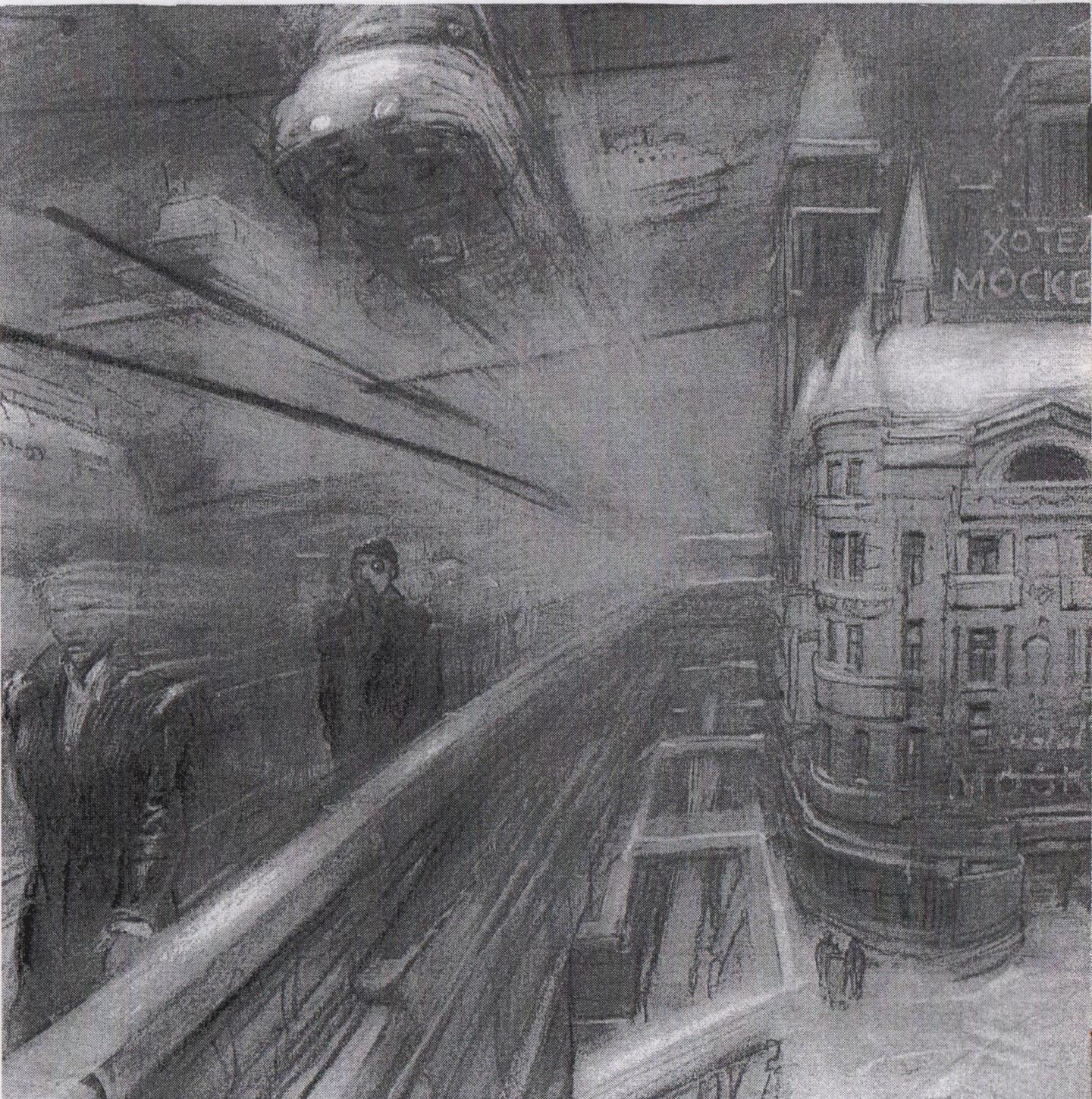


A ROUGH GUIDE TO REALITY



I am born into the world, the world is born into me. The separation of skin. The I in the world, and the world within me.

“We are accustomed to use our eyes only with the memory of what other people before us have thought about the object we are looking at”
Guy de Maupassant (1850-1893)

“More generally the image is interesting...when it begins to contaminate reality and to model it...when it anticipates it to the point that the real no longer has time to be produced”
Jean Baudrillard (1929-2007)

Since we don't simply want a bit more pleasure, or even to push the show off...
the stage (and what's behind it) is a kind of...
shift, but it's not... of the show itself...
of the show itself... of the show itself...

“The circle is a higher level of our intellect. Perception becomes a viewpoint. At the same time it surmounts the linear progression that we call human history, or successive generations.”
Zurich DADA, 1919.

SHOW

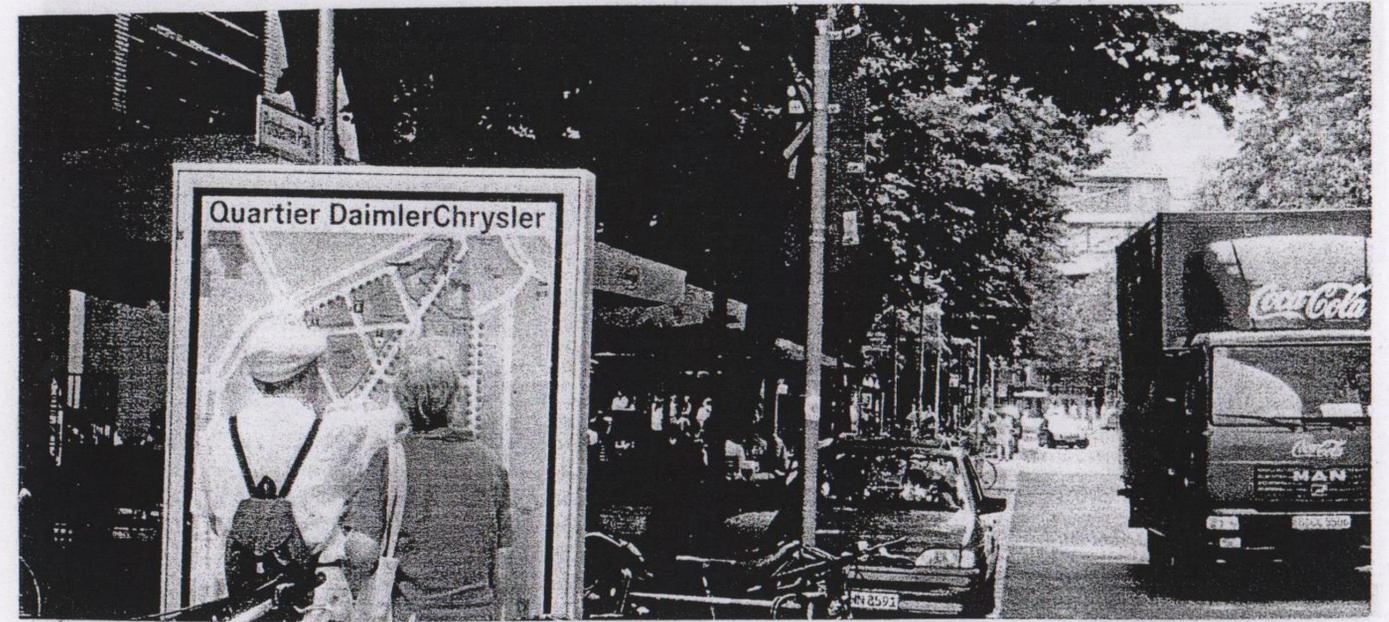
In reality what is possible is determined only by the limits of our imaginations, our knowledge, and our world. But upon this world a totally fake world has been constructed. This is a staged-situation, a show*, this is a one-way transmission of reality, and it is accelerating far beyond the limits of our world.

*In 1957 Henri Lefebvre suggested the 'spectacle' ('show') to describe modern conditions of life under capitalism. A term later analysed and defined by Guy Debord, Raoul Vaneigem, and the Situationist International.



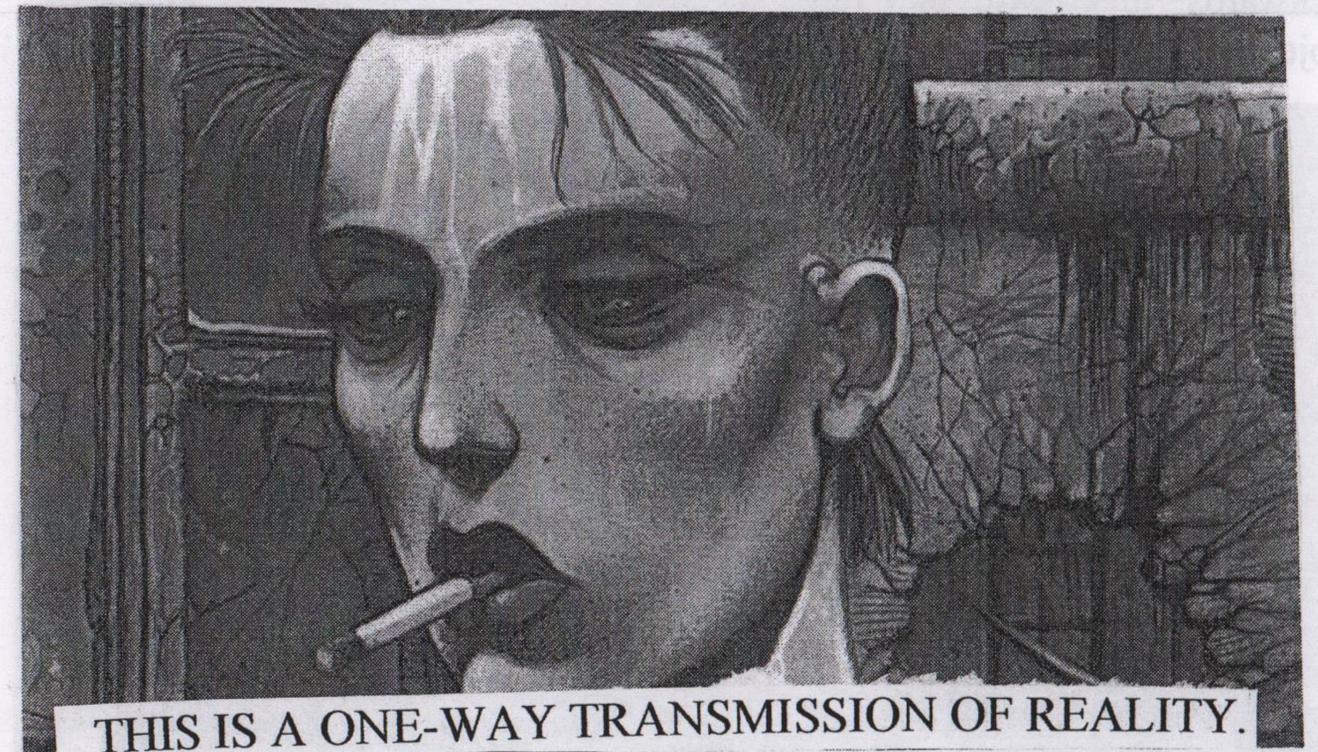
I travel through fictions, fictions travel through me. I surface, I submerge.

At the level of techniques, the show has become the principle connection of the individual to the world. More prosaically, we are stuck inside it.



It's hard to see the picture when you are inside the frame.

The show is not the opposite of truth or the opposite of reality. It is a fiction that in no way asks itself the question of truth or reality.



THIS IS A ONE-WAY TRANSMISSION OF REALITY.

Here the goal is nothing, repetition everything. From the objects it praises to the behaviour it models, the show aims only at itself.

Things rule and are young; things confront and replace one another
Guy Debord

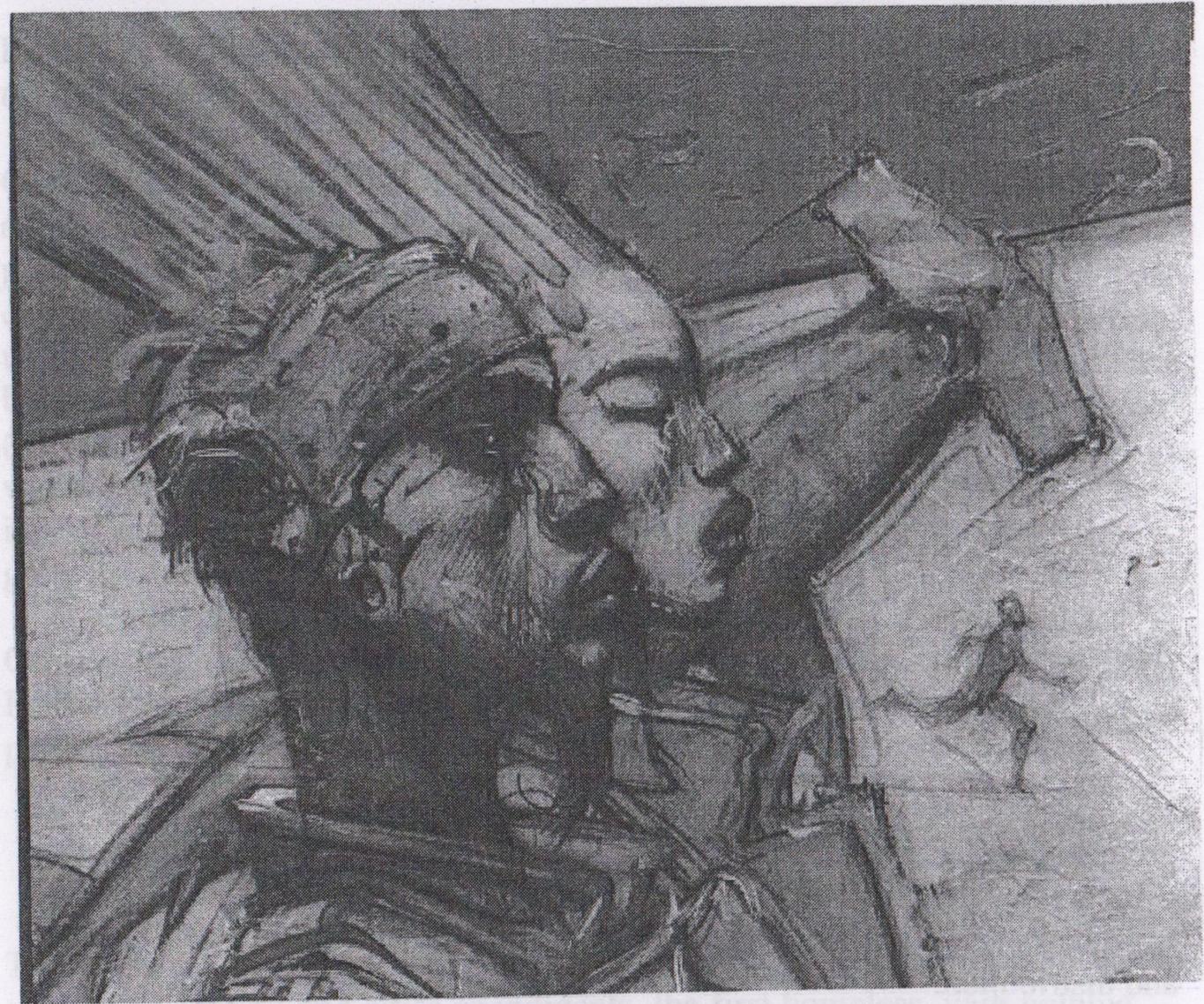
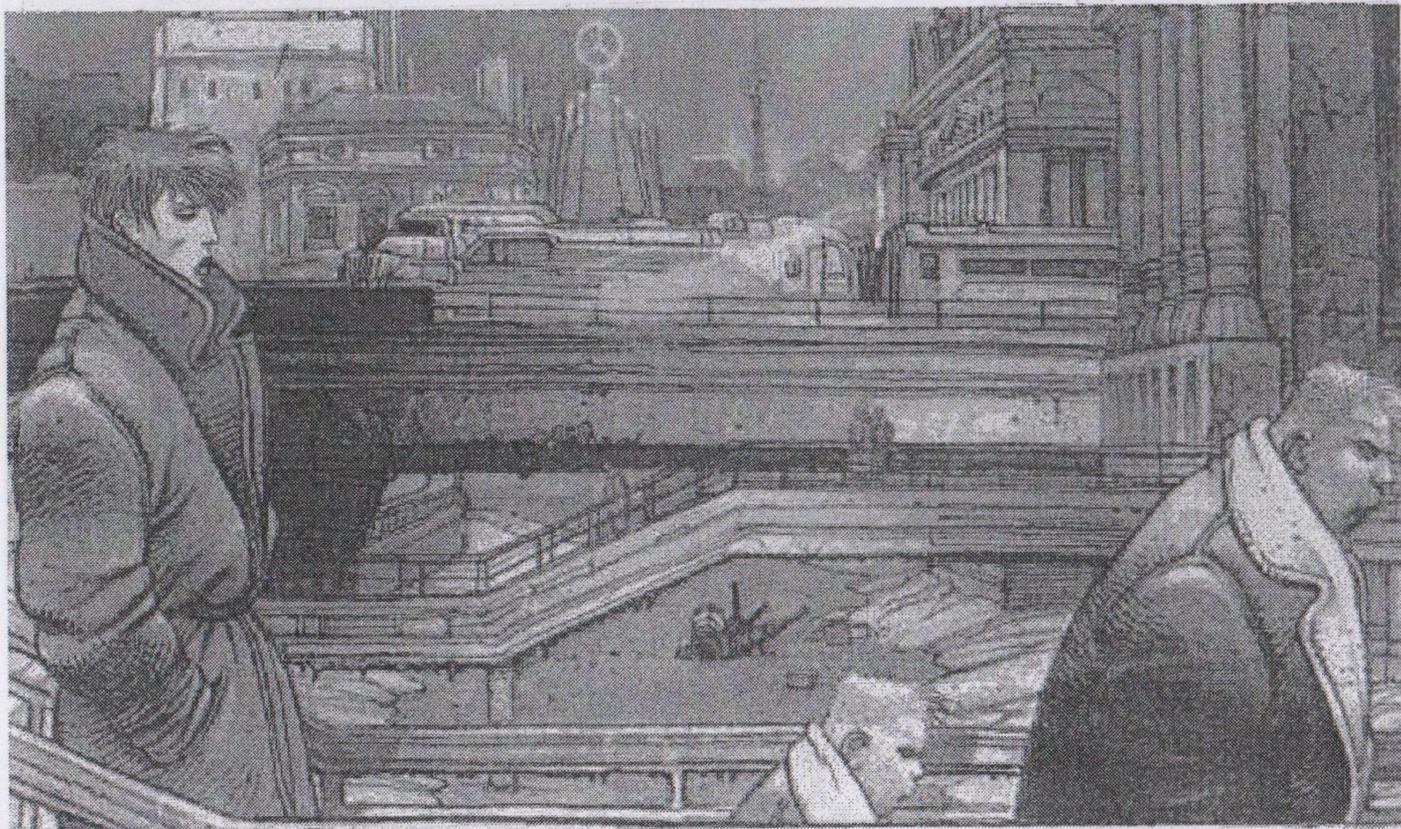
And only money doesn't die, it just goes somewhere else
Tristan Tzara

We are stuck on repeat.

It's the time we sold to buy the time we sold.

Everything that was lived directly has receded into a copy of itself. It is the economy developing for itself, dominating the whole of life as an objective force external to it.

First we create a society that systematically conceals the fact that we create it...First we, as subjects, create a world that turns us into objects. And backwards: this world that turns us into objects is the product of our subjective creation.



THIS IS A WAR BETWEEN SUBJECT AND OBJECT.

When the time delay for information to flow around the world market approaches zero, the world market begins to act as a single organism. The reality of this globalisation lies not only in global norms of dress, international advertising, multinational brands, or the constant background noise of celebrity. For the first time in history, technology has enabled our planet to be covered by a single copy of itself, a continuous global monoculture that now superimposes itself upon the immense variety of people and cultures that have taken millennia to evolve.

We believe we operate the system when in reality the system operates us – as a perpetual arbitrary surprise.

“Thought and reality are moving apart from one another at considerable speed.”
Jean Baudrillard

AT THE ROOT OF THE SHOW LIES THE OLDEST OF SOCIAL DIVISIONS - THE SPECIALISATION OF POWER.

Cyclical time was already dominant in the experience of nomadic peoples who confronted it at every moment of their roaming. But beginning some 10,000 years ago with agriculture; once a society became fixed in a locality, giving space content through the development of specific skills and the repetition of gestures, it found itself literally rooted within that location.

The hunter gets captured by the game

A time-based (seasonal) nomadic return to different places gave way to the pure return of time to the same place.

History is the story of its enclosure; by an individual, by a group/tribe/gender/caste/class/religion/nation/colour/state/corporation, etc – by a separate(d) power – seizing control of a collective power of life, from that of resources and territory, to knowledge and culture, production and distribution.

Enclosure – Commodity – Show

(How things got on top of us)

In a 'primitive economy', the production of food, the products of the carpenter and blacksmith (for example, the wheel), represented a surplus of survival. The knowledge, creation and informal exchange of this knowledge and produce could for a long time remain 'craft' production contained within a marginal area of society where its quantitative potential remained unknown.

But where this production met the conditions for large-scale trade, it seized total domination over society.

Capitalism is a unique form of separate(d) power with a specific birthplace and time, late medieval England...In capitalism for the first time material production is undertaken not for the provision of the needs of society but exclusively for the continuous expansion of profit. Earlier societies had used money to exchange goods, but in pre-capitalist societies, even those based on slavery, production was for the purpose of meeting peoples needs (slave/master type 'needs'). Accumulation of wealth was achieved by warfare and conquest, not by ever-expanding material production. But first in England and from there spreading over the entire world, a mutation grew that took over the entire metabolism of life.

Capitalism got its start when the separate(d) power of the 'Lords' in rural England evicted the peasantry from the land in order to turn it over to the production of sheep wool as a commodity* for the European market.

*Commodity – a thing produced only for profit, regardless of anything else. The inanimate object over the human subject.

The peasants (previously collectively self-sufficient) were forced into the surrounding towns and cities as indigents, the first homeless, with nothing but their ability to work in exchange for their survival.

The "proletariat"/"working class", as the ex-peasants were renamed were born at the same moment as production for profit, and have been locked in struggle with it ever since.

"Throughout the 18th Century the process of enclosure of common land spread across the British Isles, and similar seizures of peasant land got underway, with a substantial delay, on the European mainland. Britain had a strong head-start, which meant that its development of industrial production utilising the labour of the newly created working class was also in advance of similar processes elsewhere, enabling it to maintain a superior navy and control the seas. With this advantage Britain built up an empire, into which it introduced the same land seizures and capitalist social relations as it had developed in the home country. Other separate(d) powers, mostly European, were not far behind, and a race was on to carve up the world into competing empires."

Max Kolskegg (ish).

This unceasing spread of economic power in the shape of the commodity that transformed human labour into commodity-labour into wage-labour, eventually gave rise to an abundance in which the basic problems of survival under capital, though solved, are constantly reproduced each time at a higher level.

The victory of the commodity and its autonomous economy, capitalism, removes societies from the pressures of the natural world, which required our direct struggle for survival, but only to replace it with the need for endless economic development, from which point it is from our liberator that we are not liberated.

The economy transforms the world, but transforms it only into a world of economy.

All time and space become foreign to us as our alienated products accumulate around us.

The show arrives at the moment the commodity achieves total domination of society. When our relation to the world is presented to us as a relationship existing not between ourselves but between the products of our work.

THE SHOW IS THE SEPARATE REALITY OF SEPARATE POWER.

“This is nonsense”, cried Alice, “It’s just a simple trick.”

Lewis Carroll.

“We saw then the insane products of the ruling order and burst out into laughter. We had not yet seen the system behind this insanity.”

George Grosz and Wieland Herzfelde. Berlin Dada, 1918.



Today, needless hunger and easily curable diseases kill six million every 140 days.

It took the Nazi scum years to kill that many Jewish people (and how many Gypsies, anarchists, communists, disabled, etc? – these remain quietly unrecorded.)

Forget about the Nuremberg trials, the wringing of hands and “Never again” speeches. That was always a sleight of hand designed to ‘purify’ Separate(d) Power precisely so it could continue.

“Arbeit macht frei”/“work makes you free”, still hangs over this commodification-camp planet (or as another fascist hell-hole had written above its gates, “You will never leave here”).

Today the Transnational Corporations, , the Governments, the Media, the Unions, the Left, Right, and all those who have nowhere left to go with our world, have united to take it precisely there under the old Nazi slogans .

The commodity is victorious.

People and planet are only resources for it.

THE SHOW MUST GO ON



THERE IS NOTHING ELSE WE CAN BE

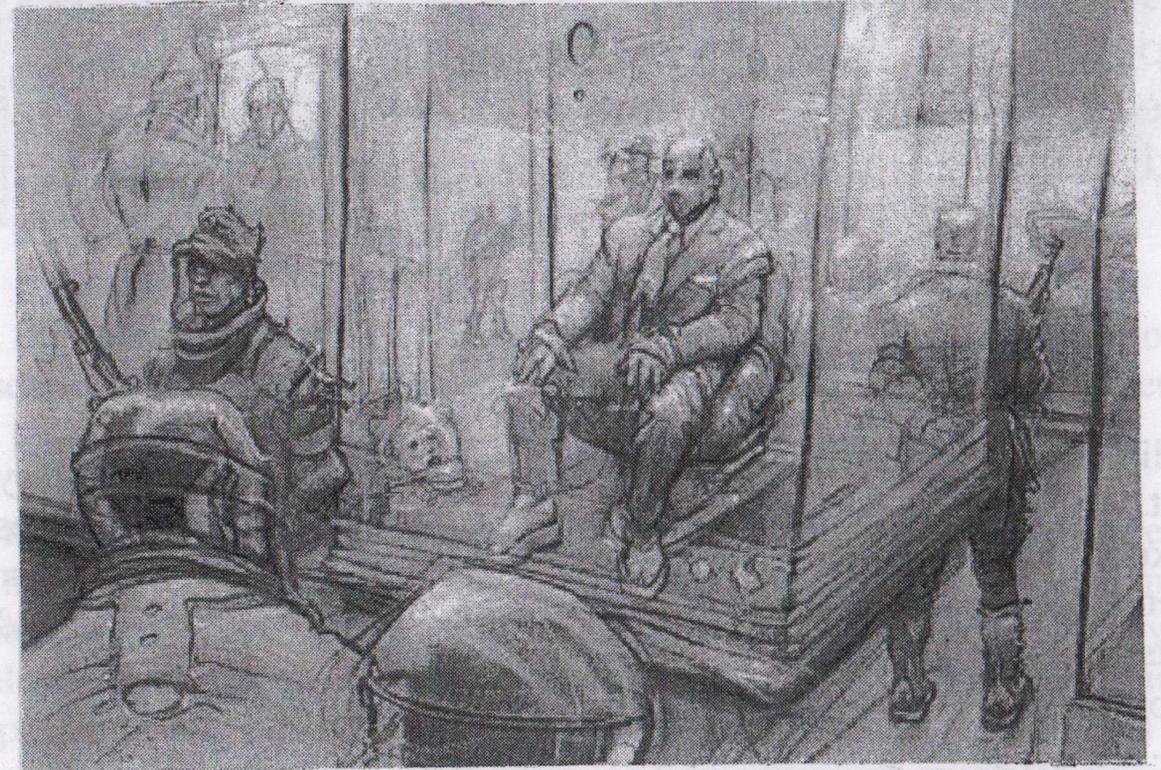
IT SAYS

...A painting of a soup can, in 1962 ...could be related to widespread uneasiness with American materialism, its sexual repressiveness, its racism, the ugliness of its cities and towns...The equalising effect of Warhol's technique on the imagery of American popular culture emphasised the omnipresence of media images. In the same way Warhol would celebrate a bottle of Coca-Cola as being the same whether a film star or a tramp drank it, the isolated soup cans repudiated the idea of subjectivity.

“Having an image was steadily becoming more rewarding than being a person; people have problems but images just have spectators.”

Gary Indiana

Everything ‘outside’ became the same thing, in a sense - a friend, toothpaste, a passing car, the ‘man in the street’ (precisely the kind of dissonance and contradiction in which ever growing masses of people, immersed in an environment indistinguishable from advertising now live).



“But for the present age, which prefers the sign to the thing signified, the copy to the original, representation to reality, appearance to essence...truth is considered profane, and only illusion is sacred. Sacredness is in fact held to be enhanced in proportion as truth decreases and illusion increases, so that the highest degree of illusion comes to be the highest degree of sacredness”

Feuerbach

The real force of the show stands behind The State: it is the movement of money. Money is the fine spider's web that holds us all entrapped. Behind money stands value, the all-conquering drive of the cheap commodity, the commodity produced in the least amount of time for the least amount of money. The race to the bottom.

"The Sierra Leonean crew members said they were not paid with money but in boxes of "trash" fish - the by-catch rejected by the European market - which they would be given to sell locally. If anyone complained they would be abandoned on the nearest beach"

Guardian 30/09/10

Mc Life

The commodity and its ruling slaves

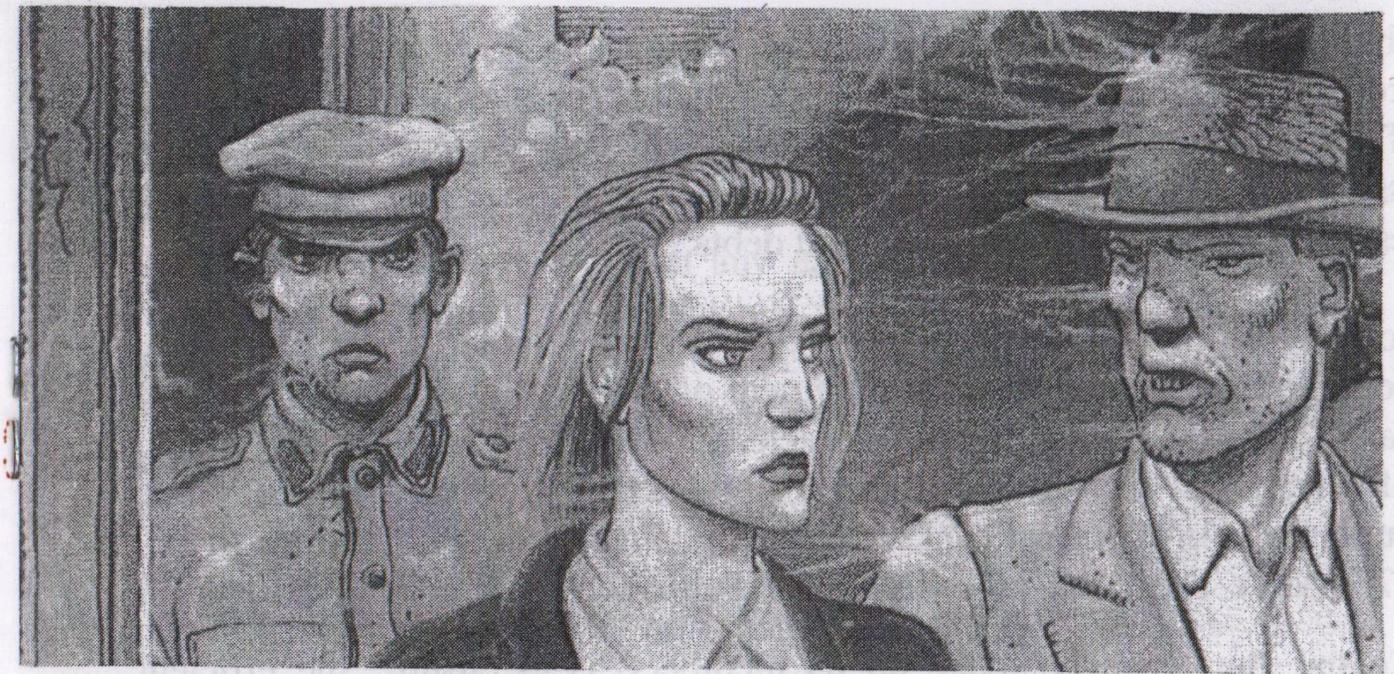
Capitalists are capitalists not because they control value, but because they serve it. And what do they get? A flash watch, a private jet, a tacky series of 'luxury' houses in gated housing estates and a constant world-tour between places that look just the same but with different colour skies and servants?

I forgot the obligatory football team.

There is nothing quite as cheap as wealth these days.



What weighs on us today is the logic of the commodity. The show is its one-way transmission of reality; its autonomous economy transforms each of us into its human resources in order to run us according to the world-view of the commodity.



"The film bank is empty. To conceal the bankruptcy of the reality studio it is essential that no one should be in a position to set up another reality set."

William S. Burroughs. (On 'Control Systems').

"It's not easy to grasp the nature of the tyranny, for its power structure - ranging from the 200 largest Transnational Corporations to the Pentagon - is interlocking yet diffuse, dictatorial yet anonymous, ubiquitous yet placeless. Its aim is to de-localise the entire world ...so that everything collapses into its special version of the virtual, from which (and this is tyrannies credo) there will be a never-ending source of profit. It sounds stupid. Tyrannies are stupid. This one is destroying at every level the life of the planet on which it operates."

John Berger

The show shuns reality yet demands it be served ad infinitum. Its domination over reality is sensed by everyone but is mentioned almost nowhere. As a result of this, the fabrication that is the show has ended up shaping all of public opinion, monopolising all public thought of what is and what is not possible.

If transnational corporations are "the new gods", The Financial Times observed; "Central Bankers are the masters now. Presidents and Prime Ministers may play at war and peace. They can prance abroad and posture at home. But money is different...we are to put our trust instead in greyer men in darker suits."

The military-industrial-entertainment complex now forms a powerful production, trade and finance network which is the structure and vanguard of global capitalism. The world's top 1000 corporations together own assets worth \$61 trillion. That is over 80 per cent of the world's developed resources, production equipment and debts.

Today the total independence of Central Banks from National Governments has become a requirement of capital. The European Central Bank, for example, is totally protected under its statutes from political influence. Now that the global financial market determines the rules of the game, the role of central bankers under the directorship of "The Financial G7" (AKA The Bank of International Settlements – the Central Bank of

Central Banks - who make up its members) is to ensure "the efficient operation of the world financial system by adapting national finances to global capitalism."

(Should there be any doubt as to the nature of these arrangements, during the Second World War, The Bank of International Settlements quietly carried on its activities with bankers from both sides meeting in Switzerland under the presidency of one Thomas McKittrick.)

Today, at the top of the show, one finds the global oligarchy; the Transnational Corporations, financiers, and Central Banks. Below this, a new type of administration has emerged, a global administration made up of global capitalism's overseers: corporate executives, top ranking technocrats and high level politicians. Most members of these new global actors come from the old national middle-classes who have dumped their former class allies to forge an alliance with the global oligarchy.

"Globalisation is not our enemy but our friend if, and only if, we are prepared for the journey it will take us on."

Tony Blair, PM, speaking to the City of London. January 2004.

"Some people are just better at moving than others."

Mercedes-Benz. 2004

Any full-scale reorganisation of an economic system necessarily entails a reconfiguration of social classes. As a result, the globalisation of the economy has given birth to a new global social class, or, rather, to two new global social classes sharing the same interests. These two global hyper-classes do not overlap with any national middle-classes; they are instead replacing them. This is why we are now witnessing the gradual decline of the middle classes and the emergence of a globalised underclass comprised of the working poor, outcasts, migrants, and all the other "damned of the earth".

Jacques B Gelinas.

All The World is Staged

Everything is said about this society today except what it really is: a society dominated by the commodity and its show.

Daimler-Chrysler is now an area of Berlin with its own cops. In July a London hedge fund, Armajaro, took control of 240,000 tonnes of cocoa (the worlds warehouses hold 270,000 tonnes). Meanwhile, billionaire Richard Branson has announced that his next project is to save the world by remodelling the climate.

"The past will be first to disappear and the future will go next"

JG Ballard.

This fake world is now destroying the real world it is made of. The show has bought/brought us today to the present end of the line at which the results of human activity are so antagonistic to reality itself that we are now increasingly confronted (in a variety of tenuous situations) with lists of other catastrophes, as a one-way system runs out of a finite planet.

The super-abundance of the commodity stands for the total breach in the organic development of social needs. The show has produced its language by producing the wage-slavery without which it could not exist. Inanimate objects, the world over, become more than human, while ever increasing numbers of humans become less than objects.

A Russian joke: "Two economists meet. One asks the other; 'You understand what's happening?' The other responds: 'Wait I'll explain it to you'. 'No, no'" says the first, 'explaining is no problem, I'm an economist too. What I'm asking is: do you understand it?"

Welcome.



Either we have ideas
Or
Ideas have us.



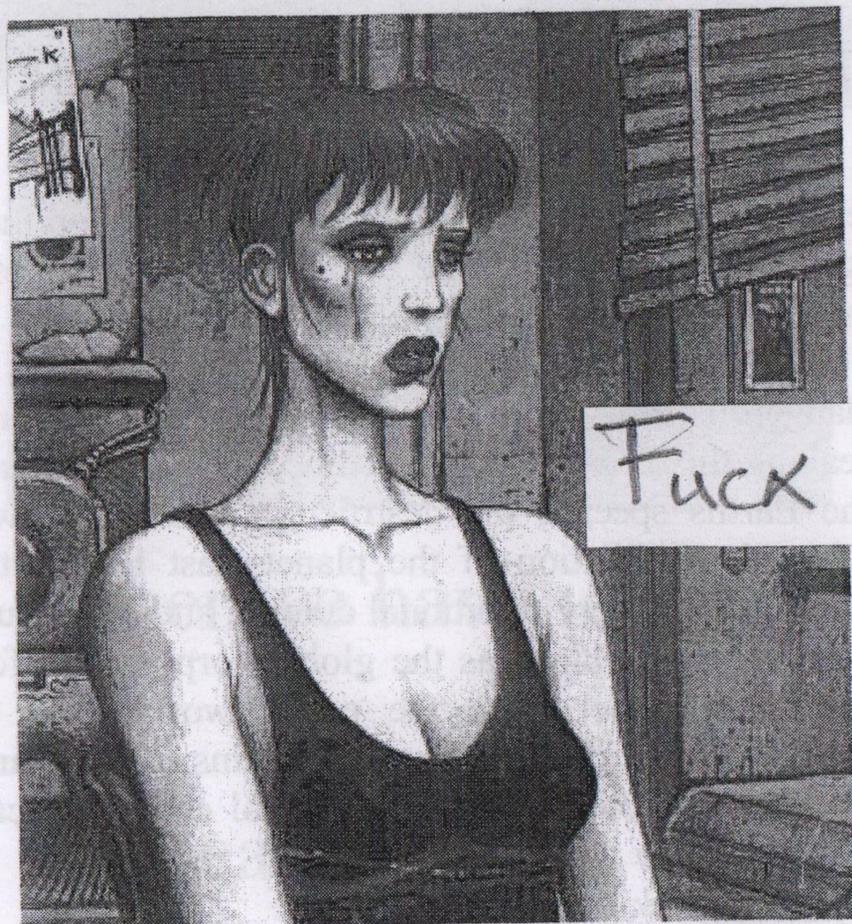
The appearance of events that we have not made, that others have made against us, obliges us from now on to be aware of the passage of time, its results, the transformation of our desires into events.

"We live in a dangerous time, an urgent time, a time of profound crises. Ecologically speaking this is an apocalyptic time defined by the sixth mass extinction of the Earth's species, the destruction of the last wilderness areas, and the forced assimilation of the planet's last few earth-centred cultures. Every ecosystem, every traditional culture, and every subsistence economy is on the chopping block as the global corporations force their consumer monoculture model upon the entire world. The corporate takeover has literally pushed the life support systems of the planet to the point of collapse with its continuing drive to total commodification and assimilation".

Patrick Reinsborough.

As a separate(d) power, producing only the need for money, the commodity separates everything from everyone, and everyone from everyone else.

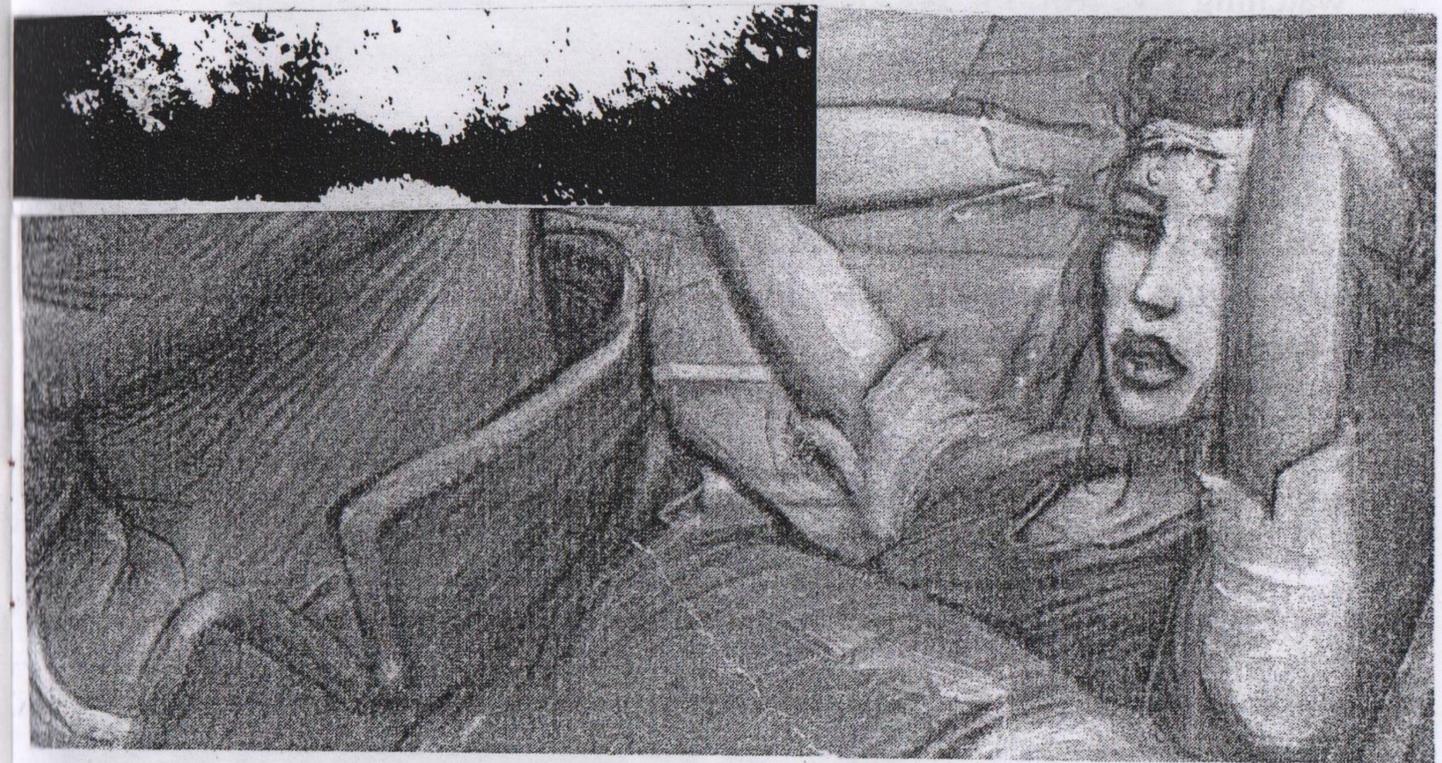
Fake opposition routinely demands “The Right to Work”, and never more repulsively than (like now) in the teeth of the phoney ‘failure’ of the commodity racket (again) with mass sackings coupled with wall to wall ‘benefit scrounger’ headlines. The same old karaoke version with all the same old Left/Union fools mouthing the same old shit. Every fucking time they wheel it out to distract everyone from even beginning to think about how we would really like to live together, how we could get things done as equals, sharing the tasks and pleasures of everyday life. But no, “Please Sir, give us a job” dressed up in fake indignation by the well payed union bosses, spooks and fake radicals, always ready to police and hand over the genuine revolutionaries to the authorities. The same old A to B marches and automated speeches. **Fake opposition?**



Take it all back

“Why ravage? We are slightly annoyed by the fact that we are commodities. All of us, the “citizens” of the democracy of commodities’ are forced to sell ourselves for a wage in order to survive. Our pimps, the businesspersons and politicians, are buying and selling us. Most people accept being commodities, and seek to raise the price they are sold, thus to boost their purchasing power, in order to purchase other commodities in increasing volume. This is their perception of the meaning of life: consumption. What do we seek? Equality – political, economic, social. Between all people. Our possibility of convincing the...consumers to refuse being commodities...is rather limited. What can we do? Ravage and plunder the market, distribute the goods to everybody, dissolve the myths that support inequality. If we cannot convince the consumers to become human, to refuse being commodities and to get rid of the pimps, we can deny them the possibility to consume. This is the only fair distinction between people: these who want equality, and those who want inequality. If you don’t want equality, you can have chaos!”

isotita. 18/12/08/ Greece.



Equality

Nothing stops, it changes more every day and I know that those who day after day produce it against themselves can produce it for themselves.

Community is the self-organised absence of hierarchies.

(from) Hackney Squatters Collective

We are about taking back public space from the enclosed private arena...taking back those things which have been enclosed within capitalist circulation and returning them to collective use as a commons.

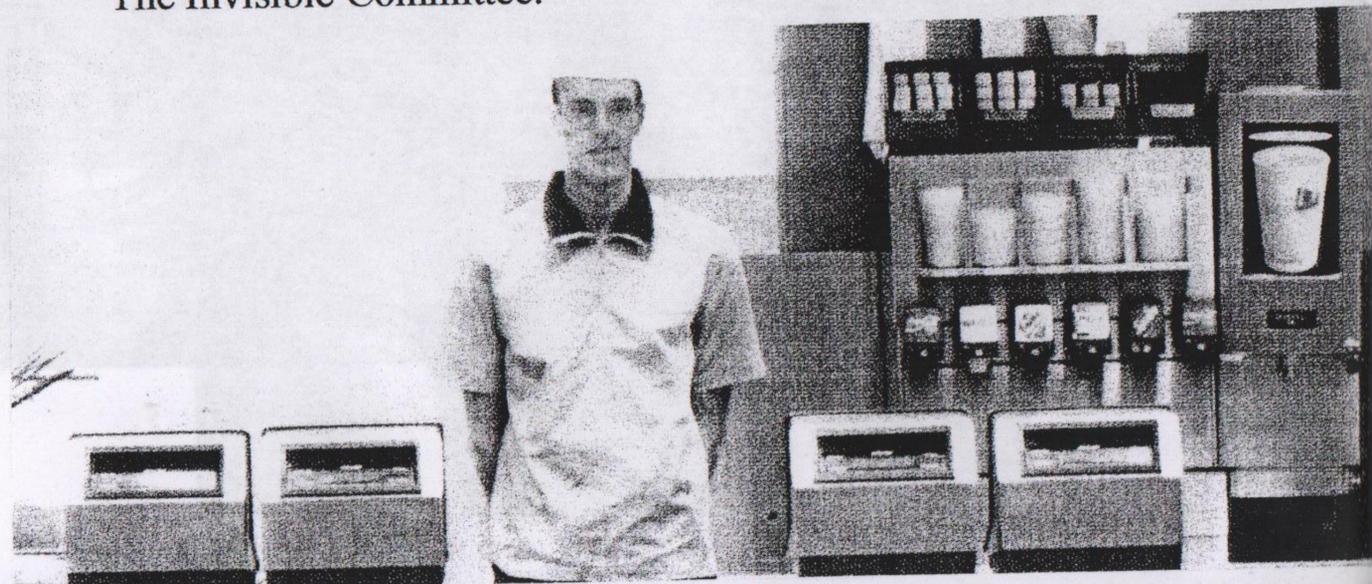
Reclaim The Streets.

“Fourier had already remarked how it took workers several hours to put up a barricade that rioters could erect in minutes. The disappearance of forced labour necessarily led to the free flow of creativity in every sphere of life. Everyone, after, was able to see behind them the years wasted in survival, watching TV, working for the bills...”

Rene Vienet. Paris 1968.

The goal of insurrection is to become irreversible. It becomes irreversible when we've defeated both authority and the need for authority, property and the taste for appropriation, hegemony and the desire for hegemony. That is why the insurrectionary process carries within itself the form of its victory, or that of its defeat.

The Invisible Committee.



Let the power fall.



The only purpose of organisation from now on is the dissolution of all existing power relations in a way that does not bring about a new division of society.

Not from the top down or the bottom up but horizontally as equals. It's only by co-operating that we can organise ourselves to get beyond being organised and co-opted by anyone or anything – Precisely the situation we must all get free of.

“Going to the people” to serve or organise or radicalise “them” only leads to manipulation and is met most accurately with apathy or hostility. The example of others’ independent actions is a far stronger and healthier means of inspiration. Once people begin to act on their own they are in a better position to exchange experiences, to collaborate on equal terms, and ask each other for help. And when we win our own freedom it’s much harder to take it back from us.



“The circle is a higher level of our intellect. Perception becomes a viewpoint. At the same time it surmounts the linear progression that we call human history, or successive generations.”

Zurich DADA, 1919

Since we don’t simply want a bit more please, or even to push the show off the stage (and always, always, end up with it replaced with the same old shit), but rather walk out of the show itself, horizontal self-organisation and direct action must be our base. Sharing the doing of our needs and desires will set life free and set us free to live.

Time to put it into practice while the world is still a place worth sharing. After will be too late. It can only be done by doing it.

The game’s out there and it’s play or get played. That simple.

Recognised and ripped and torn and written as little as possible.

London – Berlin – Marrakech 2010.

“A truth’s initial commotion is directly proportional to how deeply the lie was believed. It wasn’t the world being round that agitated people, but that it wasn’t flat”.

Cartoons by Enki Bilal.