

Future trips of the LPA:

## The Ascent of Penton Mount

On the third anniversary of the Great Conjunction and the 900th anniversary of the launch of the First Crusade by Pope Urban II, the LPA is planning an ascent of Penton Mount, Islington.

Assemble outside the New Merlin's Cave, Amwell Street, London EC1

Monday 27th November 6pm

Also: A Psychogeographical Survey of the  
B.B.C. TV Centre, Shepherd's Bush

Assemble at the North-West Corner of Shepherd's Bush Common. The Centre itself is located on the Rufus Line described in our booklet *The Great Conjunction*.

Thursday, 21st December 2pm

### GREEN APOCALYPSE

Available Now!

This booklet looks at how eco-fascist ideology has successfully presented itself as 'Green Anarchism'. Hiding behind the communist critique of civilisation developed by such people as Jacques Cammatte and Fredy Perlman, *Green Anarchist* has been peddling an ideology more suited to the hardcore rightwingers of Michigan Militia and the Unabomber of the USA. This analysis not only unmasks the origins of GAs ideology but also the weaknesses within @narchism which allowed this obnoxious group to survive in their midst.

The two texts, *The Sucking Pit* and *The Anatomy of a Smear*, are accompanied by comprehensive documentation of the dispute between *Green Anarchist* and the *Neoist Alliance* along with a review of *Secret Germany*, an account of the Stauffenberg plot to murder Hitler by Baigent and Leigh, authors of *The Holy Blood and the Holy Grail*.

*Green Apocalypse* is available for £3.50 from Unpopular Books, Box 15, 138 Kingsland High Street, London E8 2NS

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division between Good and Evil (as opposed to the natural distinction between good and bad). It is this faith which launches anti-Jewish pogroms, which scapegoats Arabs for American Patriots' bombing campaigns, which channels proletarian anger into hatred for Americans and Europeans rather let it fuel the subterranean maturation of class consciousness.

Whilst money relies on faith this faith has to be backed up by force. The British pound has traditionally been as strong as the British Navy. The eclipse of the latter went hand in hand with the emergence of US Global supremacy. Faith having identified evil then launches its crusade, its jihad. With the advent of the enlightenment, there has been a permanent mobilisation of the population behind the economy, whether in its initial nationalistic form or in the more modern mobilisation behind the New World Order, under whose auspices the ruling class plan to integrate their system of

control at an even higher level.

Communism is not another faith, but the abnegation of faith just as much as it is the abnegation of money and wage labour. Bolshevism attempted to negate communism by transforming it into a secular faith, i.e. by murdering the communist insurgents of Kronstadt, the Ukraine, and other smaller nuclei of revolt, purging their ranks of anyone capable of a critical consciousness, and substituting a red republicanism which served Russian national interests.

The conditions of life provoked by capitalism undermine the very faith on which it is based. The Bolshevik regime has already collapsed. The Islamic Republic of Iran has not long to last its collapse will weaken the ideological grasp of the Mullahs from Algeria to the Phillipines. Already the British monarchy is under attack to an extent unparalleled for years.

**An End to Faith! An End to Money!  
An End to Wage Labour!  
An End to Capitalist Exploitation!**

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We shall then send you the next four issues.

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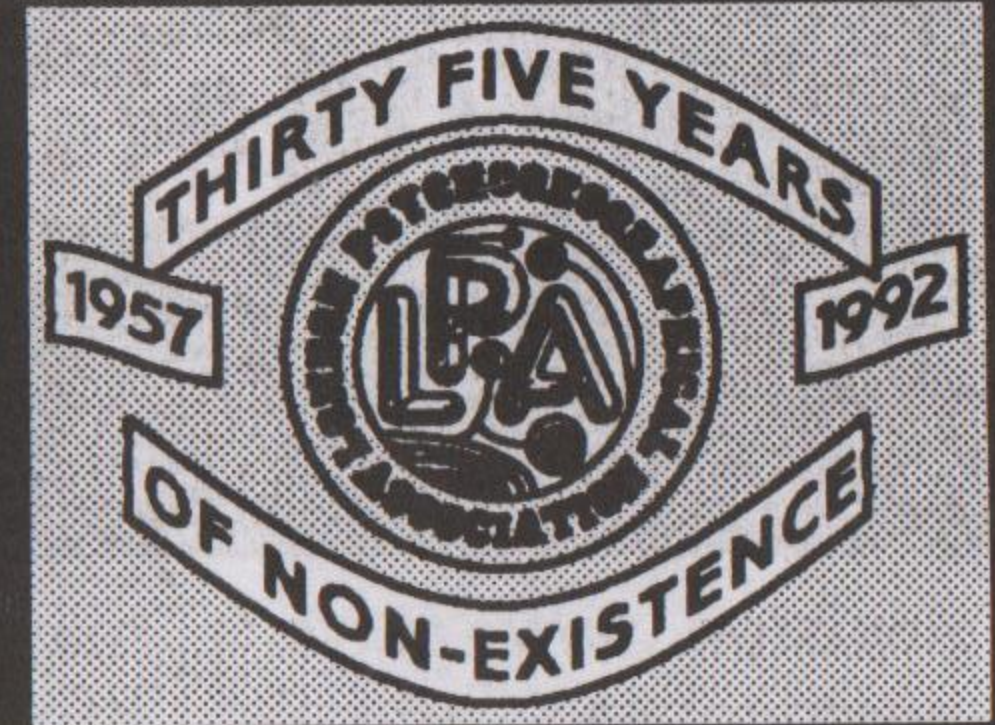


London Psychogeographical Association

## Newsletter

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**No More Crusades ★ No More Jihad**

# An End To Faith

**★ No More Enlightenment**

Of all conjuring tricks, that of replacing the substantial with the insubstantial has always been at the core of every system of exploitation. Colonialism has traditionally involved not merely the expropriation of the native inhabitants, but also the subjugation of these inhabitants through the internalisation of the rulers ideology. Thus when Cromwell invaded Ireland the English had Republicanism and the Irish the land. Under the protestant ascendancy, the English had the land, while the Irish were to gain the republicanism, an insidious ideology which has yet to be shaken off. In sub-Saharan Africa, the colonialists burdened the inhabitants with the Bible, while they took the land.

Faith has been peddled as a short cut to the oppressed to reconcile the swallowing up of their own interests amongst the interests of the ruling class for thousands of years. However, since the economy developed as a pseudo-autonomous category of social life, the polarisation between idealist kant and the manifestation of sensory human activity as abstract labour has led to a crisis of meaning. The attempt by the universities to theorise this as post-modernism is doomed. The fragmentation of human activity through the commodification of more and more aspects of daily life sets in motion contradictory tendencies as regards universalistic semiotic systems.

The success of a religion may be marked by the extent to which its adherents are lead to view it as part of the fabric of the universe rather than a cultural product of human activity. In this the atheistic scientist rooted in the conceptions of the European Enlightenment is as much a slave to religion as the most fundamentalist of Mullahs. As De Tocqueville observed over one hundred and fifty years ago, the French Revolution functioned "in relation to this world, in precisely the same manner that religious revolutions function in respect to the other: it considered the citizen in an abstract fashion, apart from particular societies, in the same way that religions consider man in general, independently of time and place. [ . . . ] It inspired proselytism and gave birth to propaganda. It could therefore assume that appearance of a religious revolution which so astonished contemporaries; or rather it became itself a kind of new religion, an imperfect religion it is true, a religion without God, without a form of worship, and without a future life, but one which nevertheless, like Islam, inundated the earth with soldiers, apostles and martyrs." (*L'ancien régime et la révolution*, Book 1, Chapter iii.). The Bolsheviks adjusted this vision to the needs of Tsarist Russia, just as the Nazi's fulfilled Nicholas Bonneville's vision of "a religion which made the fatherland and

the laws the object of *adoration* for all citizens" where "Its Pontiff would be the king, the supreme ruler. To die for the fatherland would be to achieve eternal glory, eternal happiness. The man who violated the laws of his country would be impious . . ." (*De l'esprit des religions*, 1791).

All faith is at based on the substitution of the substantial with the representational. A key element in this is the representation of sensuous human activity as money through its social organisation as abstract labour power. Faith has always liked to present itself as the polar opposite of the avaricious world of money, but money can only be a manifestation of faith. Remove faith and the coin becomes a metal disc with some idiots face upon it, the banknote becomes a peice of paper covered in occult scribblings. (Much work has been done on the occult symbolism of the US Dollar, but check out *Network News No.9: The Eyeless Smiley*, or *All-Consuming Proletarian Mouth*, available from *Earthly Delights*, P.O. Box 2, Lostwithiel, Cornwall PL22 0YY, U.K. Annual subscription i.e. 4 issues, is £5, so send at least £1.25)

Those who say money is the root of all evil have stopped their analysis at the point where it threatens the status quo. As we have demonstrated money is rooted in faith. And it is faith which creates the

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# A Conspectus on the Evolution of Cyberspace

Television now plays a major part in contemporary psychic life. Modern techniques have enabled traditional televisual methods to be displaced by a whole industry which is playing a more and more central rôle in the capitalist economy. Traditional techniques such as skrying and clairvoyance were the province of a handful of misfits who were often persecuted for practising their skills. We are all familiar with the image of the 'Bad Queen' of the Snow White story, who consults her 'magic mirror' to know who is the fairest in the land. In the Malleus Maleficarum, the seventeenth century "Hammer of the Witches", the authors warn of demons moving images in peoples heads.

In pre-industrial society the hearth was the traditional centre of the house, in the same way that the Omphalos was the centre of the land. As the flames flickered in the fireplace, the mind could wander in reverie, forming what images were found suitable. Such reflection could be carried out alone or in company, perhaps with an accompanying story. Television is the industrialisation of this process. The fire has been reduced to a screen of chemically differentiated localities each individually stimulated by electrons fired from an electron gun carefully manipulated by a centralised broadcast centre. Any unofficial broadcasts are quickly suppressed, and the dissidents treated not unlike their forebears in previous times.

We must point out that some radical critiques of TV merely betray an obsession with the written word and a fear that it may be out-manoeuvred by the moving image. When people speak of the cretinisation of TV, they echo the Druids who denounced writing as destructive of the human memory. Yet even the druids had to relent. They tried to hide their backsliding with the development of Ogham, a rather mechanical system of strokes about a line which served as a code for letters. Thus without using writing as such they could emulate it.

The question of text versus image has a long history. It goes back as far as Moses, who posed the text of the ten commandments against the image of the Golden Calf. With the rise of Islam, iconoclasm — the destruction of images — reappeared as Mohammed smashed the idols in the Ka'aba. By 787 A.D. the second Council of Nicea established the rôle of images in churches — "Images were first introduced into churches, not to be worshipped, but either in place of books to give instruction to those who could not read, or to excite devotion in the minds of others." (J. Mendham, *The Seventh General Council, the Second of Nicea.*) With the renaissance, the emblematic figure was restored and used as a means of

opening up philosophical contemplation. By the seventeenth century, moving images were created in the masque, often animated by members of the royal court in a way that integrated the organisation of power around the monarch in a fashion which could not be achieved with words.

The same time the masque was developed as an imaginal vehicle of state power, the hermetic idealism which motivated it was under attack from early scientists such as Kepler. The Rosicrucian apologist, Robert Fludd, was developing a hieroglyphic exposition of his hermetic theories "so that, the mystery of science having been revealed, that which is hidden may become manifest; and that the inner nature of the thing, after the outer vestments have been stripped off, may be enclosed, as a precious gem set in a gold ring, in a figure best suited to its nature — a figure, that is, in which its essence can be beheld by eye and mind as in a mirror and without many-worded circumlocution". (*Demonstratio quaedam analytica*, 1622). Fludd criticised the quantitative approach of Kepler as measuring the shadows rather than the substance.

The quantitative approach came to dominate not only science but society through the works of Isaac Newton, in conjunction with the Royal Society. In *The Chronology of Ancient Kingdoms Amended*, Newton attacked the historic rôle of Egypt as the seed bed of European culture. In *Black Athena*, Martin Bernal chronicles how the denial of Egypt snowballed during the rise of capitalism. However he pays little attention to how this involved the subordination of image to text. The depths of this antipathy can be seen in the evolution of English Sign Language. This was developed by deaf people as a language in its own right, not an imitation of spoken English. It was seen as subversive and suppressed by the educational authorities. They went so far as to tie children's hands behind their backs in deaf schools in an attempt to wipe out this living hieroglyphic system.

The quantitative approach was that which best served the development of capitalism, with the quantification of abstract labour power as money. Only with

**A group of situationist revolutionaries has invaded the television centre to disrupt normal T.V. viewing, attack the commodity and media spectacles and demand social revolution. Can you help them find the news room? ...**



the collapse of classical mechanics in the twentieth century, and the advent of first cinema and then television has the repressed hermetic strand of Fludd's hieroglyphic approach re-appeared, not as an enemy of the capitalist system but as its slave. The graphic interface handling emblems as the front end of a machin, dedicated to manipulating quantities, is the capitalist resolution of this historic contradiction — smart pictures.

In *Test Card F* (available for £3.95 from AK Press, 22 Luton Place, Edinburgh, Scotland EH8 9PE) it is written that:

"We are worshipping Gods again as objects for adoration (count the celebrities who have believed in themselves as new messiahs); we're encouraged to have faith in their personally extraordinary qualities (watch us buzz like flies on shit to get a closer look when one of them actually appears 'in the flesh'); and we can follow their every move and be part of the new mysticism with concerts, videos, fan clubs, posters and a thousand ready commodities of identification and belonging. Our spectatorship — a result of the rupture of thought, action and feeling in daily experience — makes televised images appear that much more packed with activity and meaning. They portray what is really taking place in the world of consequence, played out by larger than life actors, all the men bigger than Jesus.

So well have the concepts of class and collective been banished from social consciousness that some of them actually come to believe in the absurd theatrics the media promotes them with. Some of them really do believe they are the new makers of history. With the regularity of religious vomit from the mouths of prophets, it's declared that they alone are the embodiment of any possible meaning, consequence, change. There is no longer any collective self-determination, we're told; no actions, other than those of the stars, which could possibly have historical consequences. There is left for the passive majority of never-to-be-famous followers merely the sense of purpose provided by sacrifice and submission on the one hand, spending on

the other. Class is dead! Long live class! No more choice between socialism and barbarism in this brave new world order that knows only two states of being: monotony and disaster. Now it's either barbarism . . . or barbarism. There's no revolutionaries in the congregation of this church; no conservatives, nor liberals or even reactionaries. There are only inactionaries, harangued from the televangelist pulpit to be simply out of it." (p45)

This extract betrays the weakness of a booklet which otherwise draws together a number of interesting insights into telly. It believes the self-promoted image of TV too readily. Like the Christian missionary contemplating the Hindu, the writer sees idolatry and misses the more complex relationship. In fact populist TV has to be far more democratic, offering the opportunity of 'ordinary people' to enjoy a few moments of fame. Quiz shows at one and the same time constitute the nadir of TV, but the most accessible point of audience participation. The stars function as emblems, and it is through their ability to act out specific archetypes that they maintain their position.

The phenomenon of adulation of stars is in fact much more prevalent with pop musicians functioning through an essentially aural process. Even film stars who enter the sphere of teenage iconography usually do so through the medium of youth magazines rather than by TV, who only capitalise on their images once they have obtained a cult following. T.V. may present itself as the arbiter of what constitutes history, but in reality the industry is always nervous of losing grip. Faced with a continual drain of meaning as each moment is chewed like cud by the familiar faces, it must always seek out the fresh and authentic. Like other departments of capitalist production, it must always be valorised by the raw human experience to prevent it dying on the screen. Hence the intrusive filming of grief, elation and any spontaneous emotion in sphere dominated by acting. *Test Card F* underestimates the cynicism of the working class. It is not that TV doesn't act as a pacifier, but that its function as a pacifier takes place in a complex web of social relations. In fact working class parents generally use TV to pacify their children. Tired from work, the TV keeps the kids quiet while they cook, clean or, if they're lucky, put their feet up for five minutes and have a cup of tea.

By analysing TV as a thing in itself, the pearls of insight are squandered as an offering to the pigs of media studios rather than embellishing the brow of the horses of proletarian instruction.

It is only in the context of society as a whole that TV can be understood. Although TV may have started as a recruiting sergeant initially for state ideology and then consumerism, the medium is becoming commodity itself rather than the means for selling. The whole process has become central to the economy. As it blends with a mechanised memory system (computers) and

industrialised communications, apologists call the new phenomena the 'information revolution'. Some laud it as offering new possibilities of liberation — but here they merely echo their forerunners who made similar claims about the railways a hundred and fifty years ago. Others point to the new technology with disdain and suggest we should have nothing to do with it, as it will only further enslave us. We however see it as expressing a new terrain on which the class struggle will evolve. Neither technophile nor technophobe, we see technology as an instrument of the ruling class whereby they hope to take their despotism to new heights.

The major change happening is simply a change within the capitalist economy. As Otto Ruhle pointed out in *From Bourgeoisie to Proletarian Revolution*, the first world war marked the transition from a coal/railway based economy to a petroleum/car (tank) based economy. The second world war revolved around Germany's failure to obtain sufficient oil to keep its war machine going. Although the war was ended with nuclear weapons, this did not constitute an end to the petrol based economy. In fact the post-war years saw the motor car become a major commodity in promoting consumerism and a major ingredient in remodelling the cities.

There are those who take heart in the recent wave of road protests. While we do not wish to denigrate these struggles, it is necessary to see them in their context. They do not constitute a major assault on capital. Already the new centre of capitalist accumulation has moved from the car/road/petrol complex to the computer-TV-telecommunications industry. Although still a massive part of the economy the car/road/petrol complex is no longer No.1. It has become backward. As such the media, as part of the capitalist avant-garde (i.e. most profitable sector), is happy to set up the road industry to be attacked. With the InterNet and the virtual office, capital can offer to 'resolve' the road crisis by reducing the amount people have to move around as they go to work. They will encourage people to stay at home and experience the world through a computerised TV screen. Conservationists increasingly point to the 'need' to restrict public access to certain rural sites, as they complain that too many visitors cause erosion and other problems. As visits to sites become increasingly mediated through visitor centres, the visit can soon be made virtually via the InterNet. Electronic tourism can then be presented as protecting the environment.

In *Communism No. 9*, (available for £1 from BP54-1060 Bruxelles 31, Belgium) the Internationalist Communist Group describes how "Proletarians are almost completely wiped out as human beings, and during a few hours left from wage-slavery they remain just as spectators. The combination of TV and video has completed the historic work of the state in putting on an even higher plane the liquidation of the proletariat and its

dilution into individuals and families." While this is too pessimistic a view, it nevertheless constitutes a very real tendency. However they underestimate the resilience of the working class, which is much more manifest in day to day acts of resistance than in the open revolts which periodically erupt.

It is precisely this resistance which makes the production of 'humanoids' so desirable for the ruling class. The ICG define these as "useful idiots for reproducing society without asking any questions. All sectors of economic activity and research work for the realisation of this idealist goal. At the factory and in the office they replace people by assembly line workers and then by machines. Computers and robots ideally tend towards a world where all human life has been replaced by artificial equipment. And biology, genetics and insemination research have the same objective: the creation of a "person" who isn't one, a "person" who has been programmed for this society that is to say for capital."

However, they fail to grasp what a person is for capital i.e. a legal entity who cannot merely work but also buy and choose. Capital reduces humanity to a series of individuals who sell their labour in order to buy a series of commodities. It is these interactions which constitute the economy, and it is only as an economy that capitalism can exist. It is in these terms that the individual constitutes the democratic subject which is essential to capitalist relations. The evolution of TV into an interactive network reinforces a system of human relationships mediated and commodified by a diffuse megamachine. It also resolves a key problem for capital — that their need for a continually expanding economy is not sustainable if it involves exporting western life styles across the world.

Their aim has become to increase the virtual economy, whereby the substance of commodities becomes dwarfed by the labour concentrated within them. In the so-called virtual world, the physical qualities of commodities become reduced to electronic patterns in computers. Whereas science fiction usually pointed to the macrocosm of outer space to allow capitalist expansion, history has produced the microcosmic world inside the computer. With technological advance leaving equipment redundant in shorter and shorter cycles, our cybermasters believe they have found a way to prolong capitalism indefinitely.

But what is this cyberworld opened up by computers but a magical world accessed by a vast and fantastic memory system, the InterNet sprawling across the face of humanity, a golem which is the mechanical embodiment of what Jacques Cammatte described as the "anthropomorphisation" of capital at the level of the species being, a physical receptacle which will allow the manipulation of the human imagination in a far deeper way than conventional TV. The key to this is not merely information, but signification.