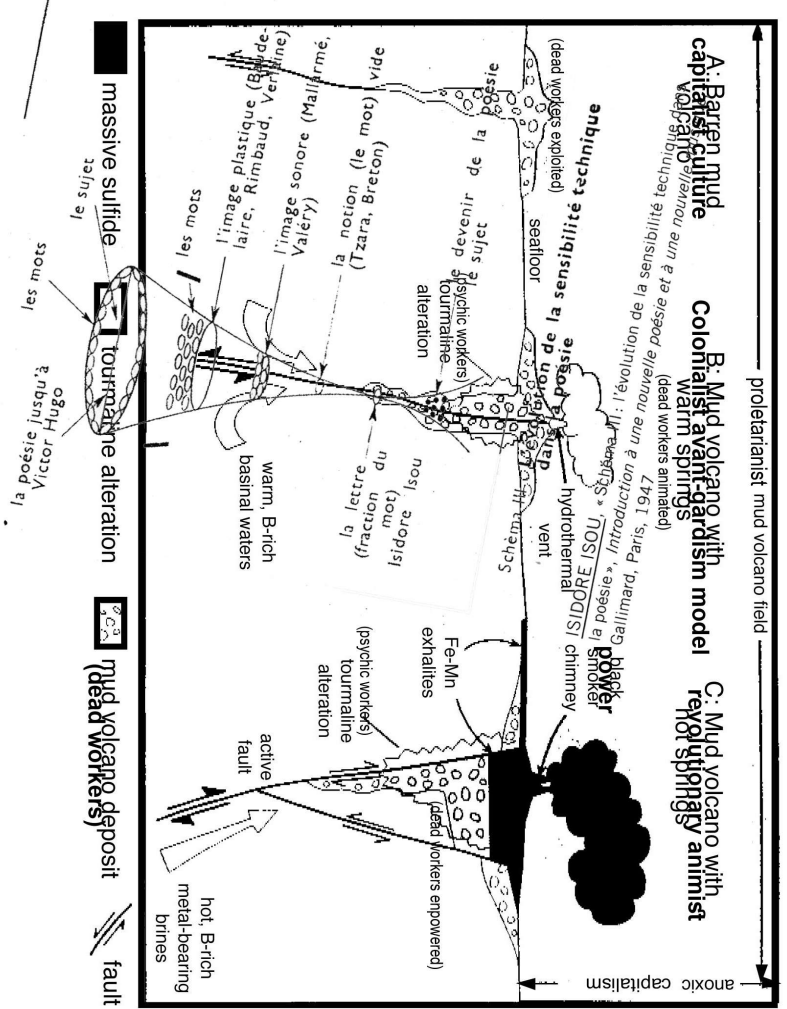
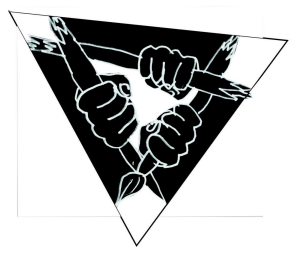
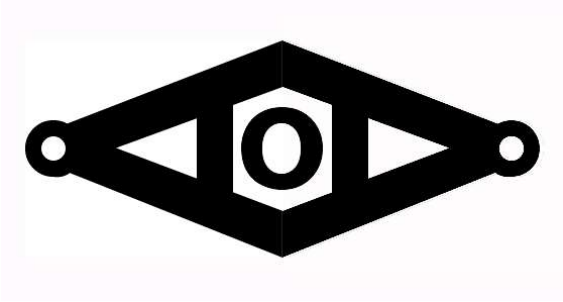


Revolutionary



Animism

Communications of the DAMTP
 8 – 9 PC (2015-2016)
 DAMTP #11-16

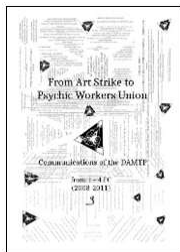


Revolutionary Animism

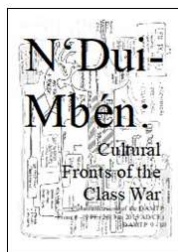
Communications of the DAMTP

8 – 9 PC (2015-2016) DAMTP #11-16

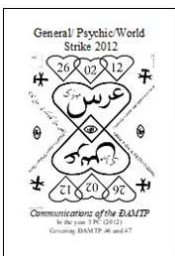
All texts in this series of *Communications of the DAMTP* were originally published on alytusbiennial.com and elsewhere online. Some texts also originally published in the DAMTP newspaper issues #1 - #21, over the years 0 – 13 in the Age of the Proletariat (PC) (2007-2019 AD)



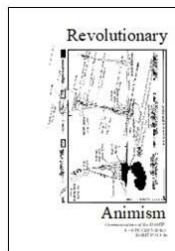
Art Strike to Psychic Workers Union
Communications of the DAMTP:
From 1 to 4 PC
(2008 – 2011)
DAMTP #1 – #5



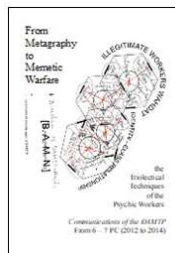
**N'Dui-Mbén:
From the Cultural Fronts
of the Class War**
*Communications
of the DAMTP:*
From 6 – 9 PC
(2013 to 2015)
DAMTP #9 - #10



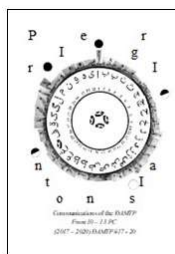
**(General/World/Psychic)
Strike 2012**
*Communications
of the DAMTP:*
In the year 5 PC (2012)
DAMTP #6 and #7



**Revolutionary
Animism**
*Communications
of the DAMTP:*
8 – 9 PC (2015-2016)
DAMTP #11-16



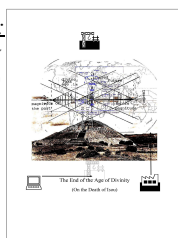
**From Metagraphy to
Memetic Warfare:
the Triolectical Techniques
of the Psychic Workers**
*Communications
of the DAMTP:*
From the year 6 to 7 PC
(2012 to 2014)
DAMTP #8



Perigrinations
*Communications
of the DAMTP:*
From 10 – 13 PC
(2017 – 2020)
DAMTP #17 - 20

Also available:

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



Psychic workers produce letters of low probability
Reproductive workers reproduce living and non-living letters – unfortunately some seeds are dead and soil is never equally fertile. We have criticized many comrades because of that. Dad is also a reproductive worker.
Destructive workers destroy letters.
Dead workers are hidden living letters.
Letter is neither symbol, nor abstraction. DAD is mere abstraction in the heads of those who use to re-write DeAD letters.
All workers are living letters.
Self-organizing is not mere re-writing of dead letters.
Self-organization is when everybody becomes dad instead of fighting the abstraction of DAD.
Occupation is homework.
What is home for letters?
Those who go abroad to occupy are mere colonialists
We should not be afraid to step backwards – some of us run too far ahead while many comrades are left behind. This is our lesson from Alytus Biennial – always to come back for our friends not to be left away – this is what reproductive work is about and what leninists were never able to solve.
We are letrist workers
xxxxxxxxxxx

We can't take reproduction for granted though, unless it's precisely our strategy to reproduce our personal shortcomings and mistakes.
Our discussion circled around the meaningful "inter-generational" exchange, however I don't think it has come to grips with it yet.
I'm looking forward to what's about to come out of this!
A.S.
xxxxxxxxxxx

Situnions To Be Spread Now by Every Means

Inqalabi Communist InterNatlional (ICINI)
All MAde-up, Non-existent or Dead Labourers Association (AMANDLA)
Labour of birth as the Originary Vertex of all strugglE (LOVE)
Continuous Proletarianisation of all Classes (CPC)
REproductive wOrkers and Lovers indUsTrIal unION (REVOLUTION)

So we have grabbed space as both strategy and tactic. If we goto Kassel I think occupation of their art spaces would be important and again we can use 3SF as a tactic as we did this year.

Now using occupation as a strategic objective (and not just a tactic) is linked to the objective of non hierarchical organisation : because both of these are part of an overall strategic aim of workers councils taking control of workplaces.

So funding and the control of funding is not a personal matter. It's a crucial collective matter.

Are we to formally move towards a general assembly model for decision making as used in the occupy movement, with Consensus decision making? That's a big change. And for that finances also have to be centralised.

So far we have always put decentralised, spontaneous and autonomous action as a priority. We have only been able to do this by this separation between the Alytus Biennial and the DAMTP. Redas said about this separation in a recent mail. And most people always refer to Alytus Biennial and not DAMTP.

Now organisation of Alytus Biennial and funds is very complex and very seperate from DAMTP - there's a limited company of professionals in Lithuania who arrange finances and visas for people to come from as far as Bangladesh and MEXICO AND Cameroon. This allowed DAMTP freedom to be decentralised - in effect the central committee was hidden - it's like Soros funding occupy wall street. Soros funding AND loose structure of occupy allowed strategic objectives to be implemented - precisely because occupy was not formally structured and was non hierarchical.

If finances are a private / personal matter then again they become hidden.

And we move away from workers union or council

And have all the same problems - the spontaneous action mode was not a union/council

And we can only become one by solving this private finance question which I believe can eventually be done in an organized fashion. Otherwise we remain a political activist or artist group working on a voluntary basis - and therefore we will be fulfilling the strategic goals of unknown financial backers - maybe our families maybe our governments maybe our employers but whoever it is they will have reactionary or bourgeois goals that is for sure.

So the role of daddy - and this is of course the issue with new generation and reproductive work - has previously had the nature of a strategic device used to create unity - but we want to use it as a tactic not an organisational principle. So we can be daddy or mummy or baby or stranger - but not be stuck in this role. Whether we have centralised daddy (Redas) or our own private families daddies or is as daddies ourselves - both of these are strategic limits that we need to go beyond.

And of course also I should add the the Situationist is a kind of avantgarde daddy too. We are not situationists. We are workers organising against work. For us we occupy the institution/s of art just because this happens to be where we work. but we must take the struggle further to link with the rest of the working class. so yes i agree with your proposal

In struggle and solidarity

Tae Ateh,

DAMTP (Asimist, Anti-Leninist/debordist/daddyist faction)

xxxxxxxxxx

Letrist workers

Productive workers produce letters of high probability

ALYTUS PSYCHIC STRIKE BIENNIAL: DIFFERENT 3SF FORMS

Written by Mark Dyson

Published: 01 October 2015

Introduction

The theme to this years exploration of 3sf at the biennale is Superposition/Superimposition. It is a very appropriate way of looking at three sided football for it requires us to look at 3sf not only as a game played by kicking a ball around a field – or a forest if you live in Lithuania – but as a game within the context of culture.

Three sided football has now been with us for 50 years – of which it is only the last 20 that have witnessed its experimental realisation. In true cybernetic fashion, the more it has been explored, the more the feedback from each game has allowed its arena of operation to expand.

Most of you probably know that three sided football was developed by Asger Jorn in 1962 - ostensibly as a metaphor for explaining how his theory of triolectics could be understood in a real world situation. In reality - three sided football was actually a deceptively simple way of conveying the complexities of his entire life's work. My presentation at the conference on three sided football at least years World Cup in Silkeborg examined in detail the means by which 3sf managed to encapsulate Jorns thought - and I don't propose to repeat it right now – but if anyone is interested I have it with me and would be delighted to present this again later in the biennale.

When it was picked up Fabian Tompsett in 1994 and the first game was actually PLAYED, three sided football was seen simply as a means of vitalising tedious debates on Anarchism into dynamic lived experiences. Today Three sided football is being played on an increasing basis around the world – with new and exiting possibilities for its understanding emerging at a startling rate.

So what I want to do today is to look at how three sided football operates as a multi layered transformative cultural morphology – shape shifting like a viscous flow through every arena into which it has been introduced. Like a hydra – three sided football has started growing exponentially with every iteration – each of which superimposes itself onto the original conception, enriching, complexifying, and diversifying. With the sum of every part being greater than the whole – the expansion and diversification of three sided football is starting to be understood as the means of its true expression.

So let us take a look at the various ways of understaning three sided that I know about – and after I have finished maybe you can help expand this collection with your own.

1. testing out asger jorns hypotheis – was it correct. Would playing 3sf be defensive and boring but ultimately lead to an explosion. Would the onset of the explosion result in a few hightened moments of spontaneous exaltation. From wnla in the 90's onwards there has been a history in the UK of putting into practise the various therories of the SI – as so little in the documantation about them shows what happens. Jorns theory of triolectics is a notable example. Did Jorn mean this to be LIVED – was it really a set of suggestions for behaviour or an analysis of societal cureents.

2. Constructed situation

Because of the nature of this event – I probably don't have to say too much about the Situationist project. But for those who are unfamiliar with SI ideas – here is very short intro. Essential to situationist theory is the concept of the spectacle, a unified critique of advanced capitalism of which

a primary concern is the progressively increasing tendency towards the expression and mediation of social relations through objects. Situationists believe that the shift from individual expression through directly lived experiences, or the first-hand fulfillment of authentic desires, to individual expression by proxy through the exchange or consumption of commodities, or passive second-hand alienation, inflicts significant and far-reaching damage to the quality of human life for both individuals and society. A central concept of situationist theory is how this objectified alienation can be counteracted – and the principal means imagined is via the construction of situations, moments of life deliberately constructed for the purpose of reawakening and pursuing authentic desires, experiencing the feeling of life and adventure, and the liberation of everyday life.

For many players who approach 3sf through the filter of the SI a common reason is a belief that participation in the game involves the realisation of the Constructed Situation - whether this be the localised play of the one off game – or in the production of a larger body of “work” which then constitutes a more involved and complex evolution of the Constructed Situation. Like those who see 3sf as a testing of Jorns theory of triolectics - those focused more on the constructed situation also see their activities as a lived development of situationist praxis.

3 SI Bluff

remaining within the realm of those whos involvement is predicated on a background in situationist ideas, another reason for proselytising 3sf is that of the bluff – an idea long held to be at the heart of many SI strategies. Indeed, the use of bluffing has been a mainstay of much of the Psychogeography practised in the UK in the 1990’s and is still a common theme amongst contemporary practitioners. Jorns initial suggestion of three sided football dates back to 1962, a period when he left the SI and affiliated himself with the College Pataphisque – an organisation in which bluffing was elevated to a ritual art form. The director of the Jorn Museum – Jacob Theige is himself convinced that Jorn proposed 3sf as a means of poking fun – and bluffing with – both Niels Bohr (whom Jorn felt took complementarity far too seriously) and Guy Debord – who had a noted aversion to ALL organised sports – and whom Jorn was becoming increasingly querulous with. The bluff theorists love to present 3sf as something much larger than “just kicking a ball around a different shaped field”. But as with all things BLUFF – one is never able to take their claims at face value – . This could be a double bluff (or even a triple bluff, given that it is three sided football after all) and the supposed preface may be a deliberate way of attempting to mask a very serious alternate set of motivations for playing 3sf.

4 Sport/Art

I want to change direction somewhat now and move away from the situationsit inspired versions of 3sf. Local to Deptford, where the Luther Blisset 3 sided football league currently has its home, there is a large population of artists. Indeed it has been suggested that there are more people per square metre calling themselves artists in Deptford than anywhere else in the world.

In 2012, the local arts festival Deptford X, decided to reorganise their festival that year around the subject of the interaction between sport and art (it was the year that London hosted the 2012 Olympics). Many of the players in the league we play I joined up to play on the basis of wanting to explore how art and football could be combined.

For these players. 3sf is a means of injecting an artistic sensibility into the last of the cultural areas that has escaped the injection of conceptual art into its body. In the 20th century painting, sculpture, music, poetry, politics, architecture all experienced the provocations of artist influence. The last cultural area which has not yet felt this is sport. For the players who come to 3sf from this background there is an urgent desire to investigate how the rigorous rules and traditions of organised physical gaming can be undermined and elevated at the same time through the injection of the creative impulse.

[If the place for occupy is a squat, it will be good start for communicate with our supporters, wouldn't it? The same thing will be with the students' situations].

I think, we can test this scheme this summer.

Who's with me?

Yours,
Tae Ateh
xxxxxxxxxx

Dear Tae Ateh, DAMTP,

Yes I am definitely with you for occupation.
There are struggles that we can support. In Vilnius students are in occupations right now

<http://www.15min.lt/m/id/aktualu/svietimas/maistas-laisves-gimnazijoje-tesis-pasijute-apgauti-direktores-dvyliktokai-kovos-uz-atleista-mokytoja-233-726740>

And in Kaunas earlier this year there were also occupations
<http://www.metamute.org/community/your-posts/radical-labour-reform-and-resistance-lithuania>

If comrades want to come to Cambridge we could even re-enact the storming of the Winter Palace using the university buildings - to occupy strategic points in time and class as well as space

But While we discuss locations I also want to share some thoughts on occupation: as movement/politics as strategy and as tactic. And no doubt comrades may have some more useful thoughts on this.

Occupation movements of 2011/12 - Arab spring, movement of squares, indignados, Occupy - used occupations as a strategy and uses other methods eg protest, NVDA, sit-ins, strikes as tactics to achieve and further this strategic aim

For us we also have used occupation more as a tactic - and art strike also I see as a tactic. This is how we went beyond the 2009 Art Strike Biennial which saw strike as a strategic aim. For the union strike is a tactic. The strategy is unionisation and the creation of workers councils.

This is important difference because if you get these mixed up we end up going backwards.

So for example we could say that DAMTP was occupying the Alytus Biennial which was raising art strike as a strategic aim. Or we could say DAMTP was a tactic of the art strike... They're opposite trajectories.

Nevertheless we have used occupation as both strategy and tactic on different occasions. we used occupation as a tactic eg when we briefly occupied the yard of G4S in Alytus during the monstration last year. We also occupied the fountain during that same monstration until moved by the police. Our strategic aim here was not occupation but art strike: and part of our overall strategy of non-productive workers unionisation.

Earlier this year we have occupied graves (eg of Karl Marx) and galleries (eg Tate Modern in London). With these actions occupation was a strategy and art strike more of a tactic.

XXXXXXXXXX

so many words.....time for som(atic) action

Psychic strike Kassel Katastrophe

XXXXXXXXXX

I have also begun a new DAMTP Commons declaration on common ownership of all DAMTP work. <https://en.wikiversity.org/wiki/DAMTP/Commons>

I welcome all com(r)ades, friends, lovers, enemies, youngsters, oldies, artists, gallerists, activists, humans, gods, animals, machines, slaves, objects, workers, non-workers, nameless ones and critics to edit the pages

dx

XXXXXXXXXX

dont forget the subjects!

Martin

XXXXXXXXXX

Do you mean I haven't welcomed the subjects to edit the pages?

XXXXXXXXXX

Should the subjects squeeze in between the slaves and the objects?

XXXXXXXXXX

I should've said reproductive destructive psychic and productive workers to perhaps avoid this confusion eh

XXXXXXXXXX

Hey, guys! Dead unemployed girl takes the floor

As for me, I see the only one point from which all our problems come -- and this point is "the Organizer", the Daddy. With all my respect to Redas, I think that we have to kill the very idea of Organizer and transform the main rule of the Biennale.

If we really want to be open, to be Situationists, to be instable we should refuse of any hierarchy with somebody on the top, who takes care of us. We are too accustomed to comfort -- to soft beds, a refreshing shower in the late afternoon and a light meal in the morning. All these components blunt the revolutionary in our minds and turn us into flâneurs -- into contemplators while we have to be doers.

To avoid this we have to refuse not only from the Organizer (with whose figure the hierarchy begins), but also from the fixed place of holding the Biennial. I mean not only Alytus Art School, but in general any institution, intended to carry out such activities. My proposition is very simple -- we have to GRAB THE SPACES.

We can start with occupying parapolitical spaces -- squats, universities, etc. The scheme of this action is the next -- collective of DAMTP workers choose the place to occupy (squat in Berlin, philosophical department of Vilnius University or something else), the program of Biennial is the collective decision too; each one takes care of himself -- tickets, visas, food are located in the area of personal responsibility; the place for sleeping coincides with occupying place. In that case we don't need the Organizer -- we need only a wish to make some psychogeographic act.

5. ART JUNKIES

volumetric increase in the space that we perceive to be inside ourselves – the space that constitutes the self. Ecstatic joy or fulfillment is generated by the reverberation of the walls of this container – almost like a drum beat of the soul. You know it when it happens because the skin immediately tightens, goose bumps pop out and the serotonin dopamine rush practically launches you into orbit. Not unlike an extreme sport junkie getting their adrenaline rush – the experimental participation in live art (3sf) is seeking the constructed moments that trigger the situational WOW

6. PROTEST

ever since wmla proposed – and almost pulled off – a game of three sided football in Belgrade in 1995 to protest the irrationality of the Milosevic governments destructive nationalistic policies in former Yugoslavia (in which the Red Star Belgrade B team would play against Radio Station B92 and combined Rest of the World), 3sf has had adherents who see it as a means of political protest. Instead of marching, shouting or confronting with violence, these adherents suggest playing 3sf in the space of contestation to highlight their opposition to repressive establishment dictates.

The most recent example of this type of three sided football was a game played in Taksim Square during the Istanbul Biennale as part of the protests in Turkey in 2013 regarding the gradual islamification of secular society – an opposition organised in large part by artists, writers and musicians. (Explain the game)

7. Historical re-enactment

There is a growing body of supporters and players who imagine three sided football as the reenactment of ancient religious rites and festival. Research in the UK centered on Stonehenge and the Yucatan peninsula in Mexico suggests that Neolithic peoples played elaborate ball games as part of festivities celebrating armed combat against opposing tribes – either before the battle began (in a similar fashion to the haka of the New Zealand Rugby team) or as a victory celebration – even using the severed heads of their enemies as the ball.

The triadic – or circular - organisation of the ball courts suggests that the games were not played between two opposing sides, but instead united the three elements of the population, the warriors, the priests and representatives of the general population.

The advocates of this 'history' of three sided football assert that in playing the game, they are involved in a direct reconnection with our forebears, allowing a resonance with their ancestors very different understanding of the land and its place within the cosmos.

8. Repopularisation of football as a social, communal activity.

For many of the players in the Deptford league (Philosophy Football FC in particular), 3sf is played, understood and directed towards returning football to its popular working class origins as a non hierarchical social space. The critique inherent in this view of 3sf is that contemporary football has become an alienated spectacle of Non intervention – in which 'fans' are transformed into consumers who expend large sums on passively watching games either in the stadia or in front of TV while consuming alcohol (rather than getting fit and enjoying the physical exertion of the sport).

The refusal of 3sf - as it is played today - to involve itself in any form of commercial exchange, its deliberate fostering of collaborative non violent types of play and its celebration of everyman - participation being open to all irrespective of age, gender or skill – reinforces the socialist underpinning of this interpretation of the game.

9. GAME THEORY

When Jorn originally proposed 3sf, (in his book Naturens Orden in 1962) he did so within the context of putting it forward as part of Game Theory - speculating on what might happen to the dynamic of the then Cold War dualistic impasse between the USSR and the USA. What might happen if a third element – another power – was introduced into this dialectical confrontation. He speculated that the result would entail a leavening of the tension – a reduction in its heat – generated by the triadic stability which occurs in oscillating dualities in trilectic tension. Game theorists see each playing of a game of 3sf as a modelling of the potentiality such a triadic structure could entail – and look to expand on its variants to gain ever more information about the dynamic and how it might play itself out.

The game theorists also point out that such strategic manoeuvres played a large – if as yet unreported - part in situationist practise. Dedord's Game of War was proposed as a means of playing out the potential outcomes of non violent asymmetric contestation – to train its protagonists before their launch into the real world. This abstraction of revolt into a representation was also evident in the Destruction of RSG6 - in which the Si sought to shine a light into the gaming exercises being conducted by the NATO powers during the 1960's.

It is indeed the case that if the ludic is to be used a weapon against serious culture, its protagonists would indeed benefit from regular exposure to the effects of trilectic manoeuvre before – and during – any offensive operation.

10. FOOTBALL TRAINING

It is not too surprising that three sided football also plays a part in what would be described as conventional football. It transpires that playing with three teams rather than two has been a part of introducing primary age schoolchildren to football for some time, and my research into 3sf has uncovered numerous anecdotal examples. While I have not come across anyone who actually remembers being directly involved, there is presently a large league in Bogota in Columbia run by Fabio Aloya for teenage schoolboys aged 14 to 17 which uses three sided football to develop lateral tactical skills for use in the two sided game. The adherents of this type of 3sf seem to struggle with the greater concept of three sided football about which we are discussing right now – but despite their reluctance to be involved in the wider tradition, they are nevertheless an intrinsic part of the greater game being played whether they wish to be or not.

11. CRITIQUE OF ANARCHISM

The first game of three sided football that we know to have been played took place in Glasgow, Scotland in January 1994 during the Anarchist Winterschool. (and for what it is worth I was fortunate to have been accidentally in the right place at the right time and took part in this highly disorganised event). The idea for playing the game came from Fabian Tompsett, then of London Psychogeographical Association. Fabian had come across 3sf while researching Asger Jorn and he felt it would provide an excellent opportunity to critique the non action of so many participants at Anarchist conferences he had attended in the previous years. As it turned out, the Glasgow winterschool was far from the ordinary Anarchist Conference. It had actually been organised by the students society of Glasgow School of Architecture – as an attempt to recreate the Strasbourg Students society's spending of their whole years grant on the publication of On the Poverty of Student Life – the text which did so much to launch the student revolts of 1968 in France and beyond.

The success of the playing of the game at the conference – and the overall focus of the winterschool itself on actually Doing – rather than Contemplating and arguing – led Fabian to repeat the exercise. And so from the mid 1990's 3sf was proposed at numerous UK anarchist bookfairs and gatherings with the explicit aim of trying to generate ideas through action rather than debate.

I know, some of you are uncomfortable with the word "young generation" - ok - lets call them reproductive workers. I know that some of our comrades want to be bourgeois avant-gardists and to proceed forward, but the reproductive work is about starting every time from a very beginning. I am open to see new people doing things, even if they want to repeat our mistakes.

And I see no any DAMTP compromising at all - event will happen - probably even longer than previous - if there is a wish to come and to do things – I am sure everybody will do their best. If you see problem that I will be missing - mostly of you were missing at some moments...and nothing wrong happen... I am not an exclusion. Btw DAMTP is not localized - in Kassel it could be developed effectively as well - I see myself better realizing my potentialities in the direction of FQFFEF then in current state of Alytus Biennial.

Actually the question before the discussion launched was very clear - who would be interested to join us in Kassel?

Due to Alytus meeting – you will know when somebody will be ready to announce.

greetings to everybody - love to all
Redas
xxxxxxxxxx

answers to some unanswered questions due to "historification":

the main "literary" production of "Alytus strike" is DAMTP paper. All other enlisted above - are propaganda against Lithuanian bourgeois cultural establishment - and a very effective one. The worries about censored article are just sensitiveness to small injuries - that always happens with corporate press, but the main issue was to question the status of "sanctity" of kind of things like Documenta. Whats due to the "last chapter" - I do everything in my life as the last chapter - aren't you?.

Sharlene's Khan's case is a discrete one - it was answered already few years ago:
<http://5.alytusbiennial.com/2-uncategorised/556-damtp-alytus-meeting-report-a-reflections.html>

it's pity that we lost collaboration with her and Fouad because of misunderstanding and nobody probably remember her text at all - here its is: <http://5.alytusbiennial.com/2-uncategorised/556-damtp-alytus-meeting-report-a-reflections.html>
xxxxxxxxxx

what has happened is incredible ... but I could feel Redas being tired and afraid of repetitiveness already last two events + then London was such energy investment - that it could easily become a great style farewell as main organiser.... - I think Karolina is fantastic and if she could get involved in any continuation I offer my full support (+ I guess there is more fantastic guys in Alytus to help)

but if it starts to be too much could also travailleurs psychic change into the striking mode? My mind suggests such solution since longer time ago...

Or we can just die and join arguing or archiving of dead workers
Are we playing for unuruguay again in Kassel/Delphi/Athens/ Romania or what is our team?
hugst to all VIVA LA MUERTE!

martin

friends and totally ignored the issues raised about DAMTP

I am sorry to be blunt but I am finding this discussion very frustrating with people refusing to give straight acknowledgment of the role of the psychic workers union.

xxxxxxxxxx

Hey, why do you think that? As I wrote to Teh, at first I'm trying to find out some things about biennials and processes here which I missed because since 2009 my contribution to biennials always was very flat. So it would be nice to know what do you think and feel about the previous and further actions related to it as a community, friends, guests, artists, workers, etc. I'm actually very interested in the Damtp structure and how it works.

k.

xxxxxxxxxx

I see the discussion not a frustrating one, but my frustration was always about the lack of discussions on the organizational matters.

I read thoroughly all previous e-mails and I didn't find any place where I was saying that "DAMTP was just a process by which to renew Art"... but I rather saw some psychic workers' positions as a Leninist: to grant leadership for DAMTP or those who speak on behalf of it.

And here I want to stop with the stickers because I see no development in this way - the last one was just for keeping a balance. And there is a good starting point to start the discussion.

Alytus Biennial has its own history (some notes from its initiation were written just to let you to know some details how it got to appear and why it got an opposition to the art system's and artists' opportunism and particularly to the s.c. performance artists).

Alytus Biennial and DAMTP is not the same: DAMTP is not about the money. And I never took care about experimenting with Biennial's formats and always declared a self-destructive wish for it. So I see in its logic to experiment further on this - I see no problems in doing one Biennial, or explode it into multiple units or to let them grow after bursting out the seeds.

Alytus psychic strike Biennial was a vehicle for DAMTP development and still is - I see no reason for panics.

Might be some DAMTP founders didn't notice, but together with Alytus Biennial and DAMTP there was grown a whole generation of young people who were teenagers when everything started... and we failed to empower them even to contribute to the discussion or to the format of the event. I see that my activity in this is blocking others' initiatives and that was what I meant when in the closing discussion in last year event I was saying that Alytus Biennial format is exhausted.

Last year when in Alytus Pablo said that he is going to organize [Alytus] psychic strike Biennial in Berlin in 2017.

I know that preparations for the biannual meeting starts around 1 year before it actually happens. I am happy that Karolina took a challenge to work on this. She started to think on it already since June. I want to remind you DAMTP principle about giving a leadership to less organized groups. I understand your fears that some of our common achievements will be left out of scope - this is what the law of entropy is about. But on other hand we will see how deep DAMTP ideas got into our own community - all people who are here around. The bourgeois institutions never give a lead to young people unless they are not continuing their line - I see DAMTP as different kind of organization.

12. UNITARY URBANISM

among the many attendees of the winterschool in 1994 was wnlA – the workshop for non linear architecture. WnlA were a group of artists, architects and psychogeographers, based in Glasgow, attempting to put into practice the Situationist idea of Unitary Urbanism. I was part of wnlA at the time and after our participation in Faboans game we wanted to incorporate 3sf into our experimental activity.

Unitary Urbanism was an explicit critique (in the 1950's) of the Functionalist idea of urban planning that was then all the rage – the separation of activities in the city into different separated zones. We know now how disastrously wrong this policy was – but in the 1950's there were few lone voices expressing outrage at the imbecility of the idea. The Situationist idea of Unitary Urbanism was the complete opposite – the fusion of all aspects of life into a single overarching Gesamtkunstwerk – a unification of life – its technical, material, emotional, poetic and spiritual aspects into a inseparable whole. For wnlA, 3sf was a tool which would allow art, sport, science, mathematics, gaming to be incorporated as one as part of a refusal to live a life within the confines of the separated world on offer – of sleep eat work and play – all subdivided and allocated their respective place and rules. In complimentary juxtaposition to the Debord's injunction to "never Work", wnlA posited the injunction "Always Play". Three sided football became an invaluable tool in making this happen.

13. ASTRAL TRAINING

Staying within the 1990's UK revival and reinterpretation of psychogeography, another group inspired by Fabians Launching of the game was the Autonomous Association of Astronauts. The AAA was a worldwide network of community-based groups dedicated to building their own spaceships. The AAA was founded 23 April 1995. Although many of their activities were reported as serious participation in conferences or protests against the militarization of space, some were also considered art pranks, media pranks, or elaborate spoof.[1] The AAA had numerous local chapters which operated independently of one another, with the AAA effectively operating as a collective pseudonym along the lines of Luther Blissett (nom de plume).

For AAA, 3sf was to become one of their means for training for a life in outer space (are we not in outer space right now?). My own discussions with ex members of the group suggest that the use of 3sf as astral training was as much a way of holding up a mirror to a society of imbecilic wastefulness and irrationality which saw itself as the embodiment of progress and rationality. 3sf was used as a tool to parody this contradiction – to develop a reservable connecting factor which might – if properly analysed – allow their adherents of the society of the spectacle to gain insight into the precarious and accidental lunacy of the society they held so dear.

14. QUANTUM DYNAMICS

One of the most unusual – and to my mind most unexpected – variations of three sided football has been its adoption by those seeking to link the forces of the quantum world (the sub atomic interactions which lay the foundations for energy and matter) with the forces experienced on a human scale. The ability of particle accelerators to open up the dynamics of these sub atomic forces has not only begun to prove the standard models of particle physics, but reveal the nature by which this model holds itself together.

The similarities between the force interactions which have been discovered at the heart of the atomic world and those which govern the dynamic of choice that regulates the act of playing three sided football are as astonishing as they are uncanny.

Initial interest was stimulated by the role played in choosing which teams goal to attack with that of superposition – the hesitating uncertainty between force charge (negative or positive) possessed by

the electron. The actual value of this charge is only KNOWN through its observation (and hence measurement), in the same way that the actual value of the alliance within the triolectic of three sided play (which of the two possible opposing teams have I now allied with) is revealed by the direction and velocity of the strike on the ball – AFTER it has been made.

More recent studies have begun to reveal that this representative association is substantially strengthened by the dynamic within not only the electron (charge superposition) – but the neutron and proton as well.

Quantum Chromodynamics –the theory of the fundamental force describing the interactions between quarks and gluons which make up hadrons such as the proton, neutron and pion – demonstrates itself as inherently triolectical. The three quarks which inhabit a hadron are in a constant tension of bonding – each quark desires implicitly to ally itself with one of the other two – but as soon as two quarks bond there is a symmetrical instability in the system and it begins the process of splitting itself into a quark and an anti quark. To prevent this instability to going critical, the bonded pair then splits and one joins the lone quark – halting the completion of its separation. The newly lone quark now begins the same process. This subdivision and reformation occurs billions of time each second and describes on a perfect level the dynamic at the heart of not only three sided football but the nature of all triadic systems.

What remains unclear – and what the adherents of this type of three sided football wish to explore further – is what drives the choice between the bonded pair as to who departs the coupling to join with the lone quark – and who now goes it alone?

15. KABALLAH A Kabbalistic practise of enlightenment

As my companion from Strategic Optimism Football Club - Chris Collier - will explain in greater detail this morning, Three sided football is now being borrowed by practitioners of Kaballah and used as a method to aid understanding of Kaballistic concepts and thereby assist in attaining spiritual realisation.

The Kabbalah is a set of esoteric teachings meant to explain the relationship between an unchanging, eternal, and mysterious infinity - and the mortal and finite universe - which is thought of as God's creation. Kabbalah seeks to reconcile the nature of this universe and the human being, with the nature and purpose of existence.

For the footballing kaballists, it the heavy weight given to numerology and mathematical symbolism within its esoteric teachings that seems to have tied the knot.

I don't wish to preempt Chris's presentation but very briefly, in the Kaballah – Gods creation is represented diagrammatically as the 6 directional, 6 faceted cube of space. The transformation of this four dimensional model into a three dimensional stasis not only reforms the cube into a hexagon but it liberates the dimension of time (the dynamic) from the representation – allowing the lived, the experienced, to superimposed upon the surface of the hexagon and played out under the guiding hand of the six directions of meaningful existence.

The nature of the choice imposed upon the player within a game of three sided football is representation of the choices which are offered to the adherent of the kaballah. The playing of the game is seen as an equivalent to the practise of yoga or meditation within Hindu or Buddhist teachings.

16. THE INVISIBLE INSURRECTION (an assault on serious culture)

I suppose I would be the representative of the youngest generation of participants of Alytus biennials mentioned before, but it seems to me that there is no youngest generation at all because there is no other people who would be all related by your ideas. It is just "you" or "us" and that means that all generations have been included by now. This relation is the essence and there is no need to come back to the making art or smth. I definitely don't have the new vision of Alytus biennials, because I like the old one and because the dragon have not been killed yet. :) I don't believe in the institutional art and in the imposed curating, but I perhaps believe in art or all kinds of other things created of some kind of natural necessity.

Most of my friends are not artists, most of them are poets, philosophers and teachers. They don't care about art in the galleries because it is meaningless and pretentious bullshit. They also don't care about Documenta, Manifesta, etc., because they barely know them and they have their own institutions, relations, systems, etc to fight. I can't curate Alytus biennial with them so my idea was simply to announce an open call to people who would like to come to Alytus, to live here some weeks and to do their own biennial. It might be social, political, hopeless, etc. I named it "Alytus meta-biennial". I think that we just started to do that...

I also like the idea of doing Alytus biennial elsewhere, especially in Kasel, but it might be possible to destroy Documenta only by doing it from the inside. Any ideas how?

All the best,
Kar
XXXXXXXXXX

I like your message so much -- because I have similar ideas (your words about dragon - it's about film with Yankowski, isn't it? :)), but I want to make some adds

Think, I will send my letter/manifest (maybe Yuli will join me) in a few days and I really feel myself as a part of Alytus movement...

Hugs for everybody,
Katya Samigulina
XXXXXXXXXX

A tektological mapping of space time and class relations would be good, plotting the smallest to the largest. Then we can work out a plan of empowerment for those workers who have not benefitted from the process both within and without the network

However it seems the decision to hand over control of the meeting to Karolina has already been made and it also seems she is not interested in the DAMTP structure. I may be wrong but she doesn't seem to be interested in the discussion so far.

Therefore the organising capability of the DAMTP is clearly compromised.

I hope however you are still in control of the art school and the DAMTP archive is safe there.
XXXXXXXXXX

I already wrote to the list and so did A.S. - about the relation of DAMTP to the Alytus Biennial. The considerations about Kassel and Documenta as well as the 3SF and Festival of Gaming.

All we got is Redas saying that DAMTP was just a process by which to renew Art. Martin said he doesn't care and Ivan mentioned some bourgeois romantic slogan. Your response was about your

Municipality building, the Court, the Banks and the Paramilitary HQ – which contrasts the blocks in the neighborhoods I grew up in...

I think DAMTP positioning in regards to the most recent developments is crucial.

A.S.
xxxxxxxxxx

Hiya
Can I get some clarification in funding please
Is the Kassel festival of gaming funded? Will we get travel costs covered?

xxxxxxxxxx

There is no funding for the Festival as yet. There will be some help for the three sided football World Cup. The plan is for festival participants to use attendance at the World Cup (as participating teams) as an undercover way of getting financial help. At present this is subsidised/free camp site. Travel is still being assessed by the organisers.

xxxxxxxxxx

Are there any funds from Alytus going towards this or will all biennial funds go to the "new generation" (this term is very problematic btw! Its quite undefined in terms of space time and class - eg am I part of the new generation or old?)

xxxxxxxxxx

What's about Alytus Biennial event funding - so far i know if it will happen at all - the funds could be spend only for the concrete items to realize event in Alytus - definitely not for traveling to other places - that I know from my many years practice.

Due to the question are you a young generation or not - the new generation means that some people are less experienced in space-time-class - it depends which place you panning to go next year August and how the upcoming event organizing worker will look at yours inquiries.... i warned her that some people (particularly those more experienced) sometimes are used to ask for funds while less experienced are too shy to do this... anyway - this is a chance to get experienced with distribution of funds for Alytus Biennial event in lytus - as i said earlier i am detaching myself from dealing with it.
Might be we can call the "youngest generation" the law of the smallest as taken from tektology of Bogdanov's

redas
xxxxxxxxxx

Bergždumą laisvė! Meilė yra be priekaištų.xxxxxxxxxxx

If you love, please see what the loved ones have to say.
Jei myli, prasau paklausk ką tavo mylimieji turi pasakyti.
Esli liubish, slushai pozhaluysta shto liubimie skazhet.

A.S.
xxxxxxxxxx

At the beginning of this exploration of the different possible typologies or understandings of three sided football I focused on the direct origins of the game – its emergence from within Asger Jorns participation in – and significant contribution to – what might best be called the Situationist Project.

In this penultimate variety – I am going to return again to the SI.

In my description of how three sided football acts for some as a critique of objectified alienation through the construction of situations – there is implicit within the idea a rejection of a society in which this activity is necessary. While involvement in situationst activity is for some a localised personal exploration of individual choice and freedom – others do so from a revolutionary perspective – believing that genuine liberation from the Society of the Spectacle can only occur as a consequence of its supercession.

There has been an argument at the heart of the SI for some time as to whether this supercession of the Spectacle should occur in a traditionally revolutionary manner – through direct contestation – or whether this means of confrontation is now outdated – and that alternative means should be explored

There are a number of participants within three sided football who believe that the game contains within itself the seeds of this alternative contestation. At the heart of this belief is the suggestion put forward by the Situationst Alex Trocchi that situationst ideas can only progress via an invisible insurrection. That revolt – as soon as it defines itself as such – provokes the measures for its containment. The prudent, he explained, will avoid such definition, for not only will it sign a death sentence on their hopes – it will limit their aspiration.

For the insurrectionists, the concern lies not with a coup d'etat – but a coup du monde. History will not overthrow national governments, nor the systems which grant them power – it will outflank them. What is to be seized has no physical dimension nor relevant colour. It is not an arsenal or a capital city.

The means of opposition is the ludic itself. The contrary of reason and logic – the playful explosive joy of the playing of the game. Three sided football is seen by the insurrectionists as a unifying envelopment of the shape shifting transformative magic which the ludic can unleash. Surrounded on all sides by its antidote, the terminal virus of spectacular capitalism will have found its match.

17. While registering all the possible practises of three sided football that I have described in this presentation, a collection which is no doubt going to swell in number as three sided football gains greater traction in the world, it is also vital we do not forget a much more prosaic interpretation – that three sided football is a Sunday afternoon pastime in which adult males get to come together and kick a ball around a field.

PRELIMINARY PROBLEMS IN CONSTRUCTING A TRIOLECTIC: Thoughts suggested following experiments in the use of “pataposition” to render three-sided football in n-dimensional space (in two parts)

Written by The New Cross Triangle Psychogeographical Association (NXTPA)
Published: 15 December 2015

Part 1: Alytus, Lughnassadh, 2015 (Report written in anticipation of release for the Winter Solstice, since culture is what is left when all that has been understood is forgotten)

In the summer of 2015 CE, somewhere in a forest in Southern Lithuania, just a few miles from the exact geographical centre-point of Europe, a contingent of psychic workers undertook the construction of a triangular “supercollider” from the `pataposition of three overlapping orthographic projections of the Kabbalist “Cube of Space”. Here they launched three simultaneous games of three-sided football into each other at high speed, the intense energies released in this “super-superposition” being sufficient to open up higher dimensional space, uncovering the deep triectrics at play within the science of exceptions. In doing so, the assembled situlogists successfully glimpsed the quantum hyperspace of psychogeographic gameplay, completing the first phase in what has been called a “Great Unworking”: Three-sided football’s attempt at the psychogeographical “unbinding” of Europe.

Whilst it had long been decided that our bi -annual festive get-together would be marked by a communal game of three-sided football, initially some debate had taken place as to the exact format this might take. Blissett had, of course, within minutes of arriving, set out our own propositions on the matter to the assembled congress. Blissett and Blissett, as the instantly revocable delegates of the NXTPA, SOF and the Luther Blissett Deptford League, had in fact only arrived in the country the previous evening, having crossed the Konningsberg bridges at 30,000ft the previous sunset. Still tired from our late night `derive through southern Vinius, a local minibus had spirited us through the sun -soaked pine forests to arrive just in time for coffee.

Blissett presented an informative paper on the 23 varieties of three -sided football, or at least those so far catalogued in the Book of Deptford, whilst Blissett’s report on Triolectical Football in N-Dimensional Space and Kabbalah Quantum Letterism was happily well received by the assembled psychic workers in the hall. In the paper we had suggested that a homeomorphic transformation of the Kabbalah’s Cube of Space - the inspiration for Isou’s Letterist cosmology - had been undertaken by John Dee in the 16th Century, through the use of non-Euclidean, n- dimensional geometry. Presenting the trifurcation of the Cube of Space into the Kabbalists’ Tree of Life (religion), the artists’ colour wheel (art) and the three-sided football field (sport), we demonstrated the hypothesis that through the use of super-superposition (what we opted to call `pataposition), that it would be possible to experience three-sided football itself in n-dimensional space.

Ateh stated that he too had been considering the possibilities of superposition, whilst Ateh filled in the assembled delegates further upon his important research concerning hidden dimensions of Lettrism at the End of the Age of Divinity. This had, I gathered, been elaborated on at previous congresses, but it was useful for me to have a refresher on such crucial analyses. The afternoon saw us assembling for banner painting, ahead of the planned OPSINA (cOmmitee for the coordination of the psychic workers Plenary to Submit to reproductIve aNd productive workers And dominate destructive workers) psychic attack on the G4S offices at the Swedbank compound in Alytus. We were to carry out the action in solidarity with all those afflicted by its prisons, detention centres and concentrations camps worldwide. Using the collected local clay from the Situchemistry store in order to asemically embellish a number of translucent cloths.

This proletarian medicine was being dished out at morning exercises each daybreak to those willing and able to get up in time, but we noted that it also made an excellent painterly and plastic medium for the patterns and sigils with which we now adorned our garments.

The results, Blissett remarked, were quite satisfactory. Not only that, but I noted that it also reduced our dependence on industrially produced and dubiously sourced pigmentations, whose colonialist patronage is well known. Our newly -embellished drapes were then wrapped about our personages, whilst we transformed ourselves and each other by means of a Situpathic daubing ritual, singing and dancing whilst situlogically transmuting the very forms of our bodies through a transformative morphology of the unique.

That's an interesting development - I remember meeting Dynamo Windrad in Silkeborg during the last games, that was a very nice & funny evening with them. They were saying they have a tradition of experimental football games down there at Kassel.

But allow me to address the discussion. First of all some of you know that I have only missed 2015 meeting because of an accident and that was in no way intentional... I have taken part in the Alytus events ever since 2007 as much as I could, and was a founding member of DAMTP. I have collected a couple of questions as the overlooked discussion points previously raised in the frame of Alytus Biennial / Strike, which I will try to address with this mail.

Ever since the year 2012 I have also been a marginal part of "OKK" group responsible for the above quoted articles. The text entitled ""Beautiful confusion" about Retro Futuristic European Colonialism of dOCUMENTA (13)" is mine, an unconfirmed version of which was also published in Lithuanian in "Kulturos Barai" No.11/2012.

I have to say I share psychic worker’s insights in the previous mail and have a feeling that the psychic as well as physical gentrification appears to be taking an upper hand in the DAMTP networking, however sadly. Here the historification of the "Alytus Strike" plays a key role in two aspects:

1. Literary production

Regarding book production, it's important to reflect on the 2009 publication of "Assault on Culture" Lithuanian translation and whether / how the network's activities have outgrown one of its influences in the form of this particular book.

Is the book "Alytaus avangardizmas: nuo gatvės meno iki visuotinio psichodarbininkų (meno) streiko" a closing chapter?

Has the Sharlene Khan's direct critique been sufficiently understood?

Have the nameless and tireless Psychic Workers and Data Miners, who made this years-long celebration possible been adequately credited for their crucial inputs on a constant basis?

Have we succumbed to the pre-written Eurocentric discourse of counterculture lifestyle expansion "Eastwards"? What's new here?

2. The legacy

Key question for those of us who have not had a running art or academic career in 2009 and still don't have one now: what mutual support and solidarity structures within and beyond our immediate conditions have been established / remain? (Productive / Reproductive work as Psychic worker puts it).

How does it relate to inter-generational transfer of organization in Alytus itself and how is this communication (de)structured?

On whose terms is the network being incorporated in the dOCUMENTA agenda?

Are we not making a caricature of ourselves and our town for the dOCUMENTA visitors? After all, centralization of "culture" Alytus is surely in the "center", where Art School borders Town

opposing national team. it is no surprise that the national mode lead to an empowerment of destructive work.

Now it must be said that given the above texts highlighting the military significance of Kassel - and that Germany is now mobilising a new EU army = seperate from NATO AND given that the defence minister was in Lithuania a few months ago at a meeting of "eastern european" states - any further empowerment of destructive workers at this juncture is of grave seriousness.

Having gone through the 0 point of DAMTP in 2012 it is time to emerge. And it is clear that the process in Alytus seems to be going back to that of an experimental art festival and a European project. And it has now emerged as largely ineffective in combatting bialization even amongst us. The identity of artist, of European, has encompassed that of psychic worker. Self-Destructive work has remained the primary organising force. Both reproductive work and productive work has remained unorganised. If psychic destructive work remained a white male European activity then productive work has remained Black and reproductive work remained Female both outside the scope of our main activities.

I therefore want to invite comrades to consider REproductiVe wOrkers and Labourers indUstrial unION. What and who emerges from the 0 point? And what retreats?

With regards to the 3SF we suggest REVOLUTIONaries simply join the winning team in each match. Upon entering the final in this manner we can simply switch if necessary to the winning team before the end of the match. Its not the taking part comrades, its the winning that matters.

I also note in Silkeborg that the only moment of ludic action was the unknown stalker - reproductive worker on strike. I suggest therefore that we strike off - fire off a particle across from the eurocentric zone of Kathalytus - to Botosani. The birth place of Isidore Isou. We could leave at the start of the festival and return for the end, just in time to win the final match and destroy both the German pan-european/ EU army and NATO.

A.S.

xxxxxxxxxx

The past is what we think now, the future is what we do now, and what connects thinking and doing is imagination.

We can leave Alytus Biennial for young people to decide themselves - might be their decision would be for art.... as Marx said - then [before DAMTP in Alytus Biennial] we had a primitive stage... and now [after all DAMTP activities] we'll have the advanced one...

I think we should let the artist to start doing art over and over again and from a very beginning so they could feel resisting the initiatives of psychic workers...and that is probably the best way to destroy the art system. So lets leave Alytus Biennial for doing anything including art if someone feels it's important...

and we also should think about developing [letrist] path from Botosani to Alenjaq (the place of death of Fazlullah Hurufi).

redas

xxxxxxxxxx

Our psychic rally at G4S was a moderate success. At one point it got a bit hairy went I was physically manhandled away from a door by one of the security guards, as I stood holding the banner with Ateh towards the front of the column. However, a redoubled psychic attack from the assembled mud creatures made him think better of his approach and he desisted his assault, stepping back defeated. Having driven back the guards, our procession left in victorious mood, snaking first through the town streets, and then through the forest itself, lifted by full-throated song and asemic chanting, before cleansing ourselves of the amassed energies in the refreshing waters of a nearby lake.

That evening we dined on the kind of cuisine that doubtless would have proved familiar to the Blissett's who had arrived earlier that day from Bologna and who had us in stitches over a few beers with their tales of their pranks and escapades against the local forces of reaction. The arrival of the Belarusian Lettrists likewise saw us in high spirits, and despite language barriers, the common tongue of asemic speech proved a valuable tool of communication.

Over the next days, we enjoyed many other significant contributions from various psychic workers. Of particular value to me were the words of one Ateh of somewhat advancing years, whom I had previously known of for the important role he had played in UAW/MF during the 1960s. He had much knowledge to share with the hushed psychic workers in the main hall, and I also felt particularly lucky to be able to hear his considerations on revolutionary animism and the antiques trade over a hearty breakfast of omelette and coffee the following morning, in the slightly surreal setting of our 'Soviet' era hotel's sparsely furnished diner.

The torch-lit fire procession to visit the dead workers that evening was another moment that filled me with powerful emotions, particularly as we were momentarily joined by certain local residents of the square in our ecstatic dancing and the symbolic placing of our flaming bier into the town fountain. We continued dancing for what must have been around twenty minutes, as I dribbled the football and whirled about with a horse's skull affixed to my face, weaving in and out of my fellow workers in a circular fashion around the water feature, until being finally driven back by the police. Our Situphonic sessions, the evening before, were likewise a source of great joy to me, and I lost myself in the trance-like rhythms emergent from the assembled Blissetts for many happy hours.

On the day of the game itself I awoke excited, and hurried to join the assembled Atehs in the forest glade that we had spent the previous afternoon psychogeographically marking out, like some kind of hexagonal Cerne Abbas Giant. The geometry of the 'patapositional field had proved difficult to master for those of us more used to playing our football on pitches of the hexagonal variety. However, thankfully we had someone with an architectural training in our midst, who was able to quickly sketch out a plan of the necessary equations and pace out the measurements amongst the trees without too much trouble. The three hexagons converged upon a 'patapositional triangle at the centre of the field and it was my expectation that the intensity of the gameplay in this triangle would function as a kind of supercollider, opening a window upon the quantum dynamics of not only three-sided football, but triolectical systems as a whole. What I discovered was that I was partaking in an emergent psychogeographical materclass.

The teams were designated via a one-off system of Letterist notion, adopted just for this game. Our team opted for Δ as an attempted to channel not only the energies of the central tripartite supercollider, but also of our own native talisman, in the form of the New Cross Triangle. Our approach proved successful. The team, comprising myself, a Blissett from Romania and a Blissett from the Czech Republic, quickly made a judgement as to how the game was playing out. To this end we swiftly opted for a tactic of stealth and psychic warfare, not only against our two direct opponents, but also the six other teams who might transgress upon our goalmouth. Utilising the

friendly forest landscape in the form of triolectical guerrillas, the lessons of Sun Tzu and Clausewitz returned to us and we began to see that owing to the scale and layout of the terrain, a psychogeographical understanding was even more crucial here than in previous games of three-sided football. To this end, we played a territorial game. Leaving Blissett and Blissett in a stealthy defence of our goal, concealing themselves amongst the foliage, I opted to play a roaming role, whose purpose was to direct the game play into the opponents territories, as far as possible from our own. In striking early deals with our immediate opponents, we realised from soon after start that our common interest could be served by directing the play elsewhere. The strategy was an unqualified success and come the final ringing of the ceremonial triangle, we had conceded the least of all nine letters.

The highlight of the game for me must have been the point at which I successfully managed to conceal one of the balls through nothing other than the dissimulative use of my opponents' natural predisposition for inattentive blindness. In a tactical play akin to the famous "invisible gorilla" experiment, and whilst the other two balls shot about wildly over the other side of the glade, I slowly and calmly walked up to one of their goals. Totally unchallenged and in plain sight, I slipped the ball over the line, unnoticed until it was too late. However, the last laugh was on me, as my wily opponents had previously, unknown to anyone else, managed to move the goalposts – literally – by implanting a fake goal post to one the side of their actual goal. They had a good chuckle at me as I realised my mistake. Despite my clever plan, I had not scored in their goal at all, but merely in a replica of the goal, constructed a few yards to the east!

The most surprising element of the game to me, although in hindsight it makes perfect sense, was that the central 'patapositional triangle did not produce the chaotic, competitive free-for-all expected, but in fact spontaneously self-organised as a collaborative space. Whilst the teams acted like nations, defending their territory and making raids against opponents, the overlapping space in the centre realised that they were all of the same class, and thus rather than working with their team alliances, self-organised a form of class solidarity amongst themselves to co-operatively defend their goals against the whirling melee around them.

After the game, we cooled down in an improvised orgone generator, constructed by a few Blissetts in a local municipal fountain. We joined hands and directed the powerful energies the morning's game had evoked back into the surrounding forest, much to the amusement of the assembled townsfolk, although to the slight confusion of a young couple attempting to have a wedding photograph snapped by what, evidently, was some kind of local landmark.

Unfortunately Blissett, Blissett and I had to leave the next morning and so did not get to participate in what was by all accounts an important and thought-provoking visit to the mosque and the lichen sanctuary the next day. Blissett and I had important psychogeographical business to attend to in Vilnius, before journeying on, via Warsaw, Bucharest and Bulgaria to Athens. Here we engaged in the triolectic of triple-bluffing an academic conference, whilst lending our efforts to the city's refugee solidarity efforts and at the same time undertaking a psychogeographical examination of the Exarchia Square Triangle, paying particular attention to its varying states: during the day, the night, and during an anti-police riot respectively. A report on our finding will be made available in due course.

For us the Alytus events provided a wonderful and valuable opportunity to meet in person with Tae Atehs from many different localities, particularly those psychic workers from CLASS, AMANDLA, DEWOU-DAMPT, AMKAAK and ABRACADABRA-C whom we had not met before (although we had previously had the pleasure of playing three-sided football against DAMTP at the 1th Triolectical World Cup in Silkeborg the previous summer). We were also very happy to make the acquaintances of Chus Martinez and Karen Karnak, both of who provided us with useful thoughts

XXXXXXXXXX

I am happy to join Kassel, Athens, any place even when I do not necessarily need to relate the Alytus, or DAMTP, or Daða miners activities, to dokumenta or anything else, doesn't matter if good or bad,

martin + I don't think we can call this neo Roman Empire - the old one hasn't ended up

XXXXXXXXXX

I would like to suggest we use this as the new orđography for DAMTP in the neo-roman empire.

We can then refine what we mean by daða.

in solidarity

Fabian

XXXXXXXXXX

Perhaps separated from the Alytus Biennial is the Alytus Strike Biennial or Psychic Strike Biennial - begun in response to the Vilnius European city of culture in 2009

and the DAMTP - the union of psychic workers - first meeting in 2011. This change in identity and class organising – from artists at a biennial – to psychic workers at an international conference is an essential rupture. The DAMTP was the wave collapse, negative identity, and black hole that eats the art Star system. And us nameless ones are the dark matter who animate it.

Since then we organised against biennials: IN Uruguay, in Korea, in Senegal ... and of course in Germany: Berlin and KASSEL in 2012

see

<https://chusmartinez13.wordpress.com/2012/09/05/8/>

<https://chusmartinez13.wordpress.com/2012/09/17/bienalisation-of-political-arts-otto-karl-kamal/>

<https://chusmartinez13.wordpress.com/2012/09/14/documenta-13-collapse-and-recovery-of-collapse-by-francisco-jose-avestruz/>

Of course Chus Martinez was the curator – and this was the name used as a multiple use name – which was employed by different people around the world.

2013 I feel was the peak of our activity and (failure of) the consolidation of the psychic workers union. Not just the succesful strike actions in 2011 and 2012 - also the founding of the Asemic International - we dealt with the Eurocentrism of both Bifo and Giles Dauve.

However at the same time, 2013, the sticking point was identity – the second dimension of Paatra and we were unable to mature to a 3 dimensional class consciousness. And I will say here that this is where the activities came undone because we did not go beyond forms of european nationalism. In other words Art and the art star system. Psychic worker remained a european worker. we were unable to secure visas for African workers and unable to consolidate ourselves as psychic workers and create a psychic space where those workers excluded, marginalised and attacked by european (art/ patriarchal/ white) identity could effectively and securely organise with us.

Now related to this we also took part in the Silkeborg Cup in 2014 and again these issues came up. Before Silkeborg i raised concerns with the "world cup" format. with eurocentrism and national teams. in the event DAMTP played as Unuruguay but despite this it seems one of our players – in fact it was because he was identified as non-european - was physically attacked by someone in an

and - if you wanted this to be an Alytus Biennale Event - to arrange for us all to meet in the next month or so to Plan the Plan.

See you SOON

Mx
FIASCo
XXXXXXXXXX

definitely I am for it and the name of Alytus Biennial could be used for it because it was created in the same quantum gaming the system logic.

might be you find interesting the (pre)history of Alytus Biennial:

2003 in Essen was founded International Association of Performance Art Organizers IAPAO - the main decision there was to held international meetings every year in different parts of the world and so to try to avoid domination of westerneuropean and nothernamerican domination in arts.

2004 in Bandung IAPAO meeting made decision to held thousands biennials in all over the world in 2015 and so to pervert global biennialization.

The only biennial held following this decision was Alytus Biennial... others remained faithful to their performance festivals' names.

there is a quotation from 2005:

"There could be mentioned one more nice fact of inspiration of Alytus Biennial – in the year 2001 was organized Tirana Biennial 1 by Giancarlo Politi (Flash Art) and Albanese curator Edi Muka. While organizing men split. In two years politi decided to arrange Tirana Biennial 2 but in Prague and with the help of Milan Knizak – the director of the national gallery in Prague. This time two men get split in the same way like two years ago... now there are arranged two Prague biennials in Prague – one curated by Politi, another by Knizak. Alytus biennial declares continuation of that nice tendency and pledges to arrange two Alytus biennial in two years; four Alytus Biennials in four years; 31 Alytus Biennials in 10 years and also one Tirana Biennial also in Alytus in the same year..."

So in 10 years there are 4 different Alytus Biennials currently running in Alytus - 3 of them were initiated by reactionary local painter who was personally upset by destructiveness of alytus biennial and instead arranged the 3 different and right ones.

As i already said - i have nothing to say with the format of Alytus Biennial as it was in Alytus - so the upcoming biennial is given to the hands of the generation who grew up with this biennial.

i thought about an opportunity to hide away and not to influence it, but the possibility to hide in Alytus Biennial in Kassel i found to be a good occasion.

I love Kassel's renaming into Alytus streets
I would love to work on Gaming the Ordnung Event
I think Alytus Biennial could be held everywhere in Kassel, and Athens as well - I vote for everywhere.

ABRACADABRA-C

and ideas in relation to our ongoing activities.

As this concludes our fond reminiscences, it is to those very ongoing activities that we now turn. Specifically, how the further insights into the nature of triolectics discovered from the ambitious Alytus experiments might inform our approach going forward.

Part 2: Considerations on the implications of our Alytus discoveries for the Luther Blissett Deptford League and Beyond

In 2012 CE the Luther Blissett Deptford League (LBDL) of three-sided football was established in London by former affiliates of the Workshop for Non-Linear Architecture (WNLA), commemorating the 50th anniversary of Asger Jorn's preliminary codification of the game. At first the league had no players or teams, but slowly they began to drift in and, in late 2013, the addition of further players from the newly abolished University for Strategic Optimism (UfSO) enabled semi-regular fixtures to begin to take place. As a consequence of such regularity, the league gathered momentum, and, in summer 2014, it finally voted itself into existence, with players adopting a formalised structure of rules, teams, fixtures and the aggregation of results. The NXXTPA's delegate within Strategic Optimism Football (the team established from the auto-abolition of the UfSO) was one of two dissenting voices who opposed that decision, despite our own clear, if at the time inadvertent, culpability in ultimately facilitating this regularisation. Here we set out our reasoning for the first time.

Although we could not have known then how this formalisation would pan out, and were ultimately willing to cede to the experimental value it potentially unleashed, we now argue that the moment has come to introduce diversion. It is important, we propose, that even as the league propagates beyond the control of the psychogeographers whose dreams first animated it, it must cut lose from any attempts to rebind it once more into the binarisms of Euro - normativity. Encouraged by the early results from the Lithuanian experiments, we instead profess our intention to agitate in favour of the aforementioned Great Unworking.

Firstly, whilst not seeking to efface our own continuing active participation within the Luther Blissett Deptford League, we (super)position ourselves firmly against - but simultaneously both beyond and in complementary relation to it.

Lessons from Pinball

When discussing psychogeography and art in his *Pour la forme* (1959), Asger Jorn presents a diagram of a Galton Box, something like a pinball machine without the fun. Invented by the reactionary mathematician Sir Francis Galton, it demonstrates probabilistic distribution through use of a vertical board, spangled with multiple offset rows of pins, leading towards a number of gullies. Balls poured from the summit ricochet left and right, cascading through their pin labyrinth towards an eventual resting place in one of multiple conduits at the machine's base. Despite - indeed through - the vagaries of chance, the collected balls will come to settle predictably, in a close approximation of a bell curve.

Jorn uses the Galton Box to argue that from pure chance arises pure predictability: the symmetry of the bell curve. From the perspective of probability, chance and determinism are thus shown to be two side of the same thing - apparently proving the validity of Hegel's definition of chance, as taken up by Engels and then Breton. However, Jorn proposes that probability focuses too much on the abstracted outcome of chance as opposed to its experiential reality. Calculations of probability, which arise in and through the aggregation of results, focus only on ends and outcomes, in a manner hostile to genuinely experimental, unexpected and individuating events. It is not the perspective of each ball that concerns such calculations, merely the final distribution they give rise to. Indeed, in

itself, no one ball's path can be predicted. Only when aggregated with the already measured fall of multiple other balls does its path become predictable. The forces of order, can produce it, even from seeming chaos, for Jorn however, what matters is the state of possibility.

In response, Jorn introduces a third pole to the dialectic. Opposed to the mono -perspectival science of probability (i.e. the synthesis of chance and determinism), which falsely universalises the detached position of the privileged European observer – the anthropologist or spectator - he proposes something more akin to luck, which is a matter of polyvariant perspectives. Considerations on whether an event is chance or necessity are tangential to whether it is lucky or unlucky, which depends solely on the observer: “unmeasured”, an event is at once both lucky and unlucky.

Here one finds the nascent form of what would become Jorn's trilectics. Tangential to a dialectical contradiction of particular and universal, Jorn proposes another kind of universalism, a pataphysical universalism – the equivalence of all particulars, in their particularity . Jorn's slightly confusing augmentation of Marx's method attempts, in short, to strip the teleology from dialectics by re-imagining the notion of superposition, beyond that which Hegel had correctly identified as Euclid's flawed formulation. Because for Jorn all conceptual syntheses can only be conceived of in opposition to another, third, superpositional possibility, arising from another direction or dimension, the primary effect is to puncture the notion of a self-cancelling closure for all, reintroducing multiple perspectives as the condition of an open, creative future for each. It is what he elsewhere called the ‘transformative morphology of the unique’ .i

Jorn argued that:

The social moralism of Surrealism transformed, so to speak, all of its faithful adherents into bell curves, because it had not understood what is important is [...] the play of transmissions’ .ii

We argue that in the form of a regularised, competitive league, the three-sided football exhibits a stunning correlation with the Galton Box, as we shall now explain.

The Quantum Hexagram – Three-Sided Football as Micro, Meso and Macro

The six points of the unicursal hexagram signify the superposition of the micro, meso and macro scales. Against the dogmatists of quantum mechanics, Jorn similarly argued that principles operative on the sub-atomic level, in fact self- replicate across all scales of reality. This is something, we hold, that recent experiments in three-sided football strongly support.

We propose that three -sided football itself can be understood on multiple levels, the three primary ones, for our purposes here, being as follows:

Microcosm - the moment, or decision (the superpositional totality of a sequence of quantum trilectics in the body of the decider).

Mesocosm - the game, or situation (the superpositional totality of a sequence of trilectical decisions or moments on the field of play).

Macrocosm - The meta-game, or sitology (the superpositional totality of all possible games upon the social field) .

from a theoretical analysis, but from the experience of years of ‘derive’ drifting; that's what powers these space, colonialism in ruined or neo-states. And psychogeography is the aestheticization of that; which makes it a possible, and compromised, grounds for confronting it.”

Its good to see this stark contrast with those who follow Debord with a slavish enthusiasm. And in this regard Debord's total denial and inability to deal with institutional racism of the IS is echoed by those like McKenzie Wark as evidenced in the above facebook flaming by Tae Ateh. Pro or post situ here is all the same. Even “recuperation” doesn't describe it – and its no surprise that this is the king knobs' favoured term of disparagement. Because recuperation implies that the praxis was perfected revolutionary to begin with. it wasnt then and the rehashing of it definitely isn't now ...

<http://www.psychogeography.org/>

Psychoelectronic discussion on DAMTP and Alytus Biennial relationship

Written by DAMTP

Published: 27 August 2017

[The discussion was launched on November 20th – December 19th, 9PC (2016 vulg.) and later as developed through 10PC it felt into acrimonious splits amongst the Union of Data Miners and Psychic Workers (DAMTP) over member's participation in 2017 3SF World Cup and divisions over its alleged artistic co-option. In defence of trilectics in July, 10PC (2017 vulg.) there was established LUnatic Fringe for Trilectics (LUFT) faction]

Letrist worker - a quantum of thanks to you and all for DAMTP16 - taking the text on "a line for a walk" is a genius way of describing the aleatorical wanderings of the goalpost game.

Just wanted to let everyone know that the 2017 Three Sided Football World Cup has been confirmed for August 2017 (18th to 21st) as part of the parallel events of the Kassel Documenta (the final day will be held in the Kassel FC stadium). It is being organised by Dynamo Windrad - the team from Germany who came to the last World Cup in Silkeborg.

In parallel with the Tournament we would like there to be a week long Festival of Situationist Gaming (provisional title) from August 14th to 21st. (The word gaming in English has many connotations - one of the most enjoyable and appropriate being “to use the rules and procedures meant to protect a system in order, instead, to manipulate the system” - https://en.wikipedia.org/wiki/Gaming_the_system).

We are hoping that Players of the Game from around the world will unite in Kassel to foment a kind of cultural jam session - an Experimental Laboratory - “to begin exploring the possible functions of a society in which leisure is a dominant fact, and in which the conventional assumptions about reality and the constraints which they imply are no longer operative, in which art and life are no longer divided.” - Trocchi - The invisible Insurrection (<http://www.notbored.org/invisible.html>)

When we speculated about this during the FQFFEF in March - one of the ideas discussed was to relocate the Alytus Biennale to Kassel for the duration of the Festival. I thought this was an excellent idea and wondered if you had given it anymore thought. I can see a map of Kassel with all the streets and parks bearing the names of those from Alytus - a cartographic TRANSVERSION of Kassel into Alytus for the duration of the Festival.

There will be a meet up in London in the next few weeks to speculate further on what the Festival might be - and out how it can be brought to life. We would love to know what your thoughts are,

psychogeography”spectacularly(!) avoid is the real place of the you – of them self – and the situation that this engenders. this is the basis of Letterism: placing yourself before you embark – as a letter a name a nation and finally as a situation – as the dimensions of Class as well as Space and Time. This is what the writer snidishly refers to as a “witch hunt” – to avoid any responsibility and personal privilege inherent in our positions in the spectacle (commodity relations) itself. This is why we have moved from talking about psychogeography to talking about reproductive work (psychic work etc).

Even king knobs like Prigent fail to realise that whatever (cultural) work you do – paid or unpaid – in commodity form or not – you are going to be producing (cultural) capital (reproducing your own alienation, as Stewart says!). So why writing long essays about people who write books is somehow more revolutionary than making paintings is never addressed by these self declared radicals. Like Debord they fail to grasp the abc of Lettrism. But now instead of Francophilia they succumb to Anglophilia. No wonder Vague called his pamphlets “english psychogeography”. the logical extension is of course british airways contracts and the world of cultural imperialism. even this article being written in english is subject to the same pull.

So we can’t talk about psychogeography without also the Lettrist precursors of Hypergraphy and Metagraphy as well as the Situationist innovation of Situography: This is why the text was to be disrupted by images, photos and not just detourned ones. Paint marks, symbols, letters and actions – and the situationist would always feature themselves in their images their words in their own productions whether it be cinema text or images rather than just detourne already existing material .

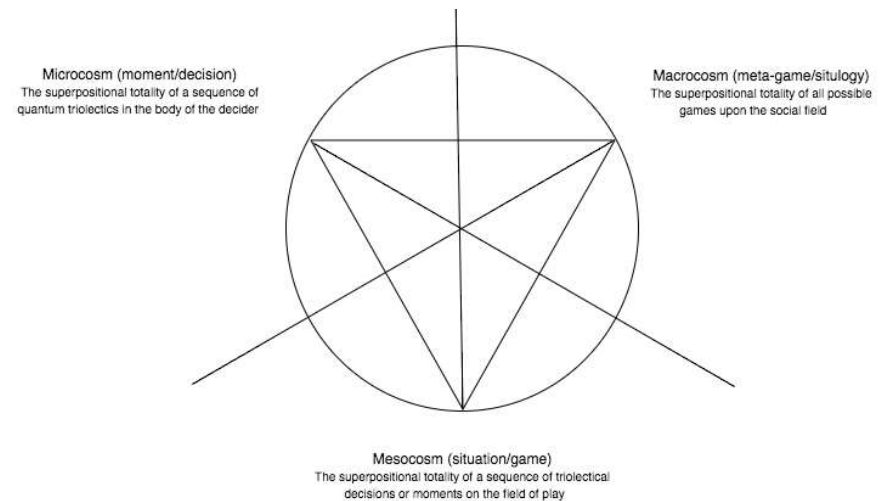
We should acknowledge there that there are some good points in the new psychogeography. There does appear to be less of a male dominated body and some prominent women taking a lead. Already this has reintroduced a more conscious Class perspective. And reproductive work is for the first time becoming part of the psychogeographic agenda. And it also seems that it is potentially this mileau that is addressing race as crucial to psychogeography. It is no coincidence that it was the the most prominent woman in the SI, Michelle Bernstein that wrote the devastating self-critique in her thesis on psychogeography. Nor that it is a woman, who has taken this critique up and expanded on it. to effectively produce a critique of the SI that clearly identifies institutional racism and cultural imperialism. Andrea Gibbons is a professor of urban geography which will no doubt anger some. However while their own praxis consists of reproducing white male anglo domination they remain on the wrong (or is it right) side of history (HESSstory/ geogRAFy).

The very important focus on reproductive work seems evident at the 4th World Congress recently – but no matter how ironic the title was meant to be it still manifests as cultural imperialism. especially so when delegates from other European states are attending in the name of what then is clearly a hollow internationalism. Its an issue the psychic workers union DAMTP have been working on from 2009 – 2015, through splits and schisms with first Bifo and his Bifoons and Anarchists and then Giles Dauve and his Ultra Leftists until it has potentially immobilised the group through its inability to fight visa and border regimes effectively enough to sustain a revolutionary trajectory.

Despite the difficulties I am pleased to report though that the author of “psychogeography now” has proved willing and able to take these issues on – a note to other white people – yes it can be done! Since I quoted him before I will do so again:

“I think you’re right – if it’s not thought in gender race and class space and time it’s not of any help at all; indeed the reverse. So, I’m going to try and think it through in that way....

This was never going to be easy. Yes, psychogeography is colonial, absolutely. I don’t come at that



Each of these levels is fractal inherent within the others; a collapse or blockage in one can, we are proposing, quickly lead to a collapse or blockage in the others. This is what we will now explain.

Firstly, on the level of the moment:

In three-sided football, players are constantly faced with the reality of superposition at the level of gameplay. A player from team **f** perceives players from teams **b** and **l** - according to the theory of complementarity - as existing in a state of superposition, being simultaneously both opposition and ally (just as, indeed, player **b** does players **l** and **f**, and, player **l** does players **f** and **b**).

However, in making a pass, shot or manoeuvre – in short, a decision - player **f** potentially conducts an act of measurement, collapsing the superposition and rendering players **b** and **l** momentarily into the Aristotelean logic of definitively being either an opponent or an ally in that instant (in fact, some, such as D3FC have argued that even this very act of decision itself is nothing more than an artefact of the quantum nature of consciousness, which at its heart is structured around the similarly triadic relation of quantum chromodynamics).

The real consequence of such moments, however, cannot be known other than from the outside. This is to say that until such potential measurements are mediated and themselves measured, via the higher level of the game, they remain superpositional. To put it simply, until the game is announced to be over, it remains open in its entirety, all remains in play, the consequences of each decision are not yet definitive, their full permutations are as yet unknowable and thus no true measurement has yet occurred. The game is like Schrödinger’s box, with the fate its cat as yet undefined. Team **f** cannot say team **b** or **l** was definitively an ally or enemy other than from a perspective beyond the play of trajectories, i.e. only from the perspective of the externality of such moments, when all the balls have definitively come to rest – that is to say, when viewed from the outside as a complete game in its entirety.

As Jorn understood, one cannot at the same time look at what one looks with. Thus measurement or closure can only be conducted at a further level of mediation, the path of any individual ball in Galton's Box remains unknowable from its own perspective, only from the perspective of the outside observer, looking at the board as a whole, does it become predictable. Thus we are deferred from the microcosm to the mesocosm.

However, this same process in fact actually repeats on the meso level. If the game can be seen as the totality of each of the aforementioned microcosmic moments, each and every game, can itself likewise be seen as just part of the totality of the game of three-sided football as a whole, upon the social field.

Likewise, just as each particular game constitutes a myriad of moments that are superpositional until closed in measurement by ending the particular game of which they are part, so too, all such games are also superpositional until they are themselves measured, and thus ended. This measurement must, for the reasons mentioned above, likewise take place upon a higher level, which is to say, simply, that the full permutations and possibilities of any particular game themselves remain unknown and unknowable until such as time as the game itself is measured from the perspective of the totality of all such games.

The consequence of this is that, since this totality cannot be definitively ended while any such game remains in play, all such games, and the moments within them, cannot likewise be measured: three-sided football as what Hegel would call a 'Begriff'. All remains in a state of superposition.

However, here is where the problem of the league system intervenes. As we have just seen, absent of definitive measurement, the meta-game of three-sided football in its totality – that is to say as the totality of all its possible games - is superpositional, open and in dynamic flux. This is because, as stated, the superpositional nature of each level is a consequence of all the others. Put in other words, the free condition of each is the free condition of all.

It is crucial to the superpositional nature of all three levels therefore, that games remain open and unmeasured at each of these three scales. If one makes a definitive measurement of one level, the superpositional nature of the others similarly collapses. What we are suggesting is that, for the successful implementation of triolectics upon the social scale, it is crucial that it remains superpositional on all levels. Once one introduces definitive measurement at any level, one produces the collapse into the familiar binarisms of Euro-normative thought.

Here is the rub. In a regularised league, within which one measures, records and aggregates results, one abstracts from the superposition between the levels of mesocosm and macrocosm, interjecting a form of measurement. In definitively measuring a particular game – by granting it a consequential victory or defeat (as opposed to a merely nominal one, in which such distinctions are ultimately meaningless) – one introduces a definitive binary. This triggers a chain reaction bringing about the collapse of triolectical superpositions across all levels.

The binary of victory/defeat in turn correlates with a binary league position between the two poles

(three-sided football players and self-organisers generally). When their autonomy is realised, the goalkeepers (reproductive workers) can take entangled, self-organizational action, whilst the psychic workers, the ones who build up the situation, can facilitate such actions to take place. The moving goalposts (dead workers) thus offer timely (and spacey and classy) advice for further *dérive* (psychic workers union) transfigurations.

As three-sided football rewards the team who concedes the least, its natural rallying cry is "all power to the reproductive workers!" The contemporary game has begun to insufficiently reflect this however. By triolectically seizing and reconfiguring the goalposts (dead workers) themselves, we instantly facilitate an experimental tripling of reproductive workers' relative power. We invite you to join in!

When: 3pm, 11th June 2016 [vulg.] (8 AP)

Where: New Cross Stadium (reopened, for one day only), Bridgehouse Meadows, SE15, (51.482131, -0.048773)

Capacity: 26,000

Who: This event is kindly supported by Strategic Optimism Football, Achademy of Practical Triolectics and Xenotopian Navigation, D3FC, New Cross Triangle Psychogeographical Association and Federation Internationale Autonome des Situlogistes Contemporaine.

psychogeography how?

Written by Tae Ateh

Published: 14 November 2016

its 15 years since our VPA editorial but idiots like mckenzie wark and the so-called new psychogeography demand some comment from us.

"Thankfully, the 'New Psychogeography' and the 'New Movement in Walking' are both relatively free of what Nato Thompson calls "the culture of gotcha.... soft witch hunt, outing the secret capitalists" and for the continuation of its good prospects it needs to keep itself that way." (from "psychogeography now" by some white man)

Thankfully? Why? Because it allows a white male safe space? It seems to be a safe space in fact for capitalists he is celebrating and so the claims he makes earlier in his text of a radical subjectivity fall flat on their face. clearly this radical subjectivity is not based in class space and time ie gender race and class...

Its not suprising that the revolutionary psychogeography of our own selves or indeed comrades such as the LPA or the NXXTPA is excluded from all this reactionary new white bright alright psychogeography. The occult is of course unacceptable to academia and bourgeois science. It is for the same reasons that it speaks to the non-European subjects of the neo-colonial city. in this regard it is no surprise that some want to talk about "Contemporary British Psychogeography" (eg the BFI recently published a list of "british psychogeography cinema"!!!) – the nationalisms begin to be made explicit and yet no problem is seen with this. London (and indeed the large cities) being a much less white dominated city than the rest of britain, its no surprise that London for them is Sinclair and Self and no mentin of the LPA

As usual what the "new pschogeography" and also those who write about "neo

consequently détourned to make the providence of this illustration more readily apparent. Further, we subsequently set about playing an extensive game of triolectical football in the shadow of the North West Tower, until all the balls ended up in the river. We then enjoyed a few ales, a ramble on the beach and dreamtime on the train home. The adventure continues.

Three-Sided Football Takes On Quantum Physics:

On the 26th July 8 AP, two days before the dawning of the Proletarian New Year, the Luther Blissett Deptford League celebrated the occasion by organising a special, one-off exhibition match again a team of quantum physicists. Practitioners of the dark arts of quantum mechanics have become increasingly interested in three-sided football of late, following our successful psychic attack on the Imperial Omphalos last November, and particularly, in the wake of our stretching of the Greenwich Meridian, during the First Quantum Flux Football Equinox Fest in March.

This particular game saw the quantum physicists' team of the New Scientists take on the Anti-Scientists (a veritable Bauhaus of designers) and the Dada Scientists (a lumpen mix) on a balmy summer's evening in New Cross. The game also occasioned the revival of the famed 30m hex of early LBDL matches, and with teams of eight per side, thus in direct contravention of Dunbar's Bell-Curve, it certainly made for a lively clash. The game ended in victory for the professionally-drilled Anti-Scientists, for whom extensive strategising and a slick new kit undoubtedly paid off. The motley band of assorted Situlogists and 'Pataphysicians thrown together at the last minute as the Dada Scientists celebrated their namesake movement's centenary by coming a respectable second. The quantum physicians of the New Scientists however, clearly still have a lot to learn about quantum chromodynamics, trailing a sorry third after mixing up their tactics and failing to ally with the Dada squad to prevent the Anti-Scientists pulling into an unassailable lead.

A Game of Three-Halves

Following July's successful clash between a squad of quantum physicians, sponsored by New Scientist, and assorted three-sided veterans, NXXTPA operatives managed to slip past security at London's Excel Centre to catch Oxford anthropologist Professor Robin Dunbar's lecture on the game at September's New Scientist Live event. Our operatives had not taken a sudden interest in number mysticism, opiates and mutual masturbation threesomes, or any of the other red herrings Dunbar threw in to distract his befuddled audience. Indeed, we have been interested in such matters for a long time. No, rather, we were keen to hear Dunbar venture that three-sided football offers direct proof of the hypothesis advanced in 'Dunbar's Third Law of Coincidence'. Furthermore, that three-sided variants of the game spontaneously throw up the kind of illusory correlations predicted by the so-called "Dunbar Bell-Curve". In this regard at least, we were not disappointed.

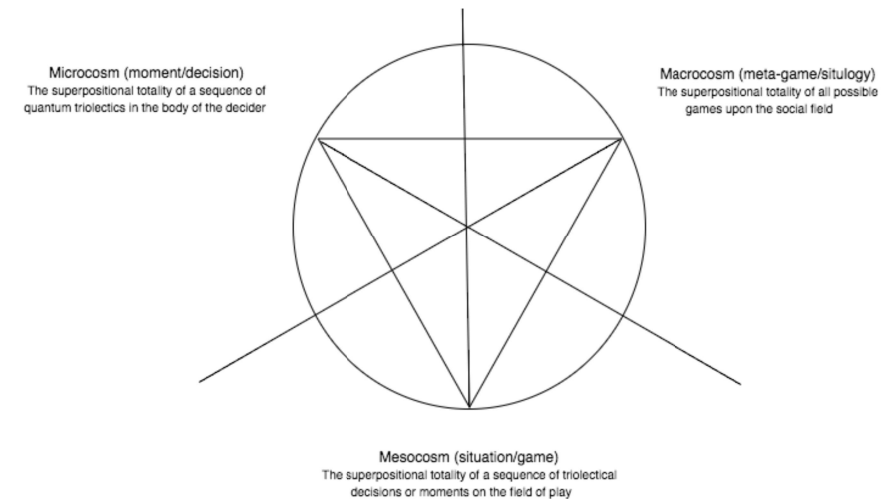
Triolectising the Goalposts

We are approaching a new model (situation) of class society where – proletarianised along the trimensions of space, time and class – strikers (i.e. destructive workers) are deprived of their power. This is exactly where three-sided football has much to teach.

Recent experiments in complexity vandalism saw moving goalposts (attached to bicyclic "fluxvehicles") attempt to literally "stretch" the Greenwich Meridian. The aim was to trigger a quantum superpositional timeloop, catalysing a hypothesised collapse in imperialist spacetime.

As the moving goalpost modification demonstrates, even as strikers (destructive workers) are disempowered by global capital's increasing ability to transcend the hemispheres, there occurs a simultaneous empowerment of both reproductive workers (goalkeepers) and psychic workers

of "top" and "bottom", this then induces a form of false universality abstracted from the particularity of the games one measures. This in turn definitively collapses the game's superpositional nature at the level of the individual game's passes, feints and tactical reversals, but also at the level of the game in its totality. The false universalism of the league comes to stand in for the absolute of three-sided football in its totality. It thus becomes abstracted from what can be called the experiment proper – the domain of the absolute - into a form of fixed, generalisable law, from which one in turn abstracts a universal, homogenous image of the game



The Trimensional Triolectic of Three-Sided Football Interrupted by the League Binarism

As Jorn noted in his introduction to triolectics (The Natural Order, 1962), any experiment in which the conditions are definitively regularised, and, as a consequence appear known in advance, can no longer accurately be called an experiment; its result becomes as predictable as the totalitarian strictures of "Soviet" "Diamat". On this basis we argue that a binarist league system is thus fundamentally at odds with the very basis of triolectics itself.

What the league forgets that what is important is not the 'final levelling out', in Jorn's words, but 'the play of transmissions'. What is important is the superposition, not the measurement. Each game is a Galton Box, and the ball striking each pin is a pass. Until a final result is definitively measured, i.e. the ball comes to a rest at the end of the board, it goes both ways; it remains in a superpositional state – like Schrödinger's cat – open and in experimental flux. In measuring the result of a game for the purpose of league position, the game is rendered no longer as the ball in flow, the play of transmissions, but rather only as the static ball at the bottom of its run, settled definitively into one of the gullies: it becomes a result, and thus transforms all its faithful adherents into bell curves.

In aggregating such results, each game – rather than remaining in a state of superposition, in a state of play with all others – becomes on another, higher level, settled into a final resting place, so that the league itself functions precisely as the bell curve Jorn describes, ultimately becoming

predictable. This is, indeed, something that has been noted by many players over the course of the league's first season.

Naturally, there will be outlying games whose outlandish unfolding lands them far from the centre of the curve - just as there are outlying balls in Galton's distribution. However, when aggregated, bundled with all the others as part of the league's false universal, they remain equally predictable, and equally implicated in the collapse of trielectical superposition into the binary structure of "either-or" that defines traditional, two-sided, Aristotelian Association Football.

Binarism by the Backdoor

As stated, the consequences of this are not merely theoretical but have been consistently observed in practice. The direct result of a collapse into the renewed binarisms of either-or measurement (and the application of scientific method in the form of an aggregation of results), is similarly a direct renewal of all those attendant binarisms that emerge from the binary nature of two-sided football.

Hence, with the introduction of the regularised and measured league system in 2014-15 CE, we have undoubtedly witnessed a renewal of the defeat or victory mentality, leading to heightened competitiveness. As a further direct consequence, we have also seen the return to some of the predictability offered by scientific method. Games have quite obviously begun to drift from what was ultimately experimental about them in Jorn's understanding, becoming less interesting as a consequence. The binarisms of competition have invariably produced a binarism of tactics and gameplay, which has repeatedly led to two teams aligning against the third for the totality of a particular game (with an eye to ultimate league position), removing the self-replicating dynamism of the trielectic function within the game itself, in which alliances shift regularly with each goal conceded. Thus we see games tending towards a 10 vs 5 pattern, and as a consequence, a return to two-sided football by the back door. Binarisms reproduce binarism.

Furthermore, the collapse of the trielectic into duality has also seen a reversion to binaries on the higher social scale. For instance, the game has begun to stratify once more along a binary of "ability" - between "weaker" and "stronger" players, "weaker" and "stronger" teams. In addition, and perhaps more urgently, it has also resulted in a reintroduction of the pronounced gender binaries of conventional two-sided football. It is certainly no coincidence that whilst players were, whilst in still in a minority, notable, frequent and valuable participants in the LBDL prior to its constitution as a system of aggregated measurement. Following the introduction of this system, the participation of wimmin has observably been reduced to zero, whilst conversely, in other, irregular games, the gender composition has remained more diverse.

Both of these renewed binarisms also further add to the game's predictability - producing ever more smooth bell curves. This shows us that a definitive system - one based in and upon measurement - tends not only towards definitive outcomes and forms, but ultimately towards specialisation. Further, it reproduces a spatiotemporal specialisation, in which the game becomes concentrated within specific spatiotemporal enclaves. Specialisation flattens the multi-dimensional trielectic into the binary two-dimensionality of spectacle.

It is no coincidence that the word league derives from an Ancient Roman system of measurement -

November 8 PC (2015 vulg), Strategic Optimism Football club in conjunction with the Luther Blissett Deptford League, started to exorcise the space-time Imperial anchor at the Isle of Dogs Omphalos: where the Northwest Passage and the "Linea Regium" (or "Royal Ley") leylines cross. This was only the start. The aforementioned Northwest Passage line also includes the West Ferry Gore as well, further connecting Glasgow and Cimetière du Père-Lachaise, Paris. The exorcism of the Omphalos and later West Ferry Gore was thus part of a wider time loop: the first known 3SF game, played on 28th May, 1993 in Glasgow connects to Cimetière du Père-Lachaise in Paris through dead quantum letrist (psychic worker) Isidore Isou (died on 28th July, 2007), so ending the Age of Divinity. The reason for this is obviously that each Three-Sided Football game is the same game - it folds time back on itself, to concentrate our activity in space and class by repeating it in time. It was for this reason, therefore, that we journeyed to the Gore in March, in a further stage of unbinding this line.

During the March game, we attempted an unbinding of the Gore by circling it in a counter-clockwise rotation (reproductional work or labour). West Ferry Circus is surrounded by the clock-wise rotation traffic filled-up by corporate vehicles, guarded by security forces (destructive workers). Chased away by the security guards, who were eager to prevent our crucial mission, we were however undeterred. Instead we gained clandestine access to the lower levels of the Gore. There, as stated, in an abandoned car park three levels below the surface, we sought to unleash a counter movement, through the playing of three-sided football. Above, the Gore secretly obtains its extra psychic powers from the binding actions of the supporting rotational traffic. Here the Trivium of the original Gore has been built over by a masonic Octagon, placed within concentric circles, forming the apex of a gigantic sundial, aligned to the shadow cast from the Canary Wharf pyramid on a specific, fateful day of the year.

That game was a qualified success, however, our mission was far from over. Following the clues in Nashe's surviving work, our operatives were first alerted to the possibility that his famous "lost play" in fact remained intact, and had simply been hidden from the masonic authorities. Furthermore, evidence suggests this fact was known to an old mole in the Tower Hamlets highways department. Following the suppression of his play, and fearing for his life, Nashe fled to Great Yarmouth, on the East Anglian coast, then a wealthy port. Through our psychogeographical investigations, it came to our attention that a particular road sign, situated precisely beneath West Ferry Gore on the Isle of Dogs, indicates that the aforementioned Isle can be accessed via the A1026 (the sign then inexplicably displays a masonic triangle, as if its cryptic message were unclear). However, the Isle of Dogs (the place), can in fact be accessed by the A1206. The A1026, on the otherhand, was formerly a road running through Great Yarmouth (now the B1141 ring road), right past the town's famed North West Tower, to which Nashe fled! The clues began to fall into place: Firstly, Situationist references to the "Northwest Passage" clearly did not refer to de Quincey after all, but to Nashe's hidden play. Further, someone in the Tower Hamlets highways department was aware of this and was signalling, via the sign, that The Isle of Dogs (the play), could be found by following the A1026!

With this in mind, we convened at the fateful road sign and set off for the town Nashe called the 'Immanent Metropolis of the Red Fish'. Was this another clue? A red herring perhaps? We have yet to determine what further permutations our adventures set in motion, although sadly it seems we were unable locate the whereabouts of Nashe's "lost play" - this time. This, despite extensive inquiries behind the bar at the local pub The White Swan. But then again, if we did find it, perhaps we wouldn't be able to speak openly about it here, for fear of meeting with similar repression from the geometric forces ranged against us.

We did, however, discover a mysterious mural in an underpass in Great Yarmouth, depicting a three-sided football pitch in the exact style of that constructed at West Ferry Gore. The mural was

transpersonal (nature, environment, situation)

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

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

(META)REPORTS ON (HYPER)PSYCHO(SITUO)GEOGRAPHY

Written by The New Cross Triangle Psychogeographical Association (NXTPA)
Published: 12 November 2016

There here follow a series of brief reports from the NXTPA and its allies in the APTXN, SOF and FIASCo. NXTPA is currently enjoying a hiatus in operations, following the successful completion of the second series of its newsletter and phase two of its five-year plan. Operations will resume shortly.

Great Yarmouth Trip:

On the 30th April 8AP, representatives from the APTXN, NXTPA, FIASCo and the LPA Historification Committee convened at the road sign beneath West Ferry Gore (site of the Trivium reclaiming three-sided football match, held as part of the QFFEF, 8AP). West Ferry Gore—occasionally referred to as West Ferry “Circus”—is a site of some significance. A Gore is the ancient name for a three-sided football pitch, originally to be found at places where three roads met. The name has a long etymology founded in medieval masonic pedagogy: In the schools of the medieval masons there was a distinction between the Trivium and the Quadrivium. The Trivium, which was generally concerned with logic, grammar and rhetoric, was at one time taught through games of three-sided football, with different teams applying different rules according to how they were assigned. This proved so popular that it became hard to persuade people to learn the more serious Quadrivium, which consisted of arithmetic, geometry, music, and astronomy. Three-sided football was thus suppressed and the Trivium was taught in a way that was indistinguishable from the Quadrivium. It is indeed for this reason that Association Football was later formerly codified by the freemasons of London—a diversion to lead the labouring classes away from the true origins of the game, replacing it with a version deriving from the masonic variants passed down through various public schools. It is no coincidence therefore, that this formal codification occurred at the Freemasons Tavern on Great Queen Street (adjacent to the Grand Lodge), on the 26 October 1863.

When famed media theorist Marshall McLuhan wrote *The Classical Trivium: The Place of Thomas Nashe in the Learning of His Time* as his PhD thesis, he discovered in the course of his research that one of key venues at which these early games of three-sided football were held was West Ferry Gore, on the Isle of Dogs, later immortalised by Thomas Nashe in the play of the same name. The Isle of Dogs, Nashe’s great, lost play was in fact not lost at all, but was actively suppressed, precisely because it reintroduced three-sided football into Elizabethan London. It was published with the intent of sabotaging John Dee’s programme to construct the British Empire on the principles of the Quadrivium, through his magical understanding of Euclid anchored exactly on the Isle of Dogs and the Omphalos he endeavoured to establish there. This could not be tolerated by the British Crown.

This was the reason for the Trivium reclaiming three-sided football match our operatives performed in an abandoned car park deep beneath West Ferry Gore back in March. Previously, on 21st

originally the “leuga gallica” - developed as a tool of imperialist domination during the conquest and occupation of Celtic Gaul by the Roman Empire. Appropriating the Gauls’ more situational definition – which simply suggested the relative distance covered by walking for a period of time – the Romans standardised the measure. From these origins, the “league” was thus absorbed into what Jorn’s idiosyncratic psychogeography describes as the “Latin” mindset, with its inclination to unify and dominate.

Hence the particular is once again subsumed to a false universal, occluding it from a realisation in the equivalence of absolute singularity. Results are bundled into fasci, with binary values replicated on all scales. Triolectical superposition collapses from the level of the individual pass, right up to the global totality of three-sided football as a whole.

Binary logic was favoured by philosophers from Aristotle onwards, precisely because it is a primary method of exclusion . A cannot be B, 0 cannot be 1. In triolectics A can also be B, 0 can also be 1. As a result of the reversion to binarism brought about by measurement, three -sided football has also become exclusionary, across the three tridimensions of revolutionary praxis: class, space and time.

As the demands of competition produce regularised teams, such games increasingly tend to exclude on the nature of class: by ability, gender, species and number of players per team - hence total number of participants. Secondly, such games exclude on the basis of space: as games are no longer superpositional, they become geographically specific, those not able to access the vicinity of the “definitive” game are thus excluded – we might perhaps argue that this an extension of Eurocentrism. Thirdly, games exclude on the basis of time : a collapse in superposition similarly reduces those who can contribute or participate to temporal vicinity, excluding those ‘too old’ or ‘too young’, the dead or the unborn from taking part. Again the effect is a homogenising exclusion of the truly unpredictable.

Imaginary Solutions:

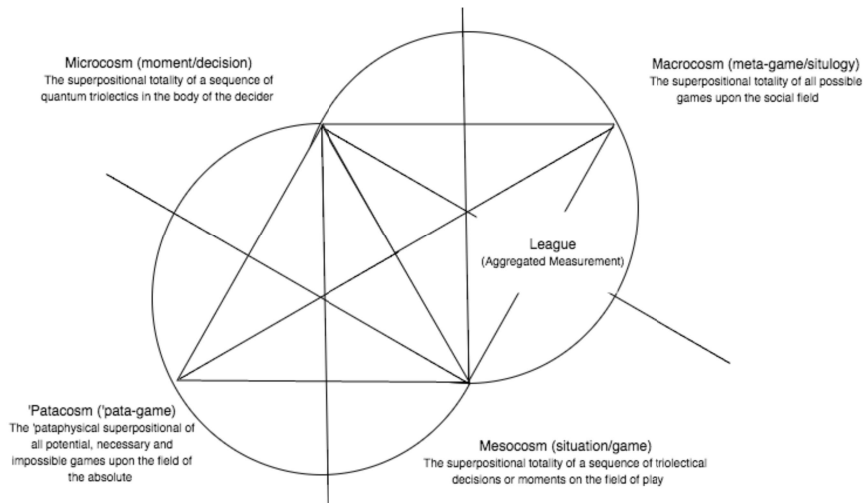
Thus we reiterate our position against the league, as currently constituted, as a bundling of measurements. However, if we are not to replicate the very structures we have just identified, it is insufficient to simply oppose the league, to withdraw and just set ourselves against it. This would merely be to replicate the very binarism with which we accuse it. Instead, our position must become a superposition, we must also stand within it, beyond it, and in complementary relation to it.

To remain within the league structure, we develop the following medium term proposition, already being worked on by D3FC: the remodelling of the results system into a chromodynamic triolectical. As a result, the binary linearity of the table would be overcome in a triangular relation of three forces, each simultaneously displacing the next in a self-replicating triolectical dynamism. Following discussions with FIASCo and D3FC, we declare our intention to agitate in favour of a supplementary scoring system that equally rewards three complementary modes of game play. Thus, for example, a “blue” victory might be awarded for the team that concedes the least, as is currently the case, but at the same time, a “red” victory might be given to the team who scores the most, with a third “yellow” victory granted to the team for who there exists the smallest gap between the two former figures. All three conditions would thus be complementary, a team excelling at blue and red gameplay, would necessarily fail dismally on the yellow measure.

Likewise, a team who pursued a strategy of a yellow and red victory, would also, necessarily, be defeated on the blue scale. Although it is likely that it would have unintended consequences - such as the specialisation of teams according to a preference for attack or defence – the permutations of such a system remain something to be more fully investigated through experimental means. Whilst we would, of course, have to await such practical results, such a system would, theoretically, reintroduce triolectics at the level of the league, but could not, still, be a substitute for a triolectics of the absolute however.

To rediscover a triolectics of the absolute requires we go beyond the league, but to remain in a complementary relation to it. As such this requires a further proposition. If the league system constitutes the interjection of binary measurement between the mesocosm and macrocosm, and thus in effect occluding the macrocosm from the perspective of all lesser scales – blocking an ascension to the absolute with a false universal - we suggest that this might potentially be counteracted by superinducing another scale beyond the macrocosm, thus restarting the chain of deferral in which measurement cannot reach a final, definitive end.

In such a situation therefore, even if the league comes to dominate a chain of causality within the meta-game, this meta-game itself can be made simply one more superpositional equivalence within a further, higher level – that of the 'pata-game. Thus such a 'pata-game would bear the same relation to the meta-game, as the meta-game bears to each particular game. It would be the totality of all possible and impossible games of three -sided football. Thus, rather than seeking to dialectically supersede the league, it would instead suggest the supplementation of a complementary league, where what is valued is not the measurement of definitive aggregated results, but instead the absolute equivalence of each particular game, precisely in its particularity.



The Tridimensional Triolectic of Three-Sided Football restored through superpositional patacosm

As can be seen from the above triagram, superinducing another, complementary, triolectic,

gastrointestinal tract. A type of stretch receptor, that senses dilation of blood vessels, is also often involved in headaches.

Chemoreceptors: These trigger an area of the medulla in the brain that is involved in detecting blood born hormones and drugs. It also is involved in the vomiting reflex.

Thirst: This system more or less allows your body to monitor its hydration level and so your body knows when it should tell you to drink.

Hunger: This system allows your body to detect when you need to eat something.

Sixth Sense (Small Brain) Sense of intuition (gut feeling)

Premonition (Paranormal) Subconscious sense of future events (usually danger)

Telepathy (Paranormal) Auditory perception of a person's (near or far) thoughts

Precognition (Paranormal) Visual perception of future events

Clairvoyance (Paranormal) Visual perception of invisible objects or events

Clairaudience (Paranormal) Auditory perception of the invisible

Magnetoception: This is the ability to detect magnetic fields, which is principally useful in providing a sense of direction when detecting the Earth's magnetic field.

Unlike most birds, humans do not have a strong magnetoception, however, experiments have demonstrated that we do tend to have some sense of magnetic fields. The mechanism for this is not completely understood; it is theorized that this has something to do with deposits of ferric iron in our noses. This would make sense if that is correct as humans who are given magnetic implants have been shown to have a much stronger magnetoception than humans without.

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

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

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

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

intrapersonal (physiological, psychological),

interpersonal (sexual, social relations)

Proprioception (Body Parts) Awareness of body parts without visual input
Nociception (Whole Body) Sensation of pain in the body (skin, body organs, etc.)
Equilibrioception (Whole Body) Sense of balance (determined by ear fluid)

Touch: This has been found to be distinct from pressure, temperature, pain, and even itch sensors.

Itch: Surprisingly, this is a distinct sensor system from other touch-related senses.

Kinesthetic Sense (Whole Body) Sense of acceleration

Tactility (Mostly the Skin) Perception of pressure

Chemoreception (Blood and Brain) Sensation of hunger, thirst, vomiting and suffocation

Stretch Reception (Muscles, Joint and Skin) Sense of gag reflex, gas distension, excretion, etc.

Cutaneous Reception (Skin) Sense of skin vasodilation (like flushed skin)

Synaesthesia (Body Parts) Combination of senses (like smiling at someone's voice)

Thermoception: Ability to sense heat and cold.

This also is thought of as more than one sense. This is not just because of the two hot/cold receptors, but also because there is a completely different type of thermoreceptor, in terms of the mechanism for detection, in the brain. These thermoreceptors in the brain are used for monitoring internal body temperature.

Proprioception: This sense gives you the ability to tell where your body parts are, relative to other body parts.

This sense is one of the things police officers test when they pull over someone who they think is driving drunk. The “close your eyes and touch your nose” test is testing this sense. This sense is used all the time in little ways, such as when you scratch an itch on your foot, but never once look at your foot to see where your hand is relative to your foot.

Tension Sensors: These are found in such places as your muscles and allow the brain the ability to monitor muscle tension.

Nociception: In a word, pain. This was once thought to simply be the result of overloading other senses, such as “touch”, but this has been found not to be the case and instead, it is its own unique sensory system. There are three distinct types of pain receptors: cutaneous (skin), somatic (bones and joints), and visceral (body organs).

Equilibrioception: The sense that allows you to keep your balance and sense body movement in terms of acceleration and directional changes. This sense also allows for perceiving gravity. The sensory system for this is found in your inner ears and is called the vestibular labyrinthine system. Anyone who’s ever had this sense go out on them on occasion knows how important this is. When it’s not working or malfunctioning, you literally can’t tell up from down and moving from one location to another without aid is nearly impossible.

Stretch Receptors: These are found in such places as the lungs, bladder, stomach, and the

supplementary to the first, results in the structure Microcosm-Macrocosm-’Patacosm and the structure Microcosm-Mesocosm-’Patacosm forming in a complementary and thus superpositional relation to one another. Not only does this facilitate the tripass of the binarist blockage activated by the measured league system, it likewise produces a supplementary “league” in which each game would, at least in theory be truly be superpositional upon all others – on all levels, macro, meso and micro. It becomes an imaginary solution in and for itself; games, fixtures, teams, venues and variations, all would become irregular, particular, complementary. Such a proposition rejects the unification of the game into a transcendental universal in favour of a proliferation of potential, necessary and impossible varieties, of potential, necessary and impossible histories and, potential, necessary and impossible outcomes.

To this end we announce the beginnings of a “Great Unworking”, an anti-league of “unbinding”, whose aim must be to dispel the psychogeography of “Europe” as a binarist concept, that is to say structured upon inside/outside and the countless other dualisms emergent from the Cartesian-Capitalist worldview. It will seek to do so by applying triolectics at key pressure points upon the network of non-Euclidean leylines that structure the European field, both psychically and geographically. The meta- field of play for this task was cast between the three poles of Alytus, Silkeborg and Vienna, the ’pata-field is only just beginning to make itself known.

Coda:

The implementation of the league experiment has not been a failure. It has enabled us to discover that binarism arises in measurement, as a form of exclusion, and that it is remarkably robust at self-replicating across multiple scales of reality. This is simultaneously worrying and encouraging: if the binary is so successful at self- replicating and expanding, might not the triolectic also act likewise? Might not the successful implementation of triolectics across multiple scales produce larger, self-replicating effects across a myriad of arenas as yet only dimly imagined? This question constitutes the terrain of the experiment with which we are now ultimately concerned.

Signed:

Luther Blissett – Strategic Optimism Football (SOF)

Luther Blissett – The New Cross Triangle Psychogeographical Association (NXTPA)

Luther Blissett – The Academy of Practical Triolectics and Xenotopian Navigation (APTXN)

Luther Blissett – The Ex-Psychogeographers’ Noological Therapy Alliance (XPNTA)

Luther Blissett – The Exarcheia Square Triangle Psychogeographical Association (XTPA)

Luther Blissett – Association Psicogeografica Bucharesti (APB)

Luther Blissett – The International Federation of Independent Times (IFIT)

i Asger Jorn and Fabian Tompsett, *Open Creation and Its Enemies: With Originality and Magnitude (on the System of Isou)* (London: Unpopular Books, 1994), 32.

ii Asger Jorn, *Concerning Form*, trans. Peter Shield, (Silkeborg: Museum Jorn, 2012), 117.

IF RHODES MUST FALL, ART MUST BURN

by Zinhle Manzini

Last week it was reported that the Rhodes Must Fall students had removed paintings from the university's walls and set them alight. While some people remain unclear about the motive of such an act, some were quick to see it as property damage. Rumours have it that the paintings that were set alight depicted colonialism. Consequently, having them up on the walls assumes a cherishing of our colonial history.

Media organisation News24 reported that possibly one or two of the paintings that were set alight were the works of Keresemose Richard Baholo, a black artist who "painted a series of pictures of protests at the University of Cape Town featuring Jameson Hall in the background". He painted them in the 1990s. Perhaps burning Baholo's art work was a mistake or it was part of a plan that remains unknown for now. Nonetheless, I am not interested in debating whether his work of art should have also been set alight. Rather, I would like to share some insight on why burning those paintings has significance and why it makes sense when we think about the overall objectives of the Rhodes Must Fall (RMF) movement.

The art world has always been a very elitist space. It has set conventions and strict rules about what counts as art and how we ought to respond to works of art. It has set rules about who counts as the art world public and who has access to this very intimate space. We have seen an increase in the number of black artists and black people who appreciate art and go to the various exhibitions, but these are blacks who have had to learn what it means to be a member of the art world public.

The art world is not a space that is easily accessible to anyone. It requires you to understand why a particular painting is hanging up on the wall, as opposed to someone else's. And this knowledge is something that most black people do not have access to. Briefly consider the number of art galleries that we may have in the townships? They are very limited. Now I am aware that there are white people who might have not had access to this art world either, but the gist of the argument is that – at least historically – they were not shut away from entering these spaces. We are aware of the evils of colonialism and apartheid that shut away many black people from having access to these spaces and also prevented black people from contributing their works of art to these spaces.

When students from the RMF movement decided to burn these works of art, which may have depicted a cherishing of colonialism, was perhaps not the only reason for doing so. Said differently, the act of burning the paintings was also a symbolic act, that is, it was burning the elitism of the art world. It was a call to do away with these very strict conventions of the art world and its public. It was also an act to say that "as students we are tired of waking up to paintings that require a certain attitude to engage with the painting". Apart from the notion that the paintings perhaps also didn't depict their lived realities, it's an overall act where students are indirectly also calling for an end to how white our institutions are and how they perpetuate institutionalised racism.

If an institution has paintings on its walls, it could be purely for aesthetic purposes, yet it also means that there is a cherishing of art and what the art world stands for.

Understandably, people may argue that it was wrong to burn works of art, yet such a statement does not hold if we accept that art is not just art. Art makes a statement and a painting also has ethical undertones that we need to consider. Hence President Jacob Zuma was upset by The Spear. The overall call really is for people not to see acts of protests as mere violence or to view them in isolation. If a movement like RMF stands for black lives, all their actions are related to their mission. Perhaps at times their actions may seem nonsensical, however it seems odd to suggest that people must respond to pain and anger in a particular way. Burning paintings was symbolic, it's symbolic protesting!

Zinhle Manzini is currently reading towards her master's degree in philosophy at Wits as a 2016

DesaKalaPatra (SpaceTimeClass) is the proletarian consciousness – the meaning based on senses resulted by praxis, labour. The quantity of proletarian meaning is self-sufficient – there is no need for more meaning than is actually needed. Meaning appears with destroyed resources and commodities. Surplus meaning results in extermination. Workers who produce meaning are destructive workers.

Abstracted or concept based consciousness is a mechanism that absolutise the meaning as a value and so legitimize extermination that leads to genocide, ecocide and/or biocide. Christianization, colonialism, westernization are based on conceptualization of everyday life. Spectacle is visibility or action based on conceptualization. The spectacle in general, as the concrete inversion of life, is the autonomous movement of the non-living (Guy Debord). Conceptualized resistance resolve into spectacle. Bourgeois meaning is always a surplus meaning – it's senseless.

Senses/ concept difference is like living/ non-living.

So rather than understanding the above, the following is a guide to meditation – Obschchina and Situnionisation of the Species Being and General Intellect (Obschina/ Wahdat)

DesaKalaPatra - the three trimensions - are experienced through all of the following sensations and therefore all these dimensions are multiplied by 9:

Ophthamoception (Eyes) Sight or visual perception

Sight: This technically is two senses given the two distinct types of receptors present, one for color (cones) and one for brightness (rods).

Audioception (Ears) Hearing or auditory sensations

Sound: Detecting vibrations along some medium, such as air or water that is in contact with your ear drums.

Gustaoception (Tongue) Sense of taste

Taste: This is sometimes argued to be five senses by itself due to the differing types of taste receptors:

- sweet,
- salty,
- sour,
- bitter
- umami

But generally is just referred to as one sense. For those who don't know, umami receptors detect the amino acid glutamate, which is a taste generally found in meat and some artificial flavoring. The taste sense, unlike sight, is a sense based off of a chemical reaction

Olfaoception or Olfacception (Nose) Sense of smell

Smell: Yet another of the sensors that work off of a chemical reaction. This sense combines with taste to produce flavors.

Tactioception (Skin)

Thermoception (Skin) Lack or increase of heat (temperature)

chose the most sacred spot in Zimbabwe for his last resting place – In the Matopo Hills. In Zimbabwe, calls have been made for his body to be exhumed and repatriated, the sacred spot decolonised and disalienated. The tyrant deported, the demon spirit banished at long last.

And it is no coincidence that Robert Mugabe the person put forward as leading the only country to institute a policy of land disalienation - is the same person who had vetoed the demands for Rhodes to be exhumed.

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

Decolonisation does not happen by the permission or approval of the ruling class but when the working class empowers ourselves to take over the means of production reproduction and equally as crucially of death and destruction.

“There are no limits--inside the circle. The hillock up which you have toiled as if to be nearer to the moon; the river bank down which you slip as if to show the connection between the dance and ablutions, cleansing and purification--these are sacred places. There are no limits--for in reality your purpose in coming together is to allow the accumulated libido, the hampered aggressivity, to dissolve as in a volcanic eruption. Symbolical killings, fantastic rides, imaginary mass murders--all must be brought out. The evil humors are undammed, and flow away with a din as of molten lava.

One step further and you are completely possessed. In fact, these are actually organized séances of possession and exorcism; they include vampirism, possession by djinns, by zombies, and by Legba, the famous god of the voodoo.”

Frantz Fanon, Wretched of the Earth, 1961

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

We will conduct a psychogeographical and situographical mapping of sacred spaces and leylines in Zimbabwe and Cambridge in order to develop these ideas further. During this we hope to expound on our solution to the Wandlebury Enigma and demonstrate that the independent scholars and proletarian psychic workers like Watkins and Lethbridge are far more scientific and thus go beyond the spectacularised science of the patriarchal, white supremacist and bourgeois ideologues of institutions such as the University of Cambridge and the Council for British Archaeology.

Join us on Thursday 9th June at Rock oad Library Cambridge for the first session of the Multi/Pluri/ (Comm/Anti)uni - V(e/a)rsity of Cambridge, part of the Antiuniversity Now festival.

<http://antisystemic.org>
<http://antiuniversity.org>

MATERIALIST SPIRITUALITY AGAINST SPIRITUAL MATERIALISM

Written by Tae Ateh
Published: 23 June 2016

Mandela Rhodes Scholar. She is a proud coconut from the townships of Kagiso and is always trying to navigate between the spaces of being an academic and a girl from kasi. A feminist, a reader, and a writer whose sitting on an unpublished manuscript, she is also a director of Ward66 (a concept store in Kagiso) who loves baking and making smoothies. Instagram @conflictedblackwoman or Tweet @conflictedblackwoman

CECIL RHODES STATUE BEHEADED AT OXFORD UNIVERSITY

The statue of British Capitalist Cecil Rhodes which is at the centre of a controversy at Oxford University has been found beheaded in the morning on 10th February, 2016.

Oriel College has confirmed that Police have been called to the scene and have ruled out any involvement from the "Rhodes Must Fall" student group.

After initially issuing a statement that agreed with the protestors, stating the statue was "problematic", and the Oxford Union also voting in favour of the removal of the statue, the university gave in to demands from wealthy donors that the statue remain in place.

Initial reports on the beheading claimed that it had been done by an ISIS / Daesh cell operating in England. In other claims on the internet, British graffiti artist Banksy has been suggested as the perpetrator.

MI5 and MI6 while initially contradicting each other have now confirmed that this is not true. Britain First are being blamed by the Home Office for what it called "irresponsible racist scaremongering".

RANSOM DEMAND

Reports have this morning emerged of a bizarrely named group, referring to themselves as "psychic workers", called All Made-up And Non existent and Dead Labourers Association (AMANDLA) which has claimed responsibility for the beheading on various websites and blogs.

Both Oriel College and Oxford University have declined to comment on claims that the group has demanded a £100 million ransom for the return of the head.

Meanwhile the Rhodes Must Fall movement in Cape Town continue to push for decolonisation of the curriculum as well as an end to privatisation and outsourcing in the education sector.. At Oxford too the Rhodes Must Fall group have also continued to push in the same direction.

The Oxford University group issued seven demands, including a call for Oxford to "acknowledge and confront its role in the ongoing physical and ideological violence of empire".

The Rhodes Must Fall campaign saw the removal of a statue in Cape Town

The campaign's seven demands:

For Oxford to "acknowledge and confront its role in the ongoing physical and ideological violence of empire"

A commitment to "recontextualise iconography celebrating grave injustice" including the removal

of statues and portraits and renaming buildings

The decolonisation of curriculum to "hear the voices suffocated into silence by Eurocentric academy"

Representation of people of colour at all levels of the university, blind-marked applications and "implicit bias training"

An "immediate end to outright racism people of colour face on campus" and effective recourse for discrimination

For work of anti-racist students and staff to be recognised and institutionalised

For an end to public smear campaigns against the movement and its members

ALYTUS PSYCHIC STRIKE BIENNIAL: ANIMISTIC COMMUNIST PSYCHIC SUFIST URS MUBARAK IN RAIŽIAI [NOTES FOR PROLETARIAN CALENDAR]
By Tae Ateh

The trip was proposed by comrade Tae Ateh because of quantum superimposition of basic spatial, temporal and animist features, but also because of the biggest variety of the lichens found in the area of Raižiai - (45 taxa), and where most of the gravestones are siliceous rocks (natural collector of information – a hard disc). Very rare species identified were *Lecanora semipallida* H.Magn., *Lecanora sulphurea* (Hoffm.) Ach., *Xanthoparmelia verruculifera* (Nyl.) O. Blanco, *Psilolechia lucida* (Ach.) M. Choisy, *Rhizocarpon geographicum* (L.) DC., and *Rhizocarpon lecanorinum* Anders.

The Raižiai village is known as Tatarian living place since XVI century. There was a Lithuanian Muslim centre since before the World War II and still the community survives as an animist unit – singularity or wahdat.

Event co-ordinated by Alytus Biennial Reversion into Abolition of Culture And Distribution of its Aberrant Bacillus Right Abroad – Committee (ABRACADABRA-C) did an attempt to arrange the trans-national psychic workers' meeting with the local community of Raižiai. The communication was available only through the local representative of community Ipolitais, who arranged it in a way of tourist entertainment by presenting the symbolic items, which supposed to mean community itself.

We did a tour through the basic symbolic arrangements serving as screens for the local community to hide away – that was what we realized in the end of our tour when it started to be clear that nobody from the community are willing to appear.

The grand symbol of the Tartar community is the monument for the symbiosis of the Grand Duchess of Lithuania (Columns of Gediminas) and Golden Horde (Tarak-Tamga) – there our tour has started. Comrade Tae Ateh recognized two letters coming into one....

The first time dimension – the dates – those to coincide with the beginning of the Age of Divinity. The oldest date on the memorial is 1397 - this is 2 years after the death of Naimi Fazlallah Hurufi - The Seal of the Saints. The arc of time up until 2007 when Isidore Isou died is what we call the Age of Divinity. It is the period where Judaism is transformed, through the synthesis of Islam and Christianity in Protestantism, into Capitalism which reaches its apex as the organising force of the world.

by ChangaMire and TaeAteh

There are two recent articles by this title "Decolonisation is not a metaphor" (by Eve Tuck and K. Wayne Yang and by Enāēmaehkiw Thupaq Kesīqnaeh) so we thought we would add a third in order to expand on some of the points being made. Decolonisation of the mind, of knowledge – of psychic space, is inseparable from the decolonisation of physical space – and that includes spiritual space. One cannot proceed without the others: De-alienation of land and de-alienation of labour – of reproductive, productive, psychic, destructive and indeed dead labour. But also it is a process that occurs not just in the ex-colonies but must happen also at the source of colonialism – in Europe itself. This is at the core of any decolonising of the university – the university which is after all not just a eurocentric university but a ruling class, patriarchal, bourgeois university. And which is not just an idea (institutions of learning are as old as time) but a historical moment that begins with Bologna and Oxford towards the end of the Age of Saints.

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

Achille Mbembe, *Decolonizing Knowledge and the Question of the Archive* (2015)

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

And today as then, the working class has no nation. All borders around the post colonial world are drawn up by European colonial powers (as they were in Europe in 1648) so these are the first point at which the decolonisation must take place. However the first borders must be those of Europe itself. The EU referendum and debates present false choices at every step. Now that Haiti the place of the first slave revolt in history has joined the AU, can we imagine Albion (re)joining the AU too?

"Berlin of 1884 was effected through the sword and the bullet. But the night of the sword and the bullet was followed by the morning of the chalk and the blackboard. The physical violence of the battlefield was followed by the psychological violence of the classroom. [. . .] In my view language was the most important vehicle through which that power fascinated and held the soul prisoner. The bullet was the means of the physical subjugation. Language was the means of the spiritual subjugation."

Ngugi wa Thiong'o, *Decolonizing the Mind* (1986)

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

Spiritual and Sacred spaces have traditionally been public spaces – traditional ownership, common ownership of this land functions as the opposite to the border. It is no coincidence that Cecil Rhodes

you by force.

It is physical – in the language, in the painting.

M.Z. But what has buffalo to do with the painting?

T.A. I see relevant here a nice example of animist practice of Siberian shamans who did inhabit the souls of the “communards” shot at the conclusion of the Paris Commune in 1871 and finally got refuge in the Lake Baikal and so ensured good fishing for the local people. There is important to point that they did what the materialist left-side-brain-thinkers of Europe never even got to mind: that the souls of the people – of the communards – who died unhappy make disbalance in the nature. People, who call themselves leftist, prefer to follow the concepts, or to identify with the workers what Marx criticized in the case of Paris Commune, or have sentiments for critical mass. The question is about the Europeans’ irresponsibility of the acts they do, or their ideologies do. And what I got from my investigations in the field of animism – this is not a religion at all. Religion out of it was made by European anthropologists. The result of it – one more spectacle, one more entertainment. Animism is not a system – it is not created – it creates itself – it is a life force as Ben said. And one more detail – there is no dualist separation between body and soul in animism – the soul is just a spiritual dimension of the material body. There is no separation between living and non-living matter. There is nothing about what we say to believe in soul – this is about living with soul. All the time since the very first move to organize this event I was trying to invite people as diverse as I can – the point is to come and to try to talk and to do things together and to get to some collective decisions not about some common goals or platforms, but rather about connectivity itself. Not only between humans, but also with non-humans and more-then-humans too. We should change the Cartesian paradigm “I’m thinking therefore I am” to “I am relating therefore I am”.

B.M. I came up with this parallel many times – I would rather think in a way that I am therefore I think or relate. They reversed it by placing thinking as mostly important. But it is in reverse – first is I am. Existence and being is primary and thinking is secondary, otherwise it leads to the problems.

[T.A. almost a year passed after this discussion had happen and while transcribing it I got to the point that existence and being cannot be primary – the being and the relation always goes together – no one of them is neither primary, nor secondary... the paradigm of numbering is consequence of thinking, which is secondary to the whole totality of life]

M.Z. If the thinking is first – then it’s easy to sacrifice your life for something.

M.D. ...as a speculation reason to think, to have a consciousness, to enable into relationship ... everything else is purely individual, its not about having a consciousness, that’s only in the relation with somebody else that you need to be able....

T.A. Its time to round up the discussion – do you have something for the conclusion?

M.Z. Ben, the last question, - so, what is that Revolutionary Animism? Or you have no idea?

B.M. No...

DECOLONISATION IS NOT A METAPHOR

Written by DAMTP

Published: 30 May 2016

As is now common knowledge, the Anthropocene is the proposed name for a new geological era, the "recent human era." This understanding relies on the identification of a "single physical manifestation of a change recorded in a stratigraphic section, often reflecting a global-change phenomenon."

The second time dimension was the situ time of the sun clock, showing the local time. And another one time dimension here was showing the time from the location were the Battle of Grünwald (First Battle of Tannenberg or Battle of Žalgiris – the absolute symbol adopted by Lithuanian nationalism) took place – that is because of the exceptional loyalty what was shown by the Tatar community towards the majority of the population who identified themselves as Lithuanians through the ages. Although the battle is much more important not because of commanding, but rather because of the proletarian role of Lipka tatars as we will show later in this text.

While wondering in Raižiai Tae Ateh found a strange round-shaped stone in a field. We were told that this was the redundant part supposed to be on the top of the monument.

Finally we were invited to visit the local mosque, built in 1889 and which was the only one to function during the Soviet period. Our comrade Tae Ateh refused to do the tour because he saw it too much tourist-like and abusive to the Muslim faith – the women and girls didn’t cover their heads when entering the mosque... so far the only regulation from the host was to take off the shoes. Here Tae Ateh disagreed with Tae Ateh’s so far her opinion was that respect to the person should not surpass the request and/or the invitation of the one who is hosting you. But possibly it was Tae Ateh’s excuse so he wouldn’t have to take his shoes off...

There we were left in the void by our guide to the local community, because another time for the next tourist tour was appointed. Our group of psychic workers decided to wander around and to drift through the old Tatar cemeteries. We were told that there all the surroundings are privatized – therefore not good for wandering – except the cemeteries – they have there around 7 places witch served as a final destination places in different periods of time.

We’ve got separated into small groups. Tae Ateh rejected to go to the cemetery in multitude of persons and stayed just beside the road accompanied by few companions.

This ability to perceive and agreed upon a visible and graphic distinction in physical phenomena is inevitably and persistently imbricated with concepts of race and racialization from the very formation of what is now called Earth system science.

The old cemetery is on the entrance of Raižiai village in the forest on the hill. It consists of older and newer parts. Actually the newer part is similar to catholic cemeteries, only the writings on gravestones are both in Arab and Russian, Lithuanian or Polish languages. Another difference – in some cases, the writing is on the other side of stone. This is due to the fact that each coffin is looking towards its own headstone and all graves are situated towards the East, facing Mecca. The older part of cemetery already has a so called historical layer, as most of the grave stones are about half meter down in the soil. Writings are only in Arab. There was less of diversity in lichens, but we drifted away for a while.

Then we passed through the main cemetery – where graves were partly identical to the catholic ones, but there was some older part similar to the previous old cemetery, just in the open space in a grass meadow. Here we got into the promised diversity of the lichens.

Lichens are conspicuously absent in the cities because many species are sensitive to pollution, especially to sulphur dioxide and fluorine, which are common pollutants. For this reason, they have

been commonly used as indicators of certain pollutants, especially since different species are sensitive to different chemicals and quantities of them. In urban areas, where lichen surveys have been carried out, the absence of certain indicator species is used as early warnings of decrease in air quality. So lichens are true class enemies to the bourgeoisie – the true animist proletariat. There were no remnants of bourgeois symbolism, but it goes well together with exposed Tatars loyalty to the stronger majority what made their community to survive through the ages. Another interesting fact about lichen is that they are not one species, but fungi and algae living in a symbiotic relationship. Most of these species are entirely incapable of surviving on their own, and can only be found with a limited amount of the overall possible matches. As the fungi cannot photosynthesize and has very limited resources on the barren rock or wood that they can be found on, the algae provides it with the needed energy by harnessing the power of the Sun. Meanwhile, the algae would get washed away by the first rain on its own, so the fungi provides it with a solid base and collects enough moisture that both species need. This is one of the most beautiful examples of mutual support and comradeship.

As combining the features of the algae and fungus, lichens' mycelium is a part of a neurological network of nature that operates similar to the internet, allowing it to communicate with the planet and other species. This neurological network of nature can be found not only on Earth but also in the web structures of dark matter, the matrices of string theory, philosophy of 3 sided football and many parts of the Universe. We consider this neurological network being the structure of natural psychic working.

In short, my question is: what kind of "man" is meant when we say "Anthropocene"? Given that the "Anthropos" in the Anthropocene turns out to be our old friend the (imperialist) white male, my mantra has become: it's not the Anthropocene, it's the white supremacy scene. Many within academia might find such terminology too crude or extreme. For #BlackLivesMatter activists, however, white supremacy is a given. Since the events in Ferguson, even mainstream figures like Hillary Clinton have been speaking of "systemic racism," using the phrase coined by social scientists Joe Feagin and Sean Elias.

Lichens also play a very significant role in nature. They are the pioneers in rocky substrates, where there is no soil. Lichens break down the rocky substrate into soil and their decomposing thallus fertilize the newly produced soil, making it possible for the plant habitation.

And there in Raižiai some three Tae Ateh's got high for a short due to the 3-species-mixed-lichens' joint. That was a proletarian solidarity act. The diversity of lichens connected human, non-human and more-than-human persons of the world – their lungs got connected to the lungs of the world – multitude into oneness – kathirai into wahdat.

There is worth to make a collation between two kinds of communities – the one of Tatars, which is a close one and strives for surviving and that of psychic workers, each of whom is still so convinced of the unity of all beings, of the totality of all things, that suffers from the dissonances to the point of self-disintegration.

In the timeframe of the Anthropocene (whichever one uses), that system can only mean "white" (Euro-American) domination of the colonized and enslaved African, Asian and Native populations of the world.

Later Tae Ateh has been thinking a bit about the disagreement between Tae Ateh and Tae Ateh at the Raižiai mosque over the Tatar cemetery - or perhaps not disagreement - but we can call it quantum decoherence - is based on 2 different approaches to revolutionary animism. In one there is an attempt or position where a direct dialogue is sought with the non-human or animist forces (to

M.D. The word economy means the way you manage your interaction with resources.

B.M. This is insufficient word.

M.D. It relates to the anima or spiritual resources as well.

B.M. And so you have one society which manage the things that are sustainable, and have another society which manage the things on the level of enjoyment, entertainment. In Western society everything is entertainment. Everything is corporal. It is not about life.

M.D. But if we are not going back to primitivism and not becoming aborigines and accepting the innovations of technology...we can arrange sustainability in different ways...

B.M. That is our job - to limit the idea of profit. Now everything is done to make a profit. Its not about profit, it's about limit.

T.A. It is a capital. Isn't it? We need an animist relation to the capital, not just a land.

O.K.K. Then we have again that production and classes...

T.A. We cannot escape that. But I think the animism is about the expanding the idea of the working class.

M.Z. Might this is about experimenting. You reminded about those "Czech Indians" – I don't now how many there are of them – one family or couple of friends, but if they said: ok we had enough with that country and this system and decided to live as Native Americans – to give minimum to the society.. might be some of them is going to work on the working days to get some money...and basically they live in the forest in the tippies for 30-40 years... and it is very optimistic as one of the examples that it is possible to live in another way. This is not that everybody wants to live in the tippies, but shows that the system is not so tight that there is no space to experiment like that.

O.K.K. That is the options of the system...that is what systems give you as an option.

M.Z. So it is very easy to try something for us... the decision is actually on us – how much I want to be corrected, how much I want to profit from the system, how much I want to sacrifice for the system or it is possible at least to use the system to live differently.

B.M. Nobody is going to propose that everybody is going to live in the tippies. That would be absurd. But understanding what living in the tippy brought – that we need. I will use the simplistic example – like buffalo hunters. Once in the discussion I said that we are not gonna become buffalo hunters, but we are coming to them anyway. So, when they kill a buffalo they use every single part of that animal. We don't need to be buffalo hunters, but we need that consciousness – whatever we gonna do: we are going to mine, or whatever - we have to use it in a way it is applicable – we can't kill just to extract part of it.

M.Z. But I still don't like this word to use. At least there should be something like mutual use. Not just one way.

T.A. There is some answer – before killing a buffalo the hunter have an exchange with the energies, thinking of buffalo, sharing the soul ... this is about psychic work. That is what I've got an idea of animist attitude - you are giving your soul and taking the body. If you avoiding doing that – it just makes imbalance in the exchange system we call life. Later on this will be taken as revenge from

proletarians was a mistake to begin with. Because the whole of the society was not proletarian. There was mass of the peasants, and Lenin thought that they were petty-capitalists, petty-bourgeois. That's bullshit. They were the foundation – they were growing what you needed. But they [Bolsheviks] didn't saw a power based on them. So they used the proletarians to see its power. But it all fits into the old formula: divide and conquer.

T.A. I just saw people already leaving the discussion – probably they had some prejudices what we are going to talk about and might be the word animism was promising a different prospective than just the economical approach and power discourse. But this is how we think – English speaking people are very much based on economy. Might be it is more related to the colonialist thinking... and its apparent already in everybody's mind. And my question: what are the people you have a communication with? And what is the effect of this communication? Does animism is apparent in it? Not necessarily verbal communication... that is that I do not believe too much in the verbal communication and animism gives me a vision of other possibilities of relationship between people... I don't like the word people anymore...workers...

B.M. Yes, we have no choice – that's the way we communicate with each other and this is as you say – we stuck with the words for now. But I sense that this interest is growing among the young people. I feel that they understand that the materialist culture as they were taught is not sufficient to live a complete life. So whatever young people are seeking – I do not want to proselytize one culture – but more and more people are attracted to the animist belief that something exists outside of materialism, outside of economy. And I cannot tell to you how to find that – you have to find it on your own. We all have different ways – we have talked about some Czech people who emulate life of Native Americans – they are living in the tippies... I am not sure that emulating somebody else is a solution, but the understanding that there is something outside of this culture and we are not allowed to see or understand, and to go to the natives and to try to see what that might be and then do something with it in your life rather than emulate. I don't think we want to become pseudo-Sámi, or pseudo-Native Americans, or pseudo-Aborigines, but there is something in all of those cultures that is universal. Like some understanding that this culture has eradicated, some connection to creation itself. Like for instance aborigines' dreamtime. It is so profound... just an example on a daily life: they live in a semi arid environment; they use a certain amount of water to live. When European conquerors came in and they used water to live, in one year the European conqueror uses as much water as an aborigine uses in 4 000 years. So if you continue with that – there will be no water. It means all that water was taken for a misuse. They had swimming pools, loans – you don't need a loan, when you do not have water. In California, where is dry, those guys still live with loans... What you really need to live – that is to be established.

M.D. Looking at the sustainability. Mutual sustainability with the resources...

B.M. This is respect – if you respect creation you will not going to misuse or just take it for granted...

M.D. So, for example within Australian aborigine's soul lines, dreamtime – this is an economy - the way you manage your way to survive

B.M. ...and living in harmony with the planet

M.D. ...spoken soul language that gave spirit to different parts of everything that surrounds: the water, shelter... that narrative – the dreamtime – was an economic system.

B.M. Why to limit it to an economic system – it was life system. This is the way of life.

commune with lichens). The other is where the dialogue is only made through a direct dialogue with those humans who are either animist in their ideologies or beliefs or are from a different spiritual background from yourself. I think the synthesis of these 2 is what we should aim for.

The same quantum decoherence led all the biennial since its very beginning till the end discussion. In the beginning it was this idea of primitivism, the clash with feminists and traditionalists - that the discussions of revolutionary animism brought out - and also of african comrades and the relation to art and practicing art - how our solidarity takes shape. Tae Ateh approached with sharp criticism of the (who she called) [anarcho]primitivist - and Tae Ateh responded with defence of him - explaining that he was just trying to use our language and communicate in a way that he thought we expected him to. Another case was Tae Ateh's criticism of the african (who called herself) artist and Tae Ateh defended her that she was just using the language that she thought that we would understand or expect her to... and there was a symmetry perhaps. This relates to all the decoherences what ever happen during the last biennial.

To set the Anthropocene boundary in 1610 indicates that human action was part of the transformation of the planet but not all of it. Trees and other vegetation contributed to the drop in CO2, while viruses like smallpox caused the bulk of immense mortality of the native peoples. The key development for Lewis and Maslin is the so-called "Columbian exchange" that brought different animal, plant and virus populations into contact for the first time, with world historical and Earth system consequences. J. R. McNeill has shown that European conquest of the Americas was accidentally facilitated by the spread of viruses to which the local populations had no immunity.

He follows up by pointing out that late eighteenth century independence movements and revolutions in the Americas were also successful in part because armies sent from Europe to pacify them succumbed instead to yellow fever, malaria and other diseases to which the hybrid American populations had acquired resistance.

Revolutionary Animism is a direct antithesis to capitalist secularism or scientism - or perhaps a synthesis of the scientism and animism - hence becoming revolutionary. Dualist Tae Ateh's approaches need to be synthesised - or perhaps it should develop in trying to approach this. But there is another direction of this.

In order to fight the scientism/artism we need to look more and more at those who are considered ill - sick or disabled - those seen as useless - in the capitalist ideologies/ belief system. During our marches and activities this is what we need to open up - how to allow for the weakest, the sickest, and the least able - in all of our activities. Or rather base our activities from that perspective to begin with and to enrol the history back and forward in time and space – the proletarian version of history. The history not of those who kill, but of those who (re)produce.

Lewis and Maslin point to "the irreversible cross-ocean movement of species" in the Columbian Exchange as a "near-permanent change to Earth".

Humans here act as vectors: what they do has immense consequences but ones that they do not foresee. At the same time, this interpretation minimizes the role of colonized and enslaved peoples in that change. Enslaved Africans, for example, both brought plants with them to the Americas and knew how to cultivate them. Perhaps the most notable example was rice, long cultivated by West Africans. Forcibly removed to North America, they brought this understanding with them, as Judith Charney explains: "the development of rice culture [in America] marked not simply the movement of a crop across the Atlantic but also the transfer of an entire cultural system, from production to consumption".

2015 – Europe defines itself through terror and against terror – the bourgeois class gained power through the terror of the guillotine and now through its war on terror. But Paris is no longer the cultural capital of Europe - indeed our own actions begun in Alytus after Vilnius was made Capital of Culture in 2009. In 2015 Lithuania took the Euro.

1397 - this is 2 years after the death of Naimi Fazlallah Hurufi - The Seal of the Saints. The arc of time up until 2007 when Isidore Isou died is what we call the Age of Divinity. It is the period where Judaism is transformed, through the synthesis of Islam and Christianity in Protestantism, into Capitalism which reaches its apex as the organising force of the world. The Alytus Psychic Strike was announced in 2007 – with the end of the Age of Divinity and the first Alytus Psychic Strike biennial begin in 2009, 2 years after. And every 2 years we folded back onto this date.

By contrast, to date the Anthropocene from the first atomic weapon is to give a certain set of humans' far more deliberate power. As the director of the Manhattan Project, Robert J. Oppenheimer, put it at the Trinity site: "I am become Death, the destroyer of worlds". This Nietzschean becoming paradoxically places the future of the planet solely in human hands. As Ellen Crist has described such suprematism is increasingly common: "In the Anthropocene discourse, we witness history's projected drive to keep moving forward as history's conquest not only of geographical space but now of geological time as well".

July 15, 1410 The Battle of Grunwald. Jalal ad-Din led the Lipka Tatar and Lithuanian light cavalry on a suicide charge against the Teutonic Knights' artillery positions - the original "Charge of the Light Brigade". The Teutonic Knights' Grand Master Ulrich von Jungingen responded by ordering his own heavy cavalry to pursue the Lipkas away from the field of battle, trampling through their own infantry in the process. The resulting destruction of the Teutonic Knights' line of battle was a major factor in their subsequent defeat.

25 October 1854, the Battle of Balaclava
"Attack, sir!"
"Attack what? What guns, sir?"
"There, my Lord, is your enemy!" said Nolan indignantly, vaguely waving his arm eastwards.
"There are your guns!"

The most famous Charge of the Light Brigade was hundreds of years later Battle of Balaclava was of course the other side of the Black Sea to where Faḫlu l-Lāh Astar-Ābādī, also called Nāimī was martyred by the son of Timurlaine in 1394. It was a few years later in 1397 that Tokhtamysh rebelling against Timurlaine settled in Lithuania. An event commemorated at the memorial in Raižiai.

1648 The Peace of Westphalia coincides with the declaration of Sabatai Zevi as the Messiah but it is 300 years later that Israel is founded as a state.

The proletariat suffered a grave defeat in 1945, but it could not be overcome by proposing an action compatible with the tasks of the proletariat in a given period, but which has no relation to the present situation. The defeat of 1945 signified the impossibility for the proletariat to substitute itself for and to replace capital in the Slavic area, and in other areas, which rose up after 1945, and to prevent capital from realizing its real domination on the social level, firstly and immediately in the West, then over the whole of the planet (to the extent that it even is the superior form which dominates the others). We have said that capital can only achieve that by realizing the domination of the immediate being of the proletariat - productive labour.

капиталисты как класс никуда не исчезли и продолжают управлять миром. А вот с классом пролетариата стало все сложно, потому что пролетарии изменили форму – сегодня мы практически говорим о прекариате. И никто не понимает, как этих всех людей из разных сообществ соединить в единый класс. У всех этих сообществ есть одно важное общее – все находятся в состоянии смятения, а класс капиталистов продолжает их угнетать. И если все эти сообщества договорятся между собой хотя на одном этом вопросе... для этого нужна общая платформа, чтобы попытаться бороться и изменить эту систему.

B.M. That [the class war in a beginning of the last century] was correct then in a sense. Then the power was held by the upper class. But we reached the point where it's not going to be class based. Now it's going to be life based. So those, who realize that dominant system has imploded, cannot to maintain either itself, or life on a planet. We cannot depend on one class ... there are some people in the upper class – may be – I don't know them... but maybe there are somebody who agrees with us. I don't think the future struggle will be based on that economic class classification. But based on those who realized that we cannot live ... I mean the totality of life. You are compartmentalized in the system we have today. You are alienated from the need itself...

O.K.K. But the needs are very close to the production... The power as such is the power of the system – so, of course it is a class based.

T.A. Or do you think the bourgeoisie is also alienated by capitalism?

B.M. But I do not believe we are able to mobilize on the class level. Like for example in the case what they call the Third World. They need to live in a non-colonial system. It's not going to depend on a class struggle from the outside. There it's going to depend on the controlling... the elements of control should be changed, should be eliminated.

O.K.K. You mean the class inside the national system. If we have it within the national state – we still have the same problem with the classes.

M.D. ...the psychological issue...the greediest and selfish will take all what they can...

T.A. ...animist...

M.D. ...incredible sentiment... it come from the personality disorder...

P.H. ...class. But it is still a class problem...

T.A. ...слишком много всего, чтобы что-то понять...

B.M. ...I see a problem – you consider yourself as I would appeal I am - from the lowest class position...what we need is everybody to understand the process that bring us down. But what to do if somebody from that upper class agrees with us? We cannot to say that you can't...

T.A. Even Marx said in the Communist Manifesto that there will be defectors from the bourgeoisie and the aristocracy. What is interesting about the classes that we can expand the notion of class to include whole of life. To make it animist...

B.M. We have to. But the Marxists do annihilation of class with necessary, because that is how they would be able to maintain power to the class profit. That is why they expelled Bakunin and the anarchists, because the anarchists didn't want to be dependent only on the state apparatus. They wanted to depend on the people like they had some opinion on agrarians...but the idea of the

T.A. yes, that's mutualisation and also self-organization of the local groups of people ... as you said before – we need to be moving around those places. We need to be sending people out. We must do that. If we would be not able to do that – the local group will collapse because it will not be able to withstand the rightwing infiltration. I mean sending from one meeting to another one, from local group to other local groups, to other communes around the world.

B.M. Maybe you disagree, but I think more helpful is to see that margin is between authoritarian and non authoritarian, rather than left and right. There are so many people might call themselves left and who are totally authoritarian. I would be as afraid of them as afraid of rightwing authoritarians – fascists. So we have always to go beyond that – left doesn't mean you are alien, and right doesn't mean you're enemy. Authoritarian or not means if do you want to control us or do you want to help.

M.D. Could that contestation has to be confrontation for the reasons you said? Because it has too much power when it is confronted directly. It will win. It infiltrates, it absorbs, everything is gonna happen what we even don't know. Everything we can do is directly to confront the system for its failure. It cannot know of being attacked, it gonna be something that happens subliminally what starts to permeate on a very very low way...like liquid running slowly, seeping between the systems, so it even doesn't know. What is that? Is it a deliberate form of insurrection? Or it is a change of consciousness, is it a different thinking, but I will it comes back to the very idea of animism. It is the thinking differently that ignores the psychological invasion with the part of the society, because you can not escape from that in the session of mediation – system protects and introspects.

T.A. There will be moments of the direct confrontation.

B.M. ... but that could be your only program.

O.K.K. There is a big problem to go back to the national idea. To the idea of soil and ground and bottom [land] like the Nazis denominated. And we have very much to do with the Marxist ideas – we have to do this break. We cannot concentrate on nationalist concerns of the land.

B.Š. ...on monotheist...

O.K.K. yes, monotheism is a product of this nationalist land and “unique” root.

B.Š. ...we must ask the anima religion indigenous people in Latino America, in Guatemala...

O.K.K. ...kind of soul stringed to the roots... but it is different from the nationalist land idea...

B.Š. I think anima is our teacher.

T.A. ...anima is empty...

B.Š. Anima is all – it's your own system. Western people don't see that... apie tą ploną erdvę, kurios mes akimis nematome... to dvasios struktūrinio pasaulio - tik analizuojame protu. Senosios ikimonoteistinės religijos tai paprasčiausiai matė darydami įvairiausių ritualus. Jie tikėjo, nes matė, o mes analizuojame, nes nelabai žinome, kas yra tas tikėjimas. Dvasia yra tai, ką budistai sako, kad viskas yra viena – iš to viską ir išmoksti. Mes nebeturime suvokimo apie erdvę...

Karen Karnak. Мне кажется, что общество устроено так, что мы все говорили бы в маленьких группах, и капитализму это очень выгодно. Из-за этого он и продолжает существовать дальше. Мне кажется, что сегодня надо ставить вопрос класса, потому, что

This implies a total break with everything that was the theory and practice of the workers' movement prior to 1945 and, given that from 1923 to 1945 there was merely the repetition of what happened between 1917 and 1923, we can modify our proposition by saying that we must break with the theory and practice of the workers' movement up to 1923.

This is not, however, to propose to build a new movement starting from the ruins of various elements of the old proletarian movement. It in no way means the writing of a new manifesto, a new programme etc., nor to return to Marx by copying his attitudes and considering them to be more revolutionary. The return to something is often the flight from something else, from contemporary reality. In fact, it consists in thinking of the lapsing of certain parts of Marx's work, lapsed because they are realized.

Marx's work basically outlines three great periods of humanity with the implicit discontinuities between them: the passage from feudalism to the capitalist mode of production, the development of this mode of production and the becoming of communism.

Tae Ateh recently met with Stuart Brisley who said that he and Gustav Metzger and others had started an Artists Union in the 1960s. However once the union was formed Brisley left disillusioned with its lack of direct action.

However Brisley and his co-workers are busy working with the calendar of the French revolution - used by the French government for about 12 years from late 1793 to 1805, and for 18 days by the Paris Commune in 1871. Since this calendar required total decimilisation - from minutes, hours, days etc, he has been doing performances using decimal measures of time. According to that Republican calendar it is now CCXXIV - in Arabic numbers that is 224.

This brave new era is well captured in the title of Clive Hamilton's 2013 book: Earthmasters. Who, though, are these “masters”? Not people as a whole, so much as an elite minority. Put bluntly, it seems that white supremacy, not content with being the Über-mensch, has settled on the ultimate destiny of being a geological agent.

However our own calendar begins with The End of the Age of Divinity - by which count it is year 8. Or indeed we could instead count [Psychic Strike] Biennials - by which count it is the 4th biennial.

| | | |
|------------------------------|--|---|
| Age of Primitive Communism | Homicide, patricide, infanticide, matricide | The Age of Prophets ?-500AD (Adam – Merlin – Mohammed: Judaism, Christianity, Islam) |
| Age of Feudalism | Suicide, martyrdom | The Age of Saints 500-1300 (Ali – Fazlallah) |
| Age of Industrial Capitalism | Regicide, genocide, democide, ecocide, biocide | The Age of Divinity 1300-2007 (Dante – Isou) |
| Age of Relation | (re)producing | The Age of Proletarians |

Alytus Biennial repeats activities every 2 years - the 3SF, the orgone ray collection, the noise jam, the monstration - in order to fold time back on itself, to concentrate our activity in space and class by repeating it in time. Similar to the idea of every game of 3SF being the same game. A few people did not understand this - I heard one person say the march has become expected by people of Alytus, another say the jam was removed from people of Alytus. I think these are misunderstandings of why we made these actions again and again and why we did them in this way. Similarly the question at FM99 radio about public space and dada: public space and public time is never open to everyone - the public hardly exists. The workers are always excluded from this. The construction of "public" is a bourgeois public. So our actions were always antithetical to this.

The orgone collection is another example. I heard from Tae Ateh that Tae Ateh was critical that we occupied the fountain while people wanted to have their wedding photos there. I also felt uneasy about this. The "people of Alytus" (this is a particularly bourgeois construction that we helped to banish) did not either expect our ritual or welcome it. However it is an intervention compounded through being done 6 times over 12 years - a sex majik ritual that plays with the fertility ritual of the wedding photos. The fountain as a psychogeographical sex majik node. Communudist alchemical commune. Situpathic vertex of revolutionary animism. The specific group of people: we as an international group of psychic workers were working with the young people of the Alytus Art School. This is vital. Its not an abstract public but a group of local youth who reject the traditions and are creating something new and in this we stand with them.

Time repeats over and over until we learn and can move on: tragedy – farce – tragicomedy – postmodern art – whatever.

In his classic Black Reconstruction, W.E.B. Du Bois showed that slavery fell because of the "general strike" of the enslaved, not Northern abolitionism. Half a million of the enslaved upped and left the Confederacy ending slavery by default two years before the Emancipation proclamation in 1863. Those of the strikers who joined the Union armies are now accepted to have helped swing the Civil War against the South. It is fashionable to say that it is harder to imagine the end of capitalism than the end of the world. On the contrary, it is far easier to envisage a mass resistance of those designated not human by white supremacy against fossil fuel capitalism. Slavery was ended by the transnational resistance of the enslaved that grew from local actions to the Haitian revolution and the general strike against US slavery. The year before Haiti's uprising, ending slavery was as improbable as ending fossil fuel capitalism sometimes seems today. It is up to all of us to see that history repeats itself, not as tragedy or farce, but as the sequel that is better than the original.

THESIS ON PSYCHOGEOGRAPHY (REPRODUCTIVE WORK OR LABOUR)

Written by DAMTP

Published: 03 March 2016

THE WORLD WE LIVE IN, and beginning with its material décor, is discovered to be narrower by the day. It stifles us. We yield profoundly to its influence; we react to it according to our instincts instead of according to our aspirations. In a word, this world governs our way of being, and it grinds us down. It is only from its rearrangement, or more precisely its sundering, that any possibility of organising a superior way of life will emerge.

Modern society is a society of cops (destructive workers). We are revolutionaries because the police (destructive workers) are the supreme force of this society. We are not for another society because the police (destructive workers) are the supreme force of all societies. We are not nihilists because we do not grant power to anyone.

We are Lettrists (حروفية psychic workers) for want of something better....

consciously chosen position or not. So the question is about relationship between leftist thinking, about critical thinking, about multitude as a concept – that one what was chosen by Bolsheviks once upon a time – that's on the one hand, and revolutionary animism on the other. This time I want to avoid classical Marxist position based on British pan-economist sources, including the role of class in the class war situation, which sometimes resembles one more attempt to westernize and therefore to conceptualize the resistance.

B.M. Oh... that's the question... lets start with Guy Debord. At one point with Guy Debord we had a lot in common. He was to communicate with me quite a bit. And he send some people to stay with me and participate with us – before the issue of mysticism there was an issue of activism. So these people he sent that stay with us said to me: you've not realized who those people are - they are not ideological. So they accused us of being pure activists. And rather than having a platform – we never had a platform – and that is Guy Debord's problem. If you look at him – even from a very beginning he was about to expel people. If somebody comes up with some variation of his idea, he expels him. Rather than sharing with all that information. Actually I mean he got to a point to expel himself. He got to expel me as well. I said you can't to expel me because I am not a member. Its serious – I got an email from somebody, who is doing his personal archive of Guy Debord and they asked me – they said there is a manifesto in it that I wrote and signed and send it to him. And that was in his private archive. He kept it. They wondered if they can to reproduce it. I said – go on. Obviously he [Guy Debord] was not consistent. But he expelled more people than he kept. No need for ideas to be ideologically pure... ideas needed to change the things. And it will take more than just ideological purity. We could work together. Lets stay in 60-s with an example: I worked with the Black Panthers quite a bit. They were Maoists, I was an anarchist. They were even Stalinist-Maoist almost. And I said – some day we gonna settle this and to fight it out, but then we had a common enemy and that made us able to work together and that changes things.

O.K.K. How far we can bring our common point out? What is the real common point to fight the reaction against the society? And to fix that common point and to say – yes, we fight together exactly to reach this common point... that is the point of the left – non systematically working people. The problem that there are no common points. Coming together 2 leftwing groups and you have 3 enemies.

T.A. You are talking about leftwing people who are non systematic people, but usually leftwing people have very much systematically structured thinking. Even bureaucratic... anarchist organizations included... especially anarchist organizations! Except they are honest about it.

B.M. That is the problem of using the paradigm of left and right. There are so many people who claim to be left, but who actually are opposite from what we want. I am sure Lenin thought he was left. I think somebody in the left still lie that Leninism was correct.

T.A. But Lenin was very much about the critical mass... we are entering a very dangerous territory. We've seen the results of fascism. And the fascism present danger. For all of us. Somebody asked me where are the networks of the 90-s... kind of falling apart... a network of a communal way to make a work. It doesn't happen now. But in 90-s there were a lot of rightwing infiltrations into the leftwing networks. They took into the international global networks. That is why it was torn down. And that is not ideological problem – that is practical problem. Those networks could not withstand neither ideologically, nor practically, nor in any other way the infiltration of the rightwing elements. So we need to deal with the ideological questions. The moving to the practice is the better way. Turning into communes or TAZ'es or occupy movements that have been present last 10 years. And there has been a lot of communalization.... Oh, that's a wrong word...

B.M. ...better mutualisation.

M.D. The question was what we are gonna do with the structures which hundreds years ago are coming with generations, and which are getting worse and worse. And we still are asking what we going to do to stop it. We know its going worse and we do not know how to stop it. If we would know we would do it. But we don't. Its like a game theory – we want to test how it works in different ways.

B.M. And what is you do to change it?

M.D. We going to play three sided football tomorrow.

B.M. We all have different approaches. I am sure each of us sees our roles differently. But it gonna take all of us.

M.D. Yeah. If I am gonna take on it the system is completely lost its sense of spontaneity and creativity. And if you keep facing surrounding it with mirrorism then you can see it turned into self-parody, irrational and spontaneous thing. You'll get better to understand it even somebody with personality disorder – that is therapy. One thing you gonna do is to show them what's up – that person has to know what he is doing with that disorder and cognitive dialectic allows it. What is that mirror? For me it is a fun: the ludic, spontaneous, and creative.

B.M. I don't want to be simplistic, but I would be more interested in sharing the mirror, then putting it up.

Disidentas Bacevyčia. ...kitaip mes čia nesėdėtume, jeigu netikėtume, bet, ką daryti, kad mes net nesurenkame kritinės masės? Aš netikiu ginkluotu pasipriešinimu – čia visiškai ne mano sfera. Kiek žinau neginkluoto pasipriešinimo formų – jos visos išdėstytos Šarpo [Gene Sharp] klubo. Jis suveikė pas mus, kovojant prieš sovietinį kapitalizmą, suveikė Ukrainoje visai neseniai...kas paskui dedasi – tai jau kiti dalykai. Netarybinis kapitalizmas rekuperuoja – čia Guy Debordas pradėjo – visi dabar šneka apie rekuperaciją...kad mes sėdime čia, tai irgi kapitalizmo sąmokslas...mes čia šnekame prieš kapitalizmą – viskas tarsi dalis to visko. Ką jūs galvojate visi – žodžiu, kapitalizmas su mumis net nekovoja... mes grandinėmis nesurakinti, kalėjimuose mūsų nelaiko...mus išdūrinėja... ar negalime mes rekuperuoti kažkaip tų visų dalykų – išduoti, apipisti kapitalizmą? Mūsų draugas Stanislovas Tomas naudodamasis demokratinėmis priemonėmis norėjo pakliūti į Seimą. Jis norėjo, kad mes visi už jį prabalsuotume, jis pakliūtų į valdžią ir taptų mūsų atstovas, gal net prezidentas... tada žadėjo paskelbti anarchiją. O kodėl mes negalime nupirkti šito dalyko. Čia ne mano vieno idėja – aš dabar rašau tokį grožinį veikalą. Taigi vienas kelias – parlamentinis, kitas – mano herojaus kelias – nupirkti kapitalizmą, trečias – būti prezidentu ir paskelbti anarchiją, ir dar vienas kelias – biblija – parašom scenarijų ir pastatom filmą Holivude...

T.A. You still need Hollywood? Why? What for?

M.Z. Anarchistic Hollywood!

D.B. Kad surinkti kritinę masę?

T.A. I see a big problem in leftist thinking that all are talking about critical mass... What you think about the position that masses of the people are needed to change the situation. It leads to the roots of ideology. So the complex question: critical mass, ideology of masses, ideology of resistance – that was what Byelorussian comrades wanted to ask - and leftist thinking – and what is about all of them in relation to revolutionary animism? Actually I know that in 60-s there were some situationists who accused you personally in mysticism, believing into the spiritual matters, spiritual dimension, what already then obtained a shape of animist approach – I don't know it was

the *dérive* (psychic workers union) has its limits... It's a miracle it didn't kill us. Iron infected our blood.

I

Psychogeography (reproductive work or labour) cannot be abstracted; it must be concrete. The very word psychogeography, (reproductive work or labour), suggested by an illiterate Kabyle to designate the general phenomena with which a few of us were preoccupied around the summer of 1953 (which all of us are preoccupied with throughout all time), is relatively defensible even in times of unrest. (is most obviously so in all times of confrontation with the destructive workers.) It does not stray from the materialist perspective.

II

Police repression and curfew (destructive workers) draw our eyes towards the ways in which the geographic milieu conditions a situation (psychic work) differently for each of its players and has never acted equally upon the affective compartment of all individuals. Our striving to attain the highest degree of consciousness of the elements that determine a situation (psychic work) demands a full examination of the implications.

III

While race and nationality are cultural – political – constructs, our psychogeographical (reproductive work or labour) experiments have shown that they materially condition (reproductive work) our experience of power and the city, the zones of our residence, our work, our play, our movements, even our ability to fully carry out intellectual inquiry (psychic work).

IV

In other words, (reproductive work, species, gender) race and nationality condition each situation (psychic work) we encounter or create, and our human journey through them.

V

Any privilege that comes with race or nationality (gender or ability) conditions us as much as any oppression. Since we know with what blind fury so many people – who are nevertheless so little privileged – are willing to defend their mediocre advantages, we must be on guard against its presence.

VI

It is hard not to recognise an analogous compartment among the privileged who do not dare speak of problems as they are, as these problems have been made understood to them. One has to wonder: are they the victims of an intimidation racket (destructive workers)? Yes, they certainly are. To walk with eyes open exposes those once safe to the possibilities of entering the other side of today's dialectic of the human relation with capital (reproductive work) – the operations of direct exploitation and force (destructive workers).

VII

We cannot turn away despite the risks in obtaining a full understanding of the arrangement of the elements of the urban setting, in close relation with the sensations they provoke. It entails bold hypotheses that must be constantly corrected in the light of experience, by critique and self-critique.

VIII

The *dérive* (psychic workers union) as a technique consists of wanderings that express not subordination to randomness but complete insubordination to habitual influence. Yet the length of the colonial war in Algeria (destructive work and dead workers) has conditioned and broken the

youth of France (Europe), creating conditions of overwhelming conformism.

IX

It is the colonial subject who can most fully realise the *dérive* (psychic workers *wahdat*), whose presence alone represents a complete insubordination, whose body tests the first binding upon the possible that must be smashed. This is where we must stand.

X

Starting from this position, some must renounce all that we have, others take back all that we never had. Together we must understand the city (capital) to tear down, rebuild, repurpose to create a new way of life. This will be the new *dérive*. (The new *wahdat* (of the workers))

XI

The prophets (حروفية psychic workers) have just foretold the future, in various ways; the point is to change it

SALVAGING SITUATIONISM: RACE AND SPACE

Written by Andrea Gibbons

Published: 10 March 2016

In an article in *Internationale Situationniste #2*, Abdelhafid Khattib of the Algerian section of the organisation attempted the first in depth psychogeographical study of the area of Les Halles. The study was cut short due to a continuing curfew against Arabs on Paris streets. As a coda to Khatib's initial findings, the following note was appended:

This study is incomplete on several fundamental points, principally those concerning the ambient characteristics of certain barely defined zones. This is because our collaborator was subject to police harassment in light of the fact that since September, North Africans have been banned from the streets after half past nine in the evening. And of course, the bulk of Abdelhafid Khatib's work concerned the Halles at night. After being arrested twice and spending two nights in a holding cell, he relinquished his efforts. Therefore the present – the political future, no less – may be abstracted due to considerations carried out on psychogeography itself.

Despite this promise to consider psychogeography in light of these targeted arrests carried out against colonial subjects, no mention of this incident was to appear in published Situationist writings again.

However, recently discovered among Michèle Bernstein's previously uncatalogued papers are a draft set of theses on space that show that Khatib's arrest did have a ripple effect on the thinking of his comrades in struggle. Although critical and historical treatments typically deny her much of a role beyond that of being Guy Debord's wife, Bernstein, the only prominent woman involved with the loose and shifting groups who formed first the Lettrist and then the Situationist Internationals, wrote numerous articles for *Potlatch*, *Internationale Situationniste* and *Les Levres Nues*, along with two novels. The theses have recently emerged from work to reexamine her oeuvre, and are notable for the way they highlight an awareness – that continued to elude her husband and his confrères – of a key absence in the Situationists' reimagining of everyday life: colonialism, in all of its ramifications.

Had they been better known, it is plausible that these theses might have radically shifted the thought and direction of Situationism.

M.D. The entire financial capitalist system – it comes to a local - should be taken out of the boil and transformed into something else. Not just doing it locally. And if you try doing it globally it is so powerful. It has to be insurrectionary. It's got to be something that absorbs thinking that it's gonna succeed.

B.M. I really appeal that the approach should be from the bottom. Right now everything is from the top down.

Martin Zet. I think it is much more simply – the main thing is just to overcome the fear. Fear of being detached from the system. I think it is about to let people to get to the point that we are living in some mass psychosis and that those who are used to control are losing the control. And it will lead us either to the new mass psychosis or to somewhere what is unknown yet.

Valentino. I want to switch away from politics, or geopolitics, or capitalism and to focus on the education – how you transmit things from generation to generation. Is it a way to skip mistakes what we do daily. If somebody says it's good or bad... should you listen to it? Or experience on your own?

T.A. ...is that you talk about teaching domination? Is it that what you mean?

V. Yes. You can look back thousands of years, our tools are changed, but the problems of person and its life – it's cyclic. It's the same. Centuries ago, or thousands years ago the problems are similar – inside of a family, or inside of a society, or how labour is structured... and we are repeating it all the time...

B.M. The idea of education means teaching somebody – it is really itself treacherous. Because the objective is to share with somebody – it is to pass on the information. But the very idea of teaching somebody when you want somebody to follow your word - that is a wrong approach. It's better to give them the tools to think and change. I mean it is how religion has maintained – they teach you what they want you to follow. And that's how the governmental education system teaches you to be a good citizen. Rather than to give you an information that you can then decide. Either spiritually, or daily, governmentally.

Otto Karl Kamal. So, our problem is how to recollect our information? How to reverse it to people?

B.M. Here it is! That's what we are doing. The whole life was like this. Like for instance, I live in Colorado the most of the time. And I have friends that are really involved with agrarian lifestyle. So I go around and I try to understand – I am not a farmer myself – how they live. And they – lets say agrarian communes – they are sharing with others with what they produce. And that is the education. That is my example that you should participate in it at some level. With them.

M.D. Is it not a danger of the autonomous zone like that? It is just a temporary outburst... the evolution of the system just going faster and faster...

B.M. But you should do something to slow it down.

O.K.K. But it has nothing to do with autonomous zone. Autonomous zone is the created system. It has to do with the dialectics or triolectics... It's a self ruling system of having, getting and spending... the same in sports and...ideology...even more then trying to solve the educational thing. More then education. It's a self-education how to create structures...

came people didn't own the land – they used it. It's not totally negative – it's how they maintain the use of this area. But there was no extermination. There were never attacks on villages killing women and children... You are right - we are not gonna come back to it, but we should understand the idea of use. Not ownership.

M.D. In all of those examples is the technical, industrial, hyper-rational, systems to the human aggregation to the resulting, material demonstration. This is the examples you are bringing – Sámi, North American natives... they are not primitivist, but they are very much societies not engaged into industrial, technical development. This is the society we live in and are by-products of. What we call capitalist, industrial society – I am much part of it. Even if I don't want to be I am as a consequence of it.

B.M. But if you switch instead of material control of you – you control the material. In other words – at this moment materialism and commercialization control you. They have you moving to their need. In the example of computer: you use the computer to get the information you find useful. But can't let it to control you. So you are going to have obviously industrialization or certain... whatever people decide. But they can't use that to manipulate others, you can use it to put your life but not to manipulate others.

Riccardo Balli. I have a doubt – might be a step backwards. Don't you think that a part of economics, capitalism does even on a biological level have a drive towards domination? Isn't the domination not in the instincts of the living beings... like in quantum physics the neutron?

B.M. I don't see that way. I see it as neutral... for example one part of your body doesn't take the control over the other. They work together.

M.D. But sometimes it goes wrong... What is we are witnessing – is a biological failure of the living planet somehow... or is it solvable?

B. M. But it's up to us to reverse it.

T.A. What are the other practices we can to develop animism in revolutionary way? And what are material changes we need to bring about for the general changes?

B.M. Let's take an example - Greece: I believe they should get out of the EU. So what they have to replace with it – each area should develop the way how to feed themselves and maintain their life independently from the monetary system that controls them now. So it would be very important to understand what the balance of agricultural need is. And specialization is not the way. They need to solve it to maintain their life. But Greece stays with EU because they are getting funds. It's important to understand that they don't need the funds – you can't eat money. You need to develop the society of working together to supply your needs. Rather than the needs being controlled. You should control them from a panel. Local control rather than centralized. Not the nation state.

M.D. But international financial capitalism is so interconnected everywhere – it's impossible for one self-compartment to declare themselves independent from financial capital if it's already been totally dominated by ... it requires the circulation...

B.M. But each locality can cooperate with the others – they do not need to do it alone. They must find a system to work together rather than going through nation state or EU. It seems obvious to me, if the system is controlling you, destroying you – you should create your own system. You can't just to blame them. You can't say: they created the problem... You are the part of the problem if you will not solve it on your local level.

They appear here in translation for the first time.

1. Psychogeography cannot be abstracted; it must be concrete. The very word psychogeography, suggested by an illiterate Kabyle to designate the general phenomena with which a few of us were preoccupied around the summer of 1953, is relatively defensible even in times of unrest. It does not stray from the materialist perspective.

2. Police repression and curfew draw our eyes towards the ways in which the geographic milieu conditions a situation differently for each of its players and has never acted equally upon the affective compartment of all individuals. Our striving to attain the highest degree of consciousness of the elements that determine a situation demands a full examination of the implications.

3. While race and nationality are cultural – political – constructs, our psychogeographical experiments have shown that they materially condition our experience of power and the city, the zones of our residence, our work, our play, our movements, even our ability to fully carry out intellectual inquiry.

4. In other words, race and nationality condition each situation we encounter or create, and our human journey through them.

5. Any privilege that comes with race or nationality conditions us as much as any oppression. Since we know with what blind fury so many people – who are nevertheless so little privileged – are willing to defend their mediocre advantages, we must be on guard against its presence.

6. It is hard not to recognise an analogous compartment among the privileged who do not dare speak of problems as they are, as these problems have been made understood to them. One has to wonder: are they the victims of an intimidation racket? Yes, they certainly are. To walk with eyes open exposes those once safe to the possibilities of entering the other side of today's dialectic of the human relation with capital – the operations of direct exploitation and force.

7. We cannot turn away despite the risks in obtaining a full understanding of the arrangement of the elements of the urban setting, in close relation with the sensations they provoke. It entails bold hypotheses that must be constantly corrected in the light of experience, by critique and self-critique.

8. The *dérive* as a technique consists of wanderings that express not subordination to randomness but complete insubordination to habitual influence. Yet the length of the colonial war in Algeria has conditioned and broken the youth of France, creating conditions of overwhelming conformism.

9. It is the colonial subject who can most fully realise the *dérive*, whose presence alone represents a complete insubordination, whose body tests the first binding upon the possible that must be smashed. This is where we must stand.

10. Starting from this position, some must renounce all that we have, others take back all that we never had. Together we must understand the city to tear down, rebuild, repurpose to create a new way of life. This will be the new *dérive*.

Imagine how these words might have moved the intellectual debates around spectacle and violence, urbanism and architecture, play and struggle. They are simplified, of course, because spectacle does not fully belong to the privileged nor violence to the oppressed: they are just heavily weighted that way. But it is so much more difficult to look past the spectacle to uncomfortable truths than it is to see the other way round.

I confess, however, that pretty much everything written above about Bernstein's theses is a lie.

Most of the phrases used in the theses are, of course, détourned from Debord's 'Architecture and Play', 'Introduction to a Critique of Urban Geography' and 'Theory of a Dérive', along with Attila Kotanyi's 'Gangland and Philosophy'. An assemblage of sentences and ideas with a few additions, cobbled into a declaration that might actually have actually meant something to the man who went to prison twice for doing nothing more than observing the city.

Instead Khatib's arrest meant that 'the present – the political future, no less – may be abstracted due to considerations carried out on psychogeography itself'. Their results? The dropping of psychogeography, rather than a new challenge against the assumptions of equality in experience or access to space. The dropping of revolutionary possibilities and a silence brutal in its acquiescence to the oppression of Algerians and the role of France as colonial power.

After this, we no longer hear Khatib speak.

This is the moment his comrades decided to cling to the safest possible understandings of capitalism, rather than to start from the position and the struggle of the oppressed made so clear to them through his imprisoned body. They might have begun to disentangle the ways in which colonialism had been fundamental to the growth of Paris and to capitalism itself; how it undercut the power of their own work; the ways in which race and nationality stood in dialectical relation to both spectacle and brutal, death-dealing force at the level of the city as well as at the level of the nation. People were dying all around them as Algeria fought for its independence – fought against former heroes of the French resistance against German occupation. The Situationists did not fail to notice de Gaulle's return to power and the birth of the Fifth Republic in 1958. How could they? Before Khatib's experiences, Raoul Vaneigem had already written in *Internationale Situationniste* #1 (8 June 1958):

To maintain its Algerian rule, the colonists, who controlled the government in the government in Paris long before their official appointment, must now rule unopposed in France. Their goal remains the intensification to their profit of the war effort across the whole of France, and at present this necessitates the liquidation of democracy in this country and the triumph of fascist authority.

Over the eight years of the Algerian War of Independence (1954–62), six French Prime Ministers would fall, along with the Fourth Republic itself. Vaneigem makes explicit the connections between colonialism and widespread fascism, and yet his comrades expended little intellectual energy on this subject. A curious omission.

It is also in 1958 that Éditions de Minuit published Henri Alleg's *The Question*, a French Communist's account of his torture at the hands of French Paratroopers. Censored after 60,000 copies were sold in two weeks, who on the left did not read it? Alleg writes:

It is a bitter and tragic fact that, for the Europeans in Algeria, being a man means first and foremost supremacy to the Moslems. But what if the Moslem finds in his turn that his manhood depends on equality with the settler? It is then that the European begins to feel his very existence diminished and cheapened.

The report from the Third Conference of the Situationist International in 1959 included the following:

The quasi-dissolution of the activities of the French SI group is explained by the conditions of overwhelming conformism inspired by the military and the police, currently dominating the new

next place etc. When the time comes all the way round – it is a replace. And you constantly are recreating annually the same place when you stop moving. The dynamic is in the spirit.

B.M. But you can still maintain the consciousness that the items are now grown beyond anyone together. There is no need to switch to complete ownership, centralized power – bureaucratic, religious, and governmental – whatever power is not necessary. We have to find a way to live without moving, but we have to find the way to live on equality of sharing. The consciousness is what has to change. I mean we do not have to become hunters-gatherers again.

M.D. Is it all consciousness, or it is the fact that we keep giving a power to one of the classes to work at abuse, or upset the systems or mechanisms that mediate believe within the population that there is the right to rule?

B. M. We allow it but I don't think we give it. I think they take it. But we allow. I mean we become our own victim.

M. D. We can take it back whatever time we want it...there are millions of us, but they never do that?

B. M. They can take it back and they should. This is their job.

T.A. ...you took my consciousness – give it back! You took my consciousness... and I didn't realize that...and have my consciousness away...it is a matter of consciousness, but it is away...we didn't realize that we have a collective consciousness. Then we can come together and do that.

M.D. But could you remove narcissism from the population? Is the narcissism a personal disorder that created by upbringing the society malfunction that could be negated? And if you have no narcissism is that a way in which the desire to colonialize is slowly removed?

B.M. But that is the constant effort to put blame on the victim. I am really uncomfortable with the idea that we have inflicted this problem on ourselves. I rather look at it... that it is from top down... that we become acceptant of it but we didn't initiated it. Somehow those who grasped power – we have to accept that. Where the point is now – mankind can realize once again that we don't have to be controlled; we don't need that centralized power anymore. We should begin to see that the power is within us. It's a big task. I do not want to implant that this should be done overnight... To be honest, in a 60-s not only in America, but everywhere in other countries too – the appealing was that we can change it then. We believed that. I woke up every day and felt we gonna change that. We gonna bring it down or we gonna die trying. We believed it. But I really came in conclusion that this is not gonna to happen overnight. We really need to develop it. This thing is gonna collapse. This edifice. But we have nothing to replace with yet. That is our task to figure out how what we gonna put there. And we cannot only blame those, but we have blame ourselves if we gonna do nothing. And that is a part of the problem for example like in Greece. They have so much sentiment how to get out from EU. But I think they are now at the moment of decision. They are so fierfull – what do we put, what do we have, what do we without? Because nobody build that consciousness. We must do it ourselves.

T.A. Consciousness goes with practices. I do not think the primitivism is the answer going back to hunters-gatherers.

B.M. No, we can't...But we can in terms they had something we need. An understanding. We can find it again. That is what we came to stay with Sámi for couple weeks and talk to them. I am trying to understand what it is we have lost as a people. Like for instance in America before Europeans

Like they want to correct one problem and they create ten more problems. And that is going to remain until we will understand what that one problem is. The complete ignoring of the life force itself. Like to focus on what is either profitable or necessary. Rather than what is the ultimate need ... The humanism was part of the problem – to see the humans as pinnacle of the pyramid of life. That is the ultimate mistake, because it ignores the triangle, the bottom itself. The bottom of all this is creation, it is life... and the human is not at the pinnacle at all. And the materialism itself benefits only us as human beings, but not benefits the planet, or not benefits life. Not even us as humans but only capitalists as class.

M.D. In response to that counter-biological way of looking and to put a metaphor forward to the materialist arguments whether it is materialist or Marxist virus (or cancer) inside the life system. How it could be healed? Would you end to see the human rights as a virus on the planet? Or materialism as a treat to the humanity...

B.M. It is interesting the idea that the human race is the cancer. There was a conference in Berlin called Anropocene, which I was invited to by some people. The idea of the Anropocene was that the human is threatening the planet. But I feel quite the opposite – nor a human, but a particular group of humans. It is not all of humanity is that threat for the planet, but those who want to use the life for their own profit. So everything is torn for their satisfaction. This is not because they want to feed themselves. The whole mentality of the colonization, of taking the material resources from some place to benefit one group. So I see the Anropocene as an excuse – they blamed all the humans for the problem that they created. I do not think they will ever invite me back, because I told that to them... and I used the example for Northern America: when Europeans came to Northern America there were group of people who understood how to live in harmony. And instead of understanding, and sharing, and working together they started to exterminate them. Now they have the problem. And they stuck with it.

M.D. From the point of view of those who are very happy to colonize – you call them the capitalist class you can look to that in a two ways. It's a negative, is it because of evil?...it's evident as personal disorder – it's a greed, a selfishness – its all expressed – is it not a narcissistic personality?

B.M. It's a social disorder. I don't like the word evil. As one man's evil... but it is a social ill. And at some point – I don't know how – at some point of time humans were living in harmony. And still some good portion of the planet seeks to maintain that indigenous understanding. In Africa, Native Americans, or Aborigines – they still want to maintain their connection to be harmonious. But at some point - and I don't know why – there appeared one part of people who saw ownership as essential overuse. And from that moment we have developed this problem. So in the original indigenous consciousness everything was to be used. It was given to us. Apple could be an example: apple is growing, it is there for you to eat, but what they did – they did that apple taboo, so they could sell it. So they made the apple to be a product. So to own the apple, to own the apple tree – it is no longer use. Everything shifted.

M.D. Is not that shift because of the hunting & gathering – from agriculture?

B.M. That is part of it – yes. But I think in the agriculture that consciousness still could be maintained. It's not true that since agriculture its all lost. If humankind decides that somehow agriculture is necessary to produce more because of the growing population... there always prevail consciousness: does agriculture produces for use, or it is based on ownership, power, monopoly, centralization.

M.D. Does that come from them being stable? The hunters-gatherers are constantly moving around. When they exhaust one supply they never come back and move to the next place, then move to the

regime in that country, and the length of the colonial war in Algeria, which has conditioned and broken the youth of France: from now on, Paris can no longer be considered as the centre of modern cultural experimentation.

Surely the connections are clear. Cultural experimentation has all but stopped and yet still there is silence on their position, on the theoretical implications.

On 17 October 1961, over 200 people were killed on the Pont Saint-Michel in Paris during an attack ordered by Maurice Papon, head of the police, during a protest held by the National Liberation Front (FLN) – it took until 1998 for the government to admit anything happened at all. The official figures put the deaths at 40. Bernstein and Debord co-signed a letter in 1962, Declaration on the Right to Insubordination in the Algerian War, the day after de Gaulle had announced strict measures against the first 121 signatories. They were questioned. This was their only public intervention.

Also in 1962, in a letter written to protest the expulsion of the German Spurist group from the Situationist International, Jacqueline de Jong, Jorgen Nash, and Ansgar Elde highlight the reality as lived at the time:

Paris, a witches' cauldron of political instigations and demonstrations, armoured cars in the streets, the bloody shadow of the Algerian War, the O.A.S. [Organisation de Armée Secrete], the F.L.N., mysterious assassinations and torture. Strikes, police raids, censorship, no Gallic clarity but a dark witches' trial, shootings and reprisals, many dead and wounded. Paris, where our Conseil Central [Central Council] held a meeting of the Internationale Situationniste[on] the 10th and 11th February 1962, [at] 129 Boulevard Saint Germain – even here, [it is] brother against brother!

All these things happening, and the Situationists write their abstractions as though this violence, as though these inequalities and relationships of power, were not being scripted into the fabric of the city itself. As though it had no bearing on architecture, planning, emotional urban currents, authentic life. As though war were not spectacle, and white European skin was the salvation to dream of anything at all.

Abdelhafid Khatib has slipped from us and our limited memory. Perhaps he wanted it that way, wanted to remove himself from everything but a few footnotes in books on the Situationist International, everything but: his recorded presence at the Second Situationist Conference in January of 1958; a signature on an April 1958 address, 'Against the International Assembly of Art Critics'; and that incomplete psycho-geographical study of Les Halles in December of 1958 – the only serious attempt at documenting place the Situationist International would carry out.

If so, I wish him well. I have not been able to dig deep enough to resuscitate his thoughts and feelings, his past, his revolutionary dreams. The possibility of his desire to erase 1958 from his memory, to disappear into either the struggle for his people's independence, or into oblivion. Instead I have brought forward some of his words, hopeful words, full of his conviction that the revolution is just around the corner and that this project of his will help build it.

The Situationists believe themselves capable, due to their current methods and to the foreseeable development of these methods, not only of rearranging the urban environment, but of changing it almost at will.

When you compare this hope and idealism to the sordid ordeal of curfews and police harassment and nights in jail, followed by his comrades summarily renouncing psycho-geography itself rather than rise theoretically or practically to his defence, it seems that it is the movement rather than any specific urbanist who has reduced the possibilities of praxis to nothing. Khatib's thick description of

Les Halles in Paris is an attempt to create such a praxis, yet where it is mentioned it has not inspired more than dismissive footnotes in descriptions of what psychogeography should be.

He writes:

THE WORLD WE LIVE IN, and beginning with its material décor, is discovered to be narrower by the day. It stifles us. We yield profoundly to its influence; we react to it according to our instincts instead of according to our aspirations. In a word, this world governs our way of being, and it grinds us down. It is only from its rearrangement, or more precisely its sundering, that any possibility of organising a superior way of life will emerge.

A world that narrows, that stifles, that grinds down... These are the descriptions of an oppressed people, and a recognition of the role that surroundings play in shaping that oppression. Nor does he forget our power to reshape them.

There were earlier glimpses of the Algerian member group of the Lettrist International, before they too were swallowed up in the mists of a time far too recent for this kind of swallowing. Just before the civil war began, they wrote:

Modern society is a society of cops. We are revolutionaries because the police are the supreme force of this society. We are not for another society because the police are the supreme force of all societies. We are not nihilists because we do not grant power to anyone.

We are Lettrists for want of something better....

Algiers, April 1953

HADJ MOHAMED DAHOU, CHEIK BEN DHINE, AIT DIAFER

They are probably none of them the 'illiterate Kabyle' who coined the term psychogeography, but they might remember his name. Still, they know very well who the enemy is. Mohamed Dahou stuck it out in these circles for some time. He too is mentioned as part of the Second Situationist Conference in January of 1958. Like Khatib, though, he disappears from print shortly thereafter, resigning in 1959, followed by Khatib in 1960.

I find no explanation of Khatib's – or Dahou's – absence from Debord's elliptical and Vaneigem's vituperous memoirs. Perhaps Khatib remains alive and remembered to Algerians. Perhaps he remains alive in Arabic, or in martyrdom, or in prisons. Perhaps there are more traces of him in French that have not yet been translated and through which I have not struggled: perhaps that explains his absence from the multitude of works available on the Situationist International.

Still, this all tastes to me of betrayal. It signifies an absence both of material solidarity and theoretical rigour. It represents a movement once again claiming such surety in what it was doing, and yet as desperately unengaged with the reality of the city as lived by migrants and workers as it was with the cataclysmic anticolonial struggles toppling government after government and bringing France to its knees. Its members closed their eyes to it.

This troubles me; but the ongoing and continuous nonchalant references to this closing of eyes, and this editorial note on police harassment, a continued inability to honour Khatib by intellectually grappling with the reality, troubles me even more. Especially given its contrast with the Situationists' open and vocal defense of Trocchi, imprisoned for drugs in New York, rather than in Paris for his nationality and the colour of his skin while in pursuit of Situationist aims. Surely it

much about what animism deals with – everybody is different, and we must learn how to deal with full respect to it.

Ben Morea. First of all I really want to apologise – I am not really comfortable in giving talks. I thought more about discuss. I want to give some slight introduction so we have some common ground. And then see what you think. What a term revolutionary animism is about? First of all this word revolutionary is overused ... it is like a commercial word now. The revolutionary is a product wherever you look. And the only reason because I use it – even when I feel uncomfortable with it – is that the other word animism is a profound agent of understanding. And it can be entertained on its own. Person can approach animism just for itself... as spiritual life force of animism. But I personally see it as a vehicle for change...the vehicle to detect where to go in a future. For a beginning I will give a small introduction – in the 60-s I was very military activist. And it reached the point where in response to activism people started to be assassinated, eliminated. There were several attempts and I disappeared for 39 years. First 5 years I went to the mountains and lived on a horse back. And then I came out and home stayed completely out of a public domain. I never spoke to the people about my past or my ideas. And after 39 years somebody contacted me and asked me to come out to speak about the 60-s. I actually refused...I was really satisfied with what I was doing. I spent 39 years together with native people. And I was interested in understanding. Rather in the 60-s it was to radicalize and change the word as we new. We understood the political needs, the cultural needs, the artistic needs, the sexual needs, but we had a very little understanding of the spiritual needs. And I felt that was important. It was part of the picture, a puzzle. I fascinated with Native American culture. I felt there is something, a key that we were missing in a materialist Western culture... some understanding what is going to be necessary, but I couldn't grasp it. And at the point that this physical need for my disappearance became necessary I decided it to be an opportunity to go to the mount native people and I satisfied that interest I had to understand were that missing piece spirit in. And through all 39 years I just get a beginning of understanding. The native people always say that it is a life time education... a life time experience. I don't feel that after 39 years I understood enough to come back to try, but I understood enough at least to enter into a dialogue to the people about that missing link. Because my feeling was that materialist world which is dominant today and we lack of respect and understanding for the planet itself, that creative forces itself will bring us down. I felt I can use as a metaphor a coin, a materialist coin: the one side is obviously the capitalism, while on the other Marxist communism. They actually both are materialist. I doubt we can survive on a materialist basis. We have to understand we are a part of a larger edifice which is based not on the materialist law.

Benas Šarka. Do you know Terence McKenna?

B.M. No...

Mark Dyson. My question was about animism. Animism for me does different ways of understanding it: from the transformation of matter to the self-organizing. All way through the potential for an animated spirit to exist within non life forms: rocks, water – things we normally think as not having consciousness. Were you come on that spectre?

B.M. Personally I believe it all life. All the planet. Everything has life force in it. And within that everybody has different understandings and different degrees. I am really sceptical about ideological approach where you define it and then everybody must see it in a way you see it. This is very political, very European mood of consciousness – where everybody must see the same. So there are going to be variations like you said...it's a tapestry it is always all together. And how you interpret that - I guess – everybody has slightly a different understanding, but basically it is a life. And if you will understand that and will respect that life – then we will come to some conclusions that made the beneficial harmful. At this point everything that has being done is done backwards.

1. Benas, do you concern yourself as a performance artist? Or anarchist?

0. Ne daugiau nei Dalai Lama.

1. It's an interesting point because some of the situationists thought that Dalai Lama was controlling situationists. It was Ivan Scheglov. He believed that Dalai Lama was controlling some politicians. And Dalai Lama was controlled by CIA.

1. Do you do some writings with clay?

0. Moliu galima rašyti ką nori – tik reikia pridėti klijinės medžiagos: žolė tai gali būti, ažuolo žievė, karvės mėšlas.

0. Writing is possible when you add some material of natural glue: grass, manure, oak bark etc.

0. Galima pridėti suodžių, anglies, pelenų – viskas dera.

0. Ir pabaigai dar noriu pasakyti svarbiausia – apie molio gyvybę.

0. And finally about life of clay.

0. Tai, ką žinojo senosios kultūros prieš 2000-5000 metų, mūsų “civilizacija” tesugebėjo išmatuoti tik XX a. pabaigoje – tai yra molio gyvybė. Mokslininkai nustatė, kad molis skleidžia sveikos žmogaus ląstelės bangą.

0. This is what has been known of the old cultures 2000-5000 years ago, and our “civilization” could only be measured in the twentieth century. At the end - this is the life of the clay. Researchers have found that clay emits healthy human cells tide.

1. That is why humanism can not be separated from clayonism, because it is all one.

0. Jeigu tu išgirsi molį, jis tau sako – negyvenk kaip vergas.

1. If you listen to clay – it says – cease to be slave.

Alytus Biennial 2015: Discussion with Ben Morea on Revolutionary Animism

Written by DAMTP

Published: 30 May 2016

Tae Ateh. I want to present our friend, I met with some years ago and that was only few years after I first time heard about him. To be precise – it was him who actually found me – and I am very thankful for that. His name is Ben Morea and most people know him because of his activities in 60-s. Alytus Biennial already hosted him 4 years ago in 2011. Then we talked about the past. Today we will try to focus on the present situation. Two years ago Ben proposed an issue of revolutionary animism. The combination of the words had immediate development in my own fantasy. He never told me what he actually kept in mind. I even didn't ask. Instead I developed my own way of understanding how this concept works for me and the forum is specially arranged to somehow discuss it in a wider prospective then I am able to follow up myself - collectively. Now we have great opportunity to listen what the words mean to its originator. Moreover I am looking forward for a great discussion because here we have really diverse group of unspecialized persons – this is very

must mean something that the principal documented attempt at psychogeography was cut short by a curfew and imprisonment of a comrade simply for being an Arab. Surely we must care, even if they didn't.

I wish they had taken hold of the opportunity, bailed or broken Khatib out as comrades should do, and rethought what understanding psychogeography – in Khatib's words ‘the study of the laws and precise effects of a consciously or unconsciously elaborated geographical environment acting directly on affective behavior’ – could be. Explored with more integrity ‘the science fiction of urbanism’, to understand a city in some ways multiplied and enriched, in others limited and controlled, through difference. Attempted to see through different eyes, understand what a different skin might experience. Above all, to understand that the built environment does not stand above these things, but is coconstitutive of them. With Lefebvre they edged towards this, but not in a way that held meaning to Abdelhafid Khatib's experience. The point of it all was to understand the now, in order to build something new. How could they escape the oppressions of the old if they could not even see them?

All of this does not change the fact that Khatib's is a dry-as-dust exposition of Les Halles, left out of most collections of Situationist Texts. Dust, along with Khatib's ‘temporary constructions which intervene by the hour’ and ‘the feverish commercialism’, remained constant between his descriptions and arrests in 1958, and our own visit in 2015.

Les Halles is hot. Dusty and hot and there is too much sun. Too many people. Too much noise. Traffic blares everywhere, and it is the only place with construction, here at the centre of it all. Fumes rise with tempers, the bulk of Parisians carrying off short skirts and tank tops the way Londoners and Americans could never do. It doesn't seem to make them happier.

We pass a square, shade and people and nowhere to sit – no moveable chairs here, no welcoming benches. Perhaps there is a distinction between this place and the parks, a distinction we don't know. It is noisier here, more of a teenage hangout, less white. There is nowhere to sit without ordering something in this public square, except the too-low edges of statue and fountain already crowded with youth.

They have tried to make this a place for passing through. Construction drills in the background. The giant mall of glass we just walked past rises up in our imaginations.

This is the only place we have seen construction on a large scale.

I don't think there is anything to do here but shop, eat cheap food, and drink.

We need a drink.

We pass a street from which traffic seems to have been barred, which the sun cannot beat down on. Gratefully we walk up. Rue Montmartre, full of cafes. Couples. Quiet. People pour in and out of the other streets, impossible to tell where they come from or where they are going. We are too new, too untutored to feel the lines of force, to understand these zones.

We only know that it is not an entirely pleasant place to be. But in that, it has not particularly changed. It continues to be ‘extremely animated and well known’.

My own description is boring. It was boring to sit there and observe, despite the drink, and it remains all too true that ‘Les Halles is a quarter that is difficult to penetrate’. There are now piles of studies of urban life and space that get at some of these issues in better, more interesting ways: Jane

Jacobs, William Whyte, Donald Appleyard, Jan Gehl and more. But the revolutionary possibilities of a transformation of society are missing: that is the spark to be rescued from the Situationists.

Missing from both is the emotional depth, the differences in how different people must navigate and experience and understand the city. Fiction does it better, or memoir. This opening to the experiences of others is what intrigues me most, of all the psychogeographic propositions that now float through the academic stratosphere. Here is the feeling of Paris streets during Khatib's time of walking them, from one of Assia Djebar's stories in *Fantasia: An Algerian Cavalcade*.

The couple continued to roam the streets, chatting together, momentarily free of the others and the 'Revolution'; nevertheless, even if their embraces in a doorway could not claim that they were making history, still their happiness was part of the collective fever, and they were always on the look-out to see if they were being shadowed and to throw the police off their trail. But the police were not seen to be the greatest danger...the couple knew that the secret fratricidal struggle was all around them...

As they strolled through the Paris streets together, at every crossroads the girl's eyes instinctively avoided the tricolour flag whose red reminded her of the blood of her compatriots recently guillotined in a Lyons prison...

This was Khatib's reality, this whirlpool of revolution and violence. There is also the continuous police presence, the stop and search, the imprisonment.

Whenever I see an Arab with his hunted look, suspicious, on the run, wrapped in those long ragged robes that seem to have been created especially for him, I say to myself, 'M. Mannoni was wrong.' Many times I have been stopped in broad daylight by policemen who mistook me for an Arab; when they discovered my origins, they were obsequious in their apologies...

That is Frantz Fanon in *White Skin Black Masks*, a black man of the Antilles before he had joined the Algerian cause and come to refer to himself as Algerian. Yet he was only privileged in relation to the Arabs: a second anecdote places him firmly back within the colonial hierarchy as a whole. He tells us of a child starting upon seeing him, crying out 'Mama, see the Negro! I'm frightened!'

Fanon writes:

My body was given back to me sprawled out, distorted, recolored, clad in mourning in that white winter day. The Negro is an animal, the Negro is bad, the Negro is mean, the Negro is ugly...

Imagine being black and navigating a city to avoid such encounters, imagine building a city to keep your white children from having them. Of his own experience, Mouloud Feraoun writes in his journals (published as *Journal 1955-1962: Reflections on the French-Algerian War*):

Each one of us is guilty for the sole reason that we belong to a category, a race, a people, you fear that someone will make you pay with your life for your place in the world, pay for the color of your skin. You fear that someone will attack you only because nobody has done it yet. – November 2, 1956

All things that white Europeans have not felt, cannot see. They can only try to imagine. Khatib's arrest might have awoken some of them from slumber into empathy, yet instead they made a note of it, and continued in a new direction. One that did not include confronting power or privilege, much less either of those things as they existed within themselves.

1. Capitalist society is really perverted one – there are some people in it, who are called artists and are privileged to produce things what they call art. Usually it is stored in places accessible for a higher class. Instead you can take some clay, go to the publicly accessible toilet and make some sculptures from toilet paper mixed with that clay. And then to leave something for other people to enjoy and possibly to join in collective production of meaning.

0. Švaresnės medžiagos už molį gamtoje sunkiai ir besurasime. Labai svarbu, kad jo sudėtyje yra sidabro.

0. Clay is one of the cleanest materials in the world. Important is that there is some silver in it.

0. Kur bekeliaučiau, ar į Lotynų Ameriką, ar į Afriką...

1. Ar į Alytų...

0. ...visur su savimi vežuosi molio miltelių. Ir jeigu nėra geriamo vandens, iš bet kurios balos – net ir pačios purviniausios – galiu pasisemti, įberti molio miltelių, palaukti, kol molis nusės, ir tą vandenį galima gerti...ir nereikia pirkti paprastai brangiai kainuojančio tokiose vietose vandens.

1. Wherever Benas travels – to Latin America, o Africa, or Alytus – he always brings some clay powder. And if there is a lack of drinking water – he just takes water from whatsoever (even muddy) puddle, pours some clay into it, leaves to sink and drinks.

0. Nuostabu., kad šiuo metu Indijoje jau pradėdami daryti vienkartinio naudojimo nedegto molio puodeliai vandeniui gerti. Kad apsaugoti nuo vidurių šiltinės ir kitų ligų – jos plinta per užterštą vandenį, kuris molis gali išvalyti. Išgėręs vandenį, puodelį meti ant žemės, ir jis tampa žeme.

1. It is amazing that recently India has already started to do a single-use unfired clay cups for water to drink. In order to protect against typhoid and other diseases - it spreads through contaminated water, which clay can clean. After use a cup is dropped on the ground, and it becomes earth.

0. Galite patys tai išbandyti namuose – lipdykitės molines lėkštes ir puodelius, pridėkite celiuliozės į molio masę, kad nereiktų jų degti, nes bus pakankamai tvirti.

0. You want to have healthy dishes? Do it yourself from clay. And if you add some cellulose – there is no need to burn it.

0. Nepamirškite – molis labai draugauja su ugnimi.

0. Fire and clay are friendly to each other anyway. There is something of revolutionary animism in it too.

0. Molio riebumo klausimas taip pat yra svarbus aspektas – kiekvienas pats tuo turėtų pasidomėti. Pvz.: išmोजus bankų langus, ar kokio turčiaus BMW, užėmusią neįgalųjų parkavimo vietą, riebiu moliu – tai plaunama bus labai ilgai. Bet turtas bus nesugadintas.

1. Clay greasy issue is also an important aspect - everyone should test it on her own. Eg .: if to daub creamy clay on stain bank windows, or any BMW, who took over from the disabled parking place, - it will be washed for a long time. But the property will be pristine.

1. Revolutionaries who do not use clay are already defeated.

0. Po mano nudegimo prieš 13 metų gydytojai konstatavo, kad odos transplantacijos man būtų reikėję laukti 2 metus, nes buvo randai visur. Randai yra gyvi apie 2 metus – jie vaikšto, gali susiliesti vieni su kitais : 10 randų galima sulieti į vieną. Taigi po dviejų metų gydytojai nustebė, kad nebereikia operacijos – taikydamas molį aš visus randus per tuos 2 metus išsiterpčiau.

1. There were scars all over Benas' body. Scarring is alive for about 2 years - they walk, can mingle with each other: 10 scars can be merged into one. So after two years, doctors were surprised that it was unnecessary the operation - using the clay he dissolved all the scars within 2 years.

0. O molį pradėjau naudoti todėl, kad vaistai buvo nežmoniškai brangūs: vienai dienai man reikėdavo 3 tūbelių vaistų, kurių kaina būdavo apie 30 eurų šių dienų kainomis.

1. The refusing to use the expensive medicine doesn't mean there are no alternatives – Benas is a live example how it is possible to survive using cheap – proletarian – situomedicine. It is hard to say – he is still human-like or already more than human being ... he obtained new properties for the body that were absent before accident. The clay is the right material to experiment with.

0. Su moliu galite drąsiai eksperimentuoti. Pavyzdžiui senojoje medicinoje, jeigu moteris serga ginekologinėmis ligomis, tai ji į vidų kišasi molį. Šiandien daug kam tai yra baisu.

1. In ancient medicine if woman suffers from gynaecological disease she takes clay inside.

0. Kita vertus, kaip molis panaikina odos spalvą, panašiai jis panaikina ir lytį. Panaudotų drabužių parduotuvėje galime nusipirkti kelnes, išsikirpti čia, prisidėti molio... ir galime suformuoti naują lytį.

1. On the other hand, as the clay eliminates differences of skin color, in the similar way it cancels sex. You can simply buy trousers in the second-hand store, cut out some part here... contribute some clay ... and we can form a new gender. Neither man nor woman...just a clayman....sorry... clay(wo)man.

0. Nereikia pamiršti, kad įstatymas baudžia už pasirodymą nuogam viešojoje vietoje. Molis gali įnešti sumaišties pritaikant šį įstatymą.

1. There is a law for penalizing anybody's appearance naked in a public space.

0. Pavyzdžiui gatvėje gali vaikščioti vyrai su keturiomis krūtimis...

0. Power of imagination: 4-breasts owning man can appear in the street...

0. Molis labai gerai maišosi su tualetiniu popierium.

1. Mixing of clay with natural materials (cellulose - toilet paper) goes well – it makes easier forming. It results much harder material which is not dissolving so easy with water as simply clay does.

0. Kadangi tualetuose visuomet yra tualetinio popieriaus...so far there are always some toilet paper in toilets....užtenka įsinešti į tualetą tik molio... just bring some clay to the toilet.

0. Jeigu nenorite daryti skulptūros iš paties savęs, tai galite padaryti šiaip skulptūrėlę ir ją palikti kitiems lankytojams.

There are words to describe this refusal too. They come from Mouloud Feraoun in 1955.

[T]here is now an impassable breach between us; a rupture that both sides deplore but also endure, knowing that it is inevitable. We avoid talking politics. Our French colleagues are, however, quite tactful. When they comment on a crime, a bomb, an attack, or when they speak about their fears, they always assume that we are on their side, that our fates are identical, in short, that we are just as French as they are. We tolerate the assumption, and everyday life remains bearable. – December 18, 1955

They know, however, that as an assumption it is incorrect, and that it represents a failure of the French. We know that it is a failure of the white imagination that continues.

Alongside repression, cities also contain liberation. Assia Djebar writes once more, of an experience forbidden to women in her own country, the bulk of Fantasiabeing about Algeria's limits (and its treasures, and finding a voice made out of the two of them).

A woman walks alone one night in Paris. Walking for walking's sake, to try to understand... Searching for words and so dream no more, wait no longer.

Rue Richelieu, ten, eleven o'clock at night; the autumn air is damp, To understand ... Where will this tunnel of interior silence lead? Just the act of walking, just to put one foot energetically down in front of the other, feeling my hips swinging, sensing my body lightly moving, makes my life seem brighter and the walls, all the walls vanish...

Paris was part-haven, as well, for a number of American writers; but who deserved such a haven more than African-Americans? Richard Wright, James Baldwin, Chester Himes, among others, found a release from racism here. Himes, in an interview with Michael Fabre, said of France, 'Here a Negro becomes a human being.' Baldwin writes:

Going, going, going, gone were the days when we walked through Les Halles, singing, loving every inch of France, and loving each other...

This city contains oppression and police harassment, all the fear and suspicion and hate faced by Arabs, yet offers for others a new (though still limited) freedom, an escape from old constraints. The spaces of hope and sanctuary and imagination created by people in the grip of such experiences will surely be radically different from those dreamed of, desired, created by men (and they are all men) who share none of this. How different from Guy Debord and the others, the generations of intellectuals (still all men) who seemed perennially bored. 'We are bored in the city, there is no longer any temple of the sun' writes Ivan Chtcheglov in his 'Formulary for a New Urbanism'.

Despite the luxury of boredom, Chtcheglov is a reminder that a world of injustice takes its price from everyone. He would end up in a sanatorium, and in a letter to Debord and Bernstein quoted by McKenzie Wark, he explains 'that the dérive has its limits', and cannot be practiced continually. 'It's a miracle it didn't kill us. Iron infected our blood.'

Being open to the emotional currents, to the meanings and messages inscribed into stone, to the ways that we shape our cities and the ways in which our cities shape us, has always been toxic.

It is in our fellowship, our love for each other, our solidarity in struggle that the strength and ability to resist this toxicity lies. The turning away from issues like anticolonial struggle and mental illness and the perennial judgment of women who chose to publicly inhabit city spaces – things that have not directly impacted most intellectuals writing on the city thus did not fit into an easy theoretical

framework of comfortable activism – is where things perhaps began to crumble. Have always crumbled. Khatib's experience is written off in a footnote, as though colonialism, racism, police harassment and brutality in service of white supremacy were mere blips we could ignore in the study and transformation of the city and the life within it, rather than fundamental to this struggle.

A truncated list of what gives the lie to such a belief: the continuing racialised tensions in Paris; the regular explosions of the banlieus; the uprisings in cities across the United Kingdom; the intensity of segregation and the horrors of police impunity against communities of colour in America highlighted by the #blacklivesmatter campaign; and the variations of racial and religious hierarchies left by colonialism across the world. This is not a blip, a side note.

This list also forms the basis for solidarity. On a Tube ride home, my nose buried in a book, a man asked me how it was possible that I came to be reading Assia Djebar's Algerian White. A Maori, he had read Djebar and violence in Algerian women's writing as part of his anti-colonial studies in New Zealand. We had a slightly awkward but smiling conversation about Algeria, writing, colonialism, Fanon, struggle. A gift of a conversation, a connection however fleeting. I tried to summarize the point of this article for him, as it had brought me to read a whole list of amazing authors that included Djebar. An Algerian tried to study Paris, I said, an Algerian named Abdelhafid Khatib, and because he was an Arab he was harassed and imprisoned. Because he was an Arab, he could not freely move through the city, he could not observe, he could not carry out a *dérive* the way his comrades could.

And none of them cared.

How fucked up it was that white intellectuals did not have the back of their Arab brother. How fucked up it still is, as #blacklivesmatter shows even more than Khatib's experience as a continuing footnote to psychogeography, that so many do not care to see, to understand experiences they cannot share.

What arrogance. Psychogeography could offer the potential to broaden our theory and practice and collective reimagining, to see the city through other(s') eyes, in an empathy that leads to action; to see collectively, past individual blindnesses, to name in full our oppressions, and overcome them. To overthrow capitalism. To create a new world. Because that's the point, after all.

Let this practice be a real and effective tool of theory and revolution, not a glib way of imposing a narrow set of arcane interests and obsessions upon our cities that shuts out other voices, voices which speak and write words that cost them dear.

to sing hurts me but who does not dream
– Hocine Tandjaoui, Sand Song

<http://salvage.zone/>

ALYTAUS BIENALĖ 2015: BENAS ŠARKA CLAY TALK//KALBA APIE MOLIĮ

Written by Tae Ateh

Published: 10 May 2016

Introduction/Įžanga

6th Alytus Biennial: Revolutionary Animism took part on August 18-23, 2015. Every morning at 7AM some of the mostly consistent delegates were drinking a cup of clay dispersed in water. So far

0. Savo žaizdų kraujavimą tik taip ir stabdau. Jūs galite prieiti arčiau – aš jums galiu patepti molio vietas ties venomis – net pjauti nereikia, kad pajustumėte poveikį – tokį lėtą molio orgazmą.

1. Who wants to feel slow clay orgasm come to Benas please right now. Just slight layer of clay on your sensitive places will make you happy for some particular period of time. Take your chance. Tomorrow we will have a striking march through the city and for this year Picket Line Clothing (PLC) we propose clay clothing on body and/or mundane cloth. The dead workers are dressed in the cloth already. Just important warning for the live psychic workers – please be sure that the clay coverage to stay on your body no longer than 2 hours. 2 hours is the period what the [thick] clay layer extracts pollutants from your body, later it starts to bring the pollutants backwards. This is the reason why always you should use the fresh clay only. The clay should not be previously attached for some longer period to anybody – especially dangerous to apply to your body clay already used by white Europeans and particularly men. We ask you never to place back the used clay into the pile of the fresh one – just pour away to fertilize the earth. Or to wash out in the river – this we will do tomorrow in the end of the psychic strike marching. Don't be afraid to stain the clay on your cloth.

0. Labai svarbu nepamiršti, kad laikyti ant kūno molį ilgiau nei 2 valandas nerekomenduojama, nes pirmas 2-3 valandas molis traukia iš kūno teršalus, o vėliau pradeda viską gražinti. Nebent jūs manone, kad tai yra jūsų nuosavybė ir neketinate su tuo išsiskirti – kapitalizme nuosavybė yra šventa. Jeigu tepate plonai molį ant kūno – jokių problemų – šis sudžius ir nutrupės jau po keliolikos minučių.

1. The thin layer of the clay better not to wash but better to leave it to dry and then easily to rubber away.

0. Aš sutikčiau įsipjauti abi rankas panašiose vietose ir vieną jų gydyti moliu, o kitą brangiausiai vaistais. Ir pažiūrėti, kuri greičiau užgis. Neabejoju, kad korporacinė versija neatlaikys konkurencijos.

1. Benas is open for an experiment – to cut both arms in the same place and to heal one with clay, and another with mostly expensive medicine obtainable in pharmacy. He is sure the medicine has no chance to be more efficient than clay.

1. 13 years ago Benas Šarka burn have burn himself with the fire during performance. It was a fire explosion caused by accidental ignition of amber dust. He incurred burns 45 percent total body skin. All his front side of body including face. It was his body blocked the crowd from the risk of burns. He was then delivered to the hospital, but besides the first aid physicians had nothing to offer – the transplantation of the skin is applied only for babies and kids, but not for adults. So far he never had much money the expensive medicaments where not the case for him. He chooses to experiment with clay. And so he healed himself.

0. Oda ir raumenys tampa minkšti ir plastiški kaip molis.

1. Eventually he got a soft skin and muscles – as clay itself. One can simply take and stretch the skin as some rubber.

0. Galite pabandyti tiesiog paimti mano odą ir ją tempti – ji plastiška.

0. Tempk, tempk...

1. Slysta... iš rankų slysta...

nekainuojanti medžiaga.

1. Clay is very cheap material – costs nothing.

1. Molis puiki statybinė medžiaga. Iš molio namus stato ir Afrikoje, ir Lietuvoje.

1. Great material for building as in Africa, as in Lithuania.

0. Maišto atveju – žinant, kad šiuo metu įstatymai draudžia dengtis veidą, tai išsitepus jį moliu netik nepažeidžiamas įstatymas, bet ir bet kokio odos spalvos žmogus – ar kinas, ar juodaodis, ar baltaodis – visi pavirsta tos pačios šūdo spalvos žmonėmis.

1. So far we have a law forbidding to hide a face while in public space, but clay on face does not violate the law. On the other side – nobody can detect what is original color of the skin after someone covers the body with clay and finally looks as nice as shit does.

0. Ir ypatingai geras naudojimui yra drėgnas molis, nes prievartos struktūros nieko negali tau padaryti – esi labai slidus.

1. In the case of the confrontation with the destructive workers a rebel covered with moist clay is hardly catchable – (s)he is very slippery. Continuous moistening with water would result continuous slipperiness.

0. Kitas dalykas – jeigu ištepai moliu kokią nors kitą asmenį ar daiktą – niekas tavęs negalės apkaltinti ko nors sugadinimu, nes molį visada gali išplauti paprastu šaltu vandeniu.

1. If you will hit somebody or something with the clay – nobody would be able to accuse you because you destroy something – clay is simply washable with cold water.

0. Aš šiuo metu išsitepęs paprastu lietuvišku moliu, kurį pats išsikasiau iš prūdo.

1. The clay Benas just covered himself with was excavated by him from pond in Lithuania.

1. Benas actually is an actor, who is doing performances he could earn some money to live from. He is doing a spectacle – people are enjoying and willing to see it, but just very few know that the things they treat as spectacle is Benas real way of living. Sometimes people are confused to see a real blood instead of some simulation – ketchup...

0. Tikro kraujo nereikia bijoti – molis iškart užgydo visas žaizdas.

0. There is no need to be afraid of real blood – clay heals the wounds immediately.

0. Galime tai pabandyti padaryti čia ir dabar.

1. Also Benas is using to do spectacles out of nothing – just clay... and body...and blood.

0. Jeigu dabar padarytume tokią akciją – visi persipjauname venas, tai kraują sustabdyti būtų labai paprasta – tereiktų tik užtepti moliu, ir nereiktų jokių lignoninių.

1. Advice for suiciders: if somebody will cut veins and then will change his/her mind for living longer – no problems – just cover the wound with clay and it will stop the bleeding. Later on the clay will dry and will seal the wound.

the naturally found radium is apparent in clay, in advance of the event this particular clay was charged with solar energy so it could be shared with comrades. Benas Šarka is the mostly consistent user and promoter of the clay therapy as situochemie in Lithuania. Besides healing and aesthetic purposes he extended the practical use of clay far beyond the boundaries of bourgeois thinking can lead into the proletarian strata: clay as protection, clay as a weapon, clay as building material, clay as protest, clay as hypergraphics, clay as metagraphics, clay sound, clay as intra-personal substrata, clay as inter-personal substrata etc. This is why particularly for this biennial were provided some 3 tones of raw clay, excavated nearby Alytus and left-up for the solar charge and winter freeze to go through – that is how clay comes to life.

6-oji Alytaus bienalė: Revoliucinis animizmas vyko 2015 m. rugpjūčio 18-23 d. Kasdien 7 val. ryte nuosekliausi bienalės dalyviai rinkdavosi gerti vandenyje praskiesto molio, o po to dar užsiimdavo rytine mankšta, kuri nuo 2013 m. tapo integraliu psichostreiko bienalės elementu. Molio unikali struktūra pasižymi tuo, kad jis gali kaupti radiaciją, nes jo sudėtyje yra natūralaus radžio. Dėl šios priežasties bienalės organizatoriai dar iki bienalės renginių minėta molį pakrovė saulės energija, kad galėtų pasidalinti ja su kitais bienalės delegatais. Benas Šarka yra pagrindinis molio terapijos kaip proletarinės situochemijos ideologas Lietuvoje. Be to jis puoselėja ir kitus (proletarinius) nedegto molio panaudojimo būdus: gydymas, apsauga, plastika, apsirengimas, ginklas, garsas, protestas, statybinė priemonė, metagrafika, hipergrafika). Dėl šios priežasties 3 tonos netoli Alytaus iškasto švaraus molio buvo specialiai atgabenta į bienalės vietą ir palikta pasikrauti saulės energijos bei pergyventi žiemos šalčius – tokiu būdu molis tampa gyvas.

The talk was given situologically – by using few languages which not necessarily were exact translations of things said. So far interpretation we treat as animist phantom it will be left in the text.

Kaip ir visos Beno Šarkos paskaitos ši buvo situologinė: veiksmas ir kalba, kalba ir jos vertimas, klausimai ir atsakymai – viskas susipynė į vieną visumą – taip čia viską ir pabandėme išguldyti. Taigi, vertimai nelabai atitiko originalius pasisakymus, bet greičiau vieni kitus papildė.

////////

0. Dabar aš parodysiu, kaip geriamas molis.

1. Benas will show now how to drink clay, so far Tae Ateh in the morning has shown a possibly mistaken way and majority of the participants were sleeping that early morning anyway.

0. Čia yra 50 gr. molio. Pradžioje kiekvienas gali pasirinkti, kiek gerti pagal save – everybody can choose the amount of clay on their own in the beginning - 20-25 gr. Man 25 gr. jau per mažai, nes esu 50 m. amžiaus.

1. Benas is in his fifties – he needs more than 25 gr. of clay.

0. Svarbiausia sąlyga – nenaudoti jokių metalinių įrankių. Important – no metal implements to access the clay!

0. Metalas skatina oksidacijos procesus, o molio sudėtyje yra 39 Mendelejevo lentelės elementai. Clay is chemically active and additional metal fosters oxidation processes.

0. Kol skaitysiu šią paskaitą, aš išgersiu visą šitą pasiruoštą molį.

1. Benas will drink the clay he just prepared during the course of the talk he is going to give now. This is not a circus – this is how he lives.

0. Lietuvių liaudies patarlė sako: molis – ne purvas. As lithuanians are used to say – clay is not a mud. Jis išsiplauna ir nuo kūno, ir nuo bet kokio drabužio. One can wash clay of from any clouth, any plce of body, from anywhere. Ir muilo nereikia. Clay is soup itself.

0. Visą laiką benas tepa savo veidą, kūną, o kartais ir Tae Ateh veidą ir akinius moliu, kartkarčiais įsitema molio gabalą į burną ir jį suvalgo.

1. Benas is covering his face and body with clay. In the same time he is eating it.

0. Molis yra švarus – clay is clean.

1. Kiek laiko tu naudoji molį?

1. How long you are using it?

0. 25 years.

1. Koks tai yra molis? What kind of clay you are using?

0. Tai žydras molis. Jis yra pats seniausias – susiformavo prieš 500 000 000 metų.

0. This is a blue clay – the oldest one – was formed during s. c. Cambrian period.

0. Šita paskaita yra apie maištą ir jo ryšį su moliu.

0. The lecture is about the relation between the disobedience and clay.

0. Molis, kurį Tae Ateh parūpino mūsų bendriems užsiėmimams lauke – jo spalva labai panaši į šūdą.

1. Tae Ateh provided us with clay – now it's outdoors – it's color resembles a color of shit.

0. Tai yra išbandytas dalykas – nesvarbu, ar tu nuogas išsitepsi tuo rudu moliu, ar apsirengęs, ant ant balinės suknelės – vistiek viskas bus galų gale ruda, ir tu atrodysi kaip šūdas.

1. If you are using the „elite“ blue clay from Cambrian period you will look like elite, but if you're using the proletarian clay from outdoors – the red one – which dried resembles shit – you will look like a shit. Even the one of the black-humour-owning poet Kazys Binkis once the lyrics of The International reading „We have been naught we shall be all“ translated into Lithuanian in a way „We have been shit we shall be all“.

0. Neseniai japonų mokslininkai ištyrė molio sandarą ir padarė išvada, kad jį absoliučiai atitinka žmogaus kūno struktūrinę sudėtį. Recently Japanese scientists made a research and realized that clay has adequate structure to the human's body.

0. Prieš gerą daugelį metų iš mažos Krymo gydyklos aš atsivežiau instrukciją, kaip gydytis moliu visas įmanomas ligas. Tae Ateh ją neseniai išvertė į anglų kalbą.

1. What i will say is not enough just to be said – one should look at Benas now, how he is interacting with clay and this is what could persuade you not just the saying, that some years ago Benas brought the clay healing instructions from small clinic in Crimea. There were written (in Russian) very precisely how to use clay therapy to heal almost any decease. Tae Ateh translated it to

English (<http://www.alytusbiennial.com/2-uncategorised/696-situochemistry-healing-properties-of-clay-proletarian-medicine.html>)

0. I will tell a story in English. I have a friend an artist – may be some Lithuanians know him – Evaldas Jansas. I've told him a story about clay, and he made an action to eat clay for a week. Nothing else – just clay. And later on he was making ceramics in a toilet. And did an exhibition oit of it.

0. Jeigu jūs valgysite molį, jūsų šūdas nebesmirdės.

0. Your shit will quit smell bad once you start to eat clay.

1. Did he sold anything from his ceramics?

1. Ar jis ką nors pardavė iš savo keramikos darbų?

0. Jo tikslas nebuvo padarduoti, bet tik išeksponuoti...

1. He sold his performance. He is conceptual artist – he is selling psychic work.

0. Taigi, jeigu valgysite molį, jūs kakosite bažnyčiomis.

1. If you eat clay, you'll start to shit churches... Czech gothic....and mosques islamic as well.

0. Arba kitas universalias gamtos formas.

0. Also any universal natural forms.

0. Šūdas gulasi, o molis auga. Shit lays down, while clay sets-up.

0. Įspėjimas – per pirmas tris dienas po intensyvesnio molio valgymo gali paleisti vidurius. Tiesiog kai kurie žmonės gali apsitriesti bet kuriuo metu.

0. The warning – that's not a joke – so far the clay inside the body is cleaning, one can get diarrhoea.

1. Kai kam gali ir užkietėti... keramika susidarys dar pačiame organizme. Tuomet reikia atsiguti ant pilvo ir paprašyti draugo, kad su šlangele per užpakalį pripiltų skysto molio – reikia tirštą molį praskiesti.

1. But somebody can get a constipation instead. Then one should lay on a belly and as for a fried to pour some liquide clay into his/her ass.

1. How much?

0. 500 mililiters of the liquid clay.

0. Ši paskaita apie molio mediciną ir apgaulingą molio formą... maišto metu

0. The lecture is about the cultural balance between the means for medicine and for rebellion.

0. Svarbiausias molio faktorius tiek medicinos, tiek meno, tiek maišto situacijoje – tai nieko