspace that can reach any physical space via Personal Devices As laptops etc the social factory expands the terrain of class struggle. Calculations show that the quantum time bomb now has a psycho- social interface to the internet and so the social factory extends into psychic and temporal areas beyond those of advanced capitalism. We aim to spearhead an assault on it via the dead workers union.,

for more on IWW committee on classification, see <http://www.iww.org/cic/>

ON THE PRODUCTION OF DEATH [DECLARATION OF A DEATH STRIKE ON 28TH JULY 2010]

We join the actions today, 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 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, organized 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 deaths. We must similarly subordinate culture to our labour - something that capitalists of course oppose.

The first members of the Dead Workers Council, are the Foxconn employees 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 unionize. But the Capitalist bosses cannot control the Dead Workers Council.

We declare a death strike on 28th July 2010 - on the anniversary of the end of the Age of Divinity.

THE DEATH OF ONE IS THE DEATH OF ALL

Liu Bing

Sun Danyong

это только маленькая часть тотальной буржуазно-капиталистической специализации - по большому счету художник ни чем не отличается от политика - обе специализации есть про тотальной краже - большинство людей отчуждены от того, что принадлежит каждому свободному человеку - право на причастность на принятие решений и право на свободу самовыражения.

Это и есть главной изходной точкой алитусских инициатив и худзабастовок. Кстати зрелищность не только (обычно) не придает эффективности, но наоборот - ваш реальный риск превращает в спектакль.

Это и есть почему мы приняли решение не идентифицироваться с артмиром и назвали себя с почетом самому нижнему пролетарьянскому слою - психические рабочие (те, которые создают смысл и требует контроля им диспонировать) и шахтеры данных.

Наша цель - всеобщая забастовка, а не привилегии для прослойки буржуазных художников и активистов!

Свобода возможна или сразу для всех или это просто очередная буржуазная привилегия. Все довольно сложно, но разберемся!

Свободного Нового Года!

Lukashenko regime once again demonstrated his true face, chasing and beating up innocent civilians. Now "dogs" of Nazarbayev is killing oilers in Kazakhstan . We encourage all citizens, who are not indifferent to this problem, and also various institutions and communities to join forces in protest and resistance. Dictatorial regimes around the world have no right to existence at the expense of living its citizens.

ПИСЬМО ДЕНИСА ЛИМОНОВА ГЕНПРОКУРОРУ РБ

Арт-группа «Липовый цвет» спешит сообщить вам о своей причастности к терактам в минске 2008 года (точную дату не помним), 14 сентября 2005, 22 сентября 2005 – Витебске и 11 апреля на станции минского метро «Октябрьская». Спешим проинформировать вас о готовности наших боевиков дать признательные показания, и предоставить новую информацию по этим уголовным делам в установленной законодательством форме. Также готовы предоставить полную информацию о нашей связи с террористическими группами ведущими свою деятельность на территории европейских стран. Основным мотивом наших преступлений против общественной совести была дестабилизация крупномасштабного политического террора в республике, посредством планирования и проведения локальных взрывов, а также привлечение общественного внимания к проблеме конституционного фашизма в республике. Арт-группа объявляет свои преступления художественным произведением и посвящает их жертвам кровавой государственной машины. Просим вас учесть степень крайности нашего аффекта и невротизации, всвязи с неполнотой сведений по делу Коновалова и Ковалева и нашей готовностью пойти на отчаянные поступки, если наше признание не будет принято к рассмотрению, о чем просим уведомить нас повесткой.

С презрением, Денис Лимонов

САМОЦЕНзуРА И ПОЛИТКОРРЕКТНОСТЬ

Самоцензура и политкорректность - вот от чего необходимо избавляться художнику в первую очередь. Но избавление самого художника (самым ярким примером стал жест Дениса Лимонова в письме "Преступление совести") не есть избавление общества. Поиском и реализацией новых художественных и провокационных жестов, направленных на вскрытие этих двух злокачественных опухолей нашего общества группа "Липовый цвет" займется в Новом году!

С Наступающим вас, дорогие друзья! Желаем в новом году избавляться от этих вредных привычек!))))))

ваши Кэт, Юлий, Ира, Денис!

Lipovy Tsvet

DAMTP COMMENT TO THE STATEMENT BY LIPOVY TSVET

Привет друзья,

да, вы правы, но гораздо жестче проблема есть отчуждение художника от просто свободного человека -

Ma Xiangqian

Tian Yu

Liu Zhijun

Rao Leqin

Lu Xin

Data Miners & Travailleurs Psylique

CALL FOR INTERNATIONAL PROLETARIAN ACTION – CYBER SAMHEIN SJAMMING

Labour union activist Siphole Jele was murdered by the Swaziland Police after being arrested on Mayday 2010. His so-called crime was to be wearing a Peoples United DEMOcratic movement T-shirt. Under the orders of the King Mswati, a state of emergency lasting over 32 years so far - has branded all workers who organise against capitalism – including those within the Police - as terrorists. The Swazi monarchy survives by supporting vicious multi-nationals such as Coca Cola who exploit the countries resources as well as foreign ex-colonial imperialists such as the UK and US.

The monarchy in England has also only survived by collaborating with bourgeois democracy and we therefore know that a democratic government cannot deliver power to the people as long as capitalist corporations governments as well as the monarchies that spawned them continue. Thobile Gwebu a pro-democracy activist who was claiming asylum in UK was recently deported to Swaziland and so we wish to continue the weekly vigil she made outside the Swaziland High Commission in London in cyber as well as physical form against all monarchies as well as corporations.

In creating a cyber-vigil we must promote the dealienation of those workers killed by Foxconn (13 “suicides” in 2010) in China in order to create capital from the production of the computer systems that have brought you this message – Apple, HP, Nokia – which requires that we defend the hundreds of living Foxconn workers in India - members of Foxconn India Thozilalar Sangam (FITS), which is affiliated with Center For Indian Trade Unions (CITU)- arrested for organising in defence against extreme capitalist exploitation last week.

On Samhein eve, Saturday 30th October we will bombard the cyber interests of Swazi and Brit monarchies as well as the multinational corporation Foxconn - with e-mails. The weekly assault will go on until the Swazi harvest festival iNcwala. Thei form and content of our electronic communications will be based on cyber-sangoma, cyber-sufism and metahypertextographic formulas. We call on all data miners and psychic workers – all those who work with creating, distributing and consuming meaning – to join in a synchronised cyber-sangoma assault in order to channel the ancestors via the internet to assist all workers take over control of resources. We will publish all mined email addresses on our website on 30th so comrades can join in the assault.

All Made-up And Non-existent, Dead and non-Living workers Association (AMANDLA)

PROLETARIANISE THE SITUATION!

This communication is part of the Day of Protest Against Welfare & Housing Benefit Cuts on 15th December 2010 called by autonomous benefit claimant groups. We have decided to take up their idea of National Troll a Tory Day and Internationalise it by combining it into our current Dead Workers

Union Cyber Vigil under way against the monarchies of Swaziland and England as well as the multinationals Foxconn and G4S until this iNcwala.

We are particularly eager to support the action against welfare and housing cuts in the UK because, like Workers Dreadnought in their Constitution for British soviets, we see the basic unit of workers organisation as the household soviet lead by women. The original labour is the labour of birth and this is the basis of the labour movement. To paraphrase both Black Mask and Yoko Ono, Woman as Class – and so beyond any Proletarian Nation such as the Muslim National Communism of Sultan Galiev, we must assert that the idea of a British Soviet is a contradiction in terms. - we do not need any Proletarian nation – the proletariat has no nation, and never did. National Liberation Struggle must be seen in relation to class and situation – i.e. a national consciousness is superseded by a class consciousness – and we are becoming conscious of ourself as the revolutionary class – the gravediggers of this society – the Proletariat.

For us it makes no sense to define workers according to nation or indeed occupation, e.g. as miners, students or according to ethnicity eg as Africans or Muslims - as separate from the proletariat. Universities ARE supermarkets and datamines. Education at once exploits and gives one a chance to increase his/her wage and to climb a step in a social hierarchy. The proposals to build New Europe led by precarious intelligentsia makes no sense to us. It repeats the same historical mistakes made by the Situationists in their treatment of the general strike of May 1968. “The beginning of an era” succumbed to Eurocentricity and the fetishisation of the unexpected proletarianisation of students – that avant-garde of the bourgeoisie destined to be the freemasons of the future – when they claim that student occupations and uprisings in other countries following may 68 were a consequence of the events in Paris that summer, which, 'in fact',

were a consequence of situationist propaganda. Rather than claiming to have an armed theory after the event, it was Black Mask's idea of the New Proletariat of 1967 that combined the theory and practice of overcoming the worker/ non-worker divide in the working class.

And yet in London today, even though it was carefully stage managed by freemasons, the only viable politics is that displayed by the students who attack the police line and members of the monarchy who occupied the party HQ — this is the only reasonable response to Capitalism. To criticize one political party is to do good for another, which, like Labour in this case, has actually initiated the politics of tuition fee increases during their past rule (it reminds us of the miners' movement in the 80s, when Labour party was the one who closed the most of the mines). We stand with those who occupied the HQ building and with all the students who have occupied their university buildings subsequently – not in concert with the National Union of Students or other unions. Because the direct assertion of the self goes beyond the economic defence which is manifested through trade-unionism, it goes beyond 'the rights and access'.

To stand with the workers is one thing. Another thing is to stand with a particular group of workers and to deny the international nature of working class in favour of some trans-European bollocks. The proposal to build 'The New Europe' nation reminds us of the 'plural' 'new'- right political organizations, all products of the imperial war machine that creates the jihad and the counter-jihad movements. We therefore oppose the English Defence League (EDL) and stand with the Muslim

DAta Miners & Travailleurs Psychique

ANTINAPRUSHKINA

Ich bin damit einverstanden! Marina Naprushkina ist in der Berlin Biennale, die sich weigerten, unsere Reaktion auf sie anzuerkennen beteiligt! Sie sprechen von Kunst und Politik, aber wir wollen diese Kategorien zu zerstören! Die Arbeiterklasse schon immer von Kunst und Politik ausgeschlossen worden! Wir sollten noch weiter gehen und sie angreifen! Mit Blick auf die Berlin Biennale Blog kann ich sehen, dass sie so bei der Erhaltung des kulturellen Erbes des Nationalsozialismus interessiert - schließlich die liberale Demokratie ist wirklich die erweiterte Form des Faschismus!

DAMTP

МАРИНА НАПРУШКИНА И ЕЁ "УБЕДИТЕЛЬНАЯ ПОБЕДА"

Помните, мы привозили вам комикс такой в виде газеты, про выборы в Беларуси. "Убедительная победа" называется. Так вот этот комикс – дело рук Марины Напрушкиной. Я тогда не знал, что он ей принадлежит, и, признаться, не знал ничего толком о самой Напрушкиной, кроме имени. И вот узнал. Теперь, зная о том, что Напрушкина живет в Берлине уже давно и состряпала этот комикс там. Что она всю свою культурную и художественную деятельность (она связана с критикой политического режима в Беларуси) ведет также из Берлина. Зная о том, что ее выставки проходят во множестве галерей буржуазного толка, я сожалею, что привез этот комикс на 4-е алитусское биеналле. Сам по себе комикс хорош, но исходя из контекста его производства и трансляции - выходит совершенно лицемерная ситуация. Если этот комикс еще не уничтожен, то мне бы хотелось, чтобы он прекратил свое существование в вашем пространстве.

АКЦИЯ СОЛИДАРНОСТИ 19 ДЕКАБРЯ В 22.00 ПО МИНСКОМУ ВРЕМЕНИ В ПОДДЕРЖКУ НЕФТЯННИКОВ ЖАНАОЗЕНА И ПОСТРАДАВШИХ 19 ДЕКАБРЯ 2010 ГОДА В МИНСКЕ ///

ACTION OF SOLIDARITY IN MINSK

Группа "Липовый цвет" в рамках Global Art Project провела акцию солидарности с нефтяниками г. Жанаозен (Казахстан), а также семьями погибших и пострадавших. Акция прошла 19.12.2011 около ст. м. "Площадь Победы" в районе 22.00 по Минскому времени. Символическая дата 19 декабря имеет прямое отношение к событиям 2010 года на пл. Независимости, когда режим Лукашенко в который раз показал истинное свое лицо, разгоняя и избивая мирных граждан. Сегодня в Казахстане "цепные псы" Назарбаева убивают рабочих нефтяников. Мы призываем всех безразличных граждан, всевозможные институты и сообщества объединять свои усилия в протесте и сопротивлении. Диктаторские режимы во всем мире не имеют права на своё существование ценою жизни граждан. ///

In the framework of Global Art Project art group "Lipovy Tsvet" held a rally of solidarity with oilers of Zhanaozen (Kazakhstan) and with families killed and injured. The rally was held 19.12.2011 near subway station "Victory Square" in the 22:00 of Minsk time. Symbolic event 19 December is directly related to the events of 2010 on the Square of Independence, when the

even, but the playing the specialized role which is remained without critique from within and from the outside – the last because of incompetence of outsiders. The idea of strike is exactly about striking the production in particular specialized field the worker is involved into. That could be considered as one of the aspects of sitology.

One of the mostly frequently asked questions (and sometimes it is presented as accusation even) is about still being too artistic, about doing an art project, about trying to gain a profit on a collective product etc. That question I got immediately after presenting sitography of the DAMTP papers also there was added the note that I am still in organizing of cultural format holding biennials. It is hard to deny all the similarities – especially that I was trained for that and was practicing it for a long time... and also then with deep trust in it. I had distrust into the Soviet type of cultural-political propaganda, but Western was told being the real one, but we were used then to distrust to everything told in the Soviet system. It took a long time to get into what the “western” (cultural) propaganda is about. I was practicing “artistic” looking tools to fight soviet superstitions, also I was applying my sharpest tools towards the new-born bourgeois rituals and it still looks like an art. But I am sure it is not the art what my and many peoples’ activities look like, but rather the art overtook what people are used for their communications and other kind of everyday-need-for-self-made-miracles. The DAMTP paper for me was not the way to present mine ideas, but to gather the people’s ideas, positions, expectations and so to try to proceed towards common interchange without any hierarchies of 1-stness, 2-ndness or 5-thness... or top and bottom issues – there is nothing artistic, nor aesthetic (aesthetics I treat as a tool for glorification and humiliation) in it. It’s a process. And I’m enjoying being in it. What’s due to the artistic project – that’s a very seductive point – I had got some attempts to sell it as my art project for the art events and so to incorporate it into the art system... I am able to resist it still and so I have no any intentions to lead it (and trying to avoid it) – just my all efforts are towards letting things to happen.

Crucial question I found to be the position that there is no art system existing as singularity any more – this is plural nowadays: consequently there are many art systems. That is not even mistaken but a poisonous position. This position leads towards separating one worker from another one, sinking into the continuous fights of each on his own separately instead of understanding that similar looking individual fights are indeed the one and the same to all workers.

Historicist proves were also few times used as arguments. Historic argument is not an argument because it is always produced retrospectively by those holding the power. The main intent of it is mystification of the status quo and it’s sustenance. The discussion followed on the eurocentrist concept of historicification in general – as further development of the erroneous concept of spatialization of the time dimension. The mostly evident example I’ve remembered is that of Osha Neuman’s – the thread used as a way back from the spatial labyrinth doesn’t work in the time labyrinth – following the thread in a time dimension one is getting lost instead of getting out.

The discussion ended up on critique of racist issues of the whole eurocentrist cultural discourse including historicism as well. As a counter argument was provided the example of European cubism which was claimed to be a manifestation of modernist message towards decolonization. The answer was simple accuse of Eurocentric modernism being one of the colonialist practices to fill up their exhausted fantasies. The counter question was: does the opponent know any Black cubist artist? So far the answer did not followed I found relevant to shortly to present our recent DAMTP discussions on racist aspects in surrealist, jazz, rock’n’roll movements and also in anarchist communities as well. Now I can add also those aspects present in today’s actualities known as “occupations” – if the Black people distancing themselves from “occupations” movement it starts to be nothing but the new colonialist movement.

Redas Diržys

workers of any area under attack and with the Muslim Defence League (MDL) before but as well as Antifa, Unite Against Fascism (UAF) or any other political group because the MDL is the manifestation of workers self defence against an organised and concerted attack. We will therefore always be with the workers themselves as they supersede their leaders and organisations.

A curious similarity arises when we see both a fetish of university education and a fetish of art. Uncritical attitudes towards these both institutions correspond to Casa Pound's views – there is hardly a difference. Idealist dreams about either cultural production or research activities somehow escaping Capitalist system is contemptible. Art Against Cuts campaign fights the public sector cuts by occupying but not disrupting the Turner Prize. Education today is a preparation for work. Art is work. Both these categories are created to fit Capitalism and divide the working class, and the politicians are adjusting them accordingly. If something for us goes bad to the extent of us taking to the streets, it is a moment exposing Capitalism and opening up possibilities in collective action.

Protests are optimistic only in the moments of attack – where the individual interests of the workers connect

with the general interests of the international workers movement, the Proletariat. Students in London join the Union of Rail, Maritime and Transport Workers (RMT) workers strike and the upcoming involvement in the benefit and welfare protests. Contrary to the recuperations of nationalists or transnationalists, they are internationalists - making links with the student movement in Iran and drawing from Xiamen Dada and the Tiananmen Square students – they are going from wahdat – Union - to kathiral – Multitude. This transition is not just across all space and situation but also across all time. Individual unions cannot currently do this but individual workers can and are.

*

DAMTP

The Data Miners Travailleurs Psychique is a sitUnion of those who make meaning – individual workers, dead or alive, real or imaginary. We pay no dues and have no membership list. We manifest committees at will and are instantly revocable as such. We recognize no front line and no demarcation of zones. We recognize no leadership or due process. We simply and directly take control of the situation, the time and the space.

COMMUNIQUÉ #1: AGAINST BLASPHEMY LAW

کا اعلان اس طرح سے یہم چوکس

کفر خالف قانون

تمام سزائے موت کے خالف
کے خالف یازاد یر کیتقر

اور مسلمان قوم کے تمام فائسٹ دفعہ کے خالف یسانیع

داواریپ یا وہ شخص کین، جو ہم نے اپنے بندے پر نازل کیشک کے بارے م یاگر آپ کو کوئی" بے

گوہوں کو پکارو، اگر تم سچے ہویم) سورت خدا کے خالف اور اپنے ہیطرح (عظ یان ک.

[قرآن 2:23]

شک تو خودیعت الگو کرنے کے لئے جا پس بیاد پر شریبن بٹ کیں احادیوہ لوگ جو چاہتے ہ

و جہ سے یگناہ ک

نینار بے ہ بطرح بنا کر، انہوں نے نب یاس بٹ اور قرآن بھید -- کفر

محمد خدا کا در جہ

نین ضرور واقع مشق بنا کر شرک ہیں شرک قوانینجین لوگوں نے کے بارے م

سے یوں اور سکتا بناتے کے ای خدا خدا کے نب نیسے نہ بسطح پر خود کو. سوا کس بخدا ک آیوک
نوت

WE HEREBY ANNOUNCE THE VIGIL

AGAINST BLASPHEMY LAW

AGAINST ALL CAPITAL PUNISHMENT

AGAINST FREEDOM OF SPEECH

AGAINST ALL FASCIST CURRENTS OF CHRISTIAN AND MUSLIM NATIONALISTS

"If you have any doubt regarding what we revealed to our servant, then produce one sura like these, and call upon your own witnesses against God, if you are truthful." The Quran [2:23]

THOSE WHO WISH TO IMPLEMENT SHARIAH BASED ON HADITHS ARE INDEED THEMSELVES GUILTY OF BLASPHEMY - BY EQUATING THE HADITH WITH THE QURAN THEY ARE ELEVATING THE PROPHET MUHAMMAD TO THE STATUS OF GOD

THOSE WHO PASS FATWAHS REGARDING SHIRK ARE INDEED PRACTICING SHIRK BY ELEVATING THEMSELVES TO THE LEVEL OF GOD. NONE BUT GOD CAN AND PROPHETS OF GOD CAN MAKE SUCH REVELATIONS

AMKAAK follows the Islamic and Communist praxis of Fazlallah Hurufi, Sultan Ghaliev, GM Syed. We do not see Islam or Communism as trimensional or national limits to our class consciousness and therefore have love for all Proletarians. We will therefore join the Muslim Defense League against the English Defense League in Luton on 5th FEBRUARY 2011.

COMMUNIQUE #2: AGAINST FREEDOM OF SPEECH

In today's economy, self-service, bribery, corruption (rishwa) and acquiescence (Xenophobia or nepotism) have taken over and no-one in a bullish or bearish pattern does anything for free....what then is free about your "free"

market? Socially, rape and masturbation remains the dominant form of expression in both marriage and prostitution what then is free in your "free" society? Politically, war upon war is faced by the poor....what then is free in your "free" world?

Human rights were only created to protect fascists in Europe. We however support the "NO PLATFORM" position - We will deny fascists expression - NO FREEDOM OF SPEECH FOR

Very symptomatic was the conjuncture of DAMTP presentation with the presentation of Czech-American artist Woody Vasulka, who confessed there being uncomfortable when named as artist and preferred identifying as a film worker – that was nice to hear from established avant-gardist, but hardly trustable in the context of the occasion – his talk was arranged as a special meeting with public due to his some honourship received at FAMU (Film Academy of Prague).

Next turn for the evening was pending on me. Even before my talk I did a mistake inviting people who came for the first meeting also to stay for DAMTP presentation and simply naming being bourgeois those who are not willing to talk on re proletarianization of the art sphere. My psychic apologies to all people then being here – I think the fact that there were some people directly involved into official events by some academic rituals couldn't be an excuse to abuse all. In the result not many people left for the next talk. Those details gave impact on my nervousness in the beginning of the DAMTP presentation. But there were incredibly well intentioned people around - they were willing to discuss on the critical topics analyzing contemporary situation in the psychic working conditions. The collective attempts balanced the situation and eventually turned up into an intense discussion.

I found myself quite uncomfortable to start talking on behalf of the DAMTP. When I write “we” I mean usually what I think when trying to look at myself from aside – i.e. when I talk on some imagined community I would like to be part of. The same way is how I treat the organization of the art strike biennials. But the problem is that I do not want to talk on behalf of some very concrete people involved into those concrete events. I started from “I” in that talk because in advance I was presented personally with my name and people came to listen to me as concrete person.

Instead of talking on the structure of DAMTP I choose to talk on myself and how DAMTP gradually substituted poisonous residues of being a “serious artist”. I've criticized art system from the point of view of artist and art organizer what I've practiced for years and know well from within. In the same way as being a teacher and education organizer – I criticized educational system based on identification with cultural clichés. There is nothing new in those positions – everyone in those spheres is used to know it, but it is always out of the subject to talk about. Instead we are about to criticize other fields of activities while using our specialized skills and milieu as expression. There was the point for discussion to rise – the example was about the position of leftist Slovenian philosopher and publisher Marina Gržinič, who is arguing that everyone must fight with his own specialized tools in the frame of his/her own specialized field and so to rise the broader problems from that prospective. I've argued that her position instead of solving anything indeed deepens the processes of capitalist specialization and produces alienation. That is actually the fundamental problem of the academicians stuck into their enlightenment idea and without ability not only to realize anything in practice, but also disabled to dismiss uselessness of themselves. I am used often to ask the theoreticians: what would be your input into the General Strike? What is your activity to be suspended then? They usually treat their servitude to the academic capitalist system as a resistance to it...the same with the artists... and that is what I am in doubt about. What I would propose from my prospective? I am used to talk with artists (besides doing things together) about usefulness of arts and their involvement in it, instead of their beloved topics of “healing the people and democracies”... I am used to talk about basic education problems with the teachers and the organizers of the educational process (besides working together along in the field), because usually they are used to present themselves as true enlighteners of humanity while are conformists and discipline-risers in reality... I am used to talk to journalists about journalists' problems (instead of providing them with attractions), what they are treating not as important as global ones... I am used to talk about activism with activists (besides demonstrating together) who are also into the trap when realizing getting paid for some activism almost like a wage-slaves, or even racism apparent in their ranks of organizations. I am active in many disciples and this basic problem is not an exception in all of them. The problem is not the falsified production

ones leaving the already lost one to win.

[There could be mentioned that “normalization” process is also present in improvements of too anarchist structures as 3-sided football is – there you can find even league established of how 3-sided football rules are bended to look back as a two sided spectacle oriented entertainment where the producing of heroes is the main task - <http://threesidedfootball.com/3sidedfootball/3sided-football-rules/>.]

This time the game engaged players from Germany, Kosovo, Lithuania, Czech, Afghanistan and England. The experience was radically different from any other three sided football game known to have been played: every attack consisted of at least one act of inter-rival solidarity and then a cheat – performed one immediately after another or sometimes even simultaneously.

DISCOMFORT OF PLEASURE WHEN CHEATING YOUR COMRADE WAS AN ESSENTIAL DISCOVERY AT TEMPELHOF!

If to come to the conclusions also in this case we get a very sad one:

0. The bigger bastard you are – the bigger triolectical fun. But
0. Triolectics is not [only] a fun!

DAta Miners & Travailleurs Psychique

DAMTP PRAGUE REPORT. NOVEMBER 2011

亲爱的红屁股!

谢谢你的报告!

作为**心理工作者**，我们都**生产**和**非生产** - 以及生殖工人-

我们的报纸是一种**艺术商品**，而且也是一个**政治商品**。政治是一个行业**和各国政府以及宗教组织都只是他妈的企业！**像无政府主义者的**反政治派别**，也只是在自己的**肮脏的产业**自愿的**劳动！策展人艺术家建筑师建设者 - 或手术的**共济工会！当然，工会**将条件**较好的工人**更好地使他们的**生产！但我们确实需要再进一步** - 采取控制的手段-**

我们**只能**在其他行业与其他工人！所以，是的，我完全同意，我们必须**超越**专长（**和国家工业化**），所以我们必须**不断开拓**新的斗争的尺寸！我们**很快就会死亡** -

我们**不是**一个问题，如果我们**在我们的努力**创造了**艺术或政治** -

如果我们**能活**，我们**来的人**，那么**我们仍然扰乱了商品的生产**和**创建工作仍然是有用的一流的反抗** - 人类社会！

The presentation of DAMTP papers and proletarian positions of psychic workers took place in Prager Kabarett, Prague on November 15th, 2011.

FASCISTS - and we extend this - NO FREEDOM OF SPEECH FOR THE BOURGEOISIE – therefore we are about suppression our own speech so far it is found BOURGEOISIFIED.

...And for us? We follow those workers less organised than us- we command those workers more organised than us i.e. we suppress our own speech in favour of the dispossessed and we suppress the speech of those workers who are richer than us. We are against human rights - demands to respect human rights simply prolongs and so strengthens exploitation. We are against freedom of speech - we do not ask for right to speak (especially that nobody is listening any more) -

WE ARE NOT ASKING AT ALL - WE SPEAKING JUST BECAUSE WE ARE GOING TO DO THOSE THINGS

THE MEDIA IS CONTROLLED BY CAPITALISTS SO WE TAKE OVER CONTROL OF THE MEDIA AT IT’S VERY ROOTS OF MEANING

NO FREEDOM OF SPEECH FOR AMERIKKAN AND EUROPEAN CAPITALISTS AND IMPERIALISTS

We are for the overall freedom based on equality, not on permissions. The shariah supporting fascists who want to suppress Holywood films and media are misguided because the sexism and racism of Hollywood cannot be defeated by attacking the symptom - the root cause must be attacked. The psychic workers must join with all other workers in Hollywood to take over production so experimental Proletarian films are made instead of Capitalist propaganda.

NO FREEDOM OF SPEECH FOR IMPERIALIST COLLABORATORS IN EASTERN EUROPE Alloy of restored fascism (called patriotism) and neoliberalist shitdrops created a hardcore speech what confirms “positive humanism” per se. Any contempt or even doubt makes one an enemy of emptyfied phrases such as: democracy, humanity, freedom, spirituality, civilization, education, citizenship etc... in general it all has just one meaning – OBEDIENCE.

NO FREEDOM OF SPEECH FOR SAUDI CAPITALISTS AND IMPERIALISTS والكثير خطورة من هذا وذلك حين ترى احزابا وكتال تدعي السلام بل وبعضها علمانية كما نراه في الخليط الغير

متجناس في القائمة العراقية المنقادة باوامر الوهابية الجاهلية التي تملك المال كما كان ابو . سفيان ومعاوية سد اغلب طبقات المجتمع العربي والسالمي وخاصه المؤسف اننا نرى ان هذا المال السعودي السحت قد اف العالميين. بل حتى وصل الى اعلى النخب الاجتماعية والمؤسسات العلمية العالمية كالجامعات المريكية الراقية والتي لها مكانة علمية مرموقة؛ مثل جامعة هارفرد وجورج واشنطن المريكيين حيث قبلتا بتبرعات الوليد بن اسلمت كل واحدة منهما 20,000000 (Harvard’s Double) عشرين مليون دولارا لتصمت وتسكت عن الدفاع عن حقوق النسان في طلال اذ السعودية كما ذكر الكاتب وارادات النفط Peter Wehner في مجلة Commentary Magazine تحت عنوان Standard...Standard. المريكي السالمي وقد الصادرة في الشهر الماضي. وال يخفى ان بذخ هذا المال هو من استخدم من قبل حاشية ال سعود للنامر على السلام والمسلمين، وهذا يعني ايضا ان هذا المال قد تدخل في انحياز

السياسة المريكية الى اعداء الديمقراطية. وهؤلاء السعوديون الوهابيون الذين كانت المخابرات المريكية

التي دمرت فيها اهم المراكز التجارية المريكية وذهب ضحيتها اكثر -9 في عملية [تعتبرهم السبب الرئيسي

من ثالثة الف امريكي ال ان السعوديين الوهابيين اصبحوا اليوم اصدقاء مخلصين للدارة المريكية واداة بيد

المحافظين الصهاينة الجدد.

The control of our psychic production begins with the Letter - the 0th dimension - and continues to the Name,

the Nation and the Class. Those who give Shahadah as "There is no God but Allah" are greatly misguided. The

correct translation is There is no (La i) God (Lah) but (a Il) the (al) God (Lah). However it should be noted that

the correct method of understanding this in English is not translation but the Hurufi (Lettrist) method as

revealed by the Saint Fazlallah Hurufi and that is because the Quran is divine it CANNOT be translated only

transliterated as follows:

La iLa Ha Ill aLa - LIE LIAR ILL ALL LIAR

NO FREEDOM OF SPEECH FOR THE GOD DAMNED LIARS

YOU HAVE BEEN WARNED

AMKAAK

COMMUNIQUÉ #3: TOWARDS THE GENERAL STRIKE 2012 [Marxist and Bakunist versions available]

[The Marxist version]

Dear comrades,

Against the Freemasons of the Future and the Quantum Time Bomb 2012 like a prophet in reverse, I am Karen Karnak. I was never born like Luther Blissett never died - like the original Isou/ IZU ie Hazrat ISA Jesus the Christ, the black man that the Romans recuperated - the Europe made WHITE like the whitewash of the planet - s/he simply morphed - the individual does not exist - neither does the dividual or multiple. We are not. And we can never attack our fellow workers - only the corrupt ideologies that hold them and us down. There is no Arab or African or European revolutionary uprising. ONLY PROLETARIANISM

What is free about your “free” market? What is free in your “free” society? What is free in your “free” world? WE FOLLOW THOSE WORKERS LESS ORGANIZED THAN US – WE COMMAND THOSE WORKERS MORE ORGANIZED THAN US

One of the most extraordinary aspects of the intifada in Egypt is that there is no identifiable leadership. Many of the extra-parliamentary oppositional figures who have been active in the last decade have participated and spoken to the media. But they have not played an organizing or leading role.

Later DAMTP did an attempt to demon-strate the economic, scientific, cultural bankruptcy of the ruling culture through Situlogical Interferometrical Dark Power. That was achieved by playing the three-sided football in the unlit yard during the opening of the show. Light was just only provided to the back sides of the goals so far it were located on the entrances to the yard – 1st leading to the street, 2nd – to the screening space of the gallery (former freezer) – 3rd – to the bar. The game uncovered the polarizations of the people gathered – the artists of the 1st part of the show (aesthetic one) attracted their own audiences which provided each participant with different amount of humancrystallizations – the friends of DAMTP and casually affiliated shooters were playing football, while people standing in bigger or smaller gatherings were passing back the ball. At this point one of the performed installations was located in the space which had a door chosen to be the goal – it turned out that aesthetes got a kick-in into the art context. A disturbed art consumer (herself a performance artist who just finished the reading) was upset about the vulgarity of the interference and demanded to immediately quit using the entrance to the space as a goal. At the same time the event was visited by the police who were invited by a desperate woman next door – she was shouting before something in the sense that playing football is not allowed here. Apparently she was not right – football in private spaces and even shouting in common ones is allowed till 10PM in Germany. Also one more precisely executed spot-kick of the ball got into the plastic glass of wine in the hand of the artist/curator of the first part of the show – not a drop was saved. Possibly it could be counted that aesthetes got 2 symbolic goals, both executed from the dark side of the pitch into a lit outside.

The conclusions:

0. Neither “creative class” (in Richard Florida’s sense), nor their friends, nor petite bourgeoisie from the balconies - non of them/us was/is wishing or willing to quit with "common sense" yet.

0. Even bad deed on a human level (disturbing neighbours after the work, kicking out glass of wine from hand of friend without apologise, ball interfering colleague’s production) could be interpreted as progressive act.

The screening of the Venom Eternity Remake by Karen Karnak was postponed to be on view in the space by a few days because the final version reached Berlin after the opening. Preplanned freezing with the film was substituted by straight chilling – the temperature was about 0 degrees and no strong alcohol provided. Those to choose to play football were to withstand disadvantages of physical chilling... but also cultural, artistic, that of the “Deutsch Ordnung” and psychic as well.

3-sided football is known to be a game of skill, persuasion and psychogeography, where temporary alliances are formed and dissolved. The next attempt to play it was chosen on the site of a former Tempelhof airport in Berlin in order to remember the events associated with the location and to reconnect strategic thinking. Tempelhof had been a sacred site for Knights Templar, Prussian military parades, Nazi marches and American airlift. There had been one of the first concentration camps in Germany and Lufthansa had been founded there once a 'mother of modern airports' had been built. This time for the three-sided football game there was a very limited number of players (3 teams of 2 players each) and two of them turned up injured. Nevertheless, big presence of people in the airport that beautiful day substituted the exhausted and inapplicable ones and so let the game proceed (it was nice to realize that there is a possibility to substitute 2-3 players out of thousands relaxed people gathered to hang out in a public space, but still in doubt is it possible to rely on forming even the minimum number of players straight at place). The turnout of the game disappointed fans of traditional soccer who demanded a penalty shootout between the two teams who received the least goals. According to the concept of triotactical football the winner is determined as the team which concedes least goals – the counting of the scored ones is considered as being out of interest... but after the penalties series the winning teams can turn up into a loosing

movement. It is vital we reject out of hand any criticism from the right or the state and foster and encourage the criticism from within and from those who seek to join the occupation on its declared terms. So while we reject Mayor Nutter calling for the Philly occupation to close after a rape there, we support the Black-Out by Black workers who boycotted the occupation after the racism experienced there could not be combatted effectively within the camp. We also support the Glasgow Womens Activist Forum who criticised the Glasgow occupations handling of the rape that happened in their camp.

For the empowerment of reproductive workers we look to Sylvia Pankhurst and Workers Dreadnought's Constitution of British Soviets where the Household Soviets were to be put under the control of all women members of households over 20 years old. However we wish to go further in internationalising the union. We must look towards reproductive workers lead by women in other countries where organisation is so weak that reproduction is failing and mortality is higher than it is here.

Traditional unions and even revolutionary unions such as the Industrial Workers of the World, who we split from after they refused to recognise the renegade psychic workers IU 007/700, have proved incapable of going beyond national industrialism. The only way to do so is to unionise across all time as well as space and class – across tribal and feudal as well as the capitalist era. Those families who are from outside of England and Europe must be given power in this strike action. A simple way we can do this is by empowering their relatives who are in our locality.

WITHOUT THESE BASIC FOUNDATIONS THE OCCUPATIONS AS A MOVEMENT WILL BE ONE OF IMPERIALISTIC OCCUPATIONS AND NOT OF WORKERS OCCUPATIONS!

DADAMTPPOSTBURNLIN REPORT. OCTOBER/NOVEMBER, 2011

The event was planned as DAMTP propaganda exhibition at DADAPOST, Berlin on October 15th - November 13th, 2011. It was directly addressed towards the artists to doubt their duty being artist and directing them towards becoming self aware psychic proletarians. The show consisted of two separated parts – one was traditionally formed by an artist/curator, who selected Berlin based artists. Another one was arranged by three [exhibition]workers – the space was filled up with DAMTP prints, post-produced or re-adapted propaganda papers – and some trans-inverted posters. Unfortunately it still looked very aesthetic. While the first part of the show held on the individuality and supposedly equal attention to each item – the DAMTP space provided a clear contrast of being in collectively in-divide-duality of spinning sitology and therefore challenging to stop "making sense".

Along the installed work a few performances were executed. One consisted of a performer vocally describing the deaths of the artists. The second performance was a contemplation of sound and light – it is mentioned later on. The last 'performance' invited everyone present to participate in a psychic real estate scam letter reading. Sheets with example fraud e-mails were distributed. These texts had been crafted by scammers to deceitfully sell someone else's property. Attendants were asked to vocally read the e-mails in a chosen order. DAMTP then gathered in the middle of propaganda installation while chanting demands to send money through Western Union money transfer. This stirred up the art audience, some of whom quickly picked up on voodoo economy lessons. Such content was chosen to further contradict the 'autonomy' of art and to stress its role as a commodity in the process of inner city gentrification. Such phenomena are further investigated through a foundation of POLARIS INTERNATIONAL Ltd - a 'real' estate agency.

THE MEDIA IS CONTROLLED BY CAPITALISTS SO WE TAKE OVER CONTROL OF THE MEDIA AT IT'S VERY ROOTS OF MEANING

Neither did facebook related opposition, whose actions remained advertised online, but never materialized. The access to the internet or mobile networking are not a question of life and death – present struggles manifest the will of the non-privileged.

HUMAN RIGHTS WERE ONLY CREATED TO DEFEND NATIONALISTS IN EUROPE

We are against human rights - demands to respect human rights simply prolongs and so strengthens exploitation. We are against freedom of speech - we do not ask for right to speak (especially that nobody is listening any more) -

WE ARE NOT ASKING AT ALL – WE'RE SPEAKING JUST BECAUSE WE ARE GOING TO DO THOSE THINGS

Alloy of restored fascism (called patriotism) and neoliberalist shिटdrops created a hardcore speech what confirms "positive humanism" per se. Any contempt or even doubt makes one an enemy of emptyfied phrases such as: democracy, humanity, freedom, spirituality, civilization, education, citizenship etc... in general it all has just one meaning – OBEDIENCE.

In space, beyond the dialectics of the left wing of Capitalism we demand TRIOLECTICS:

not AFRICAN or ARAB - not EUROPEAN or AMERICAN not ASIAN or OCEANIC - NO RACE BUT THE HUMAN RACE

not DEMOCRATIC or FASCIST not STATE CONTROL or ANARCHY not CAPITALIST or FEUDALIST - NO WAR BUT THE CLASS WAR

not PROPHETS or SAINTS not MONOTHEISM or POLYTHEISM not RELIGION or SCIENCE -

THE ONLY CREATORS ARE THE WORKERS

Letter - 0th dimension

Name - 1th dimension

Nation – 2nd Dimension

CLASS - 3rd Dimension

TRIMENSIONAL VALUE

TUNISIA! EGYPT! ALGERIA! we are with you!! NIGERIA! SWAZILAND! ALBANIA! ASSAM!

ENGLAND! USA!

In support for current revolutions in Tunisia and Egypt we therefore denouncing the production of pathetic letters of support but asking for burning the revolutionary light against capitalism and exploitation everywhere we stand right now.

NO FREEDOM FOR BOURGEOIS “CULTURAL” SPEECH - GIVE MULTIVOCAL HOWLING A CHANCE!

NO WORLD WAR - WORLD STRIKE 2012

Prisijunk prie duomenkasių ir psichodarbininkų sąjungos (Data Miners & Travailleurs Psychique – DAMTP)!

Anjuman Matan Kahneek Aur Amali Karkan (АМККАК) ШАХТЕРЫ ДАННЫХ И ПСИХИЧЕСКИЕ РАБОТНИКИ

ATTACK GUGGENHEIM!

We at DAMTP are supporting the boycott of Guggenheim reasoned on arguments of “group of leading artists, curators, writers, and others” and therefore demand for immediate quit with inhuman exploitation of workers on Saadiyat Island, the location of the new museum – the Abu Dhabi branch of Guggenheim museum. However we have no need for leading artists, curators or any others. We have no need to be lead by anyone except the workers themselves who are being exploited and are not yet organized enough to resist their own exploitation. Both the “leading artists” and the Guggenheim have pointedly ignored the mention of the union busting activities of the companies including the Louvre and the Guggenheim who are involved in the so-called Jazeera al-Saadiyat (Island of Happiness).

The ruling Capitalist class has begun a new front in its colonization of Africa and a feature of this is the racist dividing of Africa into Arab and African nations. For us the artists lobbying the Guggenheim are - consciously or not - just another part of this colonization in its psychic form. The capitalist Guggenheim royal family was instrumental in the suppression and realization of Nazism in 1937 when they established the Foundation in 1937 to coincide with the famous “Degenerated Art” campaign by Nazis. This plan came to fruition with the establishment of Israel. The Guggenheim family have historically profited from war through their copper and metal mining empire – and now their insidious data mining and psychic production empire (as evidenced in their stated aims of “critical shifts in social practice” in their response to the artists boycott which effectively states that Human Rights Watch are lying) which we as workers must destroy by any means necessary. Workers who are being massacred by the Libyan rebels with the aid of NATO are no less the victim of these ruthless capitalists than those being directly exploited to build the Guggenheim museum in Abu Dhabi. Art can be situated as one pole in a trialectics between Labour and War.

Differently from demands written in above mentioned petition by the “group of leading artists, curators, writers, and others” we do not ask for “independent monitoring of employers’ compliance with international human rights and labor laws” neither we give any advises how to quit their miserabilism – that’s their own affair how to convince international community of the “humanist” approach of their crimes. If Guggenheim family and to their industry related bourgeois artists are thinking to whitewash their fathers with a dazzle of new build aberrant buildings filled-up with art collections – that is not enough to mask it anymore.

The above mentioned sort of boycott raised by art world celebrities we treat as cowardice whine.

Besides their boycott we furthermore call for immediate boycott of all institutions and individuals stained with Guggenheims’:

We also echo the eviction of the Bishop of London on the occasion of the false Jubilee in 2002. The church was indeed demolished and a hollow edifice now stands in its place. We will complete this destruction in 2012 with the General Strike across all space, time and class.

We add our solidarity to the occupation in order to expand this strike action beyond the limits of a public sector pension strike and towards a general strike of psychic workers. The occupation at St.Pauls is for us indeed a workers strike – a strike of those producers and consumers of psychic space, occupying a space of psychic production and consumption and distribution.

We support the positions outlined in the “de- occupy glasgow” blogpost and the DisOccupy blog challenging sexism and racism in the occupy movements – and our position is that these things can only be dealt with through the self organisation of the working class - ie a movement that is conscious of itself as proletarian.

The Occupations have proved unable to re-connect to the so-called Arab Spring which were a starting point for the camps in Spain. While the internationalism of this influence is a revolutionary move, we must reject this term Arab Spring - firstly we prefer the translation of ثوار as Revolution rather than Spring. Secondly the racialising of the countries in the north of Africa as Arab is as a nationalistic and racist maneuver and reveals the structural spacial and temporal limits that psychic workers must resist. It is no coincidence that the most successful occupations have been in the UK, USA and Australia. These places are all part of the Former British Empire – but unlike African and Indian ex-colonies they are controlled by those who still bear European names and family ties.

In resisting the capitalist atomisation of social and community life, we must not let ourselves be pushed back into a reactionary position of defending the family as this will only strengthen the national and aristocratic groups that this organisational form derives from. We must refuse the bourgeois choice of marriage or prostitution and push forwards towards proletarian workers organisation. This is why we have come together as a lovers union.

In the Capitalist era and nations of advanced Capitalism, this nationalism has taken on an industrial structure – countries are now divided by industrial production –it is no coincidence that the occupy countries are those focussed on capital intensive production while the countries of the “Arab Revolution” are geared towards land and labour intensive production. It is also no coincidence that while the so-called “Arab” revolution have matured into armed struggle and have met with heavy and violent state repression from the outset, the Occupations have chosen so-called non violent protest and have met with less direct or covert state repression. The internalisation of industrial identity has lead to a Peace Police set up with in the Occupy camp , at the Oakland Occupations joining of the General Strike last month , to physically repress Black Bloc and Anarchist groups. Despite our criticisms of black bloc as a tactic and anarchism as political position, we find this unacceptable as attacking buildings (capital or land) can never be compared to attacking people (labour). It is in this regard that the riots and looting in London this summer were of a more politically revolutionary nature than the occupations—in a practical negation of the commodity and of capital . The choice of targets in the future will depend on the drawing of picket lines by revolutionary workers unions and groups. Attacking of the police as self defense is a revolutionary act and is as inevitable as the confrontation with any worker who crosses the picket line. This will need discussion in the very near future.

Our immediate concern however is the attacks on the people of the occupation from outside the camp and the failure of the commune to protect them. The publicised rapes in the US and UK occupations have lead to attacks from the right, the state and also criticism from within the

consciousness, despite their efforts to do so. At the same time we must criticise the anonymity of the occupation actions and the idea that those issuing the call are “us”. We see it imperative to organise on a working class basis that begins with our situation: to consciously organise to overthrow our own industrial and national situation and work towards creating international class consciousness. In rejecting both activism and artism, we seek to unite with the mass of workers who are separated from us through nation and industry.

The social centres, really free schools, occupied, autonomous and self organised universities all show how these problems have manifest in continuous projects. The control of resources has rarely left the hands of a privileged few and instead there has been the spectacle of participation fuelled by the declared aims of freedom and false universalism. This naturally precludes a specific class consciousness of the psychic workers, their situation in space time and class as psychic workers – therefore going beyond their individual name, nation and industry – and avoiding the triple pitfall of sexism, racism and bourgeois bias.

This is how these important struggles will continue – as both the land (both where capital lives and where labour lives) and capital (both the machinery of power and the psychic capital of money and media) are overcome by a new form of society which is under the control of the living labour of the workers of the world. Recent events such as the attacking of police stations in London and around England and Scotland this summer in response to another extra judicial killing in Tottenham – as well as both Dale Farm and the Occupations prepare the ground for the world wide general strike in 2012. It is telling that the General Strike which has started in Greece this week has not spread into Europe – it is due to the institutional racism and anti-working class bias of activists in Europe. The national and international trade and industrial unions and syndicates have also proved incapable of extending the General Strike which has started in Greece this week. It is only by developing our own organised forms as workers, that we can do so – extending solidarity across all human time, space and meaning. We call on all artists and activists to unionise as psychic workers – involved in the production of meaning – to join us or to create their own – 1 person – or more person – unions.

Psychic Occupation Strike 2012 Taskforce - DAta Miners Travailleurs Psychique (POST DAMTP), 20 October 2011

TOWARDS A LIFE STRIKE: WE ARE 0%

The concept of 99% turned itself into the mass of tended-to-be-represented folks not different from former 100%-ers represented in “we are all humans” system - usually named as bourgeois democracy. We are outside from 100% of statistics based paneconomism which is deeply racist at its core.

We're against oppression by plutocratic 1%-ers or that established by manipulative majority.

We are unmanageable multitude of selforganised zeros.

On the June 30th strike we joined with the Dead Workers Union to attack the Freemasonic Lodge in London and expand the union action beyond the limits of the freemasonic structure of the union movement.

On November 30th we will make the first action of a reproductive workers union and join the Occupy LSX at St. Pauls. As reproductive workers we constitute the unpaid workers who continually create life . our unionisation is the intersection of everyday life and political organisation.

We're calling for artists for immediate ceasing to collaborate in any Guggenheims' event, to erase any trace of Guggenheim's in their CV's, to demand an exclusion of anybody/anything directly/indirectly related to them. We're calling for the people to cease any visiting of events and sites related to Guggenheims'.

We're calling to art scholars to revise their programs and to start to exclude all artistic materials related to Guggenheims and replace it with political statements against their policies.

We are calling to all employees throughout all branches of the Guggenheims to start organizing strikes, as official, as sit-ins or wildcats – and so until the joining general strike 2012. DAMTP – DAta Miners & Travailleurs Psychique

DAMTP STRIKE 30 JUNE 2011

The industrial union DAta Miners Travailleurs Psychique attend the June 30 march in London and we call on local un-unionised data miners and psychic workers to join us. This march called by PCS, ATL, UCU and NUT goes through areas of London where the workers represented by these unions would have been working if they were not on strike. This march is therefore not simply an A to B march – it is a claiming of ownership of the resources of production by these workers. These streets are part of the resources used in the production of public space by public workers. Furthermore since the PCS is the representative of the Metropolitan Police workers, any confrontation with police is not simply spectacular – it is the confrontation of striking workers with scab workers. Whatever the secret state's hand in orchestrating and manipulating this situation, these objective manifestations of class war are what we join with.

So as well as claiming common ownership of the resources and factors of production and confronting scabs and capitalists, we also need to establish that this strike is an opportunity for us to organise and unionise. To build on this event into a global world wide general strike. It was the Tolpuddle Martyrs whose subversion of freemasonic initiation provided a vital boost and temporal vertex for Trade Unionism in London – and we welcome them into the DEad Workers Union. It is with them that DAMTP-DEWOU break off from the main march and launch psychic attack on the Freemasons Grand Lodge. This simply manifests through our allowance of all psychic workers who are scabbing and collaborating with the capitalists to renounce their position and join the DAMTP. Like the Tolpuddle Martyrs we conduct psychic initiation using these specially prepared sitographics which allows them to join our union or indeed form their own one – or more – person unions.

The meeting point is at Lincolns Field Inn is of course based on the Great Pyramid at Giza - the west side, created by Inigo Jones faces the A-Men-tie mysteries and it is no coincidence that both the Trade Union marches and Freemasonic processions often begin from here. However, it is not just vital that the trajectory from Freemasonry into Trade Unionism be disrupted and superceded. It is inevitable.

OPEN LETTER TO COMMUNISTS

(Note: Surrealist/Surrealism may be used instead of the word Communist/Communism in this text)

Comrades communists,

This is an open address to all your self-organized community throughout the entire globe.

We are addressing you because you're the first organization of psychic workers that really succeed to step beyond "whiteness" of eurocentrist culture and really involved into the "blackness" of planet earth.

We are addressing you as those who propagate and realize collectivity as general approach towards equality and freedom in society.

We are addressing you for your widely known declarations towards dehierarchization of culture and providing the source for the mad imagination and black humor that bursts from the inevitability and explodes into a convulsive beauty.

We are calling to join us in discussion and laughter (either physically, or in psychic) at our meeting of DATA Miners & Travailleurs Psychique what will happen August 22nd-28th, 2011 in Alytus (Southern Lithuania) As having a branch of DEAD Workers Union of DAMTP we address also all dead proto- orthodox-post-out of-non-communists counting from Violette Nozière to Aimé Césaire, or from Abd-el-Krim to Amadou Diallo to join us in a Psychic March of Death planned on those days & nights in the country what was described as nowhere in the last act of Ubu Roi by Jary.

It was in the black mirror of anarchism that communism first recognized itself. Therefore it is a black mirror of communism that psychic syndicalism recognizes itself.

Lately, Presence Africaine has, unfortunately been too preoccupied with anthropological creepy crawlies to denote enough attention to the problem of the artist in his present predicament. It worried me a lot that

such a useful institution did not seem to be aware of cultural cross-currents that characterize artistic expression in multi-racial societies. They seem to think that the only culture worth exhibiting was traditional or indigenous. And so they concentrated on countries where interaction of streams of consciousness between black and white has not taken place to any significant or obvious degree, or doesn't so much as touch the cultural subsoil. A number of these enthusiasts even became apologetic about the Western elements in their own art. Where do we come in – we who are detribalized and are producing a proletarian art? This is what I wanted to know. - Ezekiel Es'kia Mphahlele

Bourgeois culture is not about equality as it tends to manifest, but rather is producing the schisms inside the indigenous countries which were already communist in fact. That possibly explain why communism prevails in the countries of advanced capitalism.

Being an adept of communism in the third world means identification with western colonist culture while giving an impression of exotics and multiculturalism to it.

Illusionary privileges to the newly established bourgeoisie made exploitation injected into a very body of proletariat and negritude as well.

The bourgeois "we are all humans" culture pushes towards "equal rights" to participate in the capitalist machine based on exploitation. It means that all we are parts of the same machine – not equal parts, of course.

The upcoming future couldn't be defined neither by stepping back to "savageness", nor accepting "civilized" behavior – DOWN WITH BOURGEOIS FACELESSNESS MASKED BY IMAGE OF

things with which to compromise Bifo: the problem is that the shortcomings of his political viewpoint are so blatant that they cannot be ignored.

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I also see Dovile's and Kasparas' 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.

POST DAMTP ANNOUNCEMENT: ON DALE FARM AND OCCUPATION MOVEMENTS

On the same day as the so-called Global Day of Occupation in 2011, the activists and residents were evicted by riot police and bailiffs at Dale Farm in Essex, England – the largest gypsy and travellers site in Europe. This year has seen mass deportations and arrests of travellers across Europe and it is no surprise that the 10 year dispute over Dale Farm was to be resolved by the use of illegal weapons by the police yesterday on the first day of the attack. While the fight over the last 2 days was futile we feel the activists and of course the travellers themselves who have resisted their eviction and oppression by the state have made a heroic stand for workers everywhere.

At the same time, Occupation protests continue across Europe, USA and Australia. These began at the weekend in solidarity to the Tahrir Square occupation and Spanish camps earlier this year as well as the ongoing Wall Street occupation – and we welcome this. However it is useful to identify some of the differences between these two protests: One is the organisation and solidarity shown to a section of the underclass with a very specific aim

– to defend people's homes at the site of those homes. The other is a protest by an ambiguous and "anonymous" "99%" done at the site of power, but with no specific or declared aims. The responses by the state have been heavier against the underclass, despite both the Travellers and the Occupations both having no consensus on the use of NVDA. Another difference is the amount of media coverage given to Dale Farm – which has been international and in the form of live video and written reports in newspapers and websites – and that given to the occupations, which has been very minimal, if not nothing at all.

While some have commented that the states suppression of resistance (either by the police or by the media) is a return of Fascism, we must stress here that the Society of the Spectacle is a more directly developed form of Fascism. It is not just individual spectacles that create the image of reality but more importantly, the physical and psychic projection of the images through space, time and meaning that create this society. In this society protest is never fully suppressed but is encouraged in some trimension – be it seen and not heard or felt and tasted but not seen – in order to create the image of participation in bourgeois democracy. Protest is commodified and its elements consumed as part of the choices available under a free market. As such, it is protest too that must be resisted.

Like the IWW, who we split with after they proved incapable of supporting a psychic workers industrial union, the Global Day of Occupation were and are concentrated on certain areas around the globe – namely, those where capital has concentrated power – not just the centres of the cities but also the nations, namely the EU and USA, ie NATO countries. So despite the claim that the occupations are global and the claim to represent the 99% of workers, the activists involved have clearly been unable to go fully from letter, name, nation or industry and towards class

week, but for life, it's about constant redefinition of value-making process and destruction of the law of value itself. I think General Intellect is about ourselves, about our place simultaneously in and out of the system, and it has a potentiality which yet has to be discussed.

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It is a very weak argument to suggest that anyone is demanding that Bifo speak about hungry children in Africa. The problem is that he is repeating the fictions of the bourgeois revolution. He is defining as a class the 'Cognitarians' as "heirs of five centuries of humanist civilization and of scientific revolution" - i.e. the renaissance rediscovery of Cicero and Greek thought, followed by the rise of folk like Galileo and Francis Bacon. So the suggestion that this about "creative autonomy outside of the realm of capital" is a simple fiction. It is not, not even for a second. Perhaps it is with reading Bacon's "On Plantations" to see how much this father of science is proposing the development of colonies funded by ecological destruction as forests are used to provide timber as commodity. True Bacon calls for these colonies to be run by noblemen and gentlemen rather than merchants - who he sees as simply wanting to make a quick buck. And here Bifo echoes Bacon's concern, criticising the greedy merchant bankers (finance capital) in a similar way, with his cognitarians replacing Bacon's noblemen 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/p/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

SOMETHING ELSE! ITS TIME TO LIVE OUR OWN LIVES!

DOWN WITH BOURGEOIS "WE ARE ALL HUMANS" HERD CULTURE!

UP WITH PROLETARIAN CONSCIOUSNESS OF EQUAL HUMAN AUTONOMIES!

We are looking forward to meet you this year and so to open paths towards the general strike 2012 as best partners to dance in the streets – your experience is the one to fuel people from getting bored while resurging in the cities and in a countryside as well.

There is a small difference in communism from the mid last century when to imagine was enough to close one's eyes and that communism of nowadays – now it's time to reopen - the dead ones too. It's time to overcome specializations of psychic activities – all we are the workers – and though it's time to see and talk to each other. We invite to substitute the whiteness of closed eyes imagination into the blackness of blinding everyday reality. Closed eye visibility already worshiped the open eye psychics. Visibility is contagious!

Visibility is an addiction to the power structures!

Visibility in "the end" is about worship of the son (sun)

Sun of god

Light

White

DOWN WITH COMMUNIST VISIBILITY!

UP WITH PSYCHIC COMMUNISM!

WELCOME INVISIBLE COMMUNISM AT THE LOBBY!

Looking forward to hear from you!

And then hope to see you on the picket line!

This year in Alytus, or next year globberound

Dead or alive!

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

DEad WORKERS Union of DATA Miners & Travailleurs Psychique (DEWOU-DAMTP)

SIDIS SQUARED

Written by LPA

Future generations will marvel at how the United States in the twentieth century so effectively destroyed those who would supercede both the democratic forms of its constitution and that of the

capitalist economy which had already subverted its structures. Faced with judicial murder of such activists as Joe Hill, many activists chose anonymity especially following the defeat of the international wave of struggle following the First World War. William Sidis was just such a person.

Sidis had a rude introduction to the Society of the Spectacle. At the age of eleven he was regarded as an infant prodigy. He delivered a lecture to Harvard professors on the Fourth Dimension. When word of this reached bars where local journalists would drink, they started his persecution: he was later to recall how he would be physically attacked by journalists with one holding him down while the other photographed him. Grub Street did not need Murdoch to teach them how to be abusive.

Born in 1898, the son of perhaps America's foremost psychiatrist, his story was projected into the newsphere by his father, and later his mother, who wanted to promote their views on child-rearing. At an early age he study politics and economics and soon developed a socialist perspective. The boy savant could not understand what role money had except to deny people access to the things they need. By 1919 he had become an activist in the Communist movement, and was arrested for carrying a red flag on the May Day demonstration in Boston that year. His father managed to pull strings to get him released from the so-called "justice system" and kept him prisoner in the private sanatorium he ran. His political evolution was regarded as a psychological problem and he was drugged and terrorised by his mother. His parents threatened him with a one-way trip to the insane asylum if he did not conform. Escaped their clutches and avoided them for the rest of his life.

Like so many activists across the world, he soon realised that the regime being developed in Russia was not communist but just as much a perversion of the human desire for a fair society as the United States itself. He also continued his mathematical studies publishing *The Animate and the Inanimate* in 1925. Here he discusses the psychological aspects of the four dimensions and challenges the Second Law of Thermodynamics and was the first published account of black holes. The book passed unnoticed without a single review, and was only over fifty years later that the book got any recognition.

Sidis also wrote extensively on American History and in away which highlighted the role of Native Americans and the impact of their classless society on American radicalism. This was linked to his psycho-geographical theories linked to continuity: "One of the strongest forms of social continuity is continuity of place. In spite of complete changes in the nature of the population, the tendency is very strong for institutions in the same general locality to persist to some noticeable extent. Where a new people take over a locality, there is a strong tendency for them to acquire at least a powerful admixture of the institutions of the people that lived there before them."

Before his death in 1944 he was investigated by the FBI for his role in the Boston Metropolitan Transfer Group. This was a psycho-geographical group of which he was the sole member (although he used a number of pseudonyms). It's principal aim was the collection of transfer tickets, which enabled the purchaser to continue their journey on a second vehicle.

See <http://www.sidis.net/index.html> for an online archive of Sidis work.

3-SIDED FOOTBALL & OTHER ALYTUS BIENNIAL REPETITIONS

Stewart Home

In August 2009, and again in August 2011, I found myself referring the games of 3-sided football staged as a part of the Alytus Biennial in Lithuania. I don't attend many biennials, but since the one in Alytus has evolved into a jamboree of post-artistic practices – and it is also a delightfully intimate event – I'll always make an exception for it.

researchers, artists, engineers, therapists, teachers" is already not „reproletarianization of the social intelligence“, then who and how? Is it necessary to write „algerian researcher“ and „street artist“ to be literally correct and not mixed with „white supremacist“ something „borgeous“? It is something very much mixed in here.

Franco Berardi has not only intelligence and subtle thinking, but charisma of expression, so naturally he didn't need specially to ask the audience to listen. Just hard to believe that DAMPT's are so much into Mao ideals of doing everything together, like reading one book or listening one song, that even individual speech meets intolerance.

Now I understand why we were shooting each other with black color in Alytus – to be more tolerated in conference as guests from North Africa were.

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(<http://scepsi.eu/en/connective-sensibility/>)

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I also distance myself from what Redas said and I don't want to be mingled among those criticizing what Bifo does. I think what autonomists do trying to think over the artists situation is not less useful than Art strikes. Moreover, Art strikes despite their magnetism also have their own problems. For example, it is always fun to make demonstrations or to play in concert which is conducted according to a principle "Everyone is an artist". On the other hand, there is always a comic moment of Hegelian representation which makes these demonstrations and concerts kind of artificial.

I think in our discussion we must not only search for non-alienation but also emphasize the material potentiality of a creative person and to regain our lost possibilities which were recuperated by creative industries, financial capital, interface etc. Instead of the artist alienation I would better focus on material exploitation of artist workforce by using the techniques of creative commons and creative industries. These questions remain largely not discussed during the art strikes, but namely these questions, the questions of artists as living labor are most urgent nowadays. Dialectic critique and refusal to create art is not an answer, the problem is in the need to search for subversive acts that undermine capitalist domination. We must search for autonomy inside Empire, to create our free zones not by changing our own consciousness (by singing Art strike anthems instead of Lithuanian or any other imperialist anthem) but by constant insubordination to any subjugation technologies. And of course we cannot forget that the times they are a-changin' and we cannot always define our reality by Maoist or old orthodox Marxist terms. It is not enough to create "proletarian negative" instead of "capitalist positive", it would be more useful to celebrate the dionysian and uncontrollable alternative without any representation.

I completely disagree here with you because you only search for things that compromise the attitude of Bifo. I think he is completely right when thinking and speaking about the conditions of contemporary artist or intellectual, because he is speaking about himself. Should he do better if he spoke about hungry children of Africa? Wouldn't it remind the tactics of Bono or other noble artists involved in liberating all the world... instead of ourselves? Or all those trotskyite revolutionaries who forget themselves after turning on the BBC News. I think we must begin with ourselves as collective force trying to move out of social factory of late capitalism. The art sabotage is not about constant reunion with working class who doesn't even know anymore that it is working class. The art sabotage is about destroying the identity of an artist and putting up with the identity itself, especially negative identity, it's about creative autonomy outside of the realm of capital. not for a

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DATA Miners Travailleurs Psychique

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Your new statement [KAFFA: Knowledge Against Financial Capitalism under the umbrella of SCEPSI (European School for Social Imagination)] coincided with our next issue of Art Strike Biennial and the meeting of DATA Miners & Travailleurs Psychique – shortly DAMTP's [or people in close with agreement to DAMTPs]. As I always had a bunch of disagreements to your statements – this time I must notice it comes even worse. The all older our disagreements on europeancentrist (at some point racist) positions, and also due to prescription of “leading” role to “white” pro-western mode of knowledge and it's propagators – bourgeois artists, theoreticians etc. – that never were followed by further discussions or even placed as a counter-positions in your well edited and selected “insurrectionist” thought... even your coming couple years ago to Alytus was based not on doing something together, but rather on positioning to be listen... But it was very good we had some discussions – otherwise we would do not bother each other afterwards...

I disagree that common sense of sensual-erotic social body could be restored by the specialized theorists, artists, teachers, students and whomsoever – and that is not truth that it was lost because of the “process of virtualization and precarization” prevailing in neoliberal mechanisms – it was lost much earlier and because of the same “the heirs of five centuries of humanist civilization and of scientific revolution”. And they are not “the promise of a future of progress, and freedom” – that's an opposite. Actually that is the cause of the institutionalized obstacle to prevent the society from real social imagination and to turn it on fetishisation. It is what the bourgeoisification is about.

What is we (DAMTP's) are calling for – that is reproletarianization of the social intelligence – the freedom for creation of the meaning without limitation in time and space and without capitalist specializations. You as an academician, or whomever else (in the same order as some queen of England as well) – you[we] all can resign from your/our duties and join together for the striking the system prevailing – nobody knows better the system as people who are involved into it. But instead I see just a call to restore privileges for European worshipers of the SUN.

What also makes distrust to your positions about “defending the social civilization, the legacy of humanistic values, and the pleasure of life” – is that usually your (and that of other SCEPSIs) activities are based on what we call “cultural white supremacist europeancentrist format” – what's about including the positions of the refugees from Nothern Africa, slavery of Eastern Europeans in the West etc. I am sure you're accepting only those who meet “the level of civilization” or in a best way what in neoliberalist ideology is called multi-culti – i.e. “civilized savages” [they are usually are much more capitalists then capitalists themselves].

Might be it's not a best thing to happen that intellectuals and lumpen intermingle for to go looting together, but intermingling of intellectuals with “white” bourgeoisie in defending of “high values” – that's much worse....

I think we at DAMTP would arrange a collective resolution addressed towards your upcoming event – not sure how critical it will be, but definitely it will be very skeptic towards your SCEPSI...

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Sad to read the misinterpretation by DAMTPs on SCEPSI's statement. If recuperation of “students,

But let's get back to 3-sided football. It was Asger Jorn, the Cobra artist and founding member of the Situationist International, who first came up with the idea of a football match involving three teams. However, it appears that Jorn considered it impossible to stage a real life game of 3-sided football, and so never attempted to do so. As far as I know the first game of 3-Sided football was organised by the London Psychogeographical Association at a Glasgow Summer School in 1993. Since then there have been many games of 3-sided soccer, and in the 1990s they were particularly popular with people involved with the Association of Autonomous Astronauts (who were running an independent proletarian space exploration programme at the time).

3-sided football is played on a hexagonal pitch with each team being assigned two opposite sides for bureaucratic purposes, but only one of these two sides has a goal. The winning team is the one that concedes the least goals, not the one that scores the most. This means that strategic alliances can arise between sides, since it is in the interest of the teams that are losing at any particular point in the game to work together against those that are ahead of them.

In Alytus the pitch was marked out in the city's forest park, meaning that not only was it difficult to kick the ball all the way across the pitch – because there were trees in the way – but also that as referee I wasn't always able to see what was going on in the match. On both occasions I refereed in Alytus we had three teams of seven players and I ran the game in three thirds of fifteen minutes each; with two third-time breaks of five minutes. I rotated the teams around the different goals and sides of the pitch during the match, so that each team spent one third of the game defending each of the three different goals. Also, because I'm a lousy referee, I didn't enforce offside rules (which are a more complicated in 3-sided football than conventional soccer).

The 2009 game was competitive but the teams did seem to understand how to make strategic alliances and we had an excellent match (with the team mostly made up of anarchists from Vilnius winning). This year I was a little disappointed that the two best teams were so competitive and antagonistic towards each other that the worst team won. At one point the two better teams had the ball in front of the worst team's goal with only one defending player anywhere near them. Instead of co-operating, those who should have been attacking the worst team's goal tackled each other. This was blatantly stupid since who scored the goal was irrelevant, I was only keeping a tally of goals conceded.

The better teams missed innumerable opportunities to thrash the frankly awful side of footballers who were mostly from London. I had complaints that since I was from London, I was biased in the worst team's favour, and while I admired the sneaky way they played their superior rivals off against each other – and thereby won the game – I'd also be the first to admit that as athletes they sucked. Given the way the winning side tactically conceded the first goal and continually exposed their football skills as being utterly rubbish, and by such ruses goaded the other two teams into attacking each other, I'd hate to engage any of these lousy sportsmen in 3-sided chess (this is another game that interests them).

Although I was disappointed by this year's 3-sided football game, the 2011 Alytus Biennial – which ran from 22 to 28 August – also repeated and improved upon a number of events from 2009. The monstrosities – demonstrations lacking demands that would be comprehensible to a capitalist politician – were even more of a party than at the previous biennial. We marched with brightly painted placards celebrated the rise of the psychic worker and their solidarity with their dead comrades. The slogans were mostly incomprehensible and some placards even mixed languages and alphabets within words and phrases. This year we not only demonstrated during the day, but also had a late-night march. The way we threw fireworks around in the streets, banged drums and

chanted, delighted the Friday night drunks hanging around outside bars.

The scratch music session was also an improvement on 2009, because it was more free form and didn't become bogged down in rock idioms. Likewise, the 2011 discussions were both more impressive and considerably more international in scope than in 2009. We also did some cloud busting, and that gave me a remarkable sense of deja vu, since it was neither better nor worse than two years previously! I want to keep this short, so I'm not gonna describe everything that went on, but suffice to say that once again the Alytus Biennial proved a complete groove sensation!

And while you're at it don't forget to check – www.stewarthomesociety.org – you know it makes (no) sense!

RESPONSE TO THE CALL FOR A TRANSNATIONAL MEETING IN TUNISIA (01001001010001110) 0

We welcome the call for a transnational meeting in Tunisia this week 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”

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We welcome تاروئتلا - the revolution and all wahdat of minds, employed or unemployed – and collaboration

between these moments of wahdat, beginning from the labour of Mothers and of birth until the labour of death

and beyond. Our struggles are one and the same. And we see it as a priority for ones with access to resources to

support those who do not have access to resources

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We send our apologies to the wahdat in the Tunis as we cannot attend the meeting due to lack of resources 0

We welcome and encourage the leading ambitions of ALL less organized structures, such as the FLPT (Popular Liberation Front of Tunisia).

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However, we agree with Sadri Khiari in that the left is dominated by white privilege and interest in Europe and we reject the leading ambition of Eurocentric and European nationalist groups and so-called movements that are just elitist and in fact bourgeois and racist.

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We recognise that there has been a retreat in the Womens and Black Liberation movements since 1968. We call for renewal in these struggles. We call for a new Black Power movement that mobilises as defense against the White power that is the basis of Capitalism (chattel slavery and colonialism). A Black Power that does not limit itself to Nationalism but opens up to the Class struggle.

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We welcome the attack on the financial sectors and support for the student and teachers within the educational sector who create wahdat against the attacks made upon them

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But we reject the school or the university as a model helping to build and fix all that separates us as productive or non-productive entities e.g. artist/ activist/ etc.

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We welcome all wahdat with all psychic workers – those productive and unproductive ones engaged in production, consumption, distribution and devaluation of the general intellect - and we will do our utmost to meet with all those producing meaning of any quality, in any shape or form – from anywhere within the world or without

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We are against reducing the general intellect into a machine-like verbalization by academic intellectuals who produce nothing but the platform for the state and political community to be hinged on 0

We love, live and reject death !

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We welcome dead , poor and nobodies – FULL ACCESS TO ALL HART ISLANDS ALL OVER THE WORLD!

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We welcome doubts!

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Itihad Rabni Al Tunjur Al Amali Al Fikriya

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Anjuman Matan Karkan Aur Amali Karkoon

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