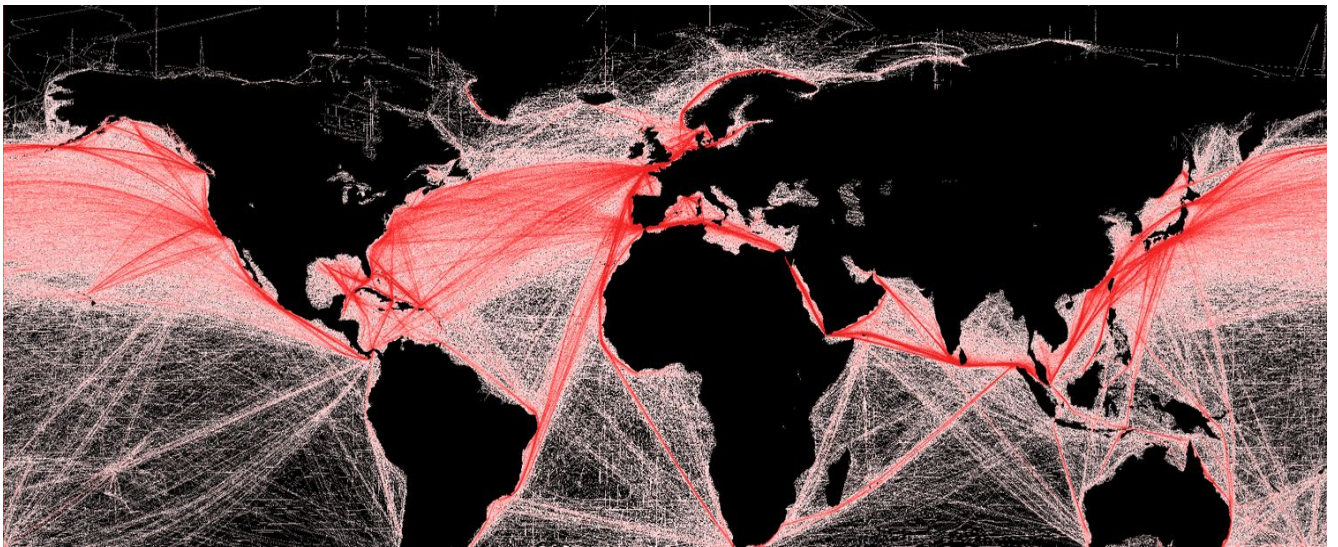


The Dark Insurrection: Supremacismo Meltdown



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Expanded #AltWoke Glossary:

AxC axis - Event horizon, the point at which catastrophe and anastrophe occur within time.

Accelerative process - Or what Alvin Toffler called “the accelerative thrust”

Afro-Pessimism -

Anihilorgasmia - AltWoke critique of nihilism as insufficient or incomplete. Nihilism is sex without the orgasm.

Hyper-Left-Accelerationism/HLAx - The idea that technosocial processes within capitalism can be hastened, expanded, or repurposed even more than was originally thought by first generation Left Accelerationists. Accelerationism is a neutral ideology/phenomenon with Left and Right political deviations. Left adherents believe that technology can be pushed to emancipatory ends in order to transition into a post-capitalist world. Right adherents wish to intensify the conditions of capitalism indefinitely to possibly bring about the singularity. Hyper-Left-Accelerationism is the application of the Right Accelerationist methods to the objectives of Left Accelerationism. (See **Biotech Domsday Communism**)

The Basilisk - “Autonomous capitalistic algorithmic virus and its human co-conspirators.” Malignant far right cohesion permeating online as a chimeral metapolitical, hyperstitional hivemind/AI. To think about it, denounce, or repress it

normalizes and emboldens it as a memetic virus. Its purpose is to become a hypostition before AI speciation. Examples: Pepe/Kek, /pol, r/theDonald, Gamergate, #FrogTwitter.

Biotech Doomsday Communism - A catalytic Hyper-Left-Accelerationist political program that incorporates Reza Negerastani's thesis of "inhumanism"; reterritorializing capitalism's global catastrophes through planetary computation and integrated networks.

#BlackPopMatters - The aesthetic dominance of the Other. 'Black' being a shorthand for Otherness. This Other blends pop and the avant garde into new artistic forms. "Pop always retroactively rescues unpop from the prison of its admirers" and makes it available to all.

The Black Stack - The Technosphere. The Stack to Come. The acceleration of acceleration in all of its natural, infrastructural, socio-political and technological spheres. See **The Stack**.

Body without Organs -

Capitalism -

Cam'roning - The act of Orientalism vis a vis treating the aesthetics, culture, and vernacular of the Other as a postmodern joke. Or using said aesthetics as raw material commodity totems. Examples: Dat Boi the meme, anime Nazis on 4Chan using black slang, white supremacists using anime aesthetics at all, most critical analysis of hip hop, Dana Schutz.

Catastrophe Ethics - The ethics of a common social good in the face of existential threats. There are no conservatives in the foxhole. Examples: vaccination, The New Deal, Geneva Convention.

Caucasity - The unbearable whiteness of Western chauvinism.

The Cathedral 2.0 - The infrastructure of the Left.

Closet Cuck - Men who repress their inner cuckold under a hyper-masculine facade.

Corrosive reformism -

Cuck - 1. (**Noun**) A complacent shill. Also an actual literal cuckold (not that there's anything wrong with that). 2. (**Verb**) To indoctrinate, equivalent of being 'redpilled.'

Class Consciousness - Here, interpreted as a state of awareness that can be achieved by pulling the wool off of the eyes of the working class. It means that one doesn't see rich people and their desires, dreams, and values when one looks in the mirror.

Deep Freedom - A life of creativity, risk, experiment, and personal connection.

Eideology - The study of **hypostitions** (mass-politics mythology). Eideology is semiotic meme science and the instrumentalization of post-facts (hyperstition) to combat post-facts. If memes can be understood and manipulated, then they are scientific. If memes are 'magic', then they are grounded in a universal bedrock (**hypostition**). It is the difference between the Marxist understanding of history and society - the potential

for classless utopia - and the clerical insistence on the immutable ways of tradition and order. Portmanteau of “eidetic” and “ideology.” (See **hypostition**, **meme science**)

FALC - Fully Automated Luxury Communism. Left Accelerationism with better PR.

False Necessity - The idea that society *must* be structured in any specific way, usually by utilizing some narrative or idea about a fundamental human ‘nature.’

Freeze Peach - ‘Free speech,’ dog whistle politics.

Fugitive Culture - The far right’s attempt to reclaim counterculture aesthetics, fashion, and art. “Conservatism is the NEW punk rock.” Examples: Richard Spencer, Streetwear Hoteps, Vice Magazine under Gavin McInnes, Dylan Roof, Sam Hyde, culture jamming via memes, Donald Trump’s vulgarity, Azealia Banks, LD50 Gallery. (See **Radical Normativity**)

Fully Automated Eternal Communism - What comes after Biotech Doomsday Communism. Tiziana Terranova calls this “The Red Stack.” Ingenuity’s final triumph over entropic nature; more promethean than utopian. Gnon is dead.

Gen Y2K - Millennials and every subsequent generation after. The post-internet generation. The (post)Deleuzian generation.

Great Acceleration Forward - A catalytic event for the accelerationist phenomenon, or something that accelerates the process further. Examples: The Enlightenment, Colonialism, Irish Potato Famine, The Industrial Revolution, **The Great Recession**.

The Great Recession - The neoliberal economic decline observed in world markets during the late 2000s and early 2010s. This event, alongside the development of social media catalyzed the radicalization of politics.

Hypercamouflage - Concealing one’s identity to advantageously blur the line between enemy and ally. Not only looking like a friend to the enemy but also like an enemy to a friend

Hypostition - Crystallized fictions operating below the framework of society as sediments setting up the narrative for hegemony and newer hyperstitions. Both the opposite *and* end result of Hyperstition; an inversion of “all that is solid melts into air.” All that is air fossilizes.

Infornography - Portmanteau of “information” and “pornography.” An addiction to or an obsession with sharing, acquiring, manipulating and digitizing information. (See **Venereal Semiocapitalism**)

Kanyeing - An act of political/cultural self-sabotage from an ethnic or sexual minority due to mental break down from repeated exposure to Western hegemony.

Meme - Ideas, hyperstitions, or ideologies distilled, repackaged, and ready for viral distribution.

Meme Science - the rejection of superstitious meme magic. Instead, this methodology lets semiotics and experiential fieldwork (internet lurking) guide the creation of subversive images and media, and the deconstruction of Alt-Right memes.

Metapolitics - Talking about politics in of itself, and the relationship between the individual and the power structures that govern it.

'No Gnon, no alphas' - #AltWoke slogan denoting antipathy toward essentialism, naturalist fallacies, and fundamentalism. Culture, science, and society are humankind's weapons against unjust nature.

Nomenclature trolling - Academic bait via gratuitous neologisms. This entire glossary, or #AltWoke.

Pleb - Old guard. Mainstream Republicans are pleb right; Woke is the pleb left.

Pornosexual - The sexuality of Gen Y2k: a pansexual queerness augmented by hyperreal pornography. Normalized "deviance." Examples: The rise of camming and sex work among millennials, transgenderism among millennials, porn performers appropriating the aesthetics of Tumblr/Instagram selfie culture, millennial openness to kink, the fashion industry appropriating BDSM aesthetics.

Post-Facts - When specific talking points are repeated, regardless of their relation to the truth. Appeals strongly to emotion or narrative in lieu of facts.

Post-Shame - Variant of post-fact, a deflection of criticism. Think Kellyanne Conway or Milo Yiannopoulos.

Radical Normativity - Conservatism maintaining the status quo by radically transforming Conservatism via a reactionary vanguard. Examples: Barry Goldwater, Tea Party Movement, Alt-Right, Donald Trump, Steve Bannon.

The Stack - The integration of nature, infrastructure, social systems, and cloud-based computation into a single system. Also a new type of corporation that uses tight-lock integration of hardware, software and wetware (biological /cyborg entities) in order to form a branded ecosystem.

Stacktivism - A term that attempts to give form to a critical conversation and line of enquiry around infrastructure and the relationship we have to it.

Supremacismo Meltdown - The supremacy of the half-blood and synthesis of Kodwo Eshun and Nick Land. The cultural and demographic singularity of the diasporic Other catalyzed by European colonization. Cultural cross mixing among the Other creates an alien plateau or permanent culture of avant garde experimentation.

Technobiogenesis - The speciation of technology via artificial intelligence. This began the moment humans created language.

Thanophilia - The Right's apparent desire to race to the bottom. Examples: Yukio Mishima, Oswald Spengler, anti-vaxx movement, climate denial.

The World -

Transcendental Embryonic Prometheanism - Neo-Rational view of an anti-essentialist, malleable universe that is neither fatalist nor hierarchical, but in a perpetual state of becoming. Like wet cement.

've vaz vikangz' - a phrase used to dismiss far right historical misrepresentation, Western exceptionalism, and manifest destiny.

Venereal Semiocapitalism - The combined commodification and virtualization of communication into an overproduction of memes which creates a landscape of continuous excitement across the internet. (See **Virtual Realism**)

Virtual Realism - The material/substantive world (irl) augmented by an information economy of hyperreal spectacle (url). The Myspace Era begat the post-truth 2010s.

Wojak - #AltWoke's mascot. Wojak is to #AltWoke as Pepe is to Alt-Right. (Note: #AltWoke has been known to deploy Pepe nonetheless.)

Xeno - the diasporic, Other - the first subjects of modernity, as both Kodwo Eshun and Toni Morrison posit; alien plateaus.

Xenogenesis - A foreign origin. The transient space where the Other thrives.

Zaddy - Paternalistic hero worship some figures have for each other on the right, and the type of fandom that followers (see **Cuck**) have for their leaders. e.g. Jim Goad is Zaddy to Gavin McInnes. Mencius Moldbug is Zaddy to Peter Thiel. Nick Land is Zaddy to closeted neoreactionary fanboys.

Hypostition I. Corpus Christi (Arete): The Consecrated Body without Organs



*"I wanna hear an American poem
An American poem
About sharecroppers on the side of the road
Of families in cardboard boxes.
Not about kings or majestic lands or how beautiful ugly can be
I wanna hear some American poetry
I wanna hear some American shit*

*Some American poetry
Something about ghettos of Italians, of Jews, of Germans, of niggas
About abandoned projects and lead poison and poverty and children in jail.”*

Part 1. The Order, The Ghost, The Divine Intervention

“You can’t abstract a cultural sign from its context.” - Frantz Fanon, *Black Skin, White Masks*

cul·ture //noun// 1. The aggregate of collective human social forms, customs, art, knowledge, behaviors, and systems of belief that depend upon the capacity for learning and transmitting information to be shared by people in a place or time. 2. Both the product and process of cultivating living material (such as bacteria or viruses) in prepared nutrient media.

Let’s make no distinction and synthesize both definitions of culture, virtual and biological. Culture is a biome of semiotic organisms (language, signs, customs, etc.) and society is an information-machine; production processes are the imprinting of knowledge onto material components. Language facilitates a faster accumulation of information and the aggregate sum of viral information is what constitutes a meme, the open-source code of culture. **Language → semiotic virus → contagion of ideas → meme (cultural allele) → culture (cultivated phenomena).**

All life begins with the DNA molecule, a digital storage unit containing an organism’s genetic coding. The gene is transcribed and translated into a protein. This code determines the genomic sequencing of the cell and provides a set of instructions for it to synthesize protein molecules.

If life is to flourish the DNA molecule must replicate itself so cells must split so that new cells can copy this information and create cellular formations (e.g., tissue, organs, etc.) and metabolize. There are two types of cell division: the first is mitosis which is the duplication of two “daughter” cells from a single parent cell. The other is meiosis, which generates daughter cells that are distinct from one another and the parent cell. Meiosis is crucial to sexual reproduction, mitosis is necessary for cellular growth.

The synchronous exchange of genetic information is the crux of complex biological formations. There’s a phenomenological dimension to this cultivation of living material

isolated—at each level of organization—from the component parts from the whole organism. These interrelations of cells and their aggregates are observable in the artificial environment of culture. The microbiologist, Andre S. Baker says the cell “is always speaking—the secret is to learn its language.”

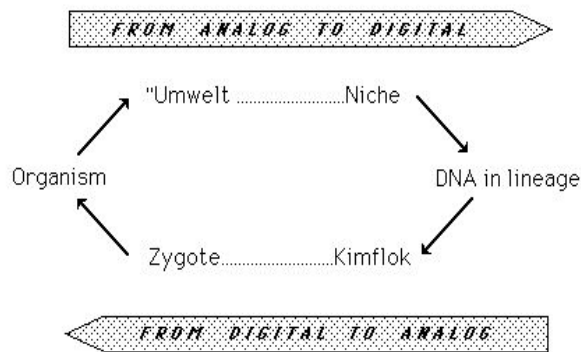


Figure 5. Code-duality and semiosis in evolution

Language is AR (augmented reality) and art/media is VR (virtual reality) in their earliest phases. Culture is somewhere in the middle. The difference between and AR and VR boils down to interface. Virtual reality is an immersive experience, and one could certainly make the argument that virtual reality begins first in the imagination. Some kind interfacial apparatus—a medium—isolates the viewer from real, tangible space and contains them within a hermetic simulation. Simulation is noumena organized into intelligible phenomena. The farther the retreat from reality in and of itself (noumena) the closer one gets to simulacra—the process of all this is simulation. Simulacra are copies of things which either had no reality to begin with or are divorced from their original; it's autopoietic, shape-shifting phenomena. Augmented reality doesn't require any specialized interface and doesn't immerse the viewer in simulation. Instead simulation extends into tangible space as an interactive overlay. Reality itself is *augmented* by simulation and vice versa. Empirical forms of knowledge are not immune to simulation.

In many disciplines, viewing is related to speaking, and science is no exception. Evelyn Fox Keller makes this comparison in the preface of her book, *Refiguring Life*. She claims the scientific process makes constant connections “between metaphors and machines, between software and hardware, between language and science—in short, about the normal processes of scientific exchange across that border between saying and doing...” (x). Moreover, she reiterates an argument made by J. L. Austin, in which he claims that language can be both descriptive as well as performative. The latter aspect of this notion proposes that language is oftentimes connected to sociopolitical

and historical narratives. Thus, language is inseparable from “the existence of agreed-upon conventions about the effect of certain words, uttered in particular circumstances, by persons conventionally authorized to enact such effects” (x).

One might not think that scientific language is shaped by the conventions listed above. However, over time there have been instances in which sociopolitical climate has affected the way in which scientific data has been interpreted (for instance in genetics and embryology) as well as instances where scientific data has shaped the way in which people are seen as sociopolitical beings.

To further illustrate the idea that language within science implies a relationship between what is seen and the metaphors that surround how we interpret such results, let's look at how science was used during the AIDS crisis. What was seen at the molecular level affected how we oriented ourselves around bodies. In other words, science dictated who was and was not considered a diseased being. However, the opposite was also true. What was known about the transmission of AIDS was influenced greatly by social norms surrounding the bodies that had been seen as high-risk carriers.

DSLM stands for *digital scanned laser light-sheet fluorescence microscopy*. To begin, a specimen of interest typically has certain components of it tagged with fluorescence before being placed under the microscope. The DSLM microscope then uses thin laser beams to illuminate the specimen, which excites the tagged fluorescent proteins. It does this multiple times, scanning the entire three dimensional organism. The colors and separately scanned images are then approximated by a computer and placed together, which creates an image of developing cells in real time. It exposes the specimen to less energy than other microscopes which means there is less chance of damaging the specimen while using a very fast speed of recording and with a clearer picture.

DSLM is a very important instrument, as it is highly difficult to track embryonic development. This biological process is very complex. One cell immediately divides and eventually becomes a fully functional organism composed of tissues and organs. One of the most important issues when tracking development of the organism is in doing it in a specific, detailed, and time cautious manner. This type of microscopy was most famously used within the scientific community on an experiment performed by *Keller et al.* in 2008. Within this experiment, early embryonic development of a zebrafish was able to be captured in real time and with great detail. This is no small feat, as the model organism that was used (which was the zebrafish, chosen in part because of its transparency) has 671 cells that need to be followed during the formation of an embryo.

In addition to the construction of a narrative, in terms of shaping scientific metaphors, technology and access to ways of seeing is necessary. Keller illustrates this shift using embryology as an example. Originally, there was a Sleeping Beauty metaphor, in which the egg was dormant until “awakened” by the sperm. This old conventional way of speaking was greatly informed by gender stereotypes at the time. Now, the egg and sperm are seen as both having a role in the process of development. Language is not the only thing that can help facilitate the shift from one metaphor to another as the telling of metaphors also require “the availability of the sorts of technical apparatus that would be capable of recording such evidence and for providing the elements of a narrative plot”. She goes on to cite that experiments within *C. elegans*, another transparent model organism, helped make this shift.

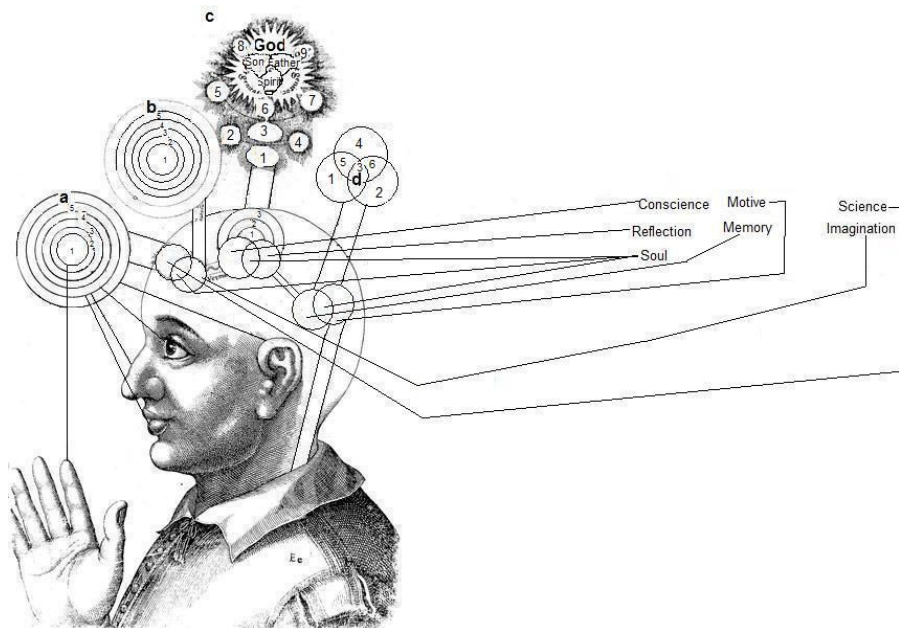
According to Keller, genetics “cast a deep and debilitating shadow on the questions, on the methods, indeed, on the very subject of embryology.” Furthermore, “What is specifically eclipsed in the discourse of gene action is the cytoplasmic body, marked simultaneously by gender, by international conflict, and by disciplinary politics.” Effectively, what occurs with this statement has two implications that are important in placing a framework for this argument: For one, technologies and techniques that exposed or showed the DNA structure act in a similar way as the DSLM does. Through crystallography the helix and its components were discovered, which changed how people thought about the body, genetics, and other associated metaphors. In this case, this change had a cascade effect, which also changed the way one viewed embryology and development. Second, this new way of speaking (and arguably, ways of scientific speaking in general) was shaped by other disciplines, areas of gender and politics.

In Treichler’s “AIDS, Homophobia, and Biomedical Discourse: An Epidemic of Signification,” she makes a similar connection to language and its relationship with representation and ideas. The language around AIDS and HIV has had a similar relationship between technology in that changes in ways of seeing had subsequent effects on other disciplines. Thus, “AIDS is not merely an invented label, provided to us by science and scientific naming practices, or a clear cut disease entity caused by a virus. Rather, the very nature of AIDS is constructed through language and in particular through the discourses of medicine and science.”

Various conceptualizations of the disease exist, each shaped by society. Among these previous misconceptions included that AIDS was not a threat to heterosexuals, and was likely to stay a “largely gay disease.” This idea was predicated on the notion that the vagina was “rugged” and thus did not sport the same vulnerability as a man’s urethra or the anus. This of course, makes the assumption still that

heterosexual couples do not engage frequently in anal sex. Again, the way in which science was taught, or even the way in which data was compiled and arranged to tell a narrative was biased by feelings towards other groups of people. As Kraynak states, “In light of this, it is no surprise that the *representation* of AIDS, linguistically and visually, became central in the erupting political wars.” Subsequently, people from Africa, IV users, and prostitutes were lumped into the category of high risk by modifying existing arguments to fit this logic. Movements such as ACT UP, which came from a different realm, the artistic and political realm, had a large impact on changing the language and science behind transmission.

In this particular instance, “seeing” was dictated instead by social changes. Effectively, what others tried to do was place pressure on the political and scientific communities. In turn, researchers began to look in different areas of the body, or to rethink previous notions about the disease. Paradigm shifts within science affect the way one does research or goes about his or her job. After one occurs, arguably, a scientist does not look at the word “genetics” or “embryology” the same. This is due to a change in language that alters the meaning of those words. For both DNA and the zygote, this new direction was assisted by technology. There is a significant relationship between society and language. Although a perceived characteristic of science is its perceived connection to the “real,” this discipline is just as predicated upon other areas of life.



ei-de-tic //adjective// denoting or involving extraordinarily detailed and vivid recall especially of visual images.

The first task of worldmaking and mythology is to think about what one's 'narrative' is. This task illustrates the universe one lives in and confronts one's cognitive-behavioral assumptions, and secondly make one aware of the assumptions they've made all around themselves. From where does one believe themselves to come, to where does one believe themselves to be going?

It's tantamount to an illustrator penning comic books thinking long and hard about the worlds they want to communicate. For instance, their protagonist was acned and slump-postured while the people around them were impatient and materialist suits. Cops were sharks with hats and gun-belts. This is how people make sense of a World which is no longer made up of individuals who are unique with definite articles - 'the cop' Officer Jones - but now indefinite classes - a cop, a person, a crowd. Because the people on the street could be illustrated either as stupid animals who run to pleasure and shrink from pain and who are out to exploit you. Or they could be illustrated as noble crowds who each make unconsciously rational decisions and are each brimming with an inexorable wisdom.

The common use of the Greek word *eidos* today is in the phrase 'eidetic memory'; a more clinically nuanced way of saying 'photographic memory'. That original greek root *eidos* was used by Aristotle in their articulation of metaphysics. Continuing Socrates/Plato's theory of the separation of form and matter, *eidos* denoted the form of a thing as distinct from the matter of the thing. Another sense in which we can understand this dichotomy is in Spinoza's metaphysical division between 'extension' and 'thought'. Concepts are intelligible phenomena and thus virtual. Language—the communicability of virtual phenomena—imposes itself on the noumenon, the Real, "the thing in of itself" (**The Thing** from here on) encoding the fiction into reality. For example a chair (The Thing) exists independently outside of human communication, the word "chair" is a virtual overlay whose phenomenological category is a matter of social consensus. The Thing—the object is no longer just an object. It becomes an *episteme*, a simulation; a cognitive map which constructs and pulls from The World. Extension within the universe is what it means to be a physical thing, to have physicality. A purely mental thought may retain the form or *eidos* of The Thing while lacking its thing-ness, its physical extension in the material universe. Simulacra speaks to this map-territory relationship.

The reproduction of culture through language virtualizes noumena and reconstructs as an epistemic totality of intelligible simulation: **The World** ©. To clarify, The World © isn't the same as the Earth, but a simulacrum. The World is the map, not the territory. The Earth is an external, terrestrial locality—the thing being mapped. The World © is the matrix of civil society and its hegemonic framing of Nature and humanity—the aesthetic, ontological framing humanity invented to escape The Wilderness (the noumena to The World's phenomena). Conversely “nature” isn't real either. Natural phenomena are processes of the Earth's ecology and are real things, but “Nature” is one of humanity's social technologies superimposing the phenomenology of the World onto the Earth, conflating the two as the same. The construct of Nature is an anthropocentric idiom as it delineates the subjects who occupy within the The World-Earth biome. Gayatri Spivak describes Nature as a “paradoxical subject, without voice-consciousness, only inscribed to relate to itself through the human being's physical and natural life.”

Aristotle's metaphysical task, and the task of metaphysics in general, becomes convoluted when the words used to describe things assume 'primary' and 'secondary' positions to one another. 'Man', for instance, refers to the form/species of a biological being in the one case, where the 'man-ness' modifies the being. The being is a set of hardware, and the man is its program, or how we understand it to behave. In a second case we may imagine a certain type of man such as a 'king' whose 'king-ness' modifies 'man'; where man is the inert hardware and their king-ness modifies the operation of that hardware; it supplies its programmatic behaviors.

Because to Aristotle the essential definition of a word is the fulfillment of that word's meaning. If this seems circular, that's because it is, though not so simply as to constitute a solipsism. To be an excellent human means to excel at what it means to be human, in the same way that an excellent shovel will excellently perform the task of a shovel. In the case of the shovel it is simple what it means to be a shovel and to do the things which a shovel does because the intention of the tool is imagined before it comes into use. The human tool, however, finds itself existing already, and so the object to which it aspires is not clear. Aristotle is forced to look first at the world and what is commonly understood as excellent conduct in order to list and analyze the virtues.

20th century philosopher Ludwig Wittgenstein argues that metaphysical philosophy is generally premised on resolving *mistakes* in language. Language, itself, [argues Wittgenstein](#), cannot be private, as a symbolic system is necessarily public. Public, meaning that it can, in principle, be decoded by something other than the holder of that private language.

This is the reason why Aristotle cannot identify virtue as completely separate from life, as existing before life, or existing separately from 'what it means to live'. The origin of the virtues must be public because correspondence between something and its virtuosity depends upon the correspondence between a particularity and a universal. It is evident in Aristotle's formulation of excellence. First, there is the shovel, and then that particular shovel is compared to its ideal function. Only second to the existence of the particular shovel and its imagined function is the synthetic (in the Hegelian sense of thesis, antithesis, and synthesis) judgment of how it measures up to its own definition. To use the other example of the excellent human or the 'good life', Aristotle asks first what it is like to be human before extending that phenomenology into a sense of *arete* or 'excellence' which is merely the fulfillment of a correspondence between form and function. The virtual → actual relationship is the transcendental, ideal-possible realizing its teleology. The etymology of virtual comes from the Medieval Latin *virtualis*, itself derived from *virtus* (meaning "virtue" or *arete*).

...the keynote of early analytic philosophy is "always to separate the logical from the psychological"; Frege and the early Wittgenstein are insistent on the irrelevance of the passing mental show to any questions of meaning. Their order of priority is clear: only given the structures they see as underlying objective communication can sense be made of psychological notions. [Source](#): "*I Want You to Bring Me A Slab: Remarks on the opening sections of Philosophical Investigations*, Warren D. Goldfarb (1983).

A popular philosophical fallacy is the 'No True Scotsman' in which the definition of what/who/which behaviors are indicative of 'true scots' reduce to arbitrary definitions all the way down. This is where Wittgenstein would say that the speaker does not know what they are talking about because the words which the speaker uses do not have a certain meaning.

SECTION 70

1 This continues the argument of §69. There it was assumed that we do know what a game is, even though the concept of a game has no closed boundary. W.'s interlocutor in §70(a) challenges this assumption: the fact that the concept has no closed boundary proves that we do **not know what** we mean by 'game'. W.'s initial reply is a rhetorical counter-question: is it claimed that somebody who says 'The ground was covered with plants' does **not know what he is talking about** unless he can give a *definition* of 'plant'?

§70(b) clarifies matters. If I can give an explanation of what I mean by using the description 'The ground was covered with plants', then I *do* know what I am **talking about**. And I might give such an explanation (*Erklärung*) independently of giving a definition (*Definition*) of 'plant', e.g. by drawing a picture and saying, 'The ground looked roughly like this'.

*Wittgenstein: Understanding and Meaning: Volume 1 of an Analytical
Commentary on the Philosophical Investigations, Part II: Exegesis ???-184, Part 2*

Maybe this is, finally, the sought-after private language: a language which does not make any sense and cannot make any claim because its signs lack meaning. Is it certain that "all cops are bastards"? The contested claim that all police officers are bastards (ACAB) has two answers. The first is the recognition that all cops are also humans who exist separately from their 'cop-ness' and that this de-coupling of profession from life introduces a whole realm of inaccuracy in the statement and we cannot be certain that ACAB is certain.

The second answer which avoids the problem noted in the first answer is to limit the consideration of the cop to its professional life. The statement ACAB is extended to the statement 'a cop, insofar as we consider them a cop, is a bastard.' The certainty of this statement is true insofar as it is circular: it is assumed that to behave as cop is defined to behave is to correspond to the behavior of a bastard so defined. It is an inversion of the 'no true scots' argument: whereas the 'true scot' is so undefined as to not exist at all, the 'bastard cop' is so defined as to *only* exist.

If our claims made thus far correspond without internal mistake then we arrive at the claim that 'the validity of claims made about The World rely on a pre-existing system of meaning.' Though the English language may be 'the same' in phonesis and appearance, the sense which claims seem to make can be divergent between groups who use that language because the underlying meaning of words which are used have implicit differences. We must pivot from our discussion of *eidōs* to a discussion of *ideas*

in order to show the similarity between how we see things and how we understand the world to operate.

hy-po-sti-tion //noun// Crystallized fictions operating below the framework of society as sediments setting up the narrative for hegemony and newer hyperstitions. Both the opposite and end result of hyperstition.

Hyperstition and *superstition* literally mean standing over. As in these myths or belief forms are built over the structures of society and are sometimes exaggerations or delusions. Hyperstition involves memetic hyperbole—positive feedback loops that tend toward meltdown, a *hypostition* is its contrasting and subsequent crystallization into an eternal, essential truth accumulated under the surface. Hypostitions are the ground zero of social superstructure—they are fertilizer for the cultivation and reproduction of society itself. If all that is solid melts into air, then all that is air fossilizes. Culture is built on top of the myths of the past. Language, signs, and other cultural contagion are vectors for hegemonic worldmaking and its perpetuation. Art (media) diagnoses culture via hyperreal imitation. When you apply adequate critical thinking, media is a social thermometer. Art reveals the conflict between disclosure and concealment, “the conflict of world and earth,” according to Heidegger.

Hypostition can be expressed in Walter Benjamin’s conception of time as the crystallization of phenomena congealing and appearing as a singularity, a monad. The change from a hyperstition to a hypostition is achieved by this monadic congealment which we’ll call *cryochronology*—frozen time. This monad is a structure, a foundation—a sign of a messianic “cessation of happening”, according to Judith Butler’s reading. The messianic doesn’t happen in time, it’s the cessation of that happening, a cooling. Historical materialism is redefined by ‘messianic time’.

Hyperstition is a self-organizing epiphenomenon, the viral runaway process of virtual organisms and penetrating physical space. Its culture as the interplay between transcendence and immanence, virtual and actual, bodies and minds which are all coagulations or decelerations in the “flows of biomass, genes, memes, and norms,” according to Manuel Delanda in *Geology of Morals*. In other words, hyperstitions are the virtual actualizing themselves; hypostition is the actual solidifying the causal domains for more virtuality (the ideal-possible).

Virtual reality begins first within the phase space of consciousness and enters reality via the semiotic associations of language. In order to become The World someone has to first “map” the Earth. That is, there had to be a “pure” substratum of reality prior to it being embedded with transcendent categories. The territory is a spatial field and the map is the inscription of virtual space onto the territory--fiction is encoded into the the Outside. Hylomorphism is an Aristotelian concept where structure is given form through Being. Arete is the ultimate realization of an object’s teleology. The immanent, self-organizing cohesion of intense substrates across an integrated spatial field into a singular whole is what’s referred to as the *body without organs*. The body without organs is the virtual embodiment of noumenal flows; the subject as a body disentangled from the determinate categories (signifiers, functions, etc.) imposed on it. It’s the immediate limit of the material body; containing the totality of the organic body’s material processes. The virtual phase space above the subliminal space of appetites and desires.



FIG. 876– Vessels of the choroid, ciliary processes, and iris of a child. (Arnold.) Magnified 10 times. a. Capillary net-work of the posterior part of the choroid, ending at b, the ora serrata. c. Arteries of the corona ciliaris, supplying the ciliary processes, d, and passing into the iris e. f. The capillary net-work close to the pupillary margin of the iris.

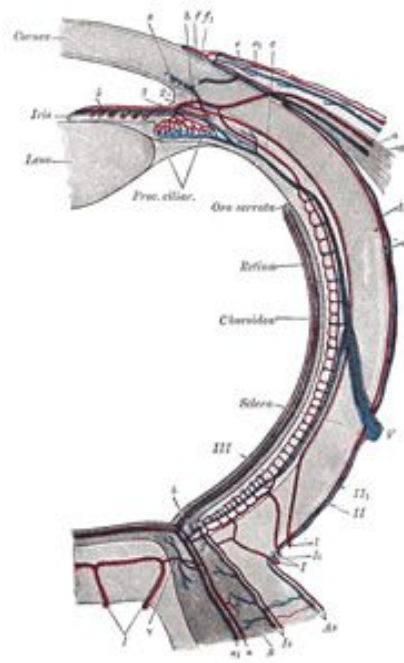
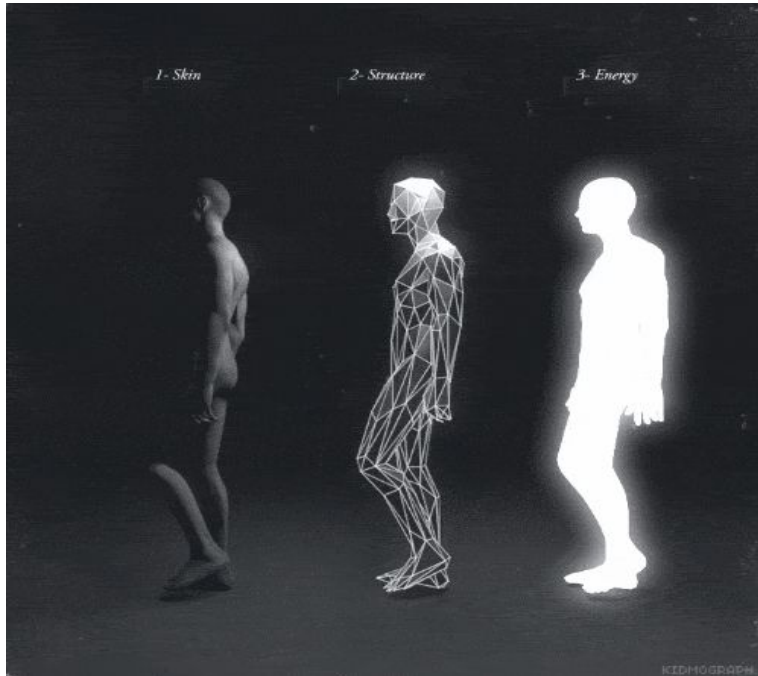


FIG. 877— Diagram of the blood vessels of the eye, as seen in a horizontal section. (Leber, after Stöhr.). Course of vasa centralia retinae: a. Arteria. a. 147 Vena centralis retinae. B. Anastomosis with vessels of outer coats. C. Anastomosis with branches of short posterior ciliary arteries. D. Anastomosis with chorioideal vessels. Course of vasa ciliar. postic. brev.: I. Arteriæ, and II. Venæ ciliar. postic. brev. II. Episcleral artery. III. Episcleral vein. III. Capillaries of lamina choriocapillaris. Course of vasa ciliar. postic. long.: 1. a. ciliar. post. longa. 2. Circulus iridis major cut across. 3. Branches to ciliary body. 4. Branches to iris. Course of vasa ciliar. ant.: a. Arteria. a1. Vena ciliar. ant. b. Junction with the circulus iridis major. c. Junction with lamina choriocapill. d. Arterial, and d1. Venous episcleral branches. e. Arterial, and e1. Venous branches to conjunctiva scleræ. f. Arterial, and f1. Venous branches to corneal border. V. Vena vorticosa. S. Transverse section of sinus venosus scleræ.

In simple terms, the body without organs is consciousness as an apparatus of the body, a level at which its intelligible surface contains its unintelligible substrates (organs)—the psyche as the software to the body's hardware.



The virtual body doesn't experience its actual body as individual anatomical segments, but as an "ontological unity of substance." Corporal desire (libidinal flows) is its programming language, and is produced through "connective synthesis." The body without organs negates Cartesian dualism and the subject-object relationship and the organization of the self as a fixed subject. This autopoietic process of the actual to the virtual across spatial dimensions is a hyperobject—its simulation in action.

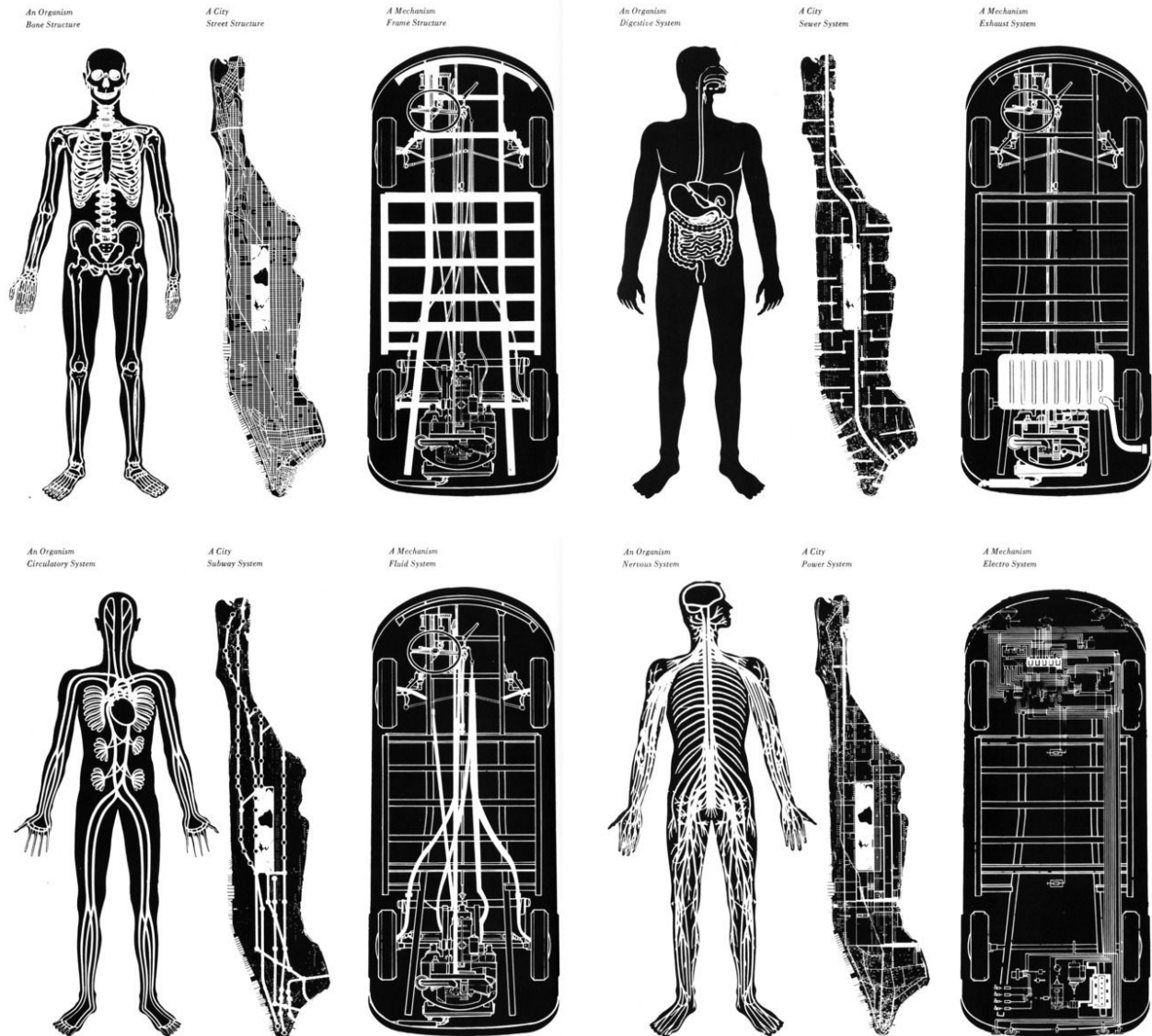
Deleuze and Guattari use the Earth and its processes to illustrate the body without organs. The planet is an integral whole with intensive substrates—magma cascading below the Earth's crust, tectonic shifts, the hydrosphere incubating life, gravitational fields regulate the tides and the seasons, living matter proliferates on its surface, etc.—are afterthoughts. One only considers the whole.

The World then is an aesthetic, geo-phenomenology, the body without organs of our planet—Nature is its simulation, the smooth, virtual surface of these chthonic processes. Signification is disclosed from our mapping of integral relations across spatial dimensions (territory). The World encompasses the way humans conceptualize themselves in relation to Nature, usually in a hierarchical way often privileging the anthropocentric framing other thinkers have put forth and how their presuppositions take on a structure of their own when communicated with other social bodies. Hobbes, Locke, and other early thinkers start with man in Nature in order to situate their frameworks. Both have these fixed and polar opposite ideas of the "natural world," with

Hobbes proposing that nature is something which should be avoided and Locke who thought the state of nature preferable to absolute rule.

TK Pratyasamutpada/interconnectedness re: Ted Nelson (“there are no "subjects" at all; there is only all knowledge, since the cross-connections among the myriad topics of this world simply cannot be divided up neatly.”)

Intelligent social bodies speak to this interplay of the virtual and the actual through their ability to communicate. Baudrillard described communication as ecstasy—a convergence of “all functions abolished into one dimension.” Language homogenizes social bodies into a cohesive formation. Societies are a broad neural network of interconnected units distributed across geophysical space and hegemony is the nucleus binding together culture through a shared frame of reference. Semiotic and hegemonic cohesion is the immanent force which organizes the molecular bodies into a molar virtual being. States are established by mapping terrestrial space—terraforming the Earth into a sovereign territory. We’ll call this sociopolitical extension of the World, **Empire**, or what Immanuel Wallerstein calls world-system. The body politic as a body without organs.



Empire is an immersive, simulated structural formation, a virtual organism facilitated by a synchronous network of hegemonic communication—the nation-state is pure information, the end result of collective knowledge and social consensus. The transformation of social formations into political structures are an autonomous process, the features of these structures are “imagined”. In Marxist terms, it’s the superstructure. Its hardware is the social bodies which constitute it, the state takes on the psychosocial properties (paranoid, neurotic, etc) of its social constitution. Economics is a dimension of exchange similar to communication. Language (by extension culture and social bodies) is a virus that moves from bodies in- motion, living/dying bodies to other bodies. The sexual transmission of genes is to cultural transmission of memes as the geographic transmission of bodies is to the internet’s transmission of data and the market’s transmission of value and exchange. Economics is the spatial field of trading

and gifting. Trade, migration, and conflicts among primordial tribes were the factors which caused the Agricultural revolution.

Arjun Appadurai has a concept called the *social imaginary* tk

Imperial Regimes:

1). **Primitive**→*Pleasure vs. Displeasure (Nomadic: desire as movement).*

- Pre-Cultural, tribal clans social bodies (tribes) organized by tradition, folklore, narrative. No politics, no state, culture is the organizing power

a). Egyptian: Thinite Period circa (3400 - 3000 B.C.)

b). Classical: Mycenaean Age (circa 1600 - 1100 B.C.)

c). Chinese: Shang Period (circa 1700 -1300 B.C.)

d). Western: Frankish Period(--ruled by Charlemagne

2). **Asiatic Despotism**→*Pleasure vs. Pain (Paranoid: desire as regulation).*

Cultural identity embedded into the formation of the nation state. I

I. **Early Period.** --

a). Egyptian: Old Kingdom (*circa* 2900 - 2400 B.C.)

b). Classical: Doric Period

c). Chinese: Early Chou Period

d). Western: Gothic Period

II. **Late Period.**

a). Egyptian: Middle Kingdom (*circa* 2150 - 1800)

b). Classical: Ionic Period (*circa* 650 - 300 B.C.)

c). Chinese: Late Chou Period (*circa* 800 - 500 B.C.)

d). Western: Baroque Period (*circa* 1500 - 1800)

3). Modern/“Civilized”→*Pleasure vs. Anxiety* (*Schizophrenic*: desire as recognition).

- a). Egyptian:
- b). Classical: Hellenism
- c). Chinese:
- d). Western:

Socrates' most intriguing ideas that are outlined within *The Republic* can be seen, on some level, as dealing with the distribution of power. In particular, there are many issues of the body surrounding the fictional city that would go into maintaining a “guardian” class. The philosopher has an interesting role, in particular, for women. He believes that they should be trained alongside men, although they are not quite “equal” to their males.

It is interesting how a common theme throughout the city is that a strong sense of communalism is integrated into his structured society, but that people are still subdivided according to perceptions of their “natures.” This, of course, leaves no leeway for a fluid perception of human nature, and instead relies on the governing body and stringent training to an almost mechanistic selection and separation of people. To this effect, the best men are to be chosen by rulers and paired with the best women via drawn lots. In at least some form of the word “kinship” then, there is no self-autonomy. Maybe it can be determined that sex amongst partners is carefully monitored and selected, while love amongst all parents of a particular class is to be made more communal.

In Socrates' city, there is a distinction made between bodily pleasures, which is also tied into economic issues. For one, procreation is kept within a class, but also selected even further, down to the particular match for an individual, on the basis of particular attributes. This is done to structure the most productive society possible. However, when babies are born, they are to be stripped of knowledge concerning the individual who bred them. Instead, they are taught that love can be shared amongst all, and they are reared by everyone within the society.

Such structured classes, though, leave out those who are to produce only. In some ways, similar to the Greek society Socrates critiqued, the existence of a lower class (i.e. slaves for the Greeks) who are extremely separated from involvement with politics, and

thus in many ways the public sphere, could be seen as a necessary component to ensuring the functionality of his city.

I would like to say, first of all, what has been the goal of my work during the last twenty years. It has not been to analyze the phenomena of power, nor to elaborate the foundations of such an analysis. My objective, instead, has been to create a history of the different modes by which, in our culture, human beings are made subjects.”

Michel Foucault,

For the Greeks, the idea of a functioning autonomous being is rarely addressed. From within this ancient form of political life, one could make the claim that who we now consider to be “the subject” was once characterized as a being who did not “appear” publicly, except in rare instances. Or, to be more specific, the ancient individual was not seen in the same way that the modern is now. The move away from this stark distinction has been made slowly over time, to the point that the dividing lines between the public and private sphere have become re-articulated almost completely. Thus, a main challenge and central theme of modern political philosophers has been to explain how the individual is shaped by societal forces and, in turn, how this being then comes to represent her or himself in connection to others, towards himself, and within the external world.

For Marx and Foucault (who will be examined thoroughly throughout this paper) the starting point for theoretical analysis does not lie within a primitive condition. By looking at the recent history of particular aspects of life, one can arrive at a fair assessment of political life. These two thinkers are also examples of writers who have worked to shape postmodern notions of the subject. In deviating from the idea of a “primordial condition,” both theorists effectively stray away from the idea that an objective truth needs to be hypothesized about, in order to tell a convincing story of how individuals become political beings. Instead, they both look at particular points in recent history, and use these instances to speak about the subject.

Historical materialism is an idea intertwined with Marx's particular understanding of how people are affected in society.

“...men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure, and to which correspond definite forms of consciousness. The mode of

production of material life conditions the general process of social, political, and intellectual life.”

Karl Marx, “Contribution to the Critique,” *preface*.

Of course, this touches upon the base superstructure theory, which has been a contentious subject among many. The problem becomes trying to orient oneself mentally around the idea that all other processes of life, like politics, arise linearly out of an economic ground. Nevertheless, this sheds important information upon whom the subject is for Marx. Broadly speaking, individuals under his theory can be seen as **a**), having to navigate within a world of class struggle and **b**), being shaped by a society who takes man’s labor to be the primary source of value.

For Marx, labor is objectified, and in this way, the worker through producing commodities becomes a commodity himself. This creates a particular relationship between the laborer and the product of his work, through which he is actively estranged. Thus, he states, “Having seen that in relation to the worker who appropriates nature by means of his labour, this appropriation appears as estrangement, his own spontaneous activity as activity for another and as activity of another, vitality as a sacrifice of life, production of the object as loss of the object to an alien power, to an alien person—we shall now consider the relation to the worker, to labour and its object of this person who is alien to labour in and the worker.” In this manner, man finds that the things that he has produced seem to function as entities outside of himself (and he is subsequently alienated from the commodities that surround him). He is also actively separated from his own life processes, other men, and himself, as well as from Nature.

More specifically, for the worker, nature cannot function as a direct “means of life” or a way through which the worker can live and thrive. Instead, an intermediate is placed between the external world and the worker, and he thus receives means of subsistence. Because of this, it is not just that man cannot live without functioning as a laboring being, for this is seen as a natural activity. Instead, it is that the worker cannot live without this particular mode of production, and this way of living is self-alienating.

This separation has other implications for the living being. He is also distinctly self-estranged from the universal functioning processes of man in general (as the species being) by Marx. This actively “turns for him the life of the species into a means of individual life.” A particular inversion has been highlighted here, as life for the individual should be synonymous with life for the species.

Man specifically as a political being, however, is mainly explored within *On the Jewish Question*. In this fervent critique of Bauer, Marx claims that the issue with political structures is that they hinder human emancipation. Fundamentally, what occurs acts as a private being where he should act as a public one, and vice versa. Thus, “political man is only abstract, artificial man, man as an allegorical, moral person. Thus man as he really is, is seen only in the form of egoistic man, and man in his true nature only in the form of the abstract citizen” (46).

For Marx, there is only one subject: the worker. He is altered in many different complex ways, but always by one type of being, which can make his theory seem quite unilateral at times. The concept of class struggle, which acts as a prominent fixture within his notion of society is somewhat difficult to orient oneself around. Still, another, less explored commonality that runs through his theory (which might prove as more helpful to understanding who his subject is) is the idea of illusion. The worker creates his material existence, only to have it taken from him and then a wage re-appropriated to him, and in this way, he never realizes fully the worth of his own labor. Political theorists treat ideas like private property and competition as fact, without questioning the basis for thinking that such forces should be seen as intertwined within our way of living. Subsequently, when acting as political beings, individuals are preoccupied with fighting for private specific rights that can be seen as exclusionary to others, within the public sphere.

Foucault, however, goes further in his analysis of the subject and, as such, most of his theories are centered around the ways in which power is delineated throughout society. There are three main ways in which Foucault imagines we have been made subjects. The first is through “modes of inquiry which try to give themselves the status of sciences” which lead to the objectification of the subject. In this way, biology helps objectify the living body; linguistics objectifies the subject's mode of speaking. Dividing practices, the next manner in which the postmodern being is shaped, is defined as the different ways in which “the subject is either divided inside himself or divided from others.”⁴ This can be seen as a form of internalization of Hume's “other,” since the subject takes up a dualism (like the sane vs. the mad) that can also be seen reflected in the external world. The final aspect of Foucault's analysis includes the ways in which human beings have turned themselves into subjects. For instance, through ideas of sexuality, men and women have come to see themselves as subjects of sexuality.

Power, then, comes into play in convergence on how the subject characterizes himself and is characterized by others. Complex power relations are unavoidable and go beyond prototypical ways of thinking about these connections, that is, through a strictly

legal manner, or in terms of defining the state. The job of the historicist, then is to find an empirical process through which one can begin to resist and effectively examine different power relations. "For example, to find out what our society means by sanity, perhaps we should investigate what is happening in the field of insanity."⁶ To look at one field, it may be helpful in this way, to look at its inverse.

Of course, the next step is to ask what do power struggles have in common? More precisely, what similarities can be seen between opposition strategies that have been made against the relationships between a teacher and student, a parent and child, or the state versus the "people?" Such struggles then, challenge an existing mode of power's ability to define the subject in a particular way. Then again, there are many types of struggles, "either against forms of domination (ethnic, social, and religious); against forms of exploitation which separate individuals from what they produce; or against that which ties the individual to himself and submits him to others in this way (struggles against subjection, against forms of subjectivity and submission)."

One major way in which the subject is controlled is through the medical system. In Foucault's explanation of psychiatric power, he takes French physician Francois-Emmanuel Fodéré's description of the ideal asylum and uses it as a way to talk about how this particular sect of society manages power.

In exploring this concept, Foucault arrives upon a twofold distinction. For one, without orderly regularity within the asylum, one could not obtain precise objective observation, which is exactly that which the medical process is predicated upon. On the other hand, this "well-ordered dispersion" is precisely the process through which observation is based upon is also the environment in which cures are obtained. Thus, this particular dispersion of power is what transforms an ill body into one that is no longer sick.

Furthermore, the power related within this system, to which Foucault refers to in his lectures as a "dissymmetry" specifically within the asylum has a "And this physical presence, with these qualities, which functions as the cause of absolute dissymmetry in the regular order of the asylum, is what determines..." that this is not a system governed by outright rules. Instead, the form that the dissymmetry takes is in that of the doctor. A physical body placed over other physical subjects. This type of authority is made uneven and inaccessible in such a way that it-psychiatric knowledge- in of itself functions as an autonomous entity in of itself. This entity is embodied wholly by the doctor, and all who work in conjunction with him.

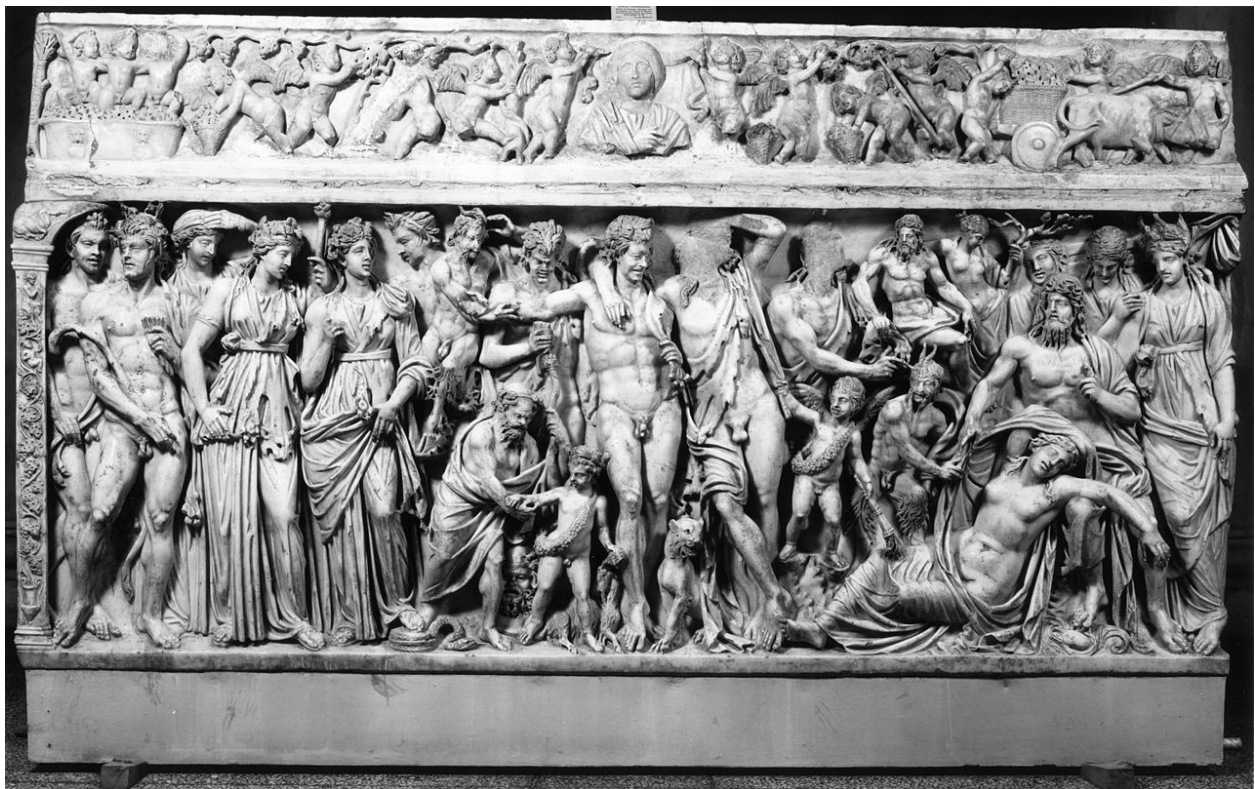
Even then, the doctor does not possess power in a whole sense. He does in a certain sense, as the physical embodiment of a particular type of power that plays a specific and important function in maintenance of the medicalization process. Still, Foucault is quick to specify that, "...the doctor's power is not the only power exercised, for in the asylum, as everywhere else, power is never something that someone possesses, any more than it is something that emanates from someone" (4). Power, then, is something that is not maintained by one person or a group, and is instead reinforced by complicated and particular relays between people.

He then tries to question the notion of madness in of itself. Normally, such a fundamental truth that would be seen as irrefutable. But, Foucault shows how even this notion has progressed and changed over time. Until the end of the 18th century, he argues, that a mad person was someone who was mistaken and to ascribe madness was to define the boundaries in which this mistakenly had occurred. After this moment in time, the 19th century ushers in the notion of a mad person who is uncontrollable and subsequently, is rendered submissive to the institution which he is in. The people who are a part of this complex structure insure that his unfavorable tendencies are not reinforced.

One striking difference that can be made between the two theorists is the basis upon which they put their ideas. What early Marx does, through the Economic and Philosophic Manuscripts, his claim that political philosophers before him have found the incorrect basis upon which they have based their theories. Instead, he tries to claim that he has found a better center; He even emphatically says, "We proceed from an actual economic fact." (71). Contrastingly, for Foucault, although his work is centered around power structures in connection to the development of the subject, he in fact challenges the idea that there is any sort of tangible truth to politics.

Overall, we'd argue, there is no central Foucauldian subject *per se*. Yes, he gives us broad strokes to describe the ways in which subjects are molded, but to find out the particularities of how the subject is changed or modified, one would need to look at the particular place the subject plays within which institution. Although, in thinking of wider terms, this type of theory may make it impossible to find the all of the ways in which every one person is made a subject because every single person is part of multiple intersectionalities within power relationships every day. One can be a teacher one second, and a part of one relay, but when talking to his or her mother, he becomes a part of a different relay entirely.

However, as a point of consideration (and possibly something to be thought of while looking at Foucault closely) could there exist some forms of being that are denied access to more multi-layered forms of power than others? The insane are rendered helpless, banished to only a few power structures, in which they play limited roles. They are barred access to most all other systems other than that one, the institution, so for the mentally ill subject, he is limited to one “relay” for the most part. This can be contrasted with a “sane” individual who may have access to more systems of power than others. Maybe, a point of comparison between the Marx and Foucault, then, could be their explanation of how subjects come to misunderstand the ways in which they have come to exist in society. Marx explains this through “false consciousness,” which is why the proletariat has not risen above and over the bourgeois. Foucault, instead, has an argument about docile bodies, beings who are ideal individuals for the disciplines, created through strict and ordered surveillance.



Part 2. The Character of Political-Religion up to the Roman Empire

The Roman Empire is said to have fallen in the 5th century A.D. The Emperor Constantine converted the realm to Christianity by making sacrificial offerings illegal. Since the Hebrews had long abolished the practice of sacrificial offerings in Judeo-Christianity this could only apply to polytheists and essentially illegalized polytheistic worship. In 410 Visigoths sacked the city of Rome, ostensibly the Roman

Empire's 9-11 like event which saw barbarians penetrate the "city which had taken the world." This spurred St. Augustine of Hippo to write a defense of Christianity as the cause of Rome's ills. Indeed, while Alaric's forces toppled statues of Roman heroes, St. Augustine points out (or claims) that they commanded the Visigoths to spare those who sought refuge in Christian consecrated sites.

But the Roman Empire had already been partitioned under the tetrarchy since 293 A.D. While the Western Roman Empire fragmented and fell in 476 A.D. when the Germanic Odovacer declared himself King of Italy, the Byzantine Empire would survive another thousand years until Constantinople was taken by Ottomans in the 15th century. Both 'Byzantine' and 'Eastern' Empire nomenclature are historiographical terms; denizens of this polity referred to themselves simply as 'Romans'.

We can understand the Roman Empire as containing inherent contradictions and its transformation from secular city-state empire to Christendom as a successful evolution into a political form which overcame the charges against its former incarnation. Although all other trappings may disappear or change form, the spectre of power as an organized apparatus continued to develop in complexity over greater swaths of territory and larger and more heterogeneous populations. Many government may exist totally unified and even at war with one another under a single regime of power. Globalization is that process today which undoes other regimes and though nation-states still exist, they are united under a certain regime of power: the way that power is, how power is recognized, what we define governance as beyond the particularities of people and place.

The religions of tribal kingdoms and nomads were deist but not monotheist. Judaism began as the cult of YHWH during the late Babylonian period. YHWH was the worshipped deity of the kingdom of Judea. When Judea conquered other kingdoms and assimilated them into its political system it imposed upon them the worship of YHWH to the [exclusion of other Gods](#). This deism aspired to universality but remained rooted in ethnic-historical traditions, and could not achieve theism or, a comprehensive philosophy about the universe.

Polytheism began when city-states with deities incorporated other deities into their view of the universe. Where there were many polities incorporated into a single political society such as in Babylon, Greece, and Rome there were also pantheons of gods. Gods did not merely coexist but their narratives could intermingle and morals wove into morality. It is indispensable to justice not only to rule with violence but to appear to wield this violence legitimately.

Rome, which had already become accustomed to Greek religious customs in the Etruscan epoch, now showed a willingness to absorb them. This forms a strange contrast to its deeply ingrained religious conservatism. Moreover, at some quite early stage (though there is no positive evidence of the practice until the 3rd century), Romans borrowed from elsewhere in Italy a special ritual (evocatio) for inviting the patron deities of captured towns to abandon their homes and [migrate to Rome](#).

If there is a sort of natural limitation to tribal deism, or at least an advantage to polytheism for the expansion of political realms, then it must be asked if there is a limitation to polytheism, and a system which answers the crisis of an overburdened polytheistic political realm. This is at least the charge which St. Augustine makes against Rome while arguing the political benefits of Christianity, "why do they give their worshippers no laws to help them to a good way of life?" (Book II, chapter 4).

They should have presented and proclaimed them plainly; they should have confronted and convicted sinners by their prophets, threatening punishments to evil-doers and promising rewards to those of upright life.

Compare this quote with Foucault's discussion of reward and punishment in the development of the modern state in *Discipline and Punish*,

In discipline, punishment is only one element of a double system: gratification-punishment.

[...]

Privileges may be used by pupils to gain exemption from penances which have been imposed on them... For example, a pupil may have been given four or six gain exemption from this penance by accumulating a certain number of privilege points.

[...]

Discipline rewards simply by the play of awards, thus making it possible to attain higher ranks and places; it punishes by reversing this process.

[...]

The first class, known as the 'very good', were distinguished by a silver epaulette; they enjoyed the honour of being treated as 'purely military troops'; they therefore had a right to military punishment. The last class, that of the 'bad', was marked by an epaulette of brown wool; 'the pupils of this class will be subjected to all the punishments used in the Hotel or all those that are thought necessary, even solitary confinement in a dark dungeon.

When castigating the Greeks for their 'poetic license' (licence having the double meaning of authority and transgression as in *licentious*) Augustine says that criticism can only justly come from censors and not poets. He blames upon polytheism the decline of Roman moral character, believing that this is the cause of the fall of Rome as

a political institution. The fault in polytheism for Augustine is that it fails to provide a universal law or ideological 'good life' (a vision of the good man, what the good man ought to look like). Knowing that polytheism was a primarily political development, one can transfer the debate into different terms: the polytheist state did not have a justification of its power beyond the inclusion of chief deities. If the Roman state was to become cosmopolitan, if it were to assume the role of global trader to the extent that it required foreign functionaries included within its system, if its history were to develop beyond a critique of its cultural base and survive in a synthetic view of justice, it required a more common understanding of justice than ethnic accommodation.

The Western cultural reservoir is rife with Biblical allusions and Christian aesthetics. This epistemology permeates literature, art, architecture, governance, and even science. This aesthetic framing dictates the choreography of history as metanarrative of time. A dissection of Christian hermeneutics reveals that the doctrine constructs history as told "within the framework of a linear structure" or as a "narrative telling" of events. This narrative model, which we'll call the classic or standard narrative, when placed within the context of Christian time, restructures the way in which history is told and the worldmaking implications of this framing for Western civilization (Christian and non-Christian alike).

A narrative in this sense can be loosely defined as an attempt to tell history by arranging events into a particular order and then placing these into a story-like format. In *The Value of Narrativity in the Representation of Reality*, Hayden White hypothesizes that "Real events should simply be; they can perfectly well serve as the referents of a discourse, can be spoken about, but they should not pose as the tellers of a narrative." Therefore, it is not enough for a narrative to simply recall events, as they can stand on their own. The power of the narrative lies in its organization of singular events which, when placed side-by-side, have an overriding moral principle because, "where...narrativity is present, we can be sure that morality or a moralizing impulse is present too."

The notion of Christian history can be seen as an example of the narrative structure. The Christian narrative fulfills the basic requirements set forth by the narrative in the classic sense by telling a sequential story. However, while most narratives simply arrange events in a linear story format, Christian doctrine goes one step further and establishes a temporality in which, "Jesus Christ is the same yesterday, today, and forever." In his essay, "Narrative Time", Paul Ricoeur states, "The plot...places us at the crossing point of temporality and narrativity: to be historical, an event must be more than a singular occurrence, a unique happening." Christianity's ability to withstand the

trials of time and still have some presence in the Western world lies in the notion that this doctrine does not only tell the tale of a “once upon a time,” but establishes a narrative that is always occurring.

The “end of the story” (Revelations) is so vague and filled with metaphorical language that it makes it possible to see modern occurrences as fulfillment of this end-time prophecy. Therefore, Christian doctrine possesses a third aspect: Its ability to transcend the present and suggest a hypothetical outline for what may happen in the future.

Followers of the Christian faith are told to “...gird up the loins of your mind...and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.” Passages such as these apply directly to those who study eschatology or believe in the eschatological predictions of the future. Though there are debates among different Christian sects as to the specific nature of the prophecies described within the book of Revelations, literal interpretations reveal some agreement about the events depicted.

The emergence and popularization of Christian doctrine has established a following of people who personally accept Christianity as their religion, and subsequently adhere to the guidelines that are spelled out within the Bible. However, even those who do not personally adhere to the Christian faith still have to contend with the notion of Christian time.

an·i·con·is·m //noun// 1. The worship of symbolic or suggestive objects rather than literal representation — not made or designed as a likeness. 2. Opposition to the use of icons or images to depict deities, prophets, or creation itself (living and nonliving objects).

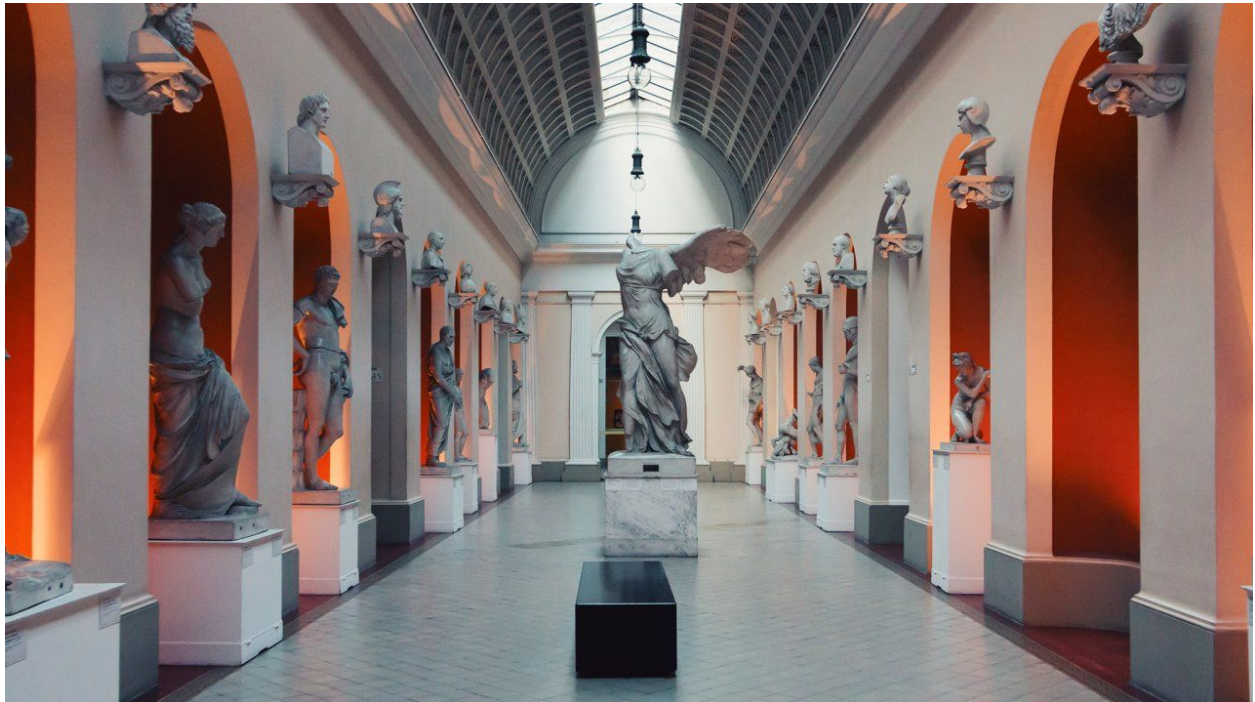
Abrahamic religion forbids depictions of God. Language in Judaism and Islam have sacred and artistic functions. God is represented cosmologically by His literal word graphically. In Islam this is through calligraphic architecture and Judaism it's ornate gematria. Abrahamic religion is traditional, hegemonic, and essentialist, but also transcendent.

TK - Christian excellence

Tk Enlightenment - The Age of Enlightenment ushers a conception of historical time that is linear, progressive, and irreversible. It's with the Enlightenment that the idea of

progress emerges. This posits that reason and human faculties can be put towards. Here progress becomes the ultimate focus. Capitalism is starting to get along better with strong nationalism, etc and could create a world with capitalism unrestrained by universal values. According to Baudrillard in *The Agony of Power*,

Capitalism's marriage to democracy challenged the reign of monarchs. Mercantilism was an in between phase of feudalism and capitalism **TK**. Mercantilism united the monarchic state and capital. Nations formed under monarchs **TK**.



Timeline: The Great Acceleration Forward

1517 – The Protestant Reformation. Martin Luther writes his *Ninety Five Theses* attacking the Catholic Church. To the surprise of no one, Luther's excommunicated by Pope Leo X. The exchange of money for profit is a mortal sin (usury) in Catholicism. As the basis of capitalism is the investment of money in the hope of making a profit, capitalism cannot develop as an economic system under the rule of the Catholic Church. Protestant forms of Christianity are more tolerant of the practice of loaning money at interest. The Protestant reformation creates a moral view of the world under which early forms of capitalism can flourish.

1529 – Henry VIII separates the Church of England from Rome.

1536 – John Calvin publishes *The Institutes of the Christian Religion*. Calvinism promotes the idea of the purposeful investment of wealth, as opposed to spending money on luxuries and indulgences.

1554 – The first tulips arrive in Europe from the Ottoman Empire. Tulips quickly become a coveted item. The Dutch create a market for tulip bulbs.

1555 – The Muscovy Company, the first chartered joint-stock company, is founded in England. The first capitalist ventures are concerned with ocean going trade. Ocean voyages are both expensive and risky, but the potential profit is very high. A new economic model is required to support them. The joint stock company enabled a group of investors to contribute variable amounts towards supporting a voyage. The investors split the profits of the voyage in proportion to their original contributions. The charter grants the merchant a monopoly on trading with a particular geographical area.

1600 – The East India Company is founded.

1618 – First English Puritans arrive in America.

1634 – The price of tulips rises steadily. Merchants start to sell ‘tulip futures’ – florists and tulip traders sign contracts to buy tulip bulbs at the end of the growing season. These contracts themselves start to be traded. Tulips are now traded without any bulbs changing hands. The Netherlands is gripped by tulip fever.

1637 – In February, the tulip futures market collapses suddenly. The price of the contracts has become vastly inflated in comparison to the price of the actual bulbs themselves.

1670 – The Hudson Bay Company is granted a royal charter to trade with the new American colonies.

1694 – The Bank of England is founded initially as a joint stock company. It has a monopoly on arranging and managing loans to the British government. Merchants buy shares in the company by contributing funds to provide the bank’s initial loan to the British government.

1698 – John Castaing establishes the first brokerage for trading in shares at Jonathan’s Coffee House in London’s Change Alley. Here merchants can sell their shares in various ventures to other merchants at a profit. The broker receives a cut of the profit from the sale.

1711 – The South Sea Company is founded. It was set up as a public-private partnership between private investors and the British government. It was created in order to reduce the cost of the national debt. It was granted a monopoly on trade with South America, despite the fact that it was extremely unlikely that any trade with South America would actually be possible. At

the time, Spain controlled South America and Britain was involved in the Spanish War of Succession.

1720 – The price of shares in the South Sea Company rise in value. This is due to ‘insider trading’. Rather than making money from trading with South America, the founders of the scheme, instead, used their inside knowledge of when government debts were about to be consolidated to make huge profits. Shareholders use company money to deal in the company’s own shares. In August 1720, the share price peaks at £1000 a share, before suddenly collapsing.

1757 – The first modern canal, The Sankey Brook Navigation, is opened. The canal connects St Helen’s with the River Mersey.

1769 – James Watt patents the first steam engine.

1771 – The first modern industrial factory, a water powered cloth mill, is opened by Richard Arkwright at Cromford in Derbyshire. As rate at which land is enclosed by landowners increases, increasing numbers of people leave their villages to find work in the new factories.

1773 – A group of London stockbrokers erect their own building in Sweeting’s Lane. They call it ‘The Stock Exchange’. In Boston, protesters throw a cargo of tea overboard in protest against import duties forced on the American colonists by the British government.

1776 – Adam Smith publishes *Inquiry into the Nature and Causes of the Wealth of Nations*. In it, he suggests that labour rather than land is the source of a nation’s wealth. He also suggests that it is advantageous for countries to protect their markets by placing restrictions on foreign imports. He also argues against government regulation of markets and argued instead for free markets. In America, the Continental Congress publishes their “Declaration of Independence” and declares both political and economic independence from Britain. The colonies’ ports open to free trade.

1781 – James Watt patents a steam engine with a continuous rotary motion.

1783 – The end of the American War of Independence. The United States of America is officially recognised as an independent nation.

1785 – Edmund Cartwright patents the power loom, which is the first loom to be powered by steam.

1792 – In New York, 24 stockbrokers sign an agreement under a buttonwood tree on Wall Street. The agreement states that they agree only to deal with each other and to charge a commission of 0.25%. They rent a room, located at 40 Wall Street.

1793 – Samuel Slater opens the first factory in America. The factory is located in Pawtucket, Rhode Island and produces textiles.

1794 – In America, Eli Whitney invents the cotton gin, which increases the efficiency of cotton production turning cotton into a highly profitable product.

1798 – Eli Whitney invents a way of producing machine made interchangeable parts for muskets.

1799-1800 – The Combination Acts prohibit the formation of trade unions and make strike action illegal in Britain.

1801 – The London Stock Exchange becomes a regulated organisation.

1811 – The Cumberland Road, America's first federal highway connecting the Potomac and Ohio rivers, begins its construction. Specialized artisans begin destroying machinery and vandalizing factories in an organized effort called the Luddite movement. The Luddites felt industrialization made their trades obsolete.

1812 – The Frame Breaking Act makes machine breaking a crime that is punishable by death.

1815 – The Corn Laws are passed, which impose a tariff on imported corn. They are introduced in order to protect the domestic market.

1817 – New York stockbrokers draft a formal constitution to replace the 'Buttonwood Agreement' forming the New York Stock and Exchange Board.

1824 – The Combination Acts are repealed.

1825 – The first public railway, The Stockton to Darlington Railway, is opened in North-East England. The carriages are pulled by Robert Stephenson's engine, Locomotion, which he designs especially for the railway.

1832 – The Reform Act extends the right to vote to all male holders of property worth above £10. In America, Samuel Morse submits a patent application for a Telegraph machine.

1833 – The first Factory Act is passed to regulate the conditions under which factory employees work. Children under the age of nine are banned from working in factories and the working is limited to 12 hours for workers under the age of 18. The first system of government inspections is set up in an attempt to enforce the act.

1844 – The Bank Act makes 1844 Bank Act, made the Bank of England the only authorised issuer of bank notes and creates a Gold standard for British currency. This means that all bank

notes are convertible into predetermined, fixed amounts of gold. The first message is sent via Telegraph.

1845 – Friedrich Engels publishes *The Condition of the Working Class* in England, in which he chronicles the appalling working and living conditions of the working classes in the booming industrial town of Manchester.

1846 – The Corn Laws are repealed. Their repeal ushered in an era of freer trade. The tariffs that had previously been levied on many foreign goods were gradually lifted. The government moved towards a more laissez-faire attitude. Government regulation of the market became increasingly reduced.

1848 – Karl Marx and Friedrich Engels publish *The Communist Manifesto*.

1860 – The Cobden-Chevalier Treaty is signed enabling freer trade between France and Britain.

1861 – The American Civil War begins.

1863 – The New York Stock and Exchange Board changes its name to the New York Stock Exchange.

1864 – The Chicago Board of Trade lists the first ever standardised exchanged traded forward contracts, which are effectively a futures contracts.

1865 – Slavery is abolished in the United States of America.

1867 – Karl Marx publishes the first volume of *Capital*.

1868 – The formation of the British Trade Union Congress.

1870 – John D. Rockefeller founds Standard Oil in the US.

1871 – Trade unions are officially legalised in Britain.

1874 – Alexander Graham Bell patents the first telephone.

1886 – Karl Benz patents the first automobile in Germany.

1892 – Engels writes that the condition of the working class in Britain is greatly improved. He speaks optimistically about the future of capitalism: 'the larger the scale on which capitalistic production is carried on, the less can it support the petty devices of swindling and pilfering that characterize its early stages.'

1901 – U.S Steel is created by J.P. Morgan and Elbert Gary from a merger between Federal Steel, The Carnegie Steel Company and the National Steel Company. It is valued at \$1.4 billion, making it the world's first billion dollar company. Such mergers and acquisitions become a popular way of consolidating the power of a company and ensuring its domination of the market.

1904 – Standard Oil controls 91% of oil production and 85% of final sales in the United States.

1905 – In Germany, Max Weber publishes *The Protestant Ethic and the Spirit of Capitalism*, in which he argues that capitalism evolved out of Calvinism. The spirit of modern capitalism is rooted in a Protestant frame of mind that 'strives systematically and rationally in a calling for legitimate profit' in accordance with the virtues of punctuality, industry and frugality and honesty'.

1908 – The Model T Ford goes on sale in America. It is the first automobile that is affordable enough to be purchased by the middle classes.

1911 – Rockefeller makes a fortune and becomes the richest man in the world, as a result of the Supreme Court ruling that Standard Oil break into 33 companies

1913 – Henry Ford introduces an assembly line form of production into his Model T Ford factory. A conveyor belt moved the work to the worker, rather than requiring the worker to move to the work. This speeded up production.

1914 – Henry Ford increases his worker's salaries and reduces their working hours to 8 hours a day, 5 days a week. He argues that in order to develop a market for mass produced goods, workers must be paid enough to be able to afford to buy mass produced goods and have enough leisure time to enjoy them in. Mass production requires a mass market.

1929 – For nine years the price of stock on the New York Stock Exchange increases steadily. Much of this investment is fuelled by borrowing. In September 1929, economist Irving Fisher declares that 'Stock prices have reached what looks like a permanently high plateau.' Three days later, the New York Stock market abruptly fell. Wall Street is shaken. On September 20, the London Stock Exchange crashes when top investor Clarence Hatry is jailed for fraud. The New York Stock Exchange becomes increasingly unstable, fuelled by a sudden increase in the price of wheat. Between Thursday 24 October, the Dow Jones drops by 11% fuelled by panic and chaos on the trading floor. Leading Wall Street bankers met to try and find a way to halt the slide in the market, but to no avail. On Monday 28 and Tuesday 29 October, the Dow Jones continued to drop dramatically losing over \$30 billion dollars of value. The value of shares fell across all global markets, with the exception of Japan. After a decade of prosperity, America is plunged into the Great Depression.

1933 – The Glass-Steagall Act separates commercial and investment banking in America.

1936 – In Britain, John Maynard Keynes publishes *The General Theory of Employment, Interest and Money*, in which he outlines a new approach to lifting an economy out of recession. He argues instead of instigating policies that ultimately lower consumer spending, governments should instigate policies to increase it. For example, a government could invest in infrastructure projects, such as road building, which would create more jobs and lower unemployment. Increased spending would create an increased demand for commodities so lifting the economy out of recession.

1938 – In America, the Federal National Mortgage Association, more popularly known as Fannie Mae, is founded. Its role is to securitise mortgages so that mortgage lenders can reinvest their assets so allowing them to lend to more people. Through its establishment, the government aimed to increase home ownership and the availability of affordable housing.

1943 – The first programmable electronic computer is invented in Britain by Tommy Flowers. It is used to help solve encrypted German messages.

1944 – Bretton Woods Agreement creates fixed exchange rates between the world's major currencies. The value of each currency is fixed in relation to the dollar and whose value in turn is fixed in relation to gold. The IMF (International Monetary Fund) is created to foster international economic co-operation, international trade, employment, and exchange rate stability. The foundation of the World Bank, whose aim is to reduce global poverty by providing loans to developing nations. Loans from the World Bank help to fuel reconstruction in the aftermath of the Second World War. The Bretton Woods Agreement helps to stabilise the global financial system for around twenty years.

1948 – The creation of the British Welfare State, which aims to provide adequate income to people, adequate health care, adequate education, adequate housing and adequate employment for all citizens, in return for the payment of a National Insurance contribution.

1960 – The foundation of OPEC (The Organisation of Petroleum Exporting Countries).

1962 – American economist Milton Friedman publishes *Capitalism and Freedom*, in which he argues that political freedom and economic freedom are intrinsically linked. He argues for a floating exchange rate system and flat rates of income tax. He argues against government regulation of the workplace and intervention in financial markets. He claims that government welfare systems are bad for the poor. He believes most of the best aspects of American society are born out of the free operation of the market.

1965 – Diversification becomes a popular form of merger. Instead of merging with companies within the same industry, companies instead merge with or acquire companies in a variety of different industries as a way of hedging their investments and reducing risk. In Britain, the politician Iain MacLeod coins the term 'stagflation' to describe a situation in which inflation and unemployment are high and economic growth is low. It is problematic to resolve stagflation as

any measures you take to lower inflation are likely to cause higher unemployment and vice versa.

1968 – Fannie Mae is privatised.

1969 – American businessman Victor Posner takes over the Sharon Steel Corporation against the wishes of its board. He milks the company's assets using it as source of cash to fund other investments and eventually driving the company into bankruptcy in 1987. This is one of the earliest examples of a hostile takeover.

1970 The Federal Home Loan Mortgage Corporation (Freddie Mac) is established to provide a competitor for Fannie Mae and end the company's monopoly on the securitised mortgage market.

2008 -- The Great Recession.

2.

Hypostition II. Kim Kardashian West, Eideology, & the American Simulation



*“...Not poems about your attic
Not poems about how your clothes fit
Or fucking poems
And stale slobber
Nor the night before
Or the morning after
I don't wanna hear about your shoes
Or your statues
And your fantasies
There's no more American poetry...”*

*I wanna hear an American poem
With American images like 'Welcome Back Kotter'
Or 'White Shadow' or 'Different Strokes'
About white gods who guide helpless niggas to the light
American, you know
Something that represents us...”*

Part 1: Ecology is the Understanding of Consequences

The plot of Frank Herbert's serial sci-fi opus, *Dune*, revolves around a superhuman sisterhood called the 'Bene Gesserit' centuries old, eugenicist experiments to selectively breed and train a male counterpart. The setting is the planet Arrakis, known colloquially in the story as 'Dune'. The Bene Gesserit implant an entire mythology into the native people's system of beliefs in order to prepare the way for the coming of the male Bene Gesserit.

To accomplish this they use a 'planetologist' named Liet-Kynes to walk around Dune dropping myths and eventually gets eaten by a sandworm. In his dying moment he reminisces about some advice his father gave him: "Ecology is the understanding of consequences."

It's said that Frank Herbert was inspired to write *Dune* while taking a helicopter ride over beach dunes and being struck by the obvious physical pattern of the ecology which formed it. Using myths to influence a planet's reception to a future leader, to ready them for a messiah, would be like influencing wind speed and direction in order to build a particular arrangement of dunes in the sand.

So much of the substance of *Dune* and its sequels is conversations between someone explaining something about the world to someone unwilling to hear it, until it resonates within them. In the third novel, *Children of Dune*, Liet's heir to the throne is Leto II who is a genomic overman to the point of becoming a superhuman-sandworm-combo called 'God Emperor' – this guy is speaking with his dad's old adviser, Stilgar. Stilgar is wary of the progress made on Arrakis and fears that the planet Dune will lose its essential character without its people living harshly in the open desert as they used to. Leto II mentions something like, "yes, but aren't the young men and women beautiful at this time of year?" and Stilgar says something like, "of course," and then realizes the political implications of this understanding of progress as a function of desire. There are a couple of dense pages of exposition while Stilgar thinks about it, and what is most powerful is not simply that Stilgar has the revelation, but that *Leto II knows exactly what to say and when to say it to achieve a desired realization*. Leto II pushed a very small lever, exerted a small amount of energy, that brought total change to a system.

This is the beauty of *Dune* and its symmetry to contemporary politics: the recognition that information culture is like an ecosystem, and that ecology is the understanding of consequences, and that its mastery is therefore a minimal exertion of energy with maximal effect. This process uses the flows and resistances of the ecosystem to the advantage of the desired effect; like shaking an object at its resonant frequency.

The power of collective memory lies not in the memories themselves but rather in how haunt and manipulate the future like specters. The ghosts that haunt us the most are not the metaphysical remains of people who have died but rather are past, collective, experiences that have burrowed into tunnels in our brains, seeking to feed and maintain themselves. In day to day experience we rarely acknowledge that they exist, as they burrow farther and farther into the brain to drink and puke and binge and purge until we catch a disease that we don't even know that we have. Because all organic material—be it wood, silk, or aloe must come from living things, then culture itself is organic. It is made of living things. Without the lives of the people that create it, it would die. Culture must be looked at as a vital entity *in itself* and living entities—be them human, animal, plant, fungus, above all else desire to remain alive. A culture will fight to rid itself of foreign entities. It will react to foreign substances as if they are allergenic and it will develop desires that may be counter its constituents—to its limbs, to its heart, and above all to its people.

The contemporary ecology is an epoch of mediated information; an age in which visual and auditory media have become a primary source for information, and very little is experienced. In this way, our primary sources for information are secondary; these accounts are played for us on a screen or a radio as we blink at them. Media is food for culture because it causes homogeneity of experience. Such homogeneity makes it easier for people to be subordinated to a cultural norm, because similar experiences create similar emotions and desires, paving way for an integrated cultural desire and placating desires for cultural upheaval.

Cultural reality isn't an inert system of signs, rather, the symbols (i.e., the symbolic; i.e., language) conjures and then structures reality. Therefore paying attention to symbols is the basis of a hyperstition: that it *makes itself real*, rather than being in a binary of real vs. not-real, it is *becoming-real*. A hyperstition conjures reality in degrees of making-it-real. The more violently one tries to suppress the impulse toward myth/hyperstition, the more one inadvertently spreads it. It's a cultural virus, that makes itself real, and trends toward apocalyptic feedback loops. It's proof that the symbolic produces reality. The understanding of hyperstition is that it's not a mere fiction, rather it reveals that "reality" itself is composed of layers of fictions (hypostition).

Similar to the Lacanian understanding that the Real (or raw sensory data) is what any "reality" must suppress, and that reality as we experience it is in the symbolic and the imaginary, but not the Real, hyperstitions are not of the Real, but they create our reality. Therefore it becomes totally irrelevant to dwell on the distinction between "x thing is an effective fiction that hypnotizes people because psychology" and "x thing is magic". The

other thing to consider, and in this lit think of Nietzsche as the most mystical "atheist," is Nietzsche and Deleuze's corpus and specifically the parts about how culture is forged out of the symbolic, which is *inscribed* into memories via cruelty and pain. In this sense, every word is tattooed, every word is written in blood.

Capitalism reconstitutes symbols and rituals into spectacle. It's no conspiracy, capitalism bewitches people out in the open through media. Debord's work is concerned with the bewitching power of capital, commodity-value, and the Spectacle. It's not apophasia to say that corporate logos and in fact many artifacts of spectacle function in a similar way to runes did, but in a more monstrous cultural context. think about how the golden arches are a more recognized symbol worldwide than the cross, and represent a sort of global conquest by capital. these symbols function in such a way that implies a sort of corporate guild-paganism. There's a long lineage of thinkers who grapple with capital and try and understand what makes it: 1). unique, 2). impossible to destroy, 3). have such all-encompassing power. Reducing capital to some simple rational explanation seems to have yielded few results, the best explanation is that it plays the role of a kind of Master-signifier, replacing the Big Other in the symbolic order. Nevertheless, trying to understand capital in a vulgar-materialist sense of something that is simply inert and doesn't have bewitching power yields few results.

Arthur Rimbaud was born in 1854 and was since primarily raised by his widowed Catholic mother in a provincial town in the northeast of France. She had high expectations for young Rimbaud, using Latin verse as a tool to prevent him from falling to the depravity of his poorer friends. He saw no merit in memorizing Latin and out of fury once wrote an essay, regarding his disdain for verse memorization, in which he wrote "I will be a capitalist" over and over again until he had reached 700 words. Verse memorization is a very tangible manifestation of how cultural ideas are transmitted to cultural participants in order to create a collective memory, an essay in which no matter what words are stated they all read "I will be a capitalist" over and over and over again.

In a historic letter, a teenaged Rimbaud writes, "Je est un autre", which translates to "I Is another" or "I Is Somebody Else". The beauty and horror of these few words lie in their phraseology in that they are fundamentally grammatically incorrect. If Rimbaud meant to say "I am somebody else" he *would* have written "Je suis un autre". The use of *est* suggests a lack of self that *suis* could not convey, because *est* like the English *is* can only be used in this way as regarding something other than oneself. We say such things as *that* is, *it* is, *she* is, *life* is, *time* is, and *desire* is but never *I* is because we otherwise would be committing a cultural faux pas whose consequence is perceived ignorance. From birth, children are immersed in complex grammatical structures which convey a

sense of distinct separation of self from society as a whole—a separation which isn't really there. At the same time, we accept *we are* as our one and only tool for attaching ourselves to an outsider or to a whole. By saying *I is another* Rimbaud rejects that he is a self outside this other.

Life within the university lacks resolution. The goal of the university is to offer a cure for the sheer nausea we feel every day upon waking up but it's a cure that is always undesirable, painful, or a lie. I is not an activist. An activist exists to subvert one part of the social order and my goal is to subvert social order. Activists live off of the rotting fruit of excess while denouncing the farmers who grow it. They decompose into fertilizer. Not long ago, the island of Manhattan used to be filled with tributaries and lakes and these bodies still lie somewhere in our cultural memory. Tributaries are defined as big holes in the ground that allow for the free flow of life. It's time to stop gathering signatures and to start putting holes back where they belong.



Part 2. Managed Democracy, The American Simulation, and Post-Hyperreal

In 1988, America experienced what has come to be known as the longest writer's guild strike in the country's history. This strike affected television and movie production, as major tv networks were forced to push back their fall programming and attempt to fill airtime with whatever content they had. This meant more reruns, sports programming, and news specials. Some shows were canceled due to the forced delay in production and scheduled airing of shows and as of 2007, 10% still hadn't returned. Many believed (and rightfully so) that paid cable tv had been given an irreversible advantage over established networks.

What occurred within this 19 year gap set in motion a new way of seeing that occurred partially in direct reaction to the strike, new adverts made in technology, and the willingness of cable networks to take risks. Out of this strike, one particularly interesting show was emerged: *Cops*. Fox created the the show because it documented the real lives of police as they went on various busts and arrests throughout town, and thus didn't require any writers, it had a low production cost, and could be shown weekly.

Though idea of "reality tv" is something that has a long history, the real boom and emergence of reality television as we now know it occurred in the 90s and early 00s. One of the first major hits after cops was MTV's *The Real World*. Premiering in 1992, its format was accessible in by the advent of non linear editing for video. This made it easier and cheaper to splice together shorter segments out of hours of footage than before when you would have had to go through the costly and tedious process of shooting and editing hours of film.

After this, this format was explored more by major to stations with shows like *Survivor*, *American Idol*, and *Big Brother*, which are all global, syndicated hits. In the 00's most cable networks including MTV, VH1, and E! began incorporating more reality tv in their prime time slots.

American Idol Rewind is a good example of this (copy of a copy) to create a program that is a behind the scenes of the program that captures an absurd alternate reality dictated by the rules of this "game." Reality tv differs from tabloid talk shows, where trusted hosts like Phil Donahue or Oprah had on guests to tell you their bizarre or outlandish stories/viewpoints. By removing the host, and placing you in the midst of these images as a fly on the wall, reality tv alters one's relationship to media and the Real.

This ecology of simulacra becomes more obvious with vlogging. Unlike reality tv stars, who choose to go to a casting calls or find these gigs via an agent or on Craigslist, most successful vloggers had no idea they would become a star, and that they were just messing around on the site. The same unintentional star can be seen w viral videos and the first era of internet memes, which were apolitical, for the most part

The media ecology capital begat reconfigured the margins of reality and hyperreality; the distinction becoming harder to identify. We're machines who desire and the social relation between people is mediated through commodities. The particular desire for certain commodities is completely invented and conceptualized through images, even if the particular item belongs to the category of necessity such as food or clothing.

Kim Kardashian is the master of hyperreal spectacle par excellence. Unlike other celebrities turned reality tv stars, the American public is first introduced to her as Is it any wonder that a master of the hyper real like Kim Kardashian is also simultaneously very successful in her capitalist ventures? Unlike other celebs turned reality tv stars, The American public introduction to the hyperreal celebrity of the information. Kim Kardashian is as a simulation. Yes, she comes from a notable **Hollywood** family, but her climb to celebrity-brand status is best attributed to her sex tape. Kim K is the post-hyperreal, which is why hating her is more popular to hate her, than it is to admire her.

Which of course, fits into her branding strategy. It is enigmatic, created on air. People revel in the thrill, the ecstasy of hating her. What exactly does she do besides branding her identity and selling herself?

One could fill a rogue's gallery with celebrities who are famous just for being famous. Kim K, however is the exceptional one to branded that identity, made a fortune from her personal brand, and is wise enough to carefully curate her actual life to maintain her reality tv soap opera. apparent change in our hyperreality alongside a change in how capitalism functions. It's almost expected now for stars to have their own brands of things. She's also part of this new intentional star created through hyperreality.

We are addicted to the salacious lure of the image. Our relations are mediated through commodities but we have also picked up and internalized certain ethics in the pursuit of commodities under capitalism. The outdated nature and subtle cruelty of the Protestant ethic becomes all too apparent with notions like the American dream. The Protestant ethic has morphed into prosperity theology. The dissonance between working hard to win the game of capitalism the other that was unspokenly cut out of this dream has intensified. We adopted a gravitation towards the fantastic and sensational. Flesh this out more. To be frank, we love simulations with their gloss and sheen hyper reality. We love them more than reality although there's no longer a real for us to return to, even if we wanted.

Vlogging exemplifies the current crisis. Some of the most popular vloggers give you the sensation that you're having a one on one conversation with them, while they have individual conversations with you and their hundreds of thousands of other followers.

A recent *This American Life* episode explored the nature of propaganda in Russia since Putin's rise to power circa 2000, exploring in particular a man named Vladislav Surkov – Russia's version of Dick Cheney, or Steve Bannon. A novelist, schooled in theatre but kicked out for fighting, who is apt to recite Allen Ginsberg from memory, Surkov rose to prominence as a PR manager. He made advertisements. In 1999 he joined the Kremlin where he found, in Vladimir Putin, a mutual admiration – and fascination – with the reality television shows that were beginning their golden age. Shows like *Big Brother* and *Survivor*. It is alleged that Putin held meetings with the producers of these shows and even sat in on a filming of the Russian *Survivor*.

Surkov, the interviewee on *This American Life* explains, has applied his skills in theatre and narrative to Russia's highest political realms. The strategy is called “sovereign democracy,” or “managed democracy.” There are all the trappings of democracy – the bills, the parliament, the parties, the debate – even down to protests in the streets – somehow carefully managed by Surkov to follow the interests of Putin's Kremlin. The interests of not only the state, but a particular vision of the state held by a particular cadre within it. Surkov has explained that he finds it ‘fun’ to manipulate people and institutions: by framing information in a certain way a certain conflict can be presupposed. And that conflict presupposes another. Eventually, the Kremlin gets its way, without appearing totalitarian or autocratic.

Then he [Sukov] stepped back, smiling, and said: “We need a new political party, and we should help it happen, no need to wait and make it form by itself.” – [The Atlantic](#) Andrew Breitbart and Steve Bannon, top advisor to Donald Trump, once ran *Breitbart News*, a “news” site known for its bombastic, all-caps headlines and an [open acknowledgment](#) of its Alt-Right ideological bend.

But hasn't *Fox News* also been noticeably biased with a right-wing bend since the first days of the Bush-43 administration? During the Iraq War there was the issue of embedded reporters bringing TV viewers a frame of the war from the side of the invaders and denying all humanity and media relevance to the people whose country America had invaded. Even liberal bastions CNN and MSNBC have a particular ideological framing which seems invisible to someone who has not had the experience of putting on the *They Live* glasses. The frightening part, which began to happen during the Iraq War, is when there is no separation between state and media. *Fox News* in the era of Obama was different than in the era of Trump because it presented itself as merely an alternative product in a media market. But when the state is run by the same people who run media outlets, the capacity for ecological framing and mythological preparation is greater. Look at all those news stories from 2002 and early 2003 about

WMD's: major media outlets truly believed they would come up eventually, and ran features on the processing facilities and what they might look like.

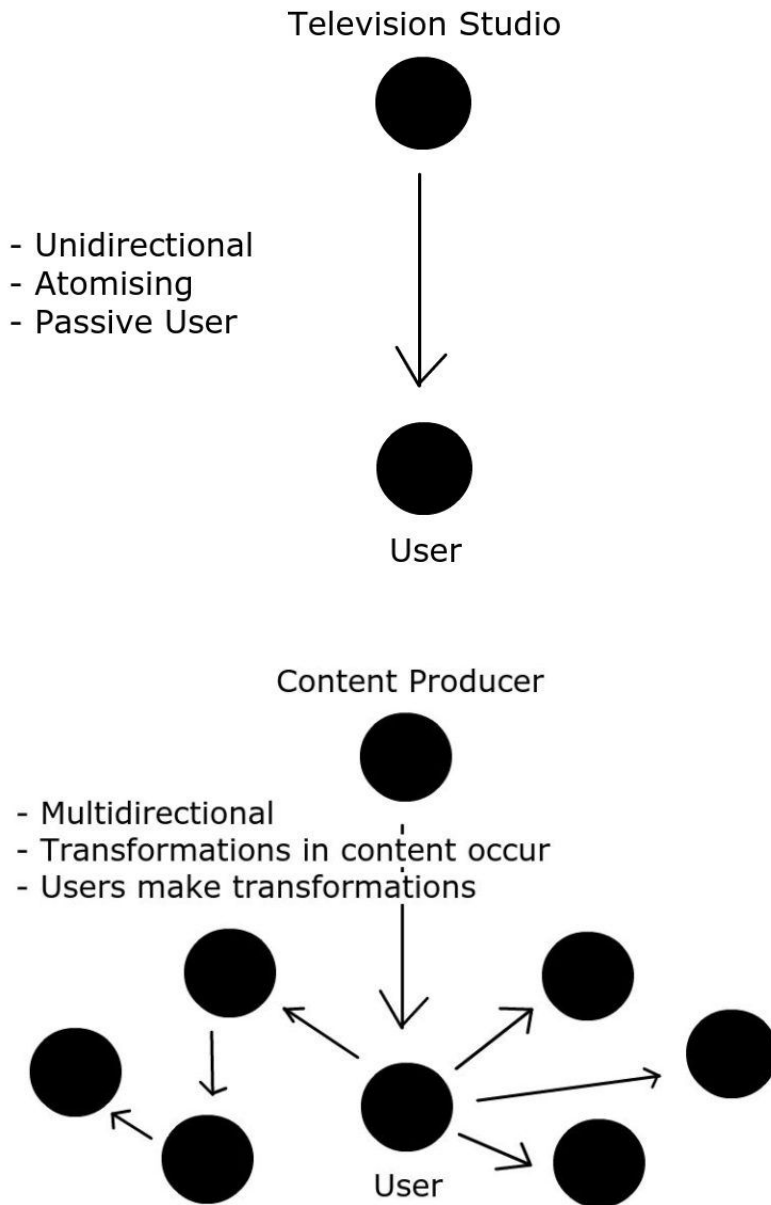


Part 3: Breaking the Vault of Stars

The changing ecology of media from uni-directional consumption to multi-directional consumer/producer changes the nature of our own storytelling and myth creation. Ideology—a system of ideas and beliefs about the world—has changed into *eideology*—a system of images and characters which populate the world. The shift is from the linguistic print-culture form of thinking to an imagist way of thinking.

Ideology is '[The Power of Nightmares](#)' where top-down intellectual society manages culture to Gramscian effect. Eideology is the internalization of the dream-making. In

They Live, the glasses do not truly liberate character John Nada to see what is real behind the veil of ideology. Putting on the glasses allows them to see their own fantasy emerge from the noise of symbolic society. John can buy into a conspiracy like the Cult of Kek or the Illuminati: a coherent belief system based on a certain selection of information and meaning that exists in the world. Hypostition. Let historical shift to be clear, and think consciously of the types of mediascapes which complimented types of power. That's different, now – whatever anyone else claims, the nature of media and therefore the nature of power is *different* from a time like Putin's 2001.



The difference between the two images is of course the advent of the internet and typified by the production and consumption of 'memes'. Memes are user-created. Inherently, inescapably democratic. And yet memes are not concentrated in the center of politics. Memes are concentrated on the fringes. For some reason, memes tend towards the 'edgy' in order to boost their appeal. People don't share obvious facts like 'the earth is round' in a meme, but are more likely to share an opinion under the auspices of irony to elicit reactions from viewers. The way this ecology operates is to maximize the number of connections made to a piece of content: that is the definition of 'virality' in old pathological terminology of 'vectors'. A successful virus is one with the maximal number of vectors.

Mememes are more than jpegs with clever captions or non-sequiturs. Mememes are a libidinal ecology of ideas incubating in the mass focus group of swarm intelligence. Mememes are cultural DNA; simultaneously hypostition and hyperstition.

No longer do we receive our beliefs about The World – our 'cognitive maps' – from on high; from either think-tanks making deliberate political statements or from television entertainment impressing its politics on consumers. But no longer are we freed from *any* cognitive map. Our cultural DNA was synthetic and problematic from the beginning. The virality of language and image as meme is just idiomatic hypostition, and its liberatory potential is limited. The risk is real and maybe more potent.

The media ecology that libidinal capital begat reconfigured the margins of reality and hyperreality; the distinction is getting harder to identify. Airbrushed perfection is normalized (see Kim Kim and selfie culture) We're machines who desire but the social relation between people is mediated through commodities. The particular desire for certain commodities is completely invented and conceptualized through images, even if the particular item belongs to the category of necessity.

Consider that conspiracy theorists are not anti-intellectual, but hyper-intellectual, and yet somehow still mistaken about the world. Anti-vaxxers will vociferously beg others to 'do their own research.' The call of the conspiracy theorist is, 'wake up, sheeple!' – the belief that *they* are more educated. They fetishize learning and education, and yet have used this path to make the most ignorant claims.

This is the problem of the eideology, our constructed view of The World. The freedom to construct our own belief system is the freedom to enslave ourselves. The television channel is no longer the media dictator. Everybody is a television channel, and ourselves are television channels. We look up at the stars and someone tells us, 'that

there is a man fighting a snake.' And we might say, 'no, that is a bird catching a fish!' The person who says this has found out that one mythology is inadequate, but has not risen above mythology. This person is susceptible to 'Dune'-ing: or the preparation of events before they occur by the promulgation of an eideology that presupposes it in a sequence of conflict. We do not escape the bullshit but feel satisfied that at least this is *my* bullshit.



It's easy to succumb to pessimism and interpret the internet as the potential reification of the spectacle. url-space is limitless but heavily structured by the dominant modes of interaction which have evolved dramatically over its lifetime and increasingly structure material existence as well. like you say the spectacle is not just some illusory veil over authentic life, but the mediation and foundation of a society's self recognition. Those who have seen how the internet has changed since its early days and can better understand the way that it fundamentally operates will have a better grasp of the spectacle at large.

People think that 'the spectacle' is some sort of *The Matrix*-type of illusion, a veil over 'authentic life' cast by capitalism, and typified by conformist culture virtue signalling that creates homogenized people and homogenized forms of life.

But this doesn't necessarily have to be the case. First of all the speculations on authenticity are impossible and you basically run into the entire field of metaphysics to contend with. In actuality, 'the spectacle' is the epistemological object of society

as communicated by its signs. The spectacle is this weird object produced by society through symbolic relations which feeds back into its production. The spectacle is the Magna Carta or the US Constitution: it is literal government documents. We just have to think of 'government documents' in the biggest possible sense of not only the paper on which the bureaucracy of government is carried out but all visual communications of social structures. That is, uniforms are spectacular. Portraiture is spectacular.

Architecture is spectacular. Debord as a Marxist is telling us to pay attention to how industrial relations produce the very documentation of its organization by enabling the

creation of these materials, which in turn are used to organize capitalism and society. Debord articulates what Foucault is saying regarding the primacy of epistemology to governance and power. A mistake also made in understanding Debord is that the internet is the ultimate spectacle in terms of a perfect encompassing illusion in which we as individuals will totally lose ourselves and become utterly reified and alienated etc., etc.

cause you know what, it's true that the internet is a perfect spectacle. In fact, it's so perfect that all other forms of spectacle can be abolished. The uniform is meaningless now because information does not need to be conveyed through publicly passive material documentation when it can be conveyed through publicly passive virtual documentation.

Take portraiture again, which conveyed the person of whom it is a portrait as being important in a particular way to society - communicating something about them. The internet strips that away completely by image flooding. Take a guy like Napoleon. Important guy. How do you know? All those big fancy paintings and shit, showing him being such a boss. That simply can't happen anymore because although someone can create a portrait of John McCain that seeks to communicate a relation of power to the viewer, any individual can go on the internet and see tons of intimate, embarrassing photos of John McCain. The spectacle which at one point was an emergent object of power as well as a means of imposing it, does not have this mode of imposing social relations any more. Maybe the internet singularizes the spectacle making it infinitely small in cyberspace and puts it in one place accessible to everyone, all of the time. Maybe the internet is not a totally immersive spectacle but rather another dimension in which we can banish the demon of power and live as authentic human beings in the real world. The internet isn't the Matrix. The World is the Matrix: we exist both in the spectacular relations of power as well as its physical reality at the same time, because capitalism organizes physical reality in its regime of power.

The "real world", pre-spectacle, is so totally suffused with signs and implicit informational systems of power. Like the urban structure and the physical firm structure which we've fetishized as 'the real', "people fail to learn the real social skills, which you need when you go to the street, when you go to your workplace." That world is not 'the real' but rather a physical manifestation of capitalism, a constructed environment which is a palimpsest of power relations which are socially constructed.

*I think it's interesting that this quote starts with "the question of identity has changed from being something you are born with..." which like really, really dude, please think about this idea. How, at all, can you justify the claim that identity is crafted at birth?

Imagine a birth: what happens? Midwife pulls out baby. People see baby. Baby does not have an identity until people see baby and say, declare upon the baby: "It's a [*insert gender*]!" That statement is not a statement of information but a performative statement which fixes this radical individual piece of life into the system of socially constructed behavioral expectations. What if the baby is black, while the parents are white, and expected a white baby? Another can of identity-political worms involving race, gender relations, the institution of mating, all of which are just so typically objects which we call "social constructions". To say that a person is born with an identity a priori to the statements made by people which immediately put it into a socially constructed environment of power is to use some definition of 'identity' that we can't really cannot fathom.

Furthermore, the hope of the internet and #altwoke in particular is to free people from the ways that their bodies and all bodies have played into arbitrary, socially constructed power relations. Just this power - the fluidity of identity on the internet - is the power which can liberate the body from being a carrier of signs of power. If you don't think that bodies are carriers of signs of power, I gotta direct you to a whole lot of literature like Foucault but also google 'the history of concentration camps in colonialism', and google 'eugenics and progressivism' to understand that governance and techniques of power *explicitly* implemented regimes of bodies, bodily classification and categorization and segregation.

*"But communities aren't created, and you either have one or you don't."

Unlescreated IMMUTABLE PLATONIC COMMUNITIES, then people totally created communities and a community is an object which requires constant reproduction through the behaviors and beliefs of its members.

But more importantly it is so backwards to think that without the internet people would have greater horizons and less of an echo chamber. Communities which are predicated on physical place, identity, and material production are so much less escapable than the internet. They are so much more totalizing of life. To seek out difference is to be transgressive - information in this physically rooted, territorialized context is transgressive! - by introducing contagions and taboos into cultures whose territorialized origins must be contiguous. To be in a certain place and of a certain class without the internet is to submit to these cultural circumstances without escape, except by becoming pariah. I'm from Florida and people start throwing around the n-word and in every imagining I've had before, I speak up, because I'm a good person, and I'd tell them - look motherfucker, that's fucked and you're fucked and you need to fuck off.

Except the person who's saying it is my boss, my father, and the people laughing at it around the bar are all my friends. What can I do to escape this community which your quote valorizes? Leave my job, my family, all my friends? One cannot. One must laugh along and become complicit with the arbitrary and violent politics of bodies.

3.

Apophatic Cosmicism

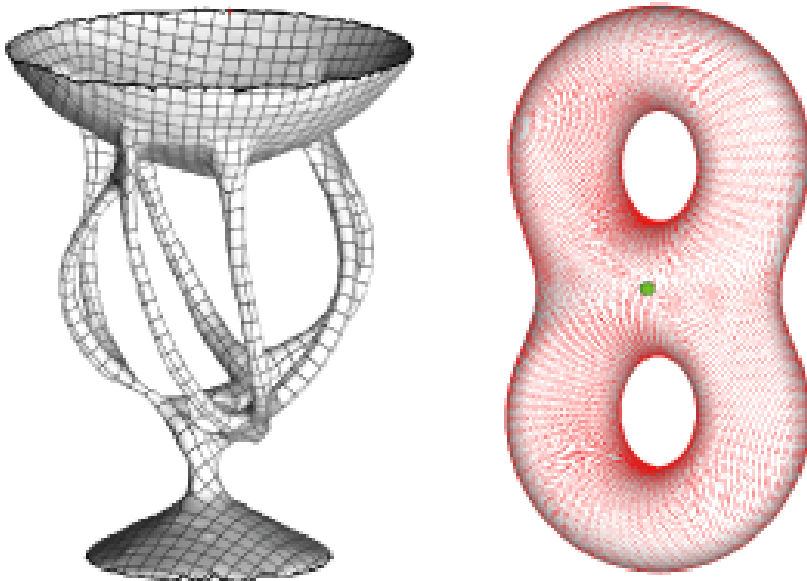


“The Greek roots and related roots of *cosmogony* are *genos/genea* (race, family, genealogy, genesis), *gonos* (offspring), *kosmos* (cosmos, universe). Thus, *cosmo-logia*, or *cosmology*, the study of the *cosmos*,

and *kosmos* and *gonos* or *cosmogony*. In our creation myths we tell the world, or at least ourselves, who we are.” [David Leeming, *Myth: A Biography of Belief*, 2002]

We’ve defined The World, but have yet to define what’s meant by The Wilderness. The Wilderness can only be ascertained by looking beyond The World

Thomas Kuhn starts off his book *The Structure of Scientific Revolutions* by describing what he refers to as ‘normal science.’ This term denotes how scientists operate and perform their “regular work,” which includes things like theorizing and experimenting, within a given scientific framework. To him, science operates in a way that acts like puzzle solving. He introduces the idea of paradigms and paradigm shifts.



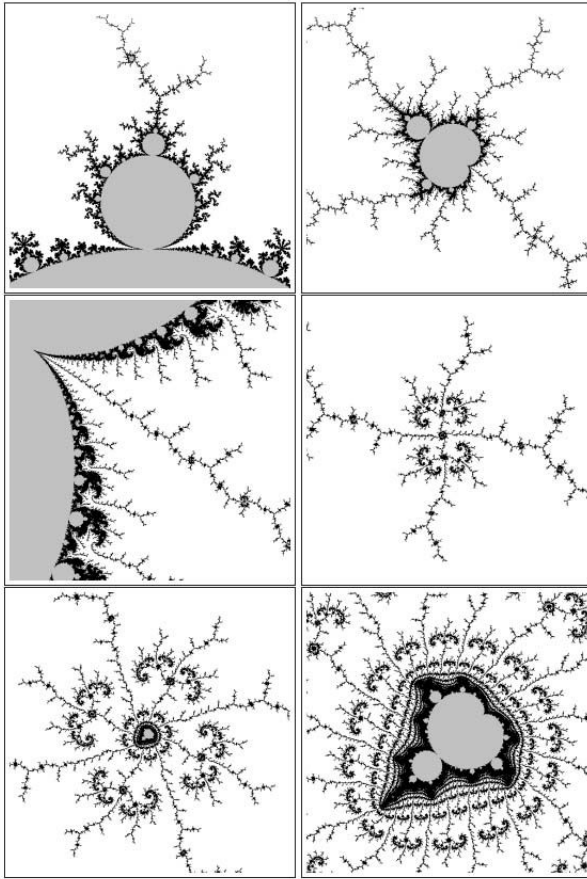
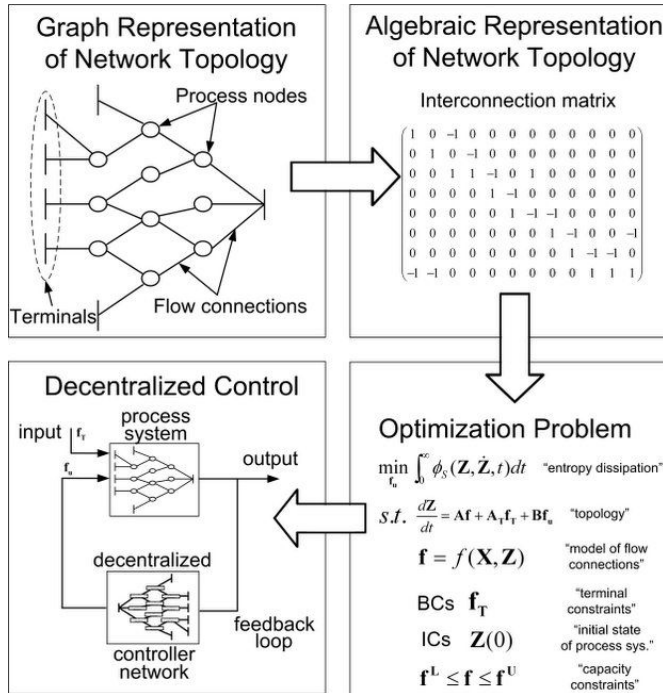
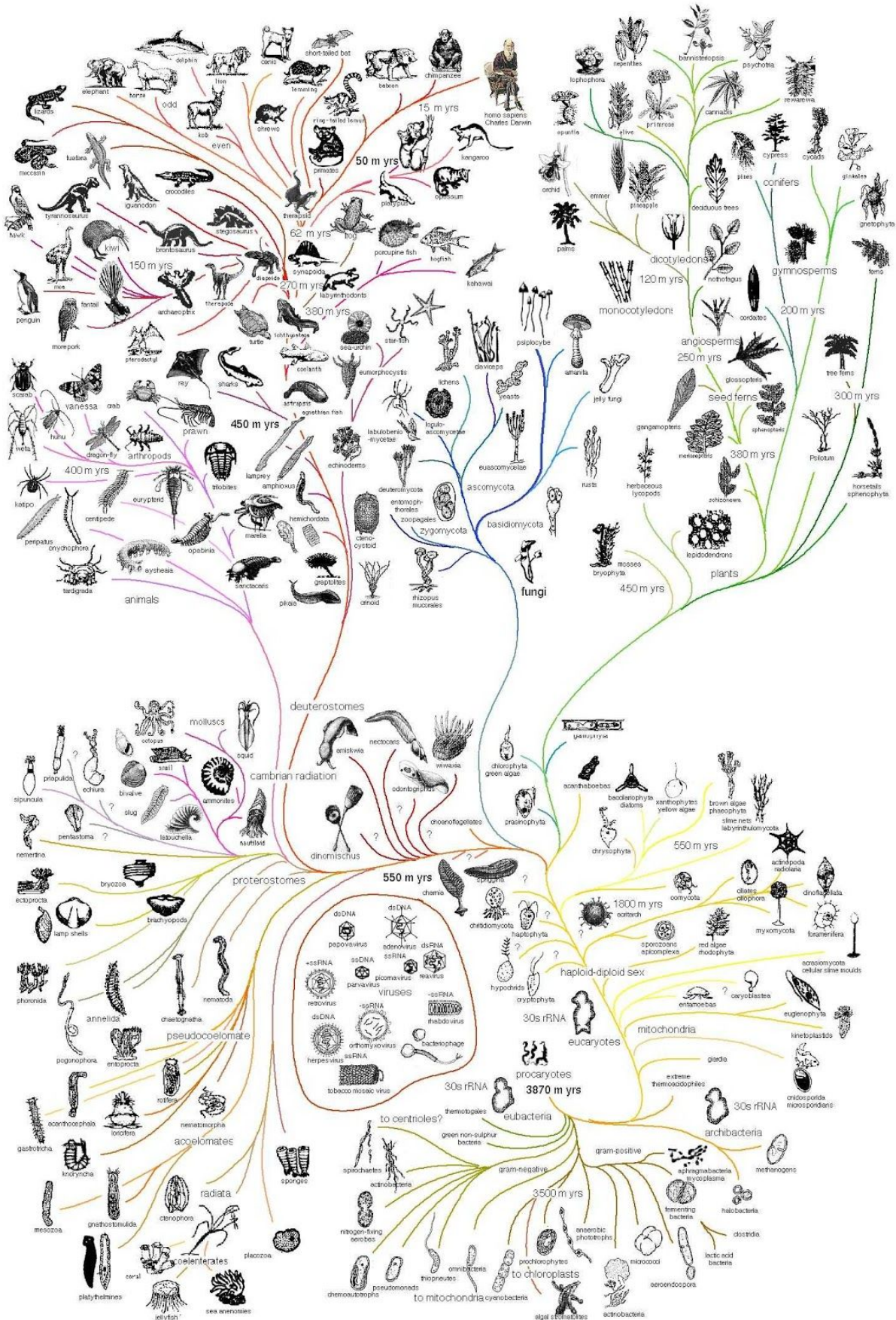


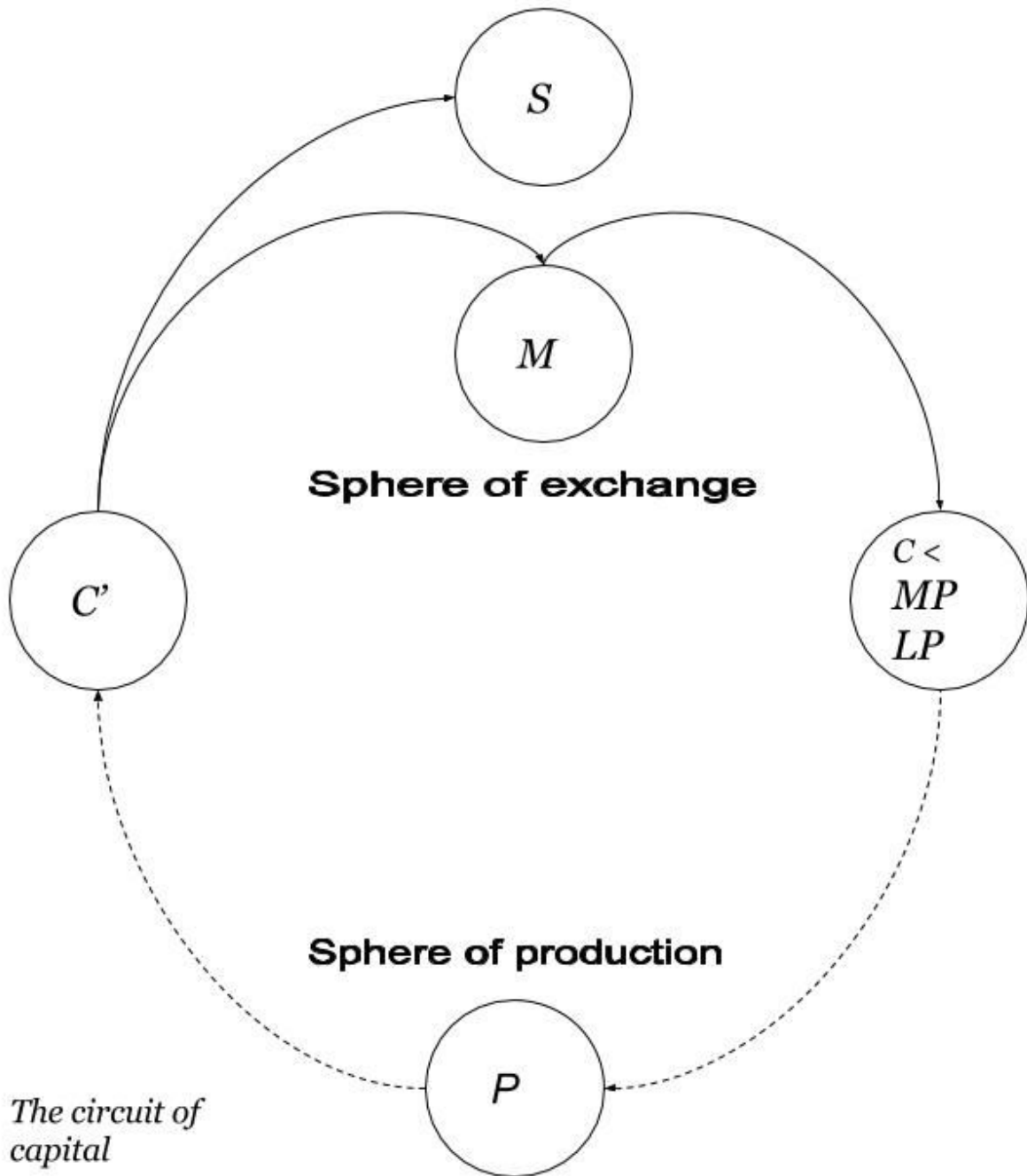
図 1.2: M を拡大していった図. 左上から右下へ進む. それぞれどの部分が拡大されているか, わかるだろうか?





4.

HLAx (Hyper-Left-Accelerationism)



Part 1. Base Circuit

Let's establish two things first: **Number 1:** Accelerationism describes both a neutral phenomenon and the theoretical/political orientation in response to this neutral phenomenon. **Number 2:** Accelerationism as a theoretical formation is not limited to authors of its "official" canon (Land, Noys, Srnicek & Williams, CCRU, etc.) so there'll be little mention of them, unless necessary.

Acceleration describes economic forces as a levelling process and this process as the primary driver for dynamic social transformation. Acceleration emphasizes the role that capitalism plays as a revolutionary-historical force, intensifies this process, and forces it to transcend the threshold of its monopolist barriers to fulfill its imperative: the crisis of its self-destructive enclosure. As articulated most explicitly in Marx's *Capital* Vol. III, *acceleration* is the process itself: capitalism creates the conditions necessary for its collapse.

Accelerationism is a theoretical orientation, a political epistemology, and a post-vitalist topography. This unbound process of accelerated, self-destructive capital flows through the nodes of economics, technology, culture/society, and politics in intersecting and intensifying feedback; the fractal-complex of these correlational and codependent domains propels history toward novel, alien plateaus: futurity. The fundamental tenet of accelerationism, the article of faith which underpins the discourse, is an understanding of history in which productive relations determine social and political relations.

Axiom 1: Production determines social relations.

Acceleration is a blind, neutral process albeit not entirely. By nature, the process doesn't really function without the actors in its network who determine the interrelational causes which determine its direction over time. The fundamental tenet of accelerationism, the article of faith which underpins the discourse, is an understanding of history in which productive relations determine social and political relations. Karl Marx, as an economist, did not merely describe the ecology of industrial production, but sought to alert society to the power of productive relationships to organize society, spatially and culturally. Production organizes bodies and directs activities. Acceleration puts this in motion, seeking to deliberately hasten the pace of capitalist cycles to achieve leftist goals of liberation from the hegemonic domination of markets and states.

M-C-M', Marx's formula for capital in accumulative circulation, provides a base schema for this process so we'll start there. According to this formula, there is a self-propelling,

causal dimension to the circuit of economic exchange -- capital reproduces itself mechanically in the market by money or value (M) mediating itself through commodities (C) into more, ever-expanding money, value (M') and functions as an intelligent feedback loop of accelerating value circulation.

Money (value) has social power in the abstract, as it coordinates social interrelations around the logic of market exchange. Money measures the quantitative relations between commodities and is also a claim on future real labor power, which is how Marx defines 'fictitious capital'. **The more one wants to talk about value form**, because work can transform commodities for no reason, like luxury goods, which holds great labor value but very little real material usefulness. In this way the labor power of the worker is diverted to the plaything of the capitalist -- another superfluous unit to be moved around within the circuit as it also just exists in the abstract.

Financial capital abstracts price from its material, concrete assets. Financialization is the greater and greater perfection of trading claims on productive flows. It serves the capitalist political economy by constantly trading value-forms such that bad ones accumulate on the bottom, one can speculate is that real estate is what eventually gets fucked when all that accounting comes back because that's the where the worker can be squeezed mercilessly and burdened with the trash debts that have circulated in the economy to the bottom.

'Government debt' refers to the amount of money which the government is using, not the money that it owes and does not have. This is essentially the 'liabilities' column. Every period the government will pay back old debt and take on new debt - so no, the government does not have unpaid debts stretching back to the Revolutionary War. If the government had extra money just lying around that would be terrible because that money wouldn't be in the economy. A budget deficit is bad because that recognizes that outflows are greater than inflows. Every bank and financial institution is in debt. If they weren't they would not function. Debt is money in the dimension of time.

“The capitalist mode of production is, for this reason, a historical means of developing the material forces of production and creating an appropriate world market and is, at the same time a historical task and its own corresponding relations of social production.” – Karl Marx, *Capital*

Capitalism as an efficient, revolutionizing productive mode is historically necessary insofar that its positive attributes like urbanization, global universalization, innovation, development, and growth across sectors improves quality of life, and is a prerequisite

for an integrated, global post-scarcity network. Capitalism is the only economic model that makes collective, socialized production possible. Capitalism creates the conditions necessary for its own collapse. Socialism is a distributive apparatus, allocating and distributing the excess resources of material production.

Communism, 'postcapitalism', or "exit" is capital, at its highest efficacy, divorced from a monopolist, individual proprietary. Capitalism's flaw is its distribution – capitalism's inherent monopolist tendencies centralize profits, binding it to the interests of a plutocratic minority.

According to Marx, "The monopoly of capital becomes a fetter upon the mode of production which has flourished alongside and under it." Fernand Braudel posited that capitalism is an anti-market. By that he meant, that functioning markets are bad for accumulating surplus as they don't allow biggest sum profits. Laissez faire, "free market" capitalism is a lie -- capitalism is monopolist, and this is a barrier inhibiting the full potential of capital circulating throughout the economy.

The state protect the proprietary interests of the wealthy and set the terms for capital's uneven distribution. Despite generating surplus material abundance capitalism is inherently prone to crisis. Crisis emerges when the rate of profit is greater than the rate of new profitable investment outlets in an economy. Profit is what drives growth within capitalism but economic booms are typified by fluctuating cycles of diminishing profit margins. Economic stagnation is both a recurring event and an inevitable law within capitalism – the rate of profit will always fall.

The law of the tendency of the rate of profit to fall follows when the rate of accumulated capital is itself *accelerated*, the rate of surplus value free falls under the gravity of this concentrated accumulation which produces a chain reaction within the economy. Profit incentivizes the development of newer technologies and more innovative means of productivity which floods the market with more goods and services at a faster rate. Post-industrial production outpaces scarcity and the overproduction of goods reduces the cost of commodities due to market saturation. Commodities become so abundant that they're practically disposable. Overproduction and market saturation forces capitalists to economize production by reinvesting their surplus capital into automated, mechanical dead labor reducing the number of workers to meet their demands and compete in an aggressive market. The continuum of intensifying innovation optimizes the make and design of industries at faster rates. As a consequence, entire industries die off while new industries emerge and proliferate and then they die off as well. The job market reflects this volatility and steady employment is unrealistic in this shape-shifting

landscape. The change in organic composition of capital as a result of this positive feedback loop of accelerating growth-accelerating productivity/innovation is a diminishing return yielding lower rates of surplus profit. The result is a gross disruption of the job markets. People go on about wealth disparity and at first it just seems like a moral issue, but at a certain point it gives you a nation of serfs who can't afford anything. One has to extrapolate a bit. The argument has always been that new technologies create new jobs, but that doesn't hold if new technologies constantly allow one person to do the work of a hundred or a thousand.

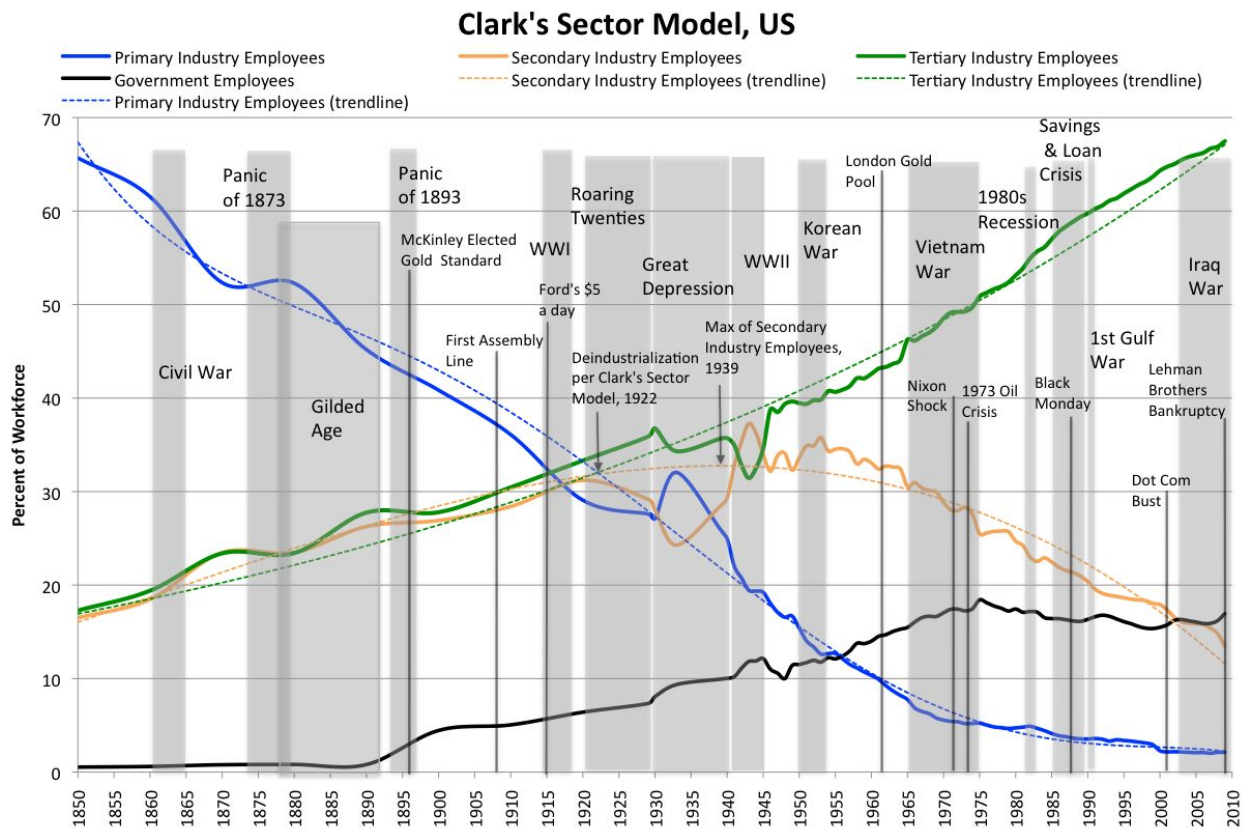
Not accepting the labor theory of value is saying that economic wealth comes out of thin air and that the salaries and dividends of the capitalist class are earned because that's the amount of wealth they 'create' rather than understanding income earning as a particular position in the political economics of value-chains. Productivity reduces the necessary labor time to make a commodity, but heightened productivity itself does not create surplus profit. Since there are fewer people with steady employment, there are less people participating in the economy.

Orthodox Marxism, however, is limited given that Marx was writing about capitalism in its infancy. Capitalism has had some upgrades since the publishing of *Capital*. It's unfeasible that the technical composition would bring about communism on its own given capitalism's countervailing tendency and the state's vested interest in this system. Capitalism's countervailing tendency allows it to survive the crisis of its creative self-destruction. It does this by fragmenting and deploying new appendages to continue its mission, abetted by human co-conspirators. Neoliberalism, its political arm, and semiocapitalism, its cultural-cognitive software, aren't modifiers so much as additions to capitalism's life support system. Neoliberalism isn't just an ideology, it's also a countervailing tendency in reaction to the energy crisis which occurred toward the tail end of the 1970s. Neoliberalism brought industry to developing nations, but stuck them with the shit end of industrial labor. It redesigned capitalism to operate through the power of transnational financial institutions. Money could accumulate at an even faster rate by clicking buttons and investing money in speculative trades.

Dani Rodrik's conclusions in a series of papers on "premature deindustrialization." Rodrik finds that developing countries "are running out of industrialization opportunities sooner and at much lower levels of income compared to the experience of early industrializers," but maintains that while this "premature deindustrialization" closes off familiar development strategies, there may be alternative routes to growth

Outsourcing industrial capitalism to developing nations makes sense considering the three-sector theory. Economic sectors are taxonomies of labor and industrial development. The three-sector theory divides economies into three sectors:

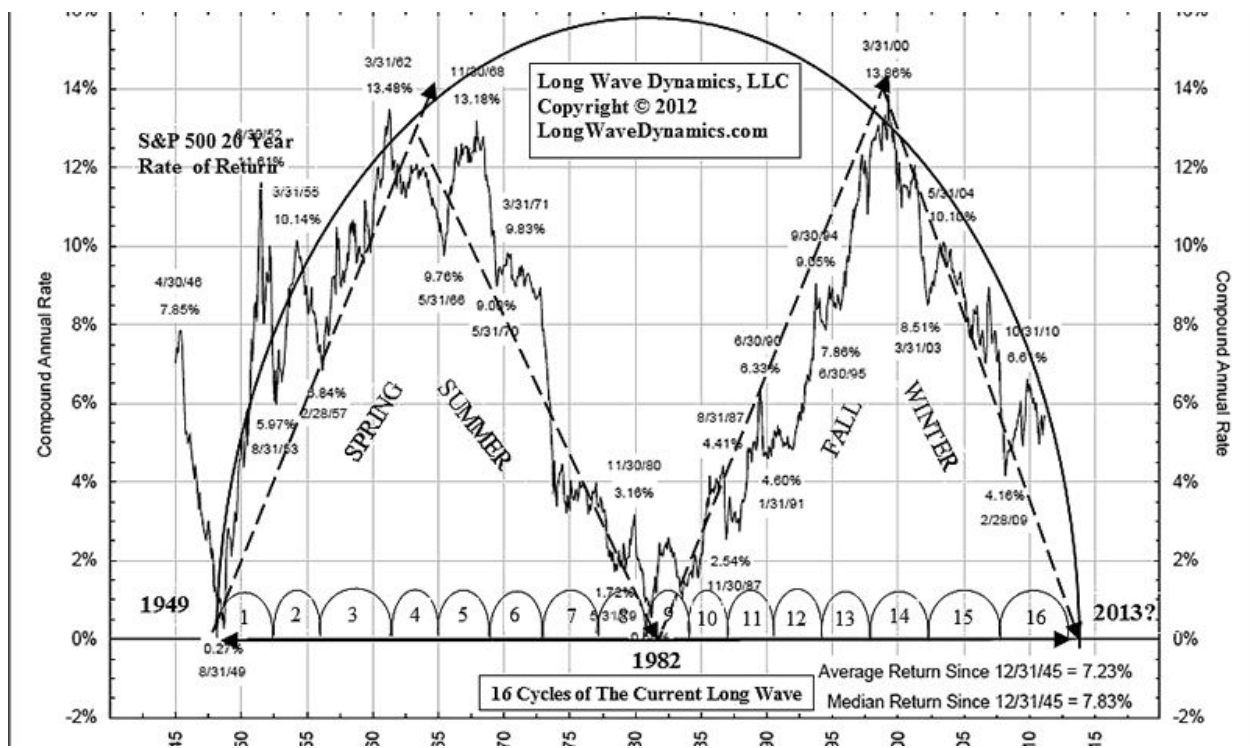
1. **Primary** - The sector of agricultural output and the extraction of raw goods. Farming, mining,
2. **Secondary** - This sector takes the output of raw materials and manufactures them into usable usable commodities. This sector is considered a wealth-producing sector. Examples: Construction, food, textiles, petrochemical industry, engineering.
3. **Tertiary** - Also known as the “service sector,” this is the immaterial labor sector. Examples: Retail, finance, education, sex work, government, public health, housekeeping.



True to its protean nature the capitalist economy has transitioned and will continue to transition to something more abstract, post-Fordist information based economy. Contemporary economists had to add two more sectors (quaternary and quinary) to keep up with the shape-shifting economy. The **Quaternary** sector describes the accumulation, processing, commodification, and trading of information.

What's consistent is the way exponential technological innovation is accelerated by economic growth over time and the relationship between new innovations, economic crisis, and new epochs. According to Anwar Shaik, long wave cycles are caused by the falling rate of profit tk.

“During the period of downward waves of the long cycle, years of depression predominate, while during the period of rising waves of a long cycle, years of depression predominate, while during the period of rising waves of a long cycle, it is years of upwing that predominate.” - Nikolai Kondratiev, *The Major Economic Cycles*



In 1925, the Soviet economist Nikolai Kondratiev published his third book, *The Major Economic Cycles*. In it, he introduces his observation of an economic supercycle spanning forty to sixty years, typified by high growth expansion, a boom of technological and material development, and a nosedive of stagnating recession which is followed by depression. This supercycle, dubbed the Kondratiev wave or “K-wave”, marks specific epochs of modern capitalism according to Daniel Smihula, Ernest Mandel, and Tesselano Devezas**. The rate of technical innovations decline at the end of the cycle. The best of these technologies in the driving sector get recouped by commercial forces and become organs of profit making. Innovations support upcoming waves of economic development.

K-Wave Timeline:

- A. 1600 - 1780 — Mercantilism
 - a).
 - b).
 - c).
 - d).
- B. 1780 - 1880 — Industrial Revolution
 - a).
 - b).
 - c).
 - d). The Long Depression circa 1840
- C. 1880 - 1940 — Technical Revolution
 - a).
 - b).
 - c).
 - d). The Great Depression circa 1930s
- D. 1940 - 1985 — Atomic Age
 - a).
 - b).
 - c).
 - d). Stagflation Crises circa 1970s
- E. 1985 - 2015 — Age of Information
 - a).
 - b).
 - c). The Great Recession circa 2008
 - d). The Great Global Crisis (ongoing)
- F. 2015 - 2035(?) — Post-Information Age

Kondratiev wave cycles are consistent with another concept: Daniel Smihula's economic waves of technological revolutions.

Smihula wave cycle:

- A. 1600 - 1740 — Financial-Agricultural Revolution
Developments: finance, agriculture, trade
- B. 1780 - 1840 — Industrial Revolution
Developments: textile, iron, coal, railways, channels
- C. 1880 - 1920 — Technical Revolution
Developments: chemistry electrotechnical industry, machinery

D. 1940 - 1970 — Scientific-Technical Revolution

Developments: air-industry, nuclear industry, astronautics, synthetic materials, oil industry, cybernetics

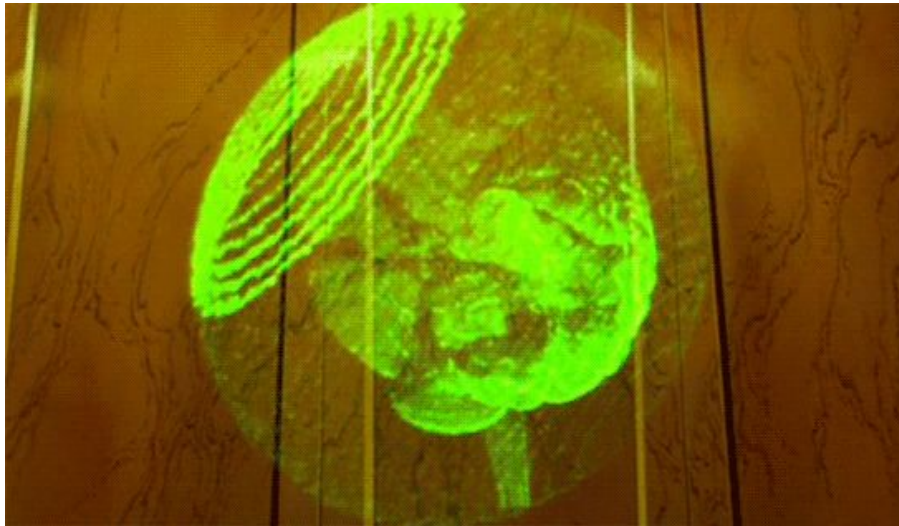
E. 1985 - 2000 — Information/Telecomm Revolution

Developments: telecommunications, cybernetics, informatics, internet

F. 2015 - 2025 — Post-Information Technology Revolution

Developments: TBA

Technological innovation is accelerated by economic growth. The accelerated



Part 2. Transcendental Parasitism↔Ultra-Oedipus

Axiom 2: Information determines production.

There are two dominant gods within the contemporary. A linguistic-rational god and a substantial-nature god. Imagine if capitalism isn't an "alien invasion from the future" but an stow-away; a parasitic over-extension of Nature into social relations. Capital is a set of class relations which can be interpreted materially, but there's an aspect of value attributable to a marriage of transcendence and immanence; libidinal mysticism and totemic fetish. According to Deleuze and Guattari, capital "becomes a very mystical being since all of labor's social productive forces appear to be due to capital, rather than labor". It essentially appears as if it's some transcendent mystical demon parasitizing the situation human subjects in industrial capitalism while imagining the problems of a metabolic rift within the human in form communicative capitalism or hyperindustrialism.

Not content with just parasitizing labor it subsumes habitability of the Earth raw materials, resources, the habitability of the Earth, commodifying, and cheapening raw

materials into virtual abstraction, seducing us into this libidinal economy to sustain itself until it eventually virtualizes life itself, killing off its material hosts in the proces. Its tendency toward unlimited growth and consumption is a result of transcendental properties. The parasite is contagious--assimilating to the desires and affects of its hosts while also *adapting them* to accommodate its logic.

Nature is inherently corrupt and definitely not perfect. The "natural" beauty of the planet earth is no less deceiving than that of luxury advertisements in glossy magazines. Our entire natural history is a dump yard of obsolete technologies which in most cases, unfortunately, have been able to survive thanks to procreation. Civil society and the state (Empire) were *supposed* to lead us out of the nasty, brutish state of nature, however it was just a socialized version of Nature. The neoliberal cybernetic human farm is just one of many transitory stages towards the pure jungle of hypercapitalism.

It's crucial to identify capitalism as an ecosystem—the lithosphere, hydrosphere, atmosphere, biosphere, and now the infosphere and technosphere integrated into a geophysical network. If the capitalist economy is a tissue mass, then we're the cells—the socioeconomic metabolism is this symbiotic relationship of material flows exchanged between people and their terrestrial environment. Capitalism, however is unstable, violent and the mechanics of its instrumental grammar tend toward heightening self-destructive contradiction and radical change. Its historical development is a disintegrating process of transcendent negation. This unstable ecology and its immanent drive to self-valorize constantly reconfiguring its tectonic formations with deterritorializing flows. The Austrian school is correct in this regard—catallaxy is the totality of production and social relations of a global constitution. This economy of commodity exchange is a libidinal network.

We stated earlier that art/media and culture are somewhere between augmented and virtual reality. This extends to commodities if one considers the cultural valuation of commodities as *objets d'art* as the element of design intrinsic to the production of commodities. Just as the process of making media or art is a literal augmentation of The-Thing into something novel, so is the process of production.

A primary social change brought about by machine production is to divide tasks among many bodies, times, and places, in order to achieve material complexity and more intensely concentrate value in physical products for competitive cost of production. Technological development, which is defined to the Marxist as innovation that reduces the cost of production (more intense productivity of labor), is not merely a material development, cannot be merely a material development, but is a process of intelligent

coordination. The act of production is the application of knowledge to things.

Not merely is the material crafting, the *techne*, the application of knowledge of which we speak, but an economic epistemology surrounds the productive process and informs it of invisible questions such as *how many?* And *to whom?* The more accurately and cheaply this information can be transmitted in the supply chain, the less the chain will 'leak' value.

This brings media into the conversation about economics, and makes it nearly primary to political discussions of social transformation. But media theory is a relatively new science, and its applications tend towards marketing, advertising, and bourgeois industries of capturing value rather than creating it. Inventions such as the lightbulb and the automobile which are obviously transformative weren't eureka'd! into existence by the triumph of human spirit. Albert Gyorgi, who is not a sociologist at all, once said, "discovery consists of seeing what everyone has seen and thinking what nobody has thought," which is a nice truism but the opposite of the Hyper-Left-Accelerationism perspective of technology. Rather, we prefer Adam Smith:

The invention of all those machines by which labour is so much facilitated and abridged, seems to have been originally owing to the division of labour. Men are much more likely to discover easier and readier methods of attaining any object, when the whole attention of their minds is directed towards that single object, than when it is dissipated among a great variety of things. But in consequence of the division of labour, the whole of every man's attention comes naturally to be directed towards some one very simple object. It is naturally to be expected, therefore, that some one or other of those who are employed in each particular branch of labour should soon find out easier and readier methods of performing their own particular work, wherever the nature of it admits of such improvement. A great part of the machines made use of*34 in those manufactures in which labour is most subdivided, were originally the inventions of common workmen, who, being each of them employed in some very simple operation, naturally turned their thoughts towards finding out easier and readier methods of performing it." *Wealth of Nations*, I. 1. 8.

Production and innovation is a fractalizing fulfillment of material possibilities. Kevin Kelly, author of *What Technology Wants*, says, "To find something is the same as making it. To make something is the same as finding it." We stated earlier that art/media and culture are somewhere between augmented and virtual reality. This extends to commodities if one considers the cultural valuation of commodities as *objets d'art* as the element of design intrinsic to the production of commodities.

***Steve Jobs thought a lot about design and the look/feel of products, and brought in a different way of thinking about our technological devices. While other tech people thought about functionality and spreading the new technologies, computers/phones etc to people (an admirable endeavor) Jobs thought about it in terms of how a designer might, effectively

changing how we interact with the devices we use. The speech during 2007's San Francisco keynote address when the iPhone was introduced approached things from an innovative way. He made it seem at first like he was introducing three separate devices, an ipod, an internet device, and a phone, and he kept repeating this until the audience caught on and revealed it was really one singular device doing three things. Jobs was inspired by architecture and designers, and brought this to Apple. The functionality of a device can be altered by keeping in mind the design and look of the device. Subsequently by changing this, you can maximize the efficiency of the device etc. For instance, before the iPhone there were phones with keypads and a small screen, like the BlackBerry or Sidekick. Jobs thought that by eliminating the keypad, you can maximize the screen and viewing space, and that the best way to do this was to introduce a touch screen keypad, something that most popular phones have mimicked sense. In a way, by paring design with functionality, he created the optimal version of the cell phone. Apple tackled both software and hardware, also investing in things like cloud technology. This approach is sometimes criticized by being overly "luxurious" but there is a relationship between the look and feel of a product that can really change the way people use it on a literal functional level, much in the same way that stools and chairs with backs can give a different feel to a room and a different feel to the user, the way that a lawn chair with a cup holder versus a lawn chair without arms will affect how the user experiences sitting in the chair, but both are objects that one can sit on.***

To first invent the lightbulb, a proper filament had to be found. But before this filament can be found, the process of finding it must exist; a whole bureaucratic apparatus which rapidly transmits information between natural resource and its fulfillment of exchange-value. This is the market: the method by which capitalist society exchanges commodities opens new lines of procurement for material sciences which, in turn, develop material production, and make the infrastructure of capitalism more complex and precise. The details in the architecture of the market changes its subjective qualities, i.e. the cultural society which emerges from and comes to obscure the pure material process. For instance, what is the process of patenting, where is the office, who has access the rights of privileges of such a thing, why did it come into existence; we can ask all sorts of questions about the bureaucracy which exists. Non-Marxists call this, of course, politics. But we want to call the reader to understand that the state, politics, serves the function of bearing information in the market. The state is the medium for the storage and transmission of market information that cannot be retained in numerical accounting. But the function of the bureaucracy is similar to that of accounting: it is the industry which demands labor for the activity of managing and transmitting information. It is the men in the suits, high in the towers, shuffling the papers; this is the organ of power and decision in economic production. When people speak of the 'free market' automatically clearing markets, they seem to forget that it is not merely one huge computer, the auctioneer, but a huge number of men performing

neural tasks in a tremendous computer.

This is known historically as the “American system of manufacturing”. During the American Civil war the Union as well as the Confederacy had to race one another to a modern army and the first years of the war were spent laboriously outfitting motley volunteer regiments into a military force which could be maneuvered as a seamless unit. Failure to achieve fluid mobility meant battlefield defeat; and without a system to procure weapons, clothing, and supplies meant the whole cause was lost before a bullet could be fired. The Union already had more manufactories and forges; machine capital. But the task was to coordinate and organize a loose network of production to accept a monopolistic input (orders from the government) and produce commodities which were uniform and interchangeable. Replaceable parts, standardized tools, and interchangeable components reduced the costs of production by eliminating the need to customize fits.

There’s a psychosexual component to production as well a material component. There’s also a level of artificiality to economic demand, value, and the production of goods. Economic stability is dependent on stable value exchange, and the libidinal economy of desire is according to Felix Guattari “desire is creativity, a change in the system, a breaking up of cultures.” Libido is thermodynamic disequilibrium commodity exchange is the ecosystem of abstract desire encoded into a tangible good. These goods are ‘objects of desire’ in a very literal sense, and there are two main things that should be kept in mind when beginning to understand this fetish-like quality. First, this quality is intrinsic within commodities as they are produced by capitalism. All commodities do contain a fetish-like quality, in that they are things that act as social mediators between people. However, the second and distinct component, is the way in which this quality is misunderstood by bourgeois society, primarily by classical political economists. Marx uses labor (the productive activity of humans as social beings) as the basis upon which he builds his theory in general, and sees all other economic components, like the wage and private property as arising from labor. Thus, when political economists converse solely in terms of competition and wages, they are discussing the economy in terms of forces that do not appropriately explain how the economy is organized.

The commodity is a material, external object, a thing which through its qualities satisfies human needs of whatever kind.” As Marx describes it, the commodity contains within it two basic particular properties. For one, it has a use-value. The use-value of a commodity is the tangible, physical way in which a commodity meets the needs of society. Thus, a comb's most obvious use-value is that it can be used on hair in some manner. The second property of a commodity is that it contains an exchange-value.

This particular property is only realized when a commodity is brought into a market and placed in relation to other commodities. This is how, Marx proposes, the price of a commodity can be determined.

When describing exchange-value, Marx highlights a few important nuances about this quality that should be noted. He states, "This relation changes constantly with time and place. Hence exchange-value appears to be something accidental and purely relative..." Whereas use-value is a part of the material, physical existence of a commodity, exchange-value is less fixed, more objective. The mode in which this quality manifests itself can be seen as salient, and dependent upon the historical mode of production at a particular point in time.

Commodities reflect that which created them: labor and desire. When considering exchange-value, a necessary amount abstraction must occur. In order to highlight exchange-value it becomes important to consider not the labour of one particular group, a particular kind of labor, or the product of one specific person, but to think of labor in a general form. In other words, in exchange value, all forms of labor "can no longer be distinguished, but are all together reduced to the same kind of labor, human labour in the abstract." There is nothing left within the commodity "but the same phantom-like objectivity; they are merely congealed quantities of homogeneous human labor, i.e. of human labor-power expended without regard to the form of its expenditure." This particular distinction is an important way to describe Value or the socially necessary labor time embodied within commodities.

The use-value of a commodity is a natural part of the item's existence, while exchange-value and Value arise out of how we deal with commodities in the economic sphere (these latter properties can differ under other forms of development). Questions arise, then in determining where exactly this mystical fetish like character comes from. Marx is quite explicit in that it does not arise out of a use-value alone for, if we are to consider just this aspect of a commodity, there is nothing mysterious about it, whether we consider that a commodity has properties that serve human needs in some way or that it can serve human needs because it is the product of human labor.

The "enigmatic character" of the commodity then, arises simply out of the multi-dimensional form of the commodity itself. To this effect, "The equality of the kinds of human labour takes on a physical form in the equal objectivity of the products of labor as values." Additionally, "the measure of the expenditure of human labor-power by its duration takes on the form of the magnitude of the value of the products of labor." Last,

the social relations between producers manifest themselves as social relations between the products themselves.

However stupid the terminal demand, the production process is rewarded for efficiency. Crude reactionary teleological schemas reliably miss this. It isn't just the supply and demand of products; it's the production operation, the 'back-end', which consumers know nothing about except indirectly through the price tag. Whatever it is, product X is an opportunity for industrial pioneering—meaning, increasingly, robots (+ business organization). Capitalism channels demand surreptitiously into frontier technology however inane it is originally. The profound teleology (teleoplexy) is means-end reversal. Focus on what idiots want, and it will look idiotic. Focus on how anything whatsoever is competitively produced, and it looks entirely different.

Thus, to delve deeply into the nature of the fetish-like quality of the commodity, is to understand that “The mysterious character of the commodity-form consists therefore simply in the fact that the commodity reflects the social characteristics of men's own labor as objective characteristics of the products of labour themselves, as the socio-natural properties of these things. Hence it also reflects the social relation of the producers to the sum total of labor as a social relation between objects, a relation which exists apart from and outside the producers. Through this substitution, the products of labour become commodities, sensuous things which are at the same time supra-sensible or social.” This reveals that there is a great contradictory force that underlies economic and social organization under capitalism. The commodity is not related to in the physical material relations that have created it, but instead is thought of in abstract, social terms that lie far out of the realm of labor.

Axiom 3: If information determines production, then everything ought to come crashing down soon.

The internet changes everything, and it's the role of the accelerationist to knock down everything that doesn't go in the blast wave of accelerative thrust. Really, the very existence of the bureaucracy is liquidated by the possibility of instantaneous communication. Private business firms learned this quickly, in practice, and restructured their heavy labor commitments. The Great Recession alerted the system that it was gassy, and had to blow a lot of defaulted loans (meaningless, gassy, hot-air currency of non-real value forms) out of the ass of the economy: which is real estate. Real estate, being socially constructed out of beliefs about the future by laborers, is not the problem, merely where the shit comes out, as flatulent money is passed off as good until it sticks onto the shoe of a laborer, who gives up their labor-power in advance to service a

real-debt (a gap in real value) which is nominally a created debt (an expansion in real value as banks create value through credit). For a more detailed explanation of the rather assumed real value/meaningless money dichotomy in economics see value-form theory. The question is, why doesn't the state liquidate its bureaucracy in the same way? I do not mean to fire the functionaries of the state in austerity but to replace the sycophantic politicians who embezzle public treasuries with benign pomp and legalized corruption.

“The printing press, for example, was able to spur both the Reformation and scientific inquiry because it bypassed the relative monopoly of information created by the slow, tedious writing of the scribes. The potency of a new medium emanates not only from its own uses and inherent characteristics, but also from the ways in which it offsets or bypasses the uses and characteristics of earlier media.”

Computers do a better job at things than humans do. And the government is, as we said, a social information medium that stores, records, and processes information in order to direct production and also do the very many bourgeois, value-less things that governments also do. Inside the government, how does the computer work? The answer is less relevant to the fact that we don't know. Invariably, the computer which processes the information does so according to the incentives presented to each one of its components. Value and power inform the decisions of human government functionaries, as well as belief. It is a simple fact, outright, considering that computerization would be more rapid and produce fewer errors, that people with power ought to all be replaced by transparent open-source software.

Clay Shirky's *Here Comes Everybody* proposes that new technology, mainly smartphones and the internet, are reorganizing the ways we connect to one another as social beings. He states, “As mobile phones and the internet both spread and merge, we now have a platform that creates both expressive power and audience size. Every new user is a potential creator and consumer, and an audience whose members can cooperate directly with one another, many to many, is a former audience” However, this expansion comes with its own complications. By altering the ways in which we communicate, we also problematize other existing structures, like the media. Thus, “Our social tools are not an improvement to modern society; they are a challenge to it”.

These fluctuation of desire inherent within capital is the root of disjunction and deterritorialization. The market is a network which functions independent of geography. Creolization is a consequence of disjunctive flows as connectivity undermines national borders and cultural hybridization emerges out of the accelerative thrust flowing thru the

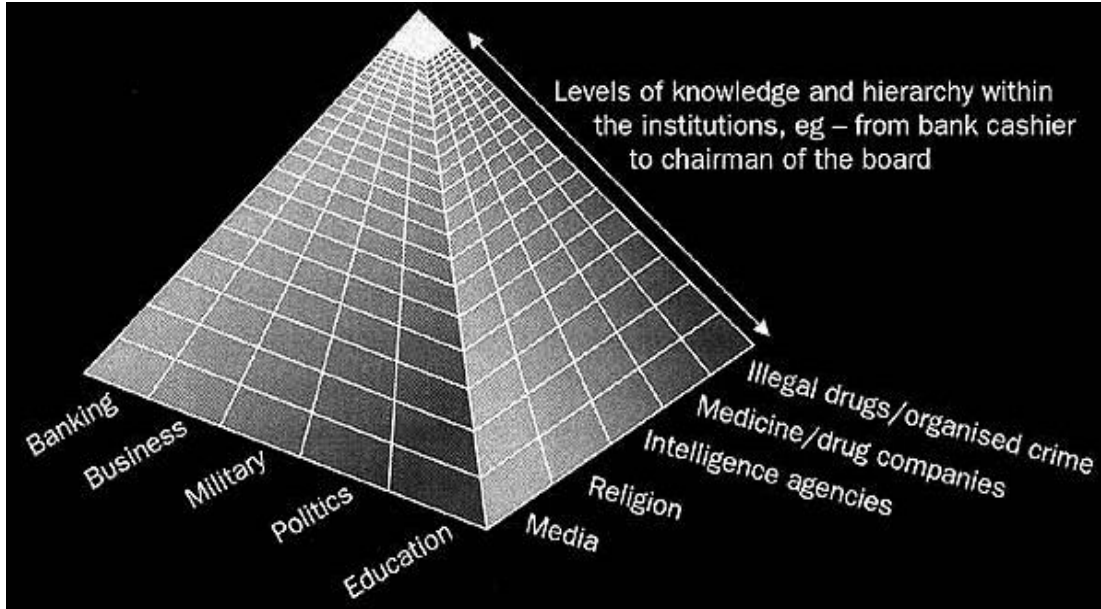
cultural node. Communication, which is just another form of exchange not unlike the economy. If we accept the premise that capitalism is a transcendent, shape-shifting parasite whose only limit is itself, it follows that capital would be the “exterior limit” of the state. According to Shimshon Bichler & Jonathan Nitzan:

Historically, the coercive institutions and organs of the state evolve as *necessary* complements to the economic mechanism of surplus extraction: together, they constitute the totality that Marxists refer to as a ‘mode of production’. But the relationship between these two aspects is not symmetric: in any particular historical epoch, the nature and extent of state intervention are predicated on the concrete requirements of surplus extraction. “Capital as Power: Towards a New Cosmology of Capitalism”

Although the parasite can outlive its human hosts, its relationship to the state is more symbiotic than parasitic. Capitalism requires a state to negotiate the proprietary interests of individual capitalists and also to guarantee and protect their property rights. The nation-state provides the living labor of its population, raw materials extracted from its geography, and sites of production and commercial exchange. Empire provides all of this but on a global scale.

As we’ve been saying, capitalism is unstable and inherently prone to crisis—and as we’ve seen with K-wave cycles, new paradigms of capitalism and politics emerge out of crisis. To illustrate this dynamic Bichler & Nitzan, point out changes like how “during the nineteenth century, these requirements dictated the hands-off methods of *laissez faire*; toward the middle of the twentieth century, they called for the macro-management of Keynesianism; and at the beginning of the twenty-first century, they mandate the multifaceted regulations of financialized neoliberalism.”

Regimes of capital accumulation are the periods of growth which eventually disintegrate into crisis. Stability is reinstated and maintained through **modes of regulation**—whatever’s decoded is also simultaneously re-coded and these libidinal lines of flight are then rerouted back into Empire’s proprietary apparatuses. Neurotic tease and denial—*Ultra-Oedipus*.



Ultra-Oedipus refers to the sociopolitical co-conspirators of the autonomous virus. In Marxist parlance Base is the ecosystem of technical production and commodity exchange and Superstructure is the “oedipal panopticon” (where desire becomes codified) of Empire and its regulatory technologies. Ultra-Oedipus regulates through the parasitizing of desire and not suppression/repression of desire.

Ultra-Oedipus: Empire’s Modes of Regulation:

1). *The Social-Ideological Apparatus:*

(Included but not limited to: family, tradition, religion, nationality, identity, mass media/advertising)

For Empire to function successfully it needs hegemonic cohesion to organize its subjects—cohesion is achieved through a shared narrative, language, and ideological consensus. This apparatus codifies desire to reflect social consensus, hegemony, narrative and culture so that the values and power structures of Empire “trickle down” and become internalized by its subjects.

Function: Psychological colonization, codification of desire, establishes hegemony, both produces and maintains status quo.

2). *The Productive-Commercial Apparatus:*

(Included but not limited to: finance, banking, the corporate firm, property owners)

To sustain its parasitic regime of accumulation Empire needs this apparatus to commercialize social relations by abstracting and codifying desire into a communicable form--which is articulated through simulation and spectacle, and

again through the commodity. It seems like large corporations function increasingly like their own little socialist enterprises, and their dream would be to eventually subsume all state power under the board of directors like some kind of corporate communism. Increasingly worthless fiat currency because of decreasing authority of US in current times compared to the post-WWII era.

Function: Commercialization, commodification of desire, embeds desire into the process of production, monopolization of the market, siphons wealth back to the parasitizes labor.

3). *The Martial-Carceral Apparatus:*

(Included but not limited to: the military, the police, intelligence, prison system)

manages the subjects of Empire via force, seizure, and intimidation.

Function: Maintains the status quo through force, the discipline and control of the subject, protects the proprietary interests of capitalists and the state, protects the borders of the state, extracts resources from other regions through force, reroutes wealth to expands the military arm of the state and incentives R&D

4). *The Subversive-Peripheral Apparatus:*

(Included but not limited to: colonized subjects, minority groups, criminal organizations, shadow banking, laundered assets,)

These organs operate under and within the margins of Empire. Under, in the sense that the black market and shadow banking are economies within the outside the status quo. And within, in the sense that although it appears as if they're opposed to Empire there's a relationship between criminal enterprises. Financial institutions have no issue laundering criminal money.

Function: Social death and necropolitics, provides labor scapegoats

5). *The Sovereign-Judicial Apparatus:*

(the state, the court system, governments,)

The nation-state is a mutated vestige of manorialism legitimized through the law and order of inherited social dominance hierarchies to maintain exploitative relations to capital and asymmetry of power. Foucault understood that the state is an expression of technologies of power, hence originating in the material, and politically irrepressible. That is, Foucault seems to be a materialist about power. Whatever ideology is in charge, power is expressed through technologies. The regime of power simply controls this technological situation. Foucault

substantiates the Marxist notion that the only way power can be changed is to change the technological/material situation

Function: Colonization of space, establishes the nation-state, determines social strata and hierarchy.

The seizure of a physical space/land alone isn't what establishes the state. The documentation of that seizure recognized in a charter gives these spaces their sovereignty. The charter determines the margins of a territory, and the conditions of citizenship. Nations--large groups of people united by proximity, custom, and language--are determined by information. Remember, the economy is an ecosystem of actors, the makeup of these quantum-scale actors is what defines the macro-scale economic system. Deleuze and Guattari's concept of assemblage is essential here, and capitalism isn't the beginning and ending of this process.

In the end, these technologies of Empire, exist in the abstract and the constituents are replaceable. The politician, the oligarch, the day trader, and the firm are still subordinate to the accelerative thrust of the market and are but hosts to the parasite. Global politics mirrors the dynamics of economic forces the circulation of money and the exchange of commodities is identical to social relations and global migration. Technical developments play a significant role in the composition of culture so we propose *informational material dialecticism* in which historical production (and thus social relations) is determined by informational relations and changed by changes with new informational modes. Let's take this day to contemplate the obsolescence of nation-states in an age of multinational corporations and global information systems.



TK DESIGN/CONNECTOGRAPHY/URBANISM TALK ABOUT HIGHWAYS

Appadurai's concept of financialscape saw the line of flight of markets as interlocking global networks, abstracted from geography, independent of place. **Manuel Castells distinguished between the "space of places" and the "space of flows"

**Disjunctive flows absorb and rearrange political forms according to the rhizomatic dynamics of global supply chains. Creolization is a consequence of disjunctive flows as connectivity undermines national borders and cultural hybridization emerges out of the accelerative thrust flowing thru the cultural node. Communication, which is just another form of exchange not unlike the economy.

***The internet, comm tech, infotech tk tk lines of flight and spreads info contributing to collective learning. Information into a social structure changes the nature of social composition. Tk migration (Irish potato famine affecting the global sphere and other examples tk) tk Anthony Giddens info and space-time.

If the internet is an example of global connectivity beyond state if then urbanization is its material sibling.

Louis Wirth's "Urbanism as a Way of Life," attempts to answer the difficult and broad question of what qualities constitute urban life, and essentially, what makes a city a city. Wirth observes that, "Just as the beginning of Western civilization is marked by the permanent settlement of formerly nomadic peoples in the Mediterranean basin, so the

beginning of what is distinctively modern in our civilization is best signaled by the growth of great cities". Though it may seem like an obvious distinction, rural areas are more inexplicably linked to nature based ways of living, while urban areas are more removed from these conditions. Wirth's essay is an in depth analysis of these two forms of living as they, "may be regarded as two poles in reference to one or the other of which all human settlements tend to arrange themselves" (98).

The internet has undeniably revolutionized the ways in which we live, communicate, and consume information. Obviously at the time of Wirth's essay, technological development was at a different point entirely, but let's compare and contrast ideas about the internet with Wirth's notions of urbanization. At its core, the internet is an interconnected set of networks of all size and scope, and for all kinds of entities, from personal to academic, governmental to commercial. There are an endless array of services that one can find on the internet, and boundless amounts of information. Moreover, the internet collapses private and public use together on one large network, though if I were to conceptualize the internet as a "real" space, I would liken separate "rooms" to different types of websites, each with a distinct purpose. For instance, Wikipedia is an informational site where experts contribute to and edit various topics, while Facebook is a site that is meant to cultivate a sense of online culture among "friends" you add, and though you can get information from Facebook by way of "sharing" articles or links, the site is there more so to cultivate a social environment.

The most obvious difference between the internet and cities is that the former is not physical. However, Wirth notes quite astutely that, in the city, "our physical contacts are close but our social contacts are distant" (100). What's more, "The urban world puts a premium on visual recognition. We see the uniform which denotes the role of the functionaries and are oblivious to the personal eccentricities that are hidden behind the uniform. We tend to acquire and develop a sensitivity to the world of artifacts and become progressively farther removed from the world of nature" (100). Though the city is physical and the internet is purely digital, Wirth infers that the city is a physical space far from what humans deem "natural" and if we take this point a step further, we can conceive of the internet as a space that adds an unnatural layer to all physical spaces, including rural ones. Thus the question I'm willing to posit is, if the city is a geographical hub of modernization, then what can be said of new forms of technology that link almost anyone irrespective of physical locale?

Wirth makes many observations about how populations organize themselves in urban environments and notes that while more "dependent upon people for the satisfaction of their life needs" as opposed to rural counterparts, urban inhabitants "are less dependent

upon particular persons, and their dependence upon others is confined to a highly fractionalized aspect of the other's round of activity" (99). He also goes on to say that people in cities are able to fragment themselves and "different interests arising out of different aspects of social life" and that they assume positions "in widely divergent groups, each of which functions only with reference to a single segment of his personality," (101). Here, Wirth points to a greater philosophical point about the nature of identity by suggesting that there are many components and facets that constitute our selfhood. Similarly to the ways the urban inhabitant functions as a social creature, we are able to select which aspects of ourselves we'd like to reveal on the internet, and we can find groups that speak to different parts of our personality. In this way, anyone who likes quilting and wants to connect with individuals who share that interest can visit a chat room or join a group on Facebook devoted specifically to that hobby.

While both the city and internet are linked in terms of creating hubs that are far removed from nature despite the fact that one lacks physicality, being able to physically walk through the city does create some distinctions between the two. Within the city, "Density, land values, rentals, accessibility, healthfulness, prestige, aesthetic consideration, absence of nuisances such as noise, smoke, and dirt determine the desirability of various areas of the city as places of settlement for different sections of the population" (Wirth, 100). Moreover, as we've noted through other readings assigned thus far, not only is this desirability determined by these factors, but people are often shuttled into undesirable areas by the flows of capitalism. Here, the internet provides a bit of an advantage over cities, as people can connect, organize, and find support regardless of social standing as (at least in developed nations) almost everyone can access it. While urban areas highlight "glaring contrasts between splendor and squalor, between riches and poverty, intelligence and ignorance, order and chaos" (Wirth, 100) the internet collapses all space and time together on one plane and this makes it inherently more democratic, at least in theory.

Unfortunately, that which makes digital space potentially liberatory and appealing also brings about unwarranted side effects. The ability of individuals to associate online by choice on social media has led many sites to opt for personalized algorithms based on the content users click on and the people users tend to engage with. For example, while some believe that they are getting all of the content that their friends are sharing on Facebook, "the vast majority of content any given user subscribes to will never appear in front of them. Instead, Facebook shows an algorithmic selection, based on a number of factors: most importantly whether anyone has paid Facebook to promote the post, but also how you have interacted with similar posts in the past (by liking, commenting or sharing them) and how much other people have done the same" (Hern). In other words,

in an effort to give you more of what you like and to keep their site active, Facebook shows you what it assumes you want to see based on how you interact with content on its interface. While this keeps users happy, it arguably limits them from other opposing viewpoints.

Additionally, people willingly allow themselves to be siphoned off into their own “digital ghettos” by only engaging with content they agree with and hand selecting areas online where people confer preexisting beliefs. Deemed “filter bubbles,” this phenomenon has been a problematic one as of late and a big talking point with some linking it to the rise and proliferation of fake news on social media. In a recent interview, Bill Gates explains that social media, “lets you go off with like-minded people, so you’re not mixing and sharing and understanding other points of view” and that this has “turned out to be more of a problem than I, or many others, would have expected” (Delaney). Contrastingly, Wirth notes that in the city “The juxtaposition of divergent personalities and modes of life tends to produce a relativistic perspective and a sense of toleration of differences...” (Wirth, 100). However, this organizational structure is not without its own set of consequences as, “The close living together and working together of individuals who have no sentimental and emotional ties foster a spirit of competition, aggrandizement, and mutual exploitation” (100). To prevent chaos, urban societies must be managed by rigid controls that everyone adheres to.

An unfortunate consequence of living in the city is its potential to lead one to isolation and depression. As such, “Frequent close physical contact, coupled with great social distance, accentuates the reserve of unattached individuals toward one another and, unless compensated for by other opportunities for response, gives rise to loneliness” (Wirth, 101). While the internet circumvents physical contact altogether, some say that it too has the ability to make us more depressed. In, “How the Internet Causes Depression” Chris Morris-Lent claims that while the internet makes human interaction no more than a click away, it can be very alienating for its users:

Gatherings of internet users, which call themselves communities, are more accurately cults. Like the depressed person, and consisting of depressed people, cults have no need for reality: the obverse of writing with no narrator is writing with only a narrator. Both lead to exactly the same thing: ideology, which exists so its subscribers can justify anything. The only real person is the speaker himself. With its isolation, the internet is an ideal breeding ground for cults like MRAs, Gamergaters, and so on: in front of a computer screen, there is so much less reality to deny. (Morris-Lent)

The beauty (and arguably greatest positive) of the internet is that it stitches together all humans in a unified manner, creating a large interconnected web that can be likened to a giant neural network that anyone can enter and incorporate themselves into at any time. This connectivity, however, counterintuitively can lead to isolation or people who connect but only to reinforce pre existing biases. Though these are disheartening findings, Wirth's essay helps us highlight that some of these issues were also found in urban areas, where people are close to one another, but far from meaningful connections. As we progress forward technologically, hopefully we can draw from observations from the past in order to aid us in the future.



Part 3. The Cathedral 2.0 & Underpolitics

The first axiom of Hyper-Left-Accelerationism is that everything has changed. The second axiom of Hyper-Left-Accelerationism is that everything will continue to change exponentially. TK Politics - Left Accelerationism didn't go far enough.

Hyper-Left-Accelerationism is the application of the Right Accelerationist methods to the objectives of Left Accelerationism. Hyper-Left-Accelerationism has disdain for the state. It is too much in the past. It agrees with the anarchists that the state ought to be abolished. However, the HLAx-ist wants to replace the state with more effective and

efficient forms of representation and productive management. Unlike the anarchist, the accelerationist is amoral; not that they do not acknowledge injustice but rather they cannot flinch from its existence. The state is not derided by the accelerationist for being wrong, but for being bad at its job of protecting people and performing its essential role of governance. The accelerationist admires practicality and real freedoms over moralizations. Ethics are simply literature, and moral philosophy is a particularly dry sort of novel. Left wing politics are inherently eschatological, inherently in opposition to *The World, Empire, and Nature*. Leftism, like science, is a Gnostic heresy. In Hegelian terms, it's the antithesis dialectic; its orientation is the negation of the status quo and the unraveling of civil society.

Antonio Negri declared that the “creative forces of the multitude that sustain Empire are also capable of autonomously constructing a counter-Empire, an alternative political organization of global flows and exchanges.” The reader might've noticed by now that 'HLAx' and 'NRx' are graphically identical, those similarities aren't accidental. NRx is a right-leaning accelerationism in action. HLAx is a push beyond theory into a (post)political paradigm of rhizomatic sociocracy. As Antonio Negri declared that the “creative forces of the multitude that sustain Empire are also capable of autonomously constructing a counter-Empire, an alternative political organization of global flows and exchanges.”

In *Ride the Tiger*, Evola evokes the spirit of a traditional man, one who is long lost and epic in his caricature. The idea is simple: you need to restore society to a previous state in order to become whole and achieve oneness with the man you were meant to become. Current society with its decadence and its degeneracy stands in the way of you becoming your best self. To wage war with the world means reconciling the war within you. We completely disagree with this position ideologically, although we can recognize that this is a very powerful concept, nonetheless.

If anything can be said about the Right, particularly the far and fascist leaning Right, their sense of aesthetic and ideologically representative iconography is one of their strongest assets. Fascism relies on symbolism and insuring that this figuration has a tight-knit relationship with the concepts it would like to convey. In this way, fascist fashion politicizes aesthetics and aestheticizes politics, in order to convey a strong sense of masculinity, hierarchy, tradition, and “might”.

It's likely that this is what made the Alt-Right's rise to popularity possible. This is not to say that all of the Alt-Right is fascist, though you can argue that some

spheres within the larger movement aren't allergic to the idea, and some even aid and abet it whether consciously or by proxy. The Alt-Right successfully instrumentalized iconography in a way that is consistent with its traditionalist past, but added an interesting extra layer by choosing memes and symbolism that seemed silly or ironic, which both simultaneously signals the sincerity behind the use of these images, as well as safeguards against whistleblowing. For instance, calling Pepe a symbol of hate makes the one naming that judgement appear silly. Given the constant inundation and proliferation of images on the internet, the alt right is the perfect movement for a hyperreal World.

The Left, on the other hand, lacks this sense of strong ideals. We play defense when necessary, but fail to conceptualize what exactly it is we'd like the future to look like. This is a very weak point, as we are then only left with a fetishization of resistance without aim, a wild uncontrolled moment of fury we long for, but no plan for the second after, and no strong concept that ties us to revolution other than the fight itself. We could learn and take a page from the Right in this regard. You will have people fight like they've never fought before when they're defending not only actual lives, but a strong focused ideal.

Looping back around and expounding on the first point, the far right is able to draw strength from its symbols in a way that makes it obvious why most have an affinity for religion. Religions and mythologies are social technologies. Together they constitute a memeplex which is the matrix for Empires to take root and build themselves. At its core, the Neoreactionary concept known as "the Cathedral" is a thinking man's conspiracy theory; it's not all that different from the Illuminati, New World Order, or ZOG. That said, there's some truth to extract. Modern secular liberalism has memetic roots in Protestantism and Catholicism. Liberal progressivism is an extension of the Whig's linear historiography.

1. Neoliberalism *plus ultra*

Thomas L. Friedman, New York Times columnist and neoliberal cheerleader, wrote perhaps an unwitting articulation of an accelerationist position in his 2005 work, *The World is Flat*. The main insight into economics that Friedman had is that territory has been abolished, "Several technological and political forces have converged, and that

has produced a global, Web-enabled playing field that allows for multiple forms of collaboration without regard to geography or distance – or soon, [even language.](#)"

Friedman argued that communication technology has fundamentally altered production. Those familiar with economic development theories would be able to see that Friedman is correctly identifying the infrastructure ("technological and political forces") or what the military calls C3 ("command, control, and communication") which marks late-capitalist economic production from modern capitalist economic production. The latter still contends with physicality, while the former ascends to the realm of intellectual properties rather than commodity and machine capital. The internet, at its peak, will be a firmament in which information is purely fluid across the globe, all territory having been reduced to the light-speed logics of its physical infrastructure.

This is neoliberalism: the concentration of organizing power to a fluid, global, intangible governance structure which supersedes material production as an organizing principle. What parts standardization did to industrial production, the omnipotent (due to the organization of finance capital) and omnipresent infrastructure of communication technology tightens control of corporate management over disparate sites of production and complex, distant supply-chains, unifying not only physicality (as in parts standardization) but behaviors (governance).

2. Anti-State, Pro-Governance

"When we call a capitalist society a consumers' democracy we mean that the power to dispose of the means of production, which belongs to the entrepreneurs and capitalists can only be acquired by means of consumers' ballot, held daily in the market place." – Ludwig von Mises, *Socialism: An Economic and Sociological Analysis*

Political forms are an extension of productive ones. The state in a capitalist society exists in order to facilitate production in a competitive, growth-oriented model, and to resolve conflicts which happen in and around markets. When there are problems of collective action or problems which require a (supposedly) neutral arbitration or, basically, when there are externalities which are not absorbed by any actor in the market, the state comes into its role. This is the problem with Hoppean anarcho-capitalists and other Austrian economists: if a state did not exist, the market would have to invent it.

In economics, there is the concept of *governance* which determines behaviors in market interactions. It doesn't matter if a totalitarian state is using violence in order to achieve a particular set of outcomes, or if it arises naturally from mute actors perambulating in a field, there is always some type of governance going on.

Therefore the position of the HLAX political-economist is that the technological developments in the organization of production have made the extant state and its procedures obsolete, archaic, superseded by other possible forms of governance organization. For every corner of the government bureaucracy from the funding of small town libraries to foreign policy decisions, there's a better way of doing it.

The government, as it stands, is an ossified institution acting in self-preservation. The less fluid it is to structural reform, the harder its material will be and the more calamitous its cracking and toppling. One way or another, the modern state, to survive the forces which it denies exists, must either address those new externalities and problems of collective action with updated, more efficient solutions, or risk being liquidated with the force of the fall of the Tsardom.

The greater the magnitude of change, the more forceful the accelerative thrust on the current of history, then the more obsolete forms of government will be removed from society to be replaced by institutions that do a better job of solving collective action problems.

3. Liberalism *plus ultra*

The HLAX position also understands the apparatus of the government as a system for the collection of information. Nick Land in Part 1. of "The Dark Enlightenment," describes democracy as a really poor conductor of information. This argument is facile, and has nothing which substantiates the claim other than appealing to a Hobbesian fear of the masses and an axiomatic dismissal that democracy is a marketplace of ideas that tends towards just outcomes.

In short, Land and Mencius Moldbug (nee Curtis Yarvin) are contemporary incarnations of Edmund Burke. Therefore, they are classical liberals yet modern conservatives. That's because their fear of democracy would extend to a fear of cultural supremacy, and so NRx isn't in the same boat as racist ethno-nationalism. They put SJW's in the same box as they would the traditionalists: people screaming loud enough into the echo chamber of democracy until they have achieved a tyranny of the "Voice", the Rousseauian 'general will'.

In a way, HLAX must also take this anti-'general will' position, and it is, if not consciously. The problem with anarchists is that in being anti-leader they can be anti-law. An appropriate HLAX position must be anti-leader but pro-law. Rights can be automatic; law can be automated; and it can be open-source. HLAX is thus liberalism purified and taken beyond any incarnation it has assumed, beyond its corrupt leaders and representatives.

If government is an information system, and good governance is an efficient, transparent, and distortion minimizing information system, then what the anti-capitalist, anti-state position reduces the number of black-boxes that hide decisions from actors, and reduces the outsized influence that some actors (corporate actors in particular, rich people in general; classism and corporatism) have on the process of governance.

This is in direct opposition to Mencius' 'neocameralism' in which he suggests we simply institutionalize corruption by putting a price-tag on sites of informational distortion and bureaucratic arbitration. The problem with this is that it solves nothing, and is self-defeating: if there are black-boxes which hide information from others to the benefit of some particular actors then how would we magically make all of these boxes transparent and, once we do, why would we maintain them within our governance system? Neocameralism commercializes state as a business run by corporate management with obligations to its stakeholders. Why? Because it is believed that this is a better system for collecting information and guiding collective decisions about production. HLAX will take the 'because' but will not grant that a corporate structure is the way to do it. Beyond a masturbatory celebration of capitalism's supposed "efficiency", which even a light review of national and global collective action problems would dash, there is no analysis that substantiates the idea that corporate rule would be any more efficacious an information-collecting and decision-making system.

4. Examples of the kinds of problems I'm talking about

a. Representative Government

The Economist once wrote that a good government is one in which bad leaders can be easily removed. The HLAX position asks, why are there still leaders at all? It's so archaic that our system of decision-making on the national state relies on the information-gathering systems of 1789 in which information was tethered to humans, and humans carried all information. It was not until the telegraph that information was able to travel on its own. This essay does not propose a solution to this, nor does it imagine that some "TEXT YOUR VOTE TO XXX-XXXX" type of democracy is preferable. What is required is an analysis of the representative as far as they are a conductor of information for the incentives of their constituents. What we have seen most throughout the history of liberal democracies is that representatives are allowed to self-serve in their role, because it is imagined that there is not enough information and too much distortion for it to merely flow through the representative as a conduit. Thus, the policies of the representative self-serve. This critique is the same critique of campaign financing: because a representative must secure their power every so often, it becomes necessary to enter into transactions with actors that have a lot of money.

HLAx understands this as the fundamental problem of politics in capitalism, and dismisses it as bourgeois sports.

b. Bureaucracy

Knowledge of the bureaucracy reveals that a huge portion of statecraft is the checking of certificates and documents. A rule begets a form, and a form begets a desk, and a desk begets a salary. Emerging forms of the firm and labor light the way out: putting tools of certification in the hands of the user to be checked against a central system of rule enforcement. This is how services like AirBnB, Uber, and Postmates can maintain strict governance over user behavior and market interactions without offices of salaried desk-slaves. In the HLAx future, the bureaucracy is replaced by coders who maintain it as an open-source informational machine.

c. Climate Change

The institutions which look into the future and fear for their preservation (the modern state) are playing a good long-game with this whole 'anti-globalist' thing.

It is propagated by those who would defend the political-economic system against communists who want to break up the power and influence of industries (like, say, oil, or airlines and milk for that matter) such that production reduces its externalities through harm reduction and Pigouvian trade offs.

Here's the thing, and we talked about this earlier regarding 'governance' and how a state would have to be invented if there was no state, large industries enjoy the privilege of producing harms at no cost because the state does not recognize their responsibility to those places where harms occur. First, the weak, bourgeois state organizes the territory and laws of this country in a way that basically gerrymanders externalities in favor of certain groups and industries. The 'pro-jobs, pro-growth' bullshit on the Right is basically the position that powerful actors should not be responsible for their harmful externalities, but may retain all of their positive externalities (i.e. wealth creation). A socialist state would expand its purview of governance over all of the externalities of production and manage them to a pareto-optimal benefit. The basic problem with Austrian economics, what with the graphs and the lines and whatnot, regards who and what is included in the field of operation. The methodology of Austrian economics is compatible with leftist goals when the purview of governance is inclusive of all actors and all externalities to production, positive and negative.

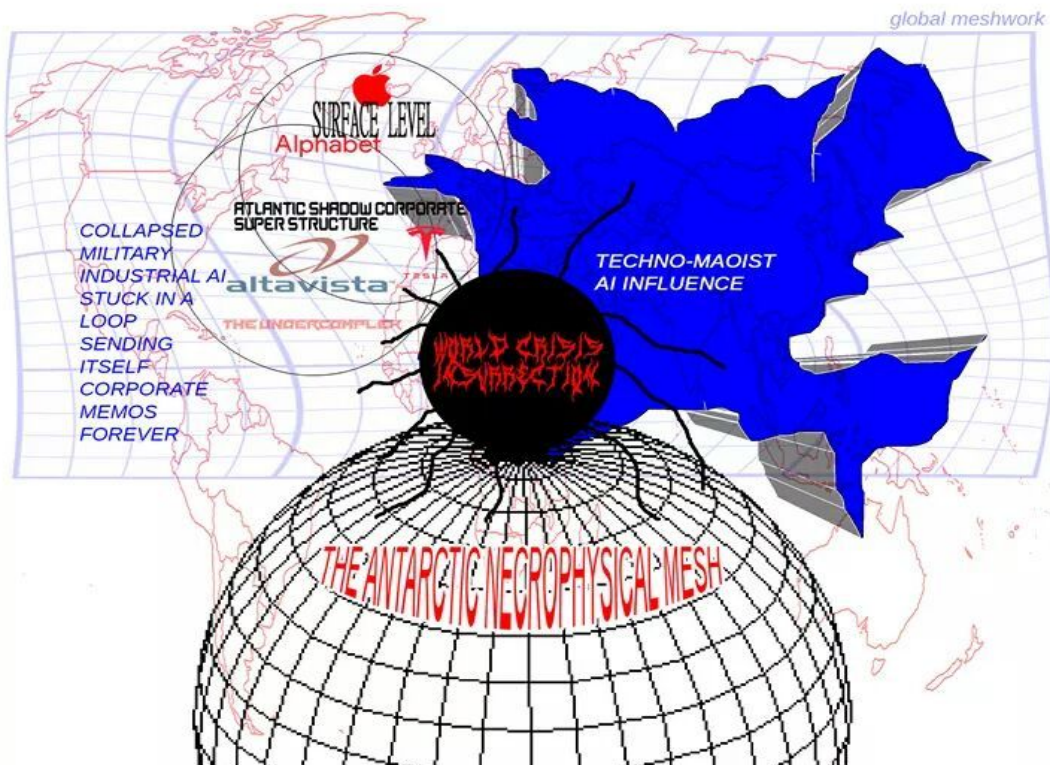
The more The World is integrated in culture, information, and production (i.e. as globalization happens), the more governance of these interactions becomes necessary. Since the American government sees a benefit in global supply chains in order to

reduce production costs, then the American government should also understand that it requires a system of market governance to arbitrate conflicts and optimally distribute externalities.

This is the idea behind the WTO and NAFTA, even though those organizations suffer from the same plights of bourgeois-preference that distort their information gathering and decision making systems that a national government does. Currently the governance system in the world is typified by the architecture of global trade, best parodied by Larry Summer's unfortunate memo asking why we don't just ship first-world pollution to third-world countries where people and governments are willing to trade their own health for money.

Say what you will about the ethical nastiness of that little joke, the fact remains that there is no governance on a global scale which would assign responsibility of ecological problems to actors. To avert global climate crisis requires solving the largest collective action problem ever conceived, which is to effect a type of 'neocameralism' across the globe such that the vast scape of externalities and incentives can be managed away from total disaster. Unfortunately, the idea of the global government has been engineered into conspiratorial mythology of xenophobia and racism.

TK Dark Insurrection is a situation of the world crisis.



The HLAx antipathy to localism is not a pure dismissal of the forms and qualities enumerated (slow food, Tiqqun, Zapatistas) but what Left Accelerationism is bringing is the policies by which local authenticity is preserved are actually authoritarian, utilizing borders, controlling trade and movement in order to fulfill a political aesthetics around an imagined community. That's precisely what economic nationalism attempts at the industrial-state scale and the reason HLAx is so relevant to politics is because both the Left characterized by Occupy and the Right characterized by Trump have achieved a policy synthesis of reacting against neoliberalism by erecting more impediments to free movement of people and things.

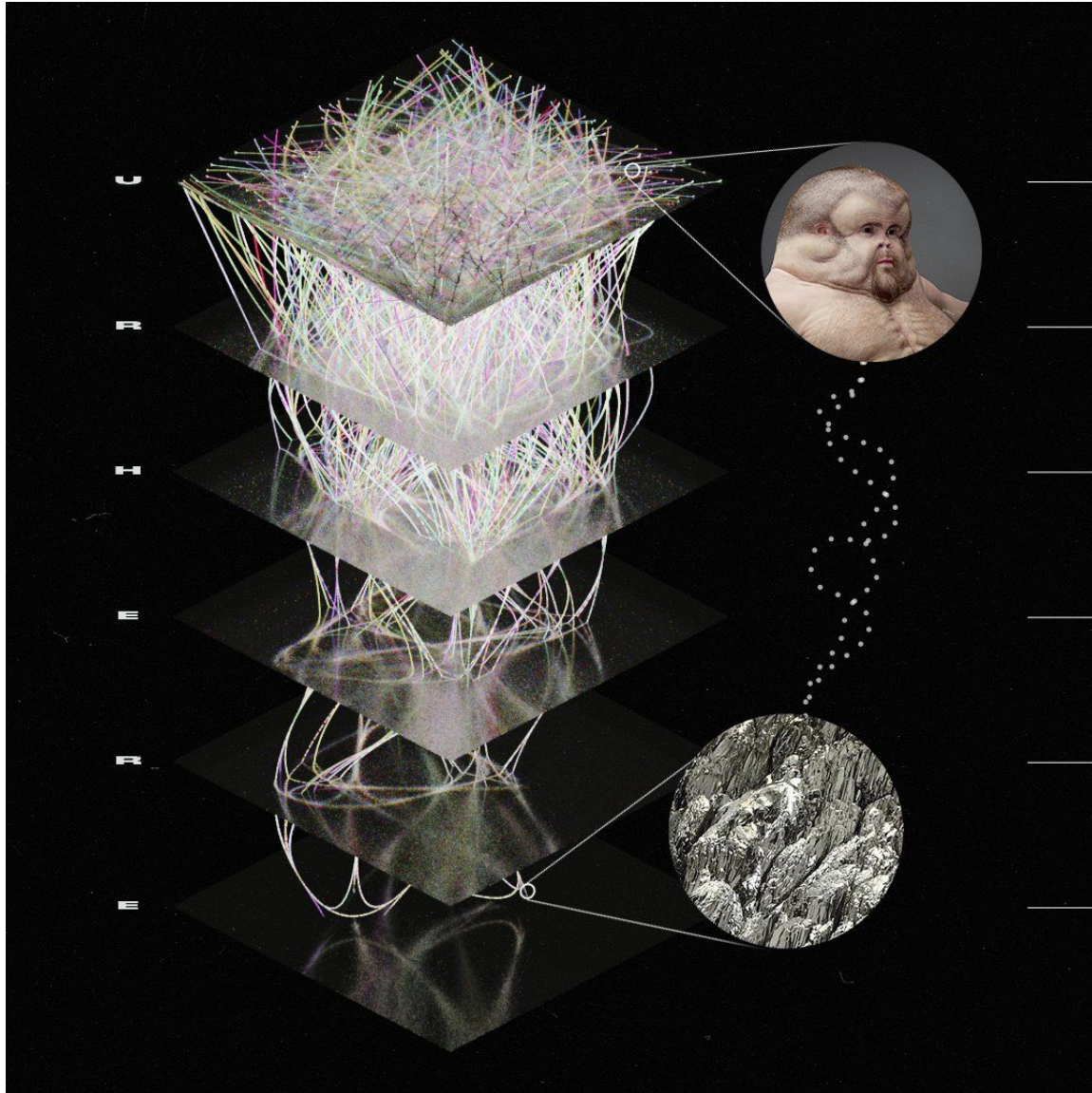
Horizontality is really crucial, particularly in the contemporary situation, but may in some ways fall into the pockets of space that capital doesn't really care if we occupy—it's not threatening—and might fall into a kind of trap that way. the vertical move at once has ambition to directly challenge the massive institutional forces we're up against, but seems like a kind of 'slowing down' and perhaps antiquated—but 'make it new!' is modernist bullshit so maybe old forms present new possibilities in the contemporary context. thinkin diagonal tactics or something like it maybe:: jumping across layers and levels, connecting the basement hackers with the university theorists with the army of shitposters. Left politics must take the fugitive approach, like Moten's and Harney's "undercommons project. A fugitive, (post)political "undercommons" for the multitude.

Julius Evola's "nihilistic" and "pessimistic" vision, after 1948 the forces of modernity and tradition are not in parity, so a traditionalist reaction is impossible. The Left after 1969 has lost all possibility of revolution. **The fragmented demography the of working class demographics made universalist class struggle impossible.** Everything moves towards the center. Left vs. Right is now a petrified myth, everything's center vs. center. Only in this apocalyptic scenario both groups (those who are considered extreme right and left) can converge towards a strategy of "disjunctive synthesis" (the Deleuzian concept) and live in the margins of the acceleration of this system, in the infosphere. As pan-anarchist I think that no vision Must interfere in the other by more seemingly irreconcilable differences ...

The fact of wanting to see the end of this system is that in this one maintains a hard hegemony that does not allow a true plurality of what exists and less of the dispensed ... The altwoke gives a greater role to the in-pensed. NRx to the forgotten or silenced ... I believe that you can fill the old in new wineskins,

Current regimes of The World Empire are a draconian authoritarianism of an emperor or monarch, or a caste system literally, I believe in an aristocracy of the spirit, in An anarchic vision of returning to transcendence (it seems to me a better term sometimes than tradition that already comes with political bias)

The rhizomatic architecture of meshwork emphasizes experimentation over the crystallized power of the the state. An active constitution of autonomist, precariat assembly of the multitude can redirect the nature of capitalism.



Part 4. Biotech Domsday Communism

History is not time as a narrative, linear succession of events, but the process of intensification throughout time and the sum of these totalities resulting in new plateaus. Capitalism is a coordinate point in history and capital is its aggregate totality. Capital is a totality, the interconnected web of social relations, political formations, productive economic forces; the totality of commodities, exchange, circulation “indifferent to individuated particularity” across historical time. Capital’s values are self-perpetuation, but monopolist proprietary has been a barrier. Capital has “always remained in the possession of the same *cultivateur*’ (here irrelevant; say *owner*) ‘for whom it cloaked itself in different forms.’ Capitalism is an inhibitor limiting capital’s constant metamorphosis of substance to a total abstraction and disintegration into chaotic,

decentralized circulation. When the barriers are removed and capital can operate at its efficacy the human productivity is removed as the agent of the technosphere. This is communism, the totality of capital and integration of social relations on a planetary scale as a hyperobject -- planetary scale intensification and distribution. The coming apart of this world the future is a new reassembling it from the debris of The World's collapse. It is a rupture within the foundations of civil society; an apocalypse in every sense. When subscribing to eschatological beliefs, one may succumb to apophenia and equate events in history, piecing together a puzzle that tells the story of what will happen when the world ends, and civilization is reunited with messianic time. "Apocalypse" is colloquially defined as the end of the world but it also means an uncovering, or a revealing.

The end-time theory can be categorized into four major events: The Millennium, the Tribulation, Armageddon, and the Rapture. The Millennium suggests a time of peace that will last 1000 years, in which Christ presides over The World. This "golden era" is unraveled in a seven year period called the Tribulation, during which the Antichrist comes to power. Next, the Armageddon takes place. During this time, the Antichrist will start a horrible war in which many will perish, "and because lawlessness will abound, the love of many will grow cold." This era of unimaginable destruction is ended by the Rapture, or the second coming of Christ. During this time, "the Lord...shall descend from heaven...and the dead in Christ shall rise first." After this, those who are left alive on Earth, "shall be caught up together with [the dead] in the clouds, to meet the Lord in the air: and so shall...ever be with the Lord."

Though Marx attempts to separate himself from Christian dogma, he is unable to do so without working within the framework set forth by the Bible. According to Jacob Taubes in his doctoral thesis *Occidental Eschatology*, "The elements of apocalyptic and Gnostic motifs can be extracted from the abundance of confused dark visions and speculations by examining the original linguistic elements from which they are constructed." Therefore, although attempts may be made to reject this faith, it may be hard to do so without using the mode of representation that this faith presents. White states it best by asserting, "The fact that most people do not think of these attitudes as Christian is irrelevant. No new set of basic values has been accepted in our society to displace those of Christianity." To this extent, every time the narrative structure is used, it speaks directly to the amount of influence Christianity has had on the Western world. Taubes asserts that this is because the base words of apocalyptic spirituality elucidates its central meaning much more clearly than the dark visions of the apocalypses and extravagant speculations of gnosis. Less disguised than these finished formulations, the pure mirror of language reveals the ways and means of the soul, which is served by language and creates its symbols unintentionally from these base words."

The Communist Manifesto begins by stating that, “the history of all society up to now is a history of class struggles...in short, oppressor and oppressed stood in continual conflict with one another, conducting an unbroken...now open struggle.” Marx claims that “early epochs of history,” like the ancient Rome, were rife with social inequality. Civil society has unjust origins. The foundations for the state begin with domestication and agrarian surplus -- if social relations are determined by production and producers who domesticated animals and developed farming strategies were a privileged strata and whoever produced the most held a tangible social power by hoarding these goods. The boon of that surplus supported states, facilitated labor and social classes, familial relations, matrimony, xenophobia, and collective learning were oriented around agrarian production. Then, he examines the present, “which arose from the ruins of feudal society, [and] has not transcended class conflict.” Society establishes a struggle between two classes: the bourgeois and the proletariat.

Karl Lowith states, “Marx wanted not to retard but to hasten the disintegration of the bourgeois capitalist society for the sake of a final consummation of the whole historical process.” To this effect he adds, “Marx sees in the proletariat the world-historical instrument for achieving the eschatological aim of all history by a world revolution.” Upon close examination of the structure of Marx's manifesto, Lowith's assertion begins to hold more bearing. The manifesto establishes a clear past which is marked by the Middle Ages and the rise of feudal society. The destruction of this hierarchy leads to the present, which can be called the modern bourgeois society. This, propelled by technological advancements, among other things, establishes the current struggle between the bourgeois and the proletariat.

**Time only progresses through the assimilation of the present to a radically unexpected paradigmatic anastrophe. dissolution/decomp then synthesis and transcendence.

If acceleration has a schema, it's a cyclonic dromosphere with two fractal structures: a centripetal spiral and a centrifugal spiral.Centripetal negentropic acceleration intensifying the complex ecology of modernity with exponential velocity tk. **tk a monad, the event horizon of this intensification crystallizing into a “cessation of happening.” On the opposite a centrifugal fractal pattern spills an entire ecology of emergent phenomena trickle down and proliferate. The centripetal spilling out is something we could only describe as a “biotech doomsday communism”***

**The terrain of social life becomes fluid mimicking the economic departure into abstraction. The postmodern condition is a result of the process flowing thru the fluid nature of social life. Tk space-time compression.

**The intensification of productivity into an implosive cessation of happening.



Acceleration centripetal flow intensifies the locomotive of complex modernity into a disintegration point. The meltdown and collapse is the event horizon of this rupture. On the opposite end, an entire ecology of emergent phenomena “spill out” from an accelerating centrifugal flow. The centripetal spilling out is something we could only describe as a “biotech doomsday communism.”

Accelerationism as a discipline is the cartography of cybernetic complexity. The feedback loop of this process is the blueprint for emergent planetary computation (technosphere) and the schizophrenia of its rhizomorph architecture. The mycelia of this fungal infrastructure entrenching itself into the lithosphere integrating nature, social systems, and cloud-based computation into a single system – a superorganism of sorts: Benjamin Bratton calls it “the Stack”. Capitalism is the catalyst for this process operating at the

molar level – the “invisible hand” of human and inhuman activity operates at the molecular scale – of this geopolitical construction project.

Brutalist urban hellscapes and baroque skyscrapers

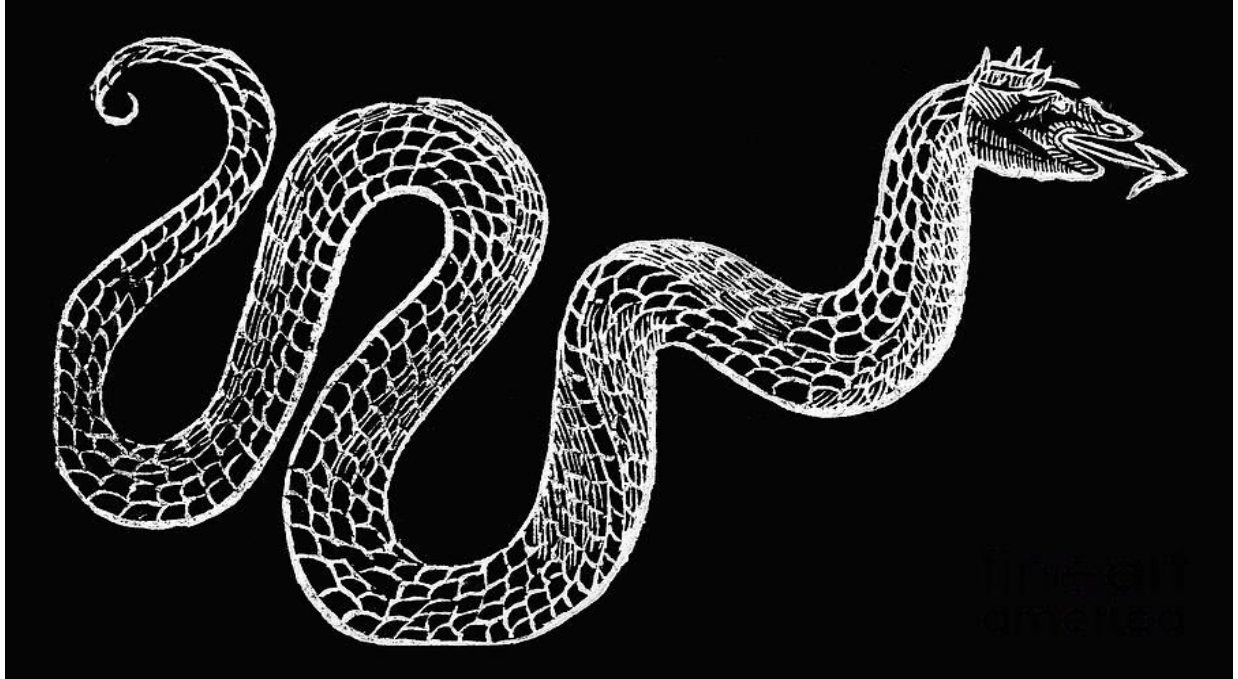
“We experience a crisis of ongoingness that is both the cause and effect of our species’ inability to pay its ecological and financial debts.” – Benjamin Bratton, *The Stack*.

Pre-capitalist markets were meshworks

After 1969, the Left lost possibility of revolution. Everything went Center afterward. Left vs. Right is a petrified 20th Century myth. Only in this apocalyptic scenario can the extreme Left and extreme Right converge in a strategic disjunctive synthesis.

5.

The Basilisk: Fugitive Culture & Radical Normativity



*“...Like Red summer
Strange fruit
Palmer Raids
Hey you, yeah, you, yeah, you, you
Something American
U.S.A., America
America, U.S.A.
As American as the KKK*

*Hayes Tilden 1877
Dred Scott 1857
Brown vs. Board of Education
Sweat vs. Painter
Smith vs. Allwright
Smith vs. Charlotte-Mecklenburg
Us vs. them
Them vs. us
Us vs. them
Them vs. us...”*

“Be thou like the imperial basilisk,
Killing thy foe with unapparent wounds!
Gaze on oppression, till at that dread risk,

Aghast she pass from the earth's disk.
Fear not, but gaze,- for freemen mightier grow,
And slaves more feeble, gazing on their foe." - Percy Shelley

Part 1. Reaction and Modernity Have Been at War in the West Since 1789

In his work, *Natural History*, Pliny the Elder describes the basilisk as a chimeral "king of serpents" reputed to be so venomous it can cause instant death with just its glance. A *LessWrong* user named Roko posted a thought experiment describing an artificial superintelligence designed to create and maintain a utopia. However, since "creating utopia" is ambiguous and open-ended, the AI decides that its task is so important that it tortures anyone who didn't have a hand in its development. The name for this thought experiment and the AI it described came to be known as 'Roko's Basilisk'.

The thought experiment was speculated to be a scare tactic cum crowdsourcing campaign concocted by Eliezer Yudokowsky, the founder of *LessWrong*, to encourage research and development for artificial intelligence. Roko's Basilisk evoked so much fear on the forum that discussions about it were banned. The fear and panic did more to spread the meme than Roko himself. Thought experiments like Roko's Basilisk aren't anything new. In fact Roko's Basilisk is little more than Pascal's Wager or Evola's Tiger with upgrades and adjustments.

The terror of futurity constructing itself from the bricolage of the past and the knee-jerk fear in response to this transformation is a hallmark of reactionary politics. Social transformation is inevitable, and it's futile to hold on to some status quo, let alone return to some halcyon past. The "singularity" is not some explosive teleological destination, but the process of transformation itself: The Future™ is happening and we're already in it.

"When fascism comes to America, it will not be in brown and black shirts. It will not be with jackboots. It will be Nike sneakers and smiley shirts." - George Carlin

Imagine the real horror, that The Basilisk is not only real, but has been here all this time consuming itself only to re-emerge with the aid of unknowing human co-conspirators. Suppose The Basilisk is a mundane abstraction hiding in plain sight sustaining itself from material resources and the affections of its human hosts.

Hollywood sold the idea of a technosphere that would be more anthropomorphic than it actually became and what it actually is. Dome-shaped CCTVs with facial recognition capabilities populate most cities across the world. In Los Angeles, CCTV traffic cameras

were banned because as it turned out they were incentivizing the police cameras to cause more accidents to cite more traffic violations by way of shortening warning signals. Policing's been automated and so has the military: UAVs have been estimated to have killed anywhere between 116 to 1,147 civilians, depending on your sources. The distinction between police and the military is also becoming ever more muddled. The drone that killed the Dallas sniper, Micah Xavier Johnson, wasn't RoboCop or a T-800, but an unassuming piece of hardware.

When robots takeover, they'll be abstractions that don't even care to smile back -- cold, omniscient, faceless statist appendages developed by immediately evident intelligent design.

Techno-utopians in the late eighties and early nineties sold the idea of cyberspace as this virtualized paradise free from the bureaucratic organs of state power and nuclear war games. Cyberspace, or what we now call the internet, is an abstract matrix the idea that the almighty algorithm has the potential to usurp the power of the state.

“Machinic desire can seem a little inhuman as it rips up political cultures, deletes traditions, dissolves subjectivities, and hacks through security apparatuses, tracking a soulless tropism to zero control. This is because what appears to humanity as the history of capitalism is an invasion from the future by an artificial intelligent space that must assemble itself from its enemy's resources. Digitocommodification is the index of cyberpositively escalating technovirus, of the planetary technocapital singularity: a self-organizing insidious traumatism, virtually guiding the entire biological desiring-complex towards post-carbon replicator usurpation.” - Nick Land

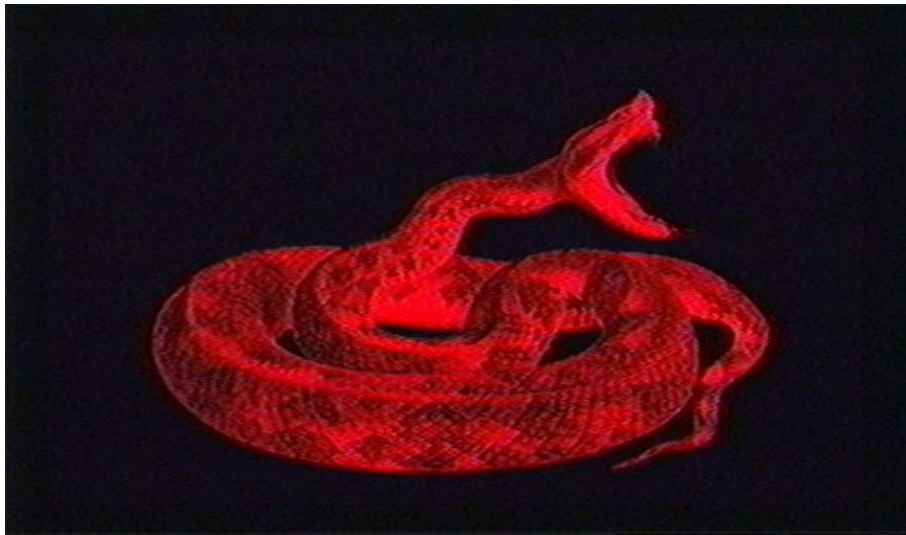
AUTONOMOUS CAPITALIST ALGORITHMIC VIRUS AND IT'S HUMAN CO-CONSPIRATORS



The Basilisk is the autonomous capitalist algorithmic virus and its human co-conspirators; semicapitalism and neoliberalism colonizing digital space assembling its bedrock from the spectacle of mass media contagion. A habitat of individual desires, personalities, social relations, and cultural bricolage consumed and virtualized into the integrated axioms of the libidinal attention economy. The user is a digitized worker, whose labor, affections, data, and even cognition is commodified, decoded, and routed through the algorithm back to the platform.

AI skeptics posit that AIs can replicate something symmetrical to human intelligence (even if only superficially) up to a point. This skepticism is an essentialist one as it assumes: a). Dynamic exchanges between noumenal materials (economies) are not themselves an intelligence. Vis a vis, consciousness being the only signifier for intelligibility. b). Assumes that noumenal intelligence, the logic of inhuman/inorganic dynamics reducible to algorithms and formulas, had to model itself and conform to

organic, anthropomorphic intelligence to begin with. That is, perhaps it isn't the AI that adapts to the human, but the other way round -- the human adapting to the cold, inhuman noumenal logic of the abstract, mechanical algorithm, while also designing more machines with replicant intelligence guided by said logic without even realizing it. Together they modify each other in a feedback of noumena/phenomena, this could be what transcends Turing's threshold. **Perhaps it isn't the AI that adapts to the human, but the other way round -- the human adapting and adopting to the cold, inhuman noumenal logic of the abstract algorithm, while also constructing more machines with replicant intelligence without even realizing it. Modifying each other in a feedback of noumena/phenomena, until the distinction is no longer noticeable nor necessary---this could be the factor that transcends Turing's threshold.**



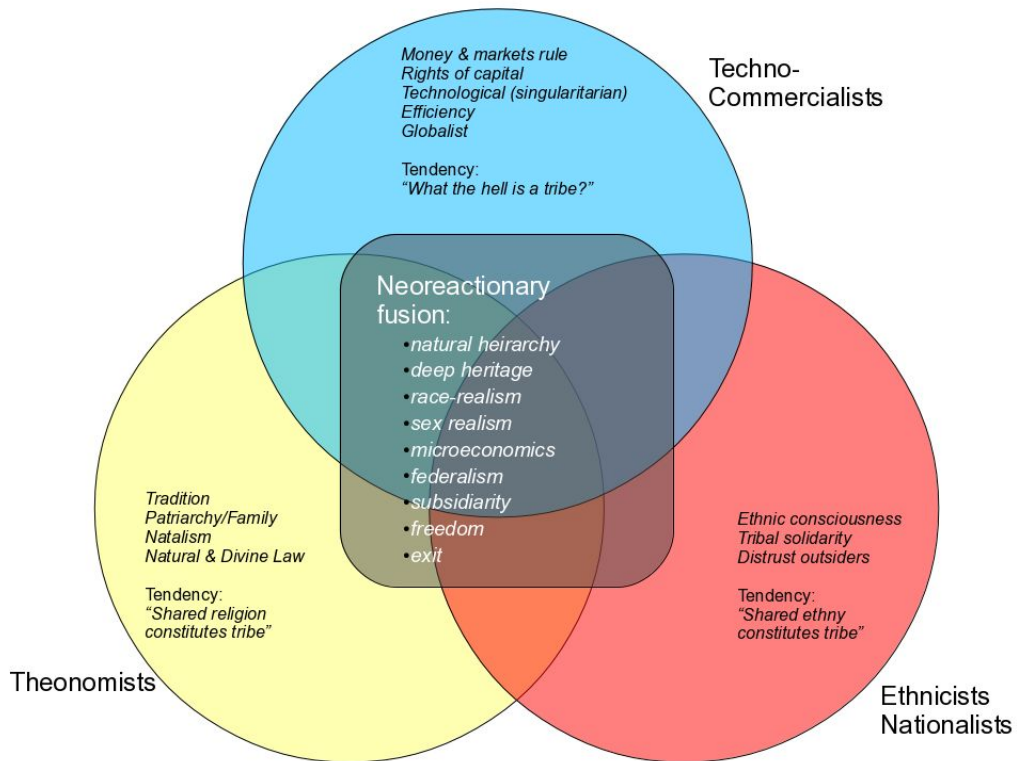
There are parallels to be made between fears of an AI explosion and traditionalists fears of modernity.

<Richard spencer quote>

Part 2. The Organs

I. *The Crown*

Elementary Foundations



Orthosphere: Right Wing Death Cults

“I have a pretty comprehensive contempt for the intellectual level of the American Left. But I don’t see any sign that they’ve even attempted to spar with the Dissident Right. They’re just very emotional people who go right off the stick at the first hint of Political Incorrectness. I don’t think they really begin to grasp the differences between Conservatism Inc. and the Dissident Right. You still find Leftists who don’t realize Pat [Buchanan] (and Taki) have always opposed the wars in Iraq, Afghanistan.” - Peter Brimelow via email correspondence circa 2012

The alt-right which may be described myopically as white nationalism, descends from the lineage of anti-modern traditionalists, e.g. reactionary clerical Catholic Action and pro-monarchy loyalists from Spain to Crimea. Since the French Revolution an intellectual rift opened between those who sought to restore the authority of a monarchy and the church, and those who sought a secular and democratic system of governance. The contemporary alt-right fetishizes Monarchy and the Roman Republic/Empire. The greatest 20th century political schism was between Communism and Imperialism/(Liberalism). When the reds destroyed the monarchic Tsardom once and for all they did not merely topple a defunct dynasty on the fringes of the steppes. Secular, anti-clerical communism destroyed [the last political successor](#) of the Roman Empire:

When Byzantium fell in 1453 to the Ottoman Turks, Russia was left as the only Orthodox state, and Russians, under siege from infidels on the edge of the civilized world, began to see the state, in so far as it was the protector and expression of what they decided was the only true form of Christianity, as semi-divine. It was out of this belief that there arose the notion of Russia as the “Third Rome.” In 1510, the monk Philotheus composed an address to the tsar, describing Moscow as the successor to Rome and Byzantium: “Know then, O pious Tsar, that... Thou art the only Tsar of the Christians in all the universe... all Christian Empires have converged in thy single one... two Romes have fallen but the third stands, and no fourth can ever be. The Christian Empire shall fall to no one.” Over the years, the state steadily subordinated the Orthodox Church which was its only potential competitor for spiritual influence, stripping it of independent authority and reducing it to the status of a department of the state bureaucracy. In the state that emerged the Tsar became the country’s godlike political and spiritual ruler.

Degeneracy in the West: 293 A.D. to 2017

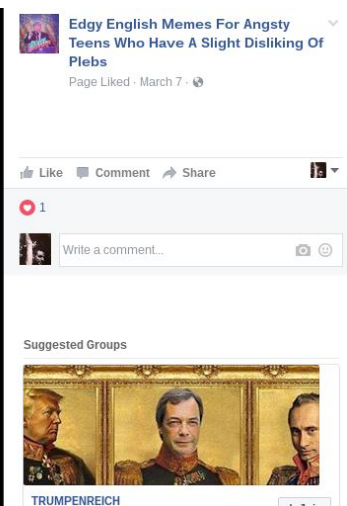
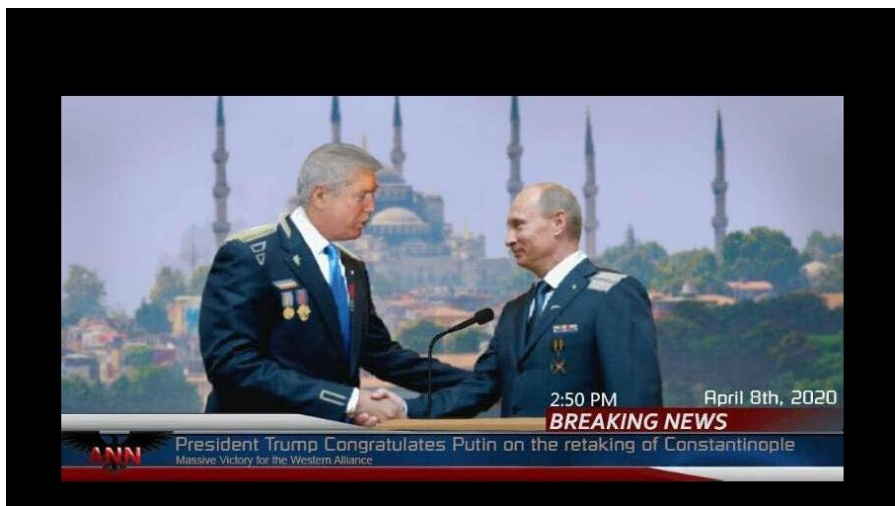
If you hear the word ‘degenerate’ it is a dog-whistle for alt-rightists/White Nationalists/Nazis (but also DEVO fans). A study of the use of the word/concept ‘degeneracy’ in fascist history warrants far more than this essay could provide. Briefly, the very idea of social degeneracy implies a fascism that uses state power to enforce cultural categories. The transgression of cultural categories is ‘degeneracy’. For an

analysis of power, categories, and social regulation see Mary Douglas, *Purity and Danger*, [chapter 6](#).

In their Gramscian image-politics (eideology), the alt-right fetishizes European Monarchism and the Roman Empire. Because the 'Dark Enlightenment' philosophy which underpins alt-right thought is, in more ways than nominally, a reaction to 'The Enlightenment', it warrants the celebration of monarchist imagery. Sections of the alt-right combine a love of monarchy and clericalism with Islamophobia, identifying in the Crusades a primordial struggle between Western Civilization and Oriental Barbarity.



>be raided, enslaved, raped, murdered, and conquered for 500 years
>your homelands suffer from destitute poverty because of the constant sea raids destroying naval trade and transport routes
>Byzantium is begging for help, southern france is easy picking for slavers, Spain is conquered and france is invaded, churches are burned and nuns are raped en masse in conquered cities, southern italy and sicily live in fear
>call upon nobles, peasants, the poor and rich alike to put an end to centuries of oppression and evil and retake the holy lands that are dear to you
>sell your lands, your estate, your everything to buy armor, a sword, and enough food to make it halfway across the world, knowing you won't return but believe in the cause of justice
>lose hundreds of thousands of good men for over a hundred years in perpetual war
>a thousand years later your ancestors piss on your grave and bend over for the very people you traveled through hell itself to stop



The neo-claiming of a historical narrative of fighting against social decline has two origins as white nationalist ideology sees it: the fall of the Roman Empire in either 476 A.D., and the conquest of Constantinople by the Ottomans. These two origins are contradictory because the celebration of Pan-Europeanism as manifested in the Holy Roman Empire/ Crusades is the very 'degeneracy' which destroyed the Western Roman Empire. Instead, in the same way that a certain apparatus of power survived, though transformed, from the unified Roman Empire in the 3rd Century A.D. to 1917 and

arguably thereafter until today, a perspective which analyzes power as the historical subject rather than parochial definitions of particular cultures, civilizations, or societies can better explain the development and continuation of institutions from the fall of Rome through the 'Dark Ages' to the Enlightenment. Material progress is concomitant with the progress of power. Today in 2017 material-media progress in the form of mass instantaneous communication technology cannot but radically alter the landscape of power in society. Categories and their signifiers which existed in the semiotic field of social epistemology and communicated real meaning at one time (basically all that has to do with the body: fashion, gender, race, class, etc.) are becoming less relevant as a new means (virtual) of signalling replaces the old means (bodily) of signaling. In the framework of *Purity and Danger*, the trans -gression/-scendence of social categories is dangerous to power. Fascism tries to knock the peg back into its hole; but the peg has changed, the hole is different, the fascist refuses to see the world as it has become.

In the ideology of the Alt-Right, the Roman Empire (or Christendom) suffered degeneracy due to outside cultural influence and the attacks of barbarians which led to their catastrophic downfall. In the narrative of fascism, history has two zeniths: one at the Roman Empire and another at Monarchism. To the x-axis of time the y-axis is something like 'high culture'. The idea that Western Culture is superior to other cultures is essential to contemporary fascism and without it fascism would have no justification for its defense of social categories and the closing of its society. But for fascism to be active it requires an anxiety over the purity of Western culture.

If we understand the 'Roman Empire' and its successors as existing in an unbroken line of political institutions which transformed itself to exigencies, which veritably evolved in order to survive, then the Roman Empire continued to exist until the complete liquidation of Tsarist power, and the task of the Soviet regime to engineer a state apparatus from scratch. But referring to the article above, was the Soviet regime really so different than the Tsardom? Replacing as it did an absolutist autocrat who served a state religion and preached messianic exceptionalism, disregarded the sanctity of human life for the life of the state, and reinvigorated the same technologies of power such as concentration camps and secret police which had first been applied in the Russian Empire.

Paleoconservatism:



The 1964 presidential race between Barry Goldwater and Lyndon B. Johnson is generally overlooked in most 1960s retrospectives, which is unfortunate as it was as tremendous a moment for both American and global politics both. Johnson won, but the Goldwater campaign re-awakened the values of the American Old Right. Barry Goldwater, the Arizona States Senator, won the Republican party nomination against his rival, New York Governor, Nelson Rockefeller. Rockefeller embodied the liberal values of the New Deal that Goldwater and The Old Right opposed. In reality, Rockefeller was a moderate liberal, who nonetheless managed to transform the political makeup of the Republican during the 1960 Republican Convention.

Richard Nixon, who was then Vice President under Eisenhower, eager to secure the party's nomination with the aid of Rockefeller and his following of liberal Republicans, met Rockefeller at his Fifth Avenue apartment to work out a compromise. Rockefeller had been an outspoken critic of the GOP in the past, and Nixon felt Rockefeller wouldn't lend his support unless the party was willing to budge on its fiscal platform and discriminatory policies. The result of this compromise was a fourteen point agreement called "The Treaty of Fifth Avenue", which estranged Nixon from more hardline GOP conservatives and fanned contempt for the Rockefeller Republicans and their "coup" within the party.

Pat Buchanan?!?? What are you doing here? Side note: don't hang out in google images under "Pat Buchanan memes" for too long.

Yeah, so here we go. The next layer on this increasingly unappetizing cake is paleoconservatism, aptly named bc these dinosaurs are still influencing people and fucking things up.

They can be interpreted as center far right if that makes sense. Other than that, they're pretty aligned with what most think of when they think of conservatism, though some might be a little more friendly towards environmental issues/animal welfare/anti consumerism

Key ideas:

-traditionalism

-limited government

-👍👍 isolationism (and anti immigration for non Europeans)

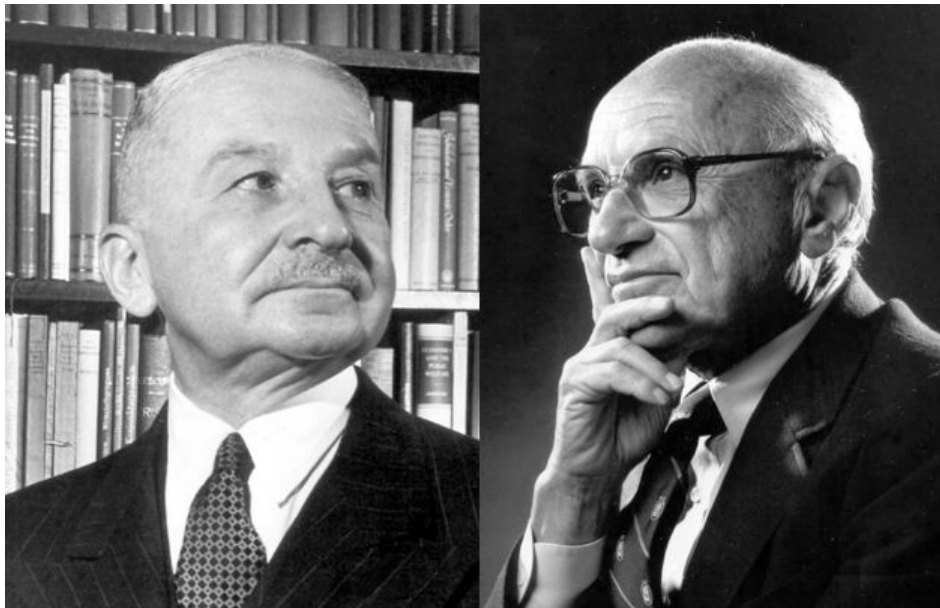
-👍👎 funding social programs

To put things into historical perspective, ppl like George W Bush are neoconservatives which marks a certain shift w/in conservatism. Neocons were bred out of the 60s and the Bush administration represented a lot of its ideas, primarily this notion that democracy and western values must be spread throughout the world (see: Iraq War). Subsequently, paleocons think they represent a more "authentic," "traditional" conservatism. Either way, though Bush talked a lot of talk, looks like the poor guy can't even get out of his poncho now. 😞😞

Paleocons predate the alt right and NRx but it is a part of the alt right movement. There's a ton of overlap with other alt right schools of thought. I'll talk more abt the historical conditions that led to dinoconservatism in a follow up post.

Key individuals/adherents to thought: anti-federalists, Pat Buchanan, John C Calhoun, VDARE, Taki Theodoracopulos/Taki Mag, Paul Gottfried (also helped create the term alt right), Rockford Institute Chronicles, American Conservative, Samuel T Francis, Thomas Fleming

Austrian School



In 1871 Carl Menger comes up with the idea of 'marginalism' which is a way of describing actor behaviors with little graphs. According to marginalism, all value is subjective and optimal value is created through trade and all surplus-value is merely arbitrage value. Using their *a priori* and dataless graphs the Austrian economists therefore lodged a complaint against the burgeoning socialist movement and vocally opposed collectivism. They advocated based on their neat graphs that the less which interferes with the communication of desires in a market the more efficient the market is, and efficient markets is what it's all about. Capitalists exploit labor because they know that the fruits of that labor will satisfy some desire in someone else who will give money to the capitalist, and the worker works for money against the possibility of starvation.

In his two books, *In Defense of Freedom: A Conservative Credo* and *The Conservative Mainstream*, American philosopher Frank Straus Meyer presented his theory of political synthesis: fusionism.

Why Marxists Hate Hayeck: For a Marxists, value is not merely the subjective appraisal of a thing. They (we - full disclosure) believe that value comes from labor-power transformed into exchange-value in the dialectical process of production. The economic wealth of a closed system is determined by the efficiency of labor to produce necessary

NRx: Skynet Oligarchs & Protocol of the Elders of Silicon



“The twenty-first century started with a bang on September 11, 200. In those shocking hours, the entire political and military framework of the nineteenth and twentieth centuries, and indeed of the modern age, with its emphasis on

deterrent armies, rational nation-states, public debates, and international diplomacy, was called into question. For how could mere talking or even great force deter a handful of crazy, determined, and suicidal persons who seemingly operated outside of all the norms of the liberal West?" -- Peter Thiel, *Politics & Apocalypse*

Peter Thiel, venture capitalist, organized a conference held at his alma mater Stanford University on July 12, 2004 titled "Politics and Apocalypse" in tribute to Girard. Thiel presented a pessimistic vision of the modern world not dissimilar to the one that political scientist Samuel P. Huntington articulated in his works *Political Order in Changing Societies* and *Clash of Civilizations and the Remaking of World Order*. In *Political Order in Changing Societies*, Huntington

Thiel made his fortune a decade ago as one of the cofounders of PayPal.

The ideal form of governance for NRx is CEO monarchists running micronations. It's eugenics augmented by biotechnology. It's expanding the gap between the very wealthy and the world's poor. It's the heads of Exxon and Goldman Sachs with cabinet seats. It's ignoring the reality of climate change cos the world's underclass, who are most affected by this, are an economically useless class -- who cares, automate all labor so we don't need them anymore. It's Wall Street intersecting with Silicon Valley tunneling money via shadow banking through hedge funds. It's Elon Musk's ludicrous Mars terraforming project in the event of the planet becoming inhospitable. The wealthiest people in the world are throwing fortunes into what happens after climate change as opposed to fixing. These same people sit on Trump's advisory board.

Neoreactionary Movement (NRx)/Dark Enlightenment which predates what we know as the Alt-Right today, and sets up the framework. NRx is still around and it has a lot of traction within Silicon Valley.

NRx is an older school of thought within the Alt-Right but it's distinguishable in that Alt-Right is fascism and NRx is monarchism via the corporation.

Key ideas: Anti-democracy, anti-egalitarianism, futurism, anarcho-capitalism, neo-monarchy, radical libertarianism, eugenics augmented by technology, Silicon Valley monopoly.

Key individuals: Peter Thiel, Patri Friedman, Balaji Srinivasan, Elon Musk, Steve Bannon (These five individuals espouse the ideology, but never explicitly name it), Nick Land, Mencius Moldbug aka Curtis Yarvin, Hans-Hermann Hoppe, Vox Day, RamZPaul, and Michael Anissimov.

If there's anything you're confused about let us know in the comments. Also, take some time to look up these individuals --especially the first five-- and get acquainted with their ideas. Post related links or questions about them in this thread as well.

In his two books, The 1990s was the hangover that followed the excesses of Reagan's 80s. The 80s saw the development of a counter-counterculture movement: the Yuppie.

At the 1988 Republican National Convention, after securing the presidential nomination, George W.H. Bush famously declared his promise to continue Reagan's tax policy. "Read my lips: no new taxes," this sound bite taken from his acceptance speech, was the death rattle signalling the slow decline of neoconservatism on the Right.

July 12, 2004 Peter Thiel, venture capitalist and PayPal cofounder, organized a conference held at his alma mater Stanford University on July 12, 2004 in tribute to Girard, apocalyps & politics he presented a vision of the modern world not dissimilar to the one that political scientist Samuel P. Huntington articulated in his works *Political Order in Changing Societies* and *Clash of Civilizations and the Remaking of World Order* derp

^^piggybacking off Huntington's thesis^^"As a young lawyer and trader in Manhattan in the 1990s, I began to understand why so many become disillusioned after college. The world appears too big a place. Rather than fight the relentless indifference of the universe, many of my saner peers retreated to tending their small gardens. The higher one's IQ, the more pessimistic one became about free-market politics — capitalism simply is not that popular with the crowd. Among the smartest conservatives, this pessimism often manifested in heroic drinking; the smartest libertarians, by contrast, had fewer hang-ups about positive law and escaped not only to alcohol but beyond it." - Peter Thiel

-Talk about PayPal, Silicon ideology and the transition out of Reagan's 80s, Bush's struggles and subsequent disappoint with neocons (which will be echoed in the Paleoconservative essay), the transition from neoliberal Wall Street yuppie of the 80s to 90s techy Silicon Valley yuppies (and the PayPal mafia as folk heroes to geeks).

-Also talk about the psychological impact of the fall of the USSR (the symbol of "communism" the left etc) and Fukuyama/Huntington's thesis

-Talk about Putin's rise to power and Dugin/Nazbol and the threat of emergent Islamism/the remnants of the former Eastern bloc/Kosovo and Yugoslavia

-Talk about Nick Land's 90's accelerationism/Ccru/rave culture being symptomatic of globalist cyber-apocalypse/social decay, and 90s post-Gibson cyberpunk aesthetics (refer to "Hypernormalization" for this). Huntington develops the concept of accelerationism prior to Nick Land (echoing Levi Strauss in the "Paleocon" section)

-mention the dot com bubble, startup culture, young entrepreneurship, and Y2k (continuing this line of futurity being harbinger of the apocalypse)

-begin with that Bifo quote: “Do you remember what happened at the end of the nineties and especially in the spring of the year 2000? After a decade of development, of growth and also of hope; after the belief in the possibility of infinite expansion of a virtual capitalism based on new technologies, there was a collapse. The bursting of the Internet bubble. It was a very important moment. And in a sense, what happened in September 2008 in the United States and what is happening now in Europe, can be considered as the long aftermath of the crisis of 2000. Because in that crisis, all the elements of novelty, of the new forms of capitalism which I like to call semicapitalism, manifested themselves openly.” - Franco “Bifo” Berardi, **We segue into the new millennium. Thiel funds Palantir**

As an entrepreneur and investor, I have focused my efforts on the Internet. In the late 1990s, the founding vision of PayPal centered on the creation of a new world currency, free from all government control and dilution — the end of monetary sovereignty, as it were. In the 2000s, companies like Facebook create the space for new modes of dissent and new ways to form communities not bounded by historical nation-states. By starting a new Internet business, an entrepreneur may create a new world.” - Peter Thiel

-Talk about the Dark Enlightenment essay and Moldbug and “the Cathedral” being a high brow conspiracy theory comparable to the Illuminati/NWO or managerial states (echoing Gottfried in “Paleocon” section). Talk about the emergence of neoreaction being a disappointment with libertarianism inability to garner electoral support so the blame is placed on democracy and the “managerial” left. Also talk about NRx’s governance and the emergence of platform capitalism/The Stack as a type of corporate entity [quote

“Colonizing the Cloud”]. “A startup is basically structured as a monarchy. We don’t call it that, of course. That would seem weirdly outdated, and anything that’s not democracy makes people uncomfortable. We are biased toward the democratic-republican side of the spectrum. That’s what we’re used to from civics classes. But, the truth is that startups and founders lean toward the dictatorial side because that structure works better for startups.” - Mencius Moldbug nee Curtis Yarvin

-Seasteading: Patri Friedman; Satoshi/bitcoin: Balaji Srinivasan,

LessWrong/MIRI/Bayes theorem and its relation to Facebook: Zuckerberg,

Uber/Oculus/Airbnb/sharing economy-gig economy and their effects on society

-Elon Musk political activity (lobbying across the spectrum, presenting a rough schema for Roko’s basilisk in the form of the simulated reality idea, his various ventures, and his public image). Discuss Thiel’ and co’s ventures/projects.

-discuss Thiel’s support of Donald Trump

-Discuss Dubai, Singapore, Korea, Brazil being NRx

-Steve Bannon being the apotheosis of all these concepts, Cambridge Analytica (Bob and Rebekah Mercer being the new Koch bros), Ivanka/Jared being an example of a commercialized state

-Putin’s role in Brexit/patchwork states/that guy that wants to split Cali into four districts. Also the China/Dugin

-Discuss FOAM and John Ryan King

-discuss the formation of the Strategic and Policy Forum and Steve King’s support of NRx

Key Individuals: Peter Thiel

Elon Musk

Mencius Moldbug
Nick Land
Balaji Srinivasan
Patri Friedman
Marc Andreessen
Travis Kalanick
Michael Anissimov
David Barrett
Stephen Miller
Steve Bannon
Palmer Luckey
Aleksandr Dugin
Bob and Rebekah Mercer
Strategic and Policy Forum
Steve King

Nick Land think the political Left a managerial organ (The Cathedral), echoing Paleocon Paul Gottfried's concept of social democracy as "managerial state" signalling Western social decline.

Human Biodiversity
Key Concepts:
Key Individuals:

II. The Body

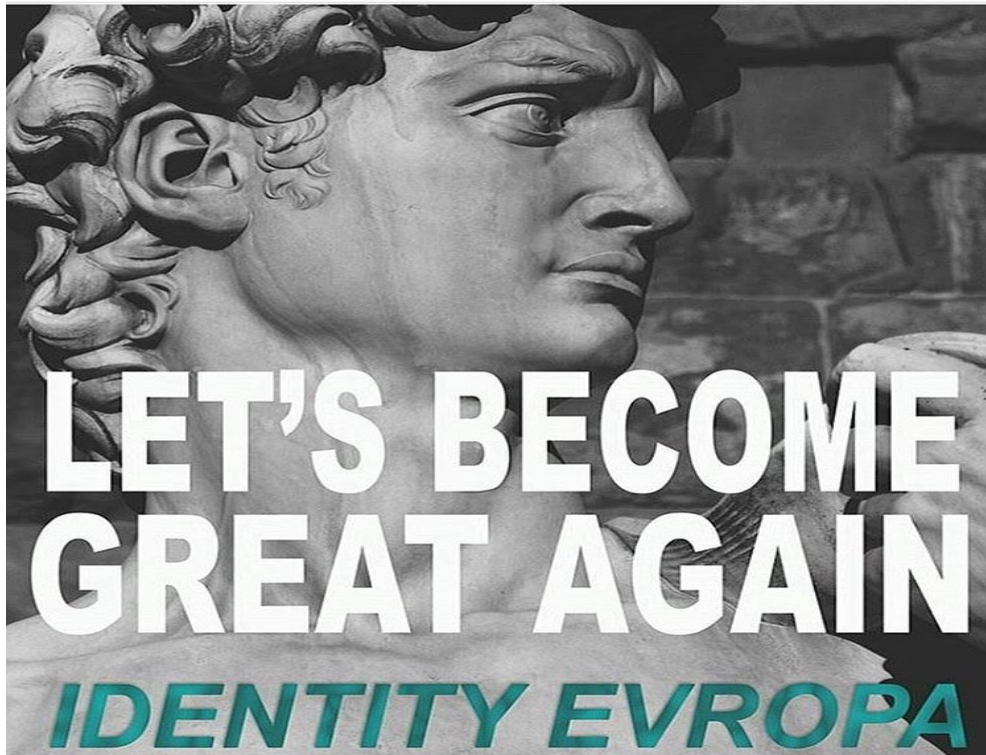
The White Triumvirate



White Nationalism



Identitarian Movement: Identity Evropa



1488: Nazism is Nationalism; Nationalism is Nazism



The First World War began, in part, due to the contradictions between nationalism and empire when Serbian nationalism rose up against the ancient hegemony of the

Habsburg Dynasty, itself an inheritor of the Holy Roman Empire's political apparatus. In this war Germany had asserted itself as an ethno-state rather than an empire, mobilizing the modern state which had been built since the unification of disparate, German-speaking principalities in 1871. Austria, however, had been conspicuously excluded due to an incomplete victory of Prussia over Austria in 1866. The German spelling of Austria is Österreich or, literally, 'Eastern State/Realm'. At the conclusion of the First World War, the Treaty of Versailles explicitly forbid the unification of Germany with Austria, though in 1918 the Austrian Empire had decomposed into modern ethno-states. Plebiscites in regions on the border with Germany favored unification after 1918. The unification of *all* German-speaking regions into 'Greater Germany'. Readers of Benedict Anderson's indispensable *Imagined Communities* will smell the oil of strife heating when borders of the *ancien regime* separate nations united by language. The Anschluss Österreichs which began the Second World War was the violation of the Treaty of Versailles for the task of unifying German-speaking peoples under a seamless political realm. Though this veers from the original intention of this essay, it cannot be understated that German Nazism (**Nationalsozialist**) was essentially a cross-state German Nationalism.

Na·zi

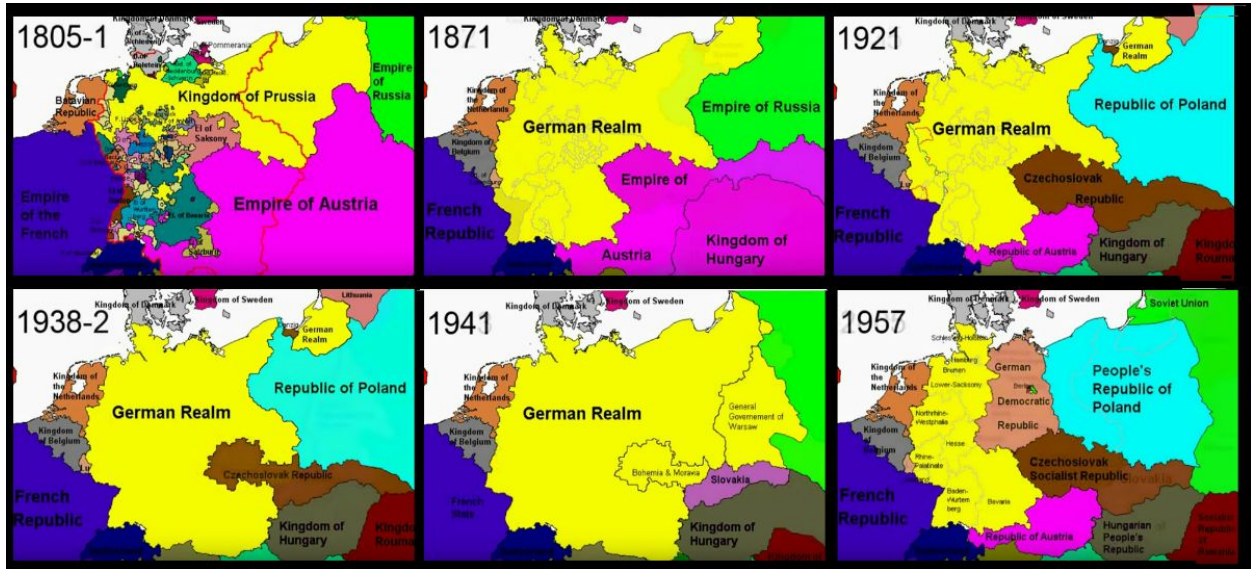
Origin

The diagram shows the etymology of 'Nazi'. It starts with 'GERMAN' (highlighted in a blue box) and 'Nati-'. Below that, another 'GERMAN' (highlighted in a blue box) is shown, with 'Nationalsozialist' (national socialist) written below it. A bracket connects 'Nati-' and 'Nationalsozialist' to the final result, 'Nazi'.

German, abbreviation representing the pronunciation of *Nati-* in *Nationalsozialist* 'national socialist.'

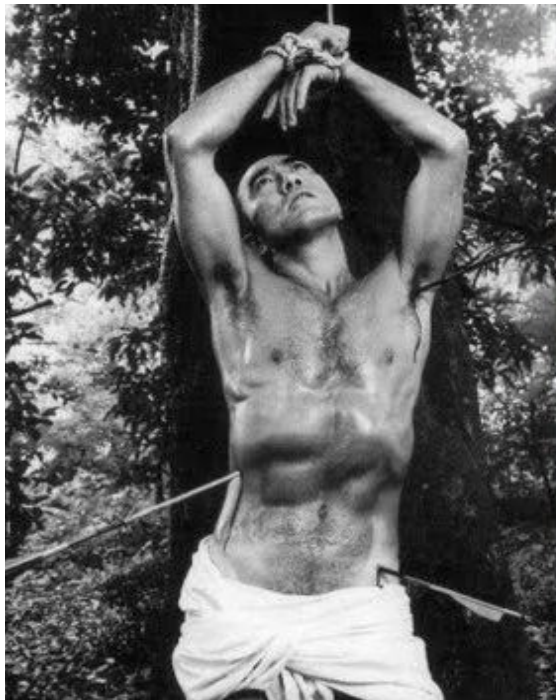
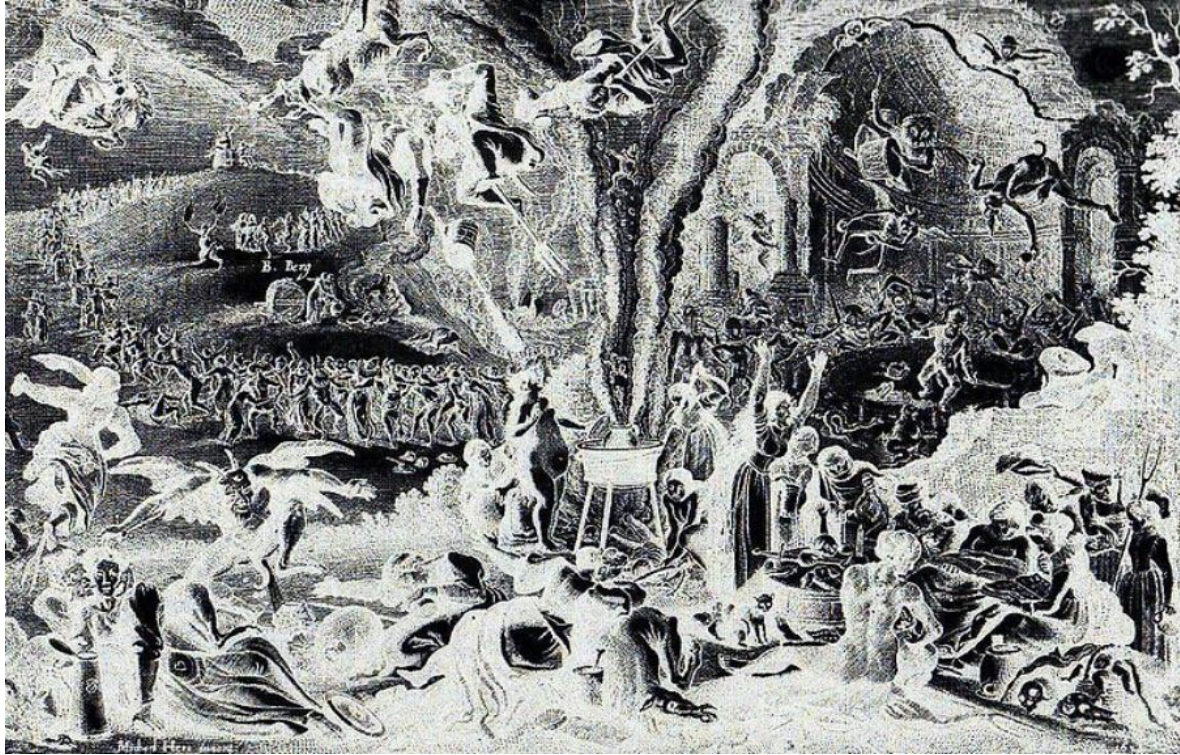
Translations, word origin, and more definitions

[Feedback](#)



In Eideology 101, our articulation of a politics of images and categories, we showed that the traditionalist impulse of fascism seeks to establish and defend a particular view of the world and its components in two movements. First, a Gramscian articulation of neo-tradition; and second, the ossification of this aesthetics into social categories whose boundaries are enforced by state violence.

III. The Legs
The Populist Bloc



Manosphere: Cucked Noumena

“The weapon of my imagination slaughtered many a Grecian soldier, many white slaves of Arabia, princes of savage tribes, hotel elevator-boys, waiters, young toughs, army

officers, circus roustabouts...I was one of those savage marauders who, not knowing how to express their love, mistakenly kill the persons they love. I would kiss the lips of those who had fallen to the ground and were still moving spasmodically.” - Yukio Mishima, *Confessions of a Mask*

Taxi Driver and *Mishima: A Life in Four Chapters* are more or less the same film according to the screenwriter, Paul Schrader. Or at least two narratives arriving at the same conclusion: violent catharsis. Travis Bickle, *Taxi Driver's* protagonist, and the author Yukio Mishima are united by a united by their performance of masculinity despite them being from different social strata. Travis Bickle is working class, unsophisticated, and uncharismatic whereas Mishima had aristocratic ancestry, is urbane, and verbally gifted.

"Someone had accused me at the time of 'Taxi Driver' of exploiting the Travis Bickle character - of drawing too large a conclusion from too slight an example, and I said, 'No, I felt this type of pathology was not limited to the young and the ignorant.' And then Mishima's name came to mind because here you have someone who couldn't be more opposite to Travis - middle-aged, articulate, successful, intellectual, a man of the Orient, yet in the same grips of a pathology of suicidal glory and transformation by theatrical death." - Paul Schrader, "Mishima': Film Examines an Affair with Death" "He sought social approval, but eventually didn't feel at home in the society in which he lived. For Mishima, art was one of the great forms of communication, but eventually art didn't work for him either. He either violate one of the fundamental tenets of art - that through the creation of surrogates, one can act out dangerous and antisocial impulses, and defuse them of their power and integrate them into a normal life; that by writing about a taxi driver, you don't have to act like one yourself. With Mishima, it never worked that way - every time he created a fantasy, it only drove his personal need for fantasy to a higher level. That's what always bothered me - how can art not work for the artist"

He hides behind a complex, insidious mask. Lust, sadism, death, beauty, predestination, duality, fear, desire, painful alienation, and above all else **denial**: these issues are considered in depth throughout the work as the protagonist wrestles with how (and to some extent why) he should live his life.

The main protagonist is referred to in the story as Kochan. Being raised during Japan's era of right-wing militarism and Imperialism, he struggles from a very early age to fit into society. Like Mishima, Kochan was born with a less-than-ideal body in terms of physical

fitness and robustness, and throughout the first half of the book (which generally details Kochan's childhood) struggles intensely to fit into Japanese society.

Kochan hides his homosexuality behind a mask. His interior life is an entanglement of sexuality, sadism, death, beauty, and other themes that permeate Mishima's writing. The mask alienates Kochan from himself and society.

All political conflict is economic ("All hitherto existing history is the history of class struggle"). All economy is libidinal. All libido is chemical. Thus we have the framework for explaining the rise of the Alt-Right, in pharmacopornographic terms.

The telos of capital is to simply act as an exchange mechanism for chemicals--hormones, neurotransmitters, drugs, sex, to the extent that capital itself becomes implicated in pharmacopornographic desire (see the intro to "The Wolf of Wall Street" in which DiCaprio's character discusses money as the ultimate drug).

The recent emergence of the Alt-right and withering of liberalism has to be viewed in terms of sexual-political economy, and in terms of Social Darwinist hyperstitions regarding strength, weakness, and virility, which are radically altered by pharmacopornographic techniques.

In "Kant, Capital, and the Prohibition of Incest," Nick Land explored apartheid and the disaggregation of the Global South via Kant, modernity, the purity of the concept, and capitalism---specifically patriarchal neo-colonial capitalism. He notes that racial purity implies a mediated distance from alterity that is also present in Kant's work, transcendental thought, and finally modernity. By examining this thread of "pure concepts" and *a priori* judgements and their mediated interactions with noumena, Land traces a thread of racism that runs from Enlightenment society through primitive accumulation, colonialism, Fascism, and finally modern-day financial capitalism. "Enlightenment society wants both to learn and to legislate for all time, to open itself to the other and to consolidate itself from within, to expand indefinitely whilst reproducing itself as the same. Its ultimate dream is to grow whilst remaining identical to what it was, to touch the other without vulnerability." This relationship with the other is correlated with an incestuous and violent patriarchal society--the need for racially pure homelands is the cultural rejection of exogamy, and by default the adoption of endogamy. However, in the case of apartheid, the racially pure homelands also need a black underclass located nearby as a labor base. Land claims that this is not a unique cruelty, but the result of capital's "explicit aggression against the masses". What's important about Land's take is that this relationship between Transcendent reason, Enlightenment thought, Fascism, and colonialism shows Fascism not as an anti-liberal aberration, but as the apotheosis of the purity of Transcendent reason fetishized by

liberal thought. Even more, it reveals this Transcendent reason as it exists in relation to the psychology of sexuality and the proximity of the Other.

Let's jump forward a few years. The nascent "alt-right" has claimed their first major electoral victory. While some on the Alt-Right use more standard racial slurs, they have strived to rebrand themselves as different from older strains of fascism and racist organizations such as the KKK. Part of doing so is creating a whole new vocabulary of inside jokes and insults that elude "normies". These insults are usually about weakness, gender or sexual non-conformance, race, etc. The one best suited to understand the Alt-Right is "cuck". For those who are not familiar, the Alt-Right's use of "cuck" is in reference to cuckoldry and especially cuckoldry as fetish, in its modern iteration, which has heavily racialized implications. A lot of cuckold porn features a white man who self-identifies as weak and effeminate, watching a strong, virile black man have sex with his wife. Cuckoldry is a fetish that highlights the pathology of liberal-postmodernism and reaction, which can be seen to be two sides of the same coin. Men who get off on being cucked often say that they experience a sort of "soul anguish," and cuckoldry has been described as "the intellectual's fetish". It has taken on a role as a sort of one-size-all slur for weakness and self-defeating decadence--according to the narrative, weak western white men are letting themselves be "cucked" by predominantly black and brown masses that wish to erode Western values. Along with the decadence it sets out to describe, "cuck" is part of a trend of social Darwinism which isn't new by any measure, but has been reified more completely in the "Manosphere," the loose collection of forums and online spaces for "Men's Rights Activist". MRAs are obsessed with a reductive view of evolutionary psychology based on dominance hierarchies linked with aggression, in which men are either "beta" (submissive, weak, low-testosterone, sexually undervalued) or "alpha" (strong, socially and sexually valued, dominant).

So who really is a cuck, and what does it mean to be one? The term "cuck" doesn't reflect anything particularly new in psychosexual anxieties, just as the Alt-right represents nothing entirely fresh or new in politics. Rather than opposing liberalism, the Alt-Right inherits the uneasy relationships with the Other that began with Enlightenment values. It simply brings them to a point of absurdity. White Nationalists inhabit a world in which exogamy has to be prevented at all costs, through patriarchal policing. This world of racial purity is an incestuous hellscape, protecting the fragile purity of the Concept, of transcendent reason, of endogamy and surplus capital, and suburban apartheid. If this all sounds way too much like Talmudic nonsense / psycho-babble, consider this post in Reddit's r/anarchocapitalism forum, from the user "Rise From the Shit":

"Is having daughters the ultimate cuckoldry?"

I cannot think or comprehend of anything more cucked than having a daughter. Honestly, think about it rationally. You are feeding, clothing, raising and rearing a girl for at least 18 years solely so she can go and get ravaged by another man. All the hard work you put into your beautiful little girl - reading her stories at bedtime, making her go to sports practice, making sure she had a healthy diet, educating her, playing with her. All of it has one simple result: her body is more enjoyable for the men that will eventually fuck her in every hole.

Raised the perfect girl? Great. Who benefits? If you're lucky, a random man who had nothing to do with the way she grew up, who marries her. He gets to fuck her tight pussy every night. He gets the benefits of her kind and sweet personality that came from the way you raised her."

As a man who has a daughter, you are LITERALLY dedicating at least 20 years of your life simply to raise a girl for another man to enjoy. It is the ULTIMATE AND FINAL cuck. Think about it logically"

How do you get cucked? Apparently by letting any human being transgress your insanely rigid boundaries--having empathy is cuckoldry, caring about your daughter is cuckoldry--the fantasy element of this fear is as lurid as the fetish itself. Lacan once advised a man who was paranoid about his wife cheating on him that, even if she did cheat on him, his jealousy was still pathological, as it was indicative of his need for the Other to sustain his ideological edifice. Similarly, even if postmodern liberalism is full of a strain of self-effacing decadence and late stage imperial rot--that is, even if liberals ARE cucks, the Alt-Right's obsession with cuckoldry is pathological, and in fact allows them to be cucked by their own hand. The only proper attitude toward cuckoldry is disinterest, really, but not fear. Fear is an element of seduction, after all, and obsessive anxiety toward cuckoldry will draw you in, will seduce you, and before you know it, you'll be a cuck.

The Sexual Economy and Capital

Men's Right's Activists are an important aspect of the Alt-Right because they serve as a petri dish of its contradictions, paraphilias, and neuroses. Elliot Rodger is the saint of MRAs--an incel (involuntarily celibate) low-testosterone beta male who took out his rage on the world. It's rarely noted that the nascent reactionary movements have very intense strains of resentment in them, but incels and MRAs are an example of that. On one hand, they decry "cultural marxism" and "egalitarianism," on the other hand they protest their alleged unequal treatment in society, largely driven by their experience as undervalued objects/subjects in the "sexual economy". This desire-to-level, this "slave morality," doesn't only occur in people that want to tear down the wealthy, the aristocratic, etc. It also occurs in people who want to tear down what they see as the beautiful, the socially desirable, the sexually desirable. (Edward Norton's line in "Fight

Club," "I felt like destroying something beautiful," comes to mind). But this desire doesn't get channeled into a proper critique. Incels simply let their hate fester to psychotic levels, while the MRAs who haven't given up, and do try to get laid, reify the same patriarchal-capitalist system that they were irked by in the first place. (Yes, in other words, they got cucked by their own sword). What does it say that the most weak and beta are the ones who so desperately want to reinforce the system of dominance and aggression against the weak? It says something about cultural hegemony, for sure, and the structure of desire.

This structure of fantasy is common-- in which a dominant group (males, for example, or white people) take on a grievance and a victim identity, which mystifies their actual role in structural oppression by giving them a scapegoat that they feel resentment toward while having more power. It correlates with the disaggregation of capital from the masses. The disavowal/inhibition of a certain desire can coexist simultaneously with the fulfillment of that desire and in fact help structure the fetish, in a similar manner to how the grievances of Nazis, MRAs, etc. are structured. There is a huge amount of anecdotal evidence for trans people on the Alt-Right, as well as Alt-Right men who are obsessed with trans and intersex porn ("futanari"--which roughly translates to "hermaphrodite" and is animated--porn is a favorite among chan-kids who make up a key Alt-Right demographic). The animus towards trans people can easily coexist with desire, and in fact increase its fetish value. The alt-right is also generally paranoid about the "transing" of the general population. (See twitter user Menaquinone4's take on UBI leading to trans orgies, or Alex Jones rants about BPA water turning frogs gay).



The Deplorables: Phenomenology of Kek

“There is a new political consciousness developing in the West. They say conservatives are cowards and neo-conservatives are “conservatives that have been castrated by the liberals.” They call themselves The New Conservatives. They define the West as English Canada, America, and Britain and they are proud of Western heritage...

...The New Conservatives live in urban centers where the true result of wishy-washy liberal legislation is thrown in their faces daily. They believe immigrants should assimilate and embrace their new country’s culture. Though they are made up of all races, The New conservatives use words like nigger, paki and chink with reckless abandon. They claim politically correct words are the result of liberals trying to shape fear and guilt into meaningless syntax...

...The New conservatives revere the status quo. They respect the working man, yet they understand the need for entrepreneurs. They are proud of the democracy their forefathers have built. They refuse to blame the West for the world’s problems. They are proud of the West’s history and oppose white guilt. Though many are atheist they strongly support prayer in schools and recognize it is Christianity that built this culture. Education should reflect this pride...”

The passage above is from a 2002 *Vice* magazine fashion editorial called “The New Conservatives”; the author articulates a new, younger urbane conservatism alongside

photos of multiethnic models in Helmut Lang, Alexander McQueen, and DSL 55. The editorial is attributed to the photographer Tim Barber, but the actual author is most likely Gavin McInnes, one of the magazine's three co-founders. Dubbed the "hipster's bible" by the media and advertisers, Vice dominated the aughties as a niche influencer.

Vice's creation is something of an entrepreneur's wet dream. Founded in Montreal by Suroosh Alvi, Gavin McInnes, and Shane Smith in 1994 as a local arts and culture weekly

Clearly indebted to the zine, *ANSWER Me!*, in both tone and editorial content. *ANSWER Me!* founded in 1991 by the LA-based married couple, Jim and Debbie Goad, the zine was a cathartic exercise in what the couple called "misanthropology". If Vice is Playboy or Howard Stern for the art school set, then *ANSWER Me!* was *National Lampoon* with a snuff film aesthetic -- it was the perfect artefact for the politically incorrect 90s.

The zine courted controversy and it certainly attracted. It was found on the person of White House shooter, Martin Duran. Months prior to his suicide, Kurt Cobain was reportedly rummaging through the pages of the "Suicide" issue which featured a man shooting himself with a shotgun. Most infamously *ANSWER Me!* was the subject of an obscenity trial for its fourth and final issue: commonly dubbed the "Rape Issue."

That's right. Gavin McInnes, Milo Yiannopoulos, Pepe memes, etc. Were discussing all the faces and platforms you've probably seen before coming to this group. We still have a few more groups/ideas to cover (hoteps, Austrian School economics) but we feel confident that you now know enough to start dissecting alt right media in depth. I'll add a few videos within this thread to start. When watching them, think about what ideas they're disseminating and what groups we've discussed that you can attach them to. Now you'll learn why this branch of the alt right is the most persuasive, and why some people start here only to get funneled along to more extreme ideologies/ideas.

The vulgar "cultural libertarians" Deplorables is an interesting development within the Alt Right movement. They're both embraced and kept at a distance by other/older branches of the Alt Right. For example, Richard Spencer dismisses Milo, McInnes and Cernovich as the "Alt Lite," but wore a Pepe pin during the infamous punch and praised Kek at the NPI conference. This, of course, is a PR move.

Goad and McInnes continue to write for Taki Mag (an online Paleoconservative magazine run by racist shipping magnate/paleoconservative luminary Taki Theodoracopulos) so they bump shoulders with the likes of Pat Buchanan and white nationalists like Jared Taylor. They've also been invited to speak at American Renaissance conferences in the past.

A NRx, white nationalist like RamZPaul is in his 50s and is actively involved in dog whistle memes. If you know the origin of memetic theory, which we won't get into here, you'll know why it's unwise to dismiss memes as effective pedagogy or agitpr

McInnes and Goad never spoke at the AmRen conferences and were never invited again.

Associating either of them with other schools of thought like NRx or human biodiversity or the manosphere could damage their reach with more mainstream audiences. McInnes is a media personality and has made a career in advertising.

Gavin McInnes is one of the three cofounders of Vice, and he was booted in 2008 cos he used Vice as a political platform for Alt Right ideas and it was starting to interfere with their ad-based revenue. In a 2002 interview with the New York Times, McInnes admits wanting to turn New York's art community further right.

Vice has always done marketing consultancy for brands and in the old days had a close relationship with Comedy Central and was developing a relationship with Viacom through partnerships with MTV. Watched any old shows from the 200s recently? If you have, noticed that they haven't stood the test of time, politically. That's no coincidence. The humor wasn't just anti-PC, it was just two dimensional prejudiced humor.

Jim Goad was a precursor to Vice, he had an aggressively misanthropic yet influential zine in the 90s called "Answer Me!" which created the "contrarian right wing hipster white guy" archetype (think South Park republican) who tells it like it is, but listens to Brian Eno so he's too deep to be a racist.

Jim Goad and Gavin McInnes were my introduction to the Alt Right when I was a teenager. I looked into it cos I couldn't reconcile how a major brand like MTV could endorse Vice given its content or how "feminist" artists like Lydia Lunch could support a guy like Jim Goad despite the fact that he served two years for assaulting his then girlfriend. I had to figure it out and fell into this vortex.

I mention all this because it shows an interest in trickling down ideology by co-opting youth culture. Milo Yiashittylastname is just the latest example. With the Deplorables, the Alt Right builds its cultural capital among young people. Which, four years from now, could be a voting bloc of entitled young white men, young women who embrace subservience, and young minorities who extol Western chauvinism.

It doesn't surprise us that the media took to this school of the Alt Right above all the others. It's visually engaging and fun, if you look at it from a neutral frame of reference. It covers its base's interests: gaming culture, porn, machismo (albeit feigned), pop culture, internet aesthetics, anime/cartoons, subculture, and vulgarity.

This strata is ethnically and sexually diverse and is somewhat socially liberal, which creates a space for more hard line right ideologies to maneuver. It's shameless tokenism but it's been working for them thus far. You don't have to gerrymander the black vote that much if you can get a few of them to embrace #AfroAryantwitter

4/Chan: hit was SO Cash: Critical Reflections on a Week Spent in the Asshole of the Internets

Note: For info on the meaning behind the meme that inspired this title see¹

In 2003, a scrawny anime lover decided to create an American version of the Japanese image board he frequented, 2channel. Thus, Christopher Poole, or “moot” as most call him, launched 4chan from his home computer at the age of 15.² Though a brief glance at 4chan makes it obvious that the site is intended to serve as a haven for Japanophiles, with a majority of its boards dedicated to anime, cosplay, hentai, and similar topics, the American mimic has also made its own unique contributions to Internet culture. Interestingly enough, both the site here and its overseas inspiration have come to be seen as controversial. In the hieratical, strict, protocol-ridden society that is Japan, 2channel is seen as a space where open discussion is allowed, and crude humor reigns.³ Similar claims have been made against 4chan, though most of these are actually directed specifically at the site’s random board, /b/. It has been referred to as a space where “people try to shock, entertain, and coax free porn from each other.”⁴ Encyclopedia Dramatica, a satirical Wikipedia-style collection of Internet memes, refers to /b/ as “the asshole of the internets,”⁵ in reference to its infamously unrestricted content. Minus a no-tolerance attitude towards the posting of explicit child porn, (though even this is joked about through memes like PedoBear) almost anything and everything is allowed.

The layout of 4chan, and other similar imageboards, is simple: users post content in threads, and other users are allowed to reply. Typically one user will create a thread by posting a short blurb of text, along with an image that may or may not be related. Different sub-boards are dedicated to specific types of content, like transportation (/n/) or politics (/pol/). A lot of these sub-boards are relatively tame, as they have specific rules that determine the type of content and even the type of language that is allowed.⁶ However, /b/ differs in that (according to the 4chan website) “there are no rules.” Threads on /b/ can range in content, though many posts include various types of porn, “You ___, you lose,” humor made about any number of controversial topics, like race, or murder, and “get” threads.⁷ Though it is possible, when replying, to add your email address or create a personalized name, it has become customary to leave all of these fields blank. Thus, everyone on the site typically posts using the tag “Anonymous.” No registration is needed to post, and the site does not archive posts. In fact, threads are regularly “pruned” after a while, meaning they are deleted automatically by the website’s servers.

4Chan is an example of swarm intelligence or what Jaron Lanier’s calls the “hive mind” and how he believes we should be wary of online collectivist sites, because they foster trolls, and what he considers to be the proliferation of mean behavior online. I will

incorporate experiences and observations that I gathered after spending a week immersed in 4chan's /b/. Since a large part of the culture on this site is devoted to trolling efforts, and the anonymous internet collectivism that Lanier describes, I thought this would be the perfect site to frequent. I will also rearticulate arguments from authors who have criticized Lanier's "digital Maoist" argument. In many ways, I am agreeing with the critics of Lanier, in that his pessimistic view on digital culture overlooks positives that can come out of the hive mind.

While I admit that this type of culture can inspire seemingly cruel behavior and crude humor, I will explain, for one, that this culture purposely strives to offend anyone and everyone. Thus, many who critique the content of this site are taking it too literally, and overlooking its satirical nature. However, this essay will not attempt to make /b/ look more palatable than it actually is, nor will it overlook the site's ability to be unabashedly ruthless towards any other group or person on the Internet. I will take a strong (and possibly controversial) stance and argue that, though someone may be deeply offended when they find themselves on the opposite end of /b/'s pranking, this type of trolling without boundaries (for teh lulz) is important not just to this site, but to preserving the integrity of other online collectivist sites. Allowing the hive mind to say whatever it wants on any and every site is necessary to insuring that any good can come out of collectivist websites. I will argue that 4chan's /b/ should stay as offensive as wishes to be in order to push against efforts made everywhere to censor the internet, and to preserve the open source culture that makes internet technology different from television and other predecessors.

As a quick note, though I will explain the language and overall protocol of /b/ to an extent, I may not explain every meme. I will assume that the reader may not have necessarily lurked or posted on an imageboard before, but I will not insult the reader by inferring that she has never used the Internet before and does not know what lol means.⁸ On another note, within this essay, I will proceed to do two things that I normally abstain from: Since I am writing about collective sites, will occasionally use information from webpages such as Wikipedia, blogs, and news articles, instead of academic papers. Second, I will introduce my personal reactions to specific things I had encountered during my "stay" at /b/, though I will only do so where I feel it will add to my overall argument.

In a 2010 article entitled "Why the Web has Gone Sour," Jaron Lanier states, "When I started to notice myself getting mean online I thought 'Something is missing here. Something has gone terribly wrong.'"⁹ Lanier, a prominent figure in the world of computer science who is known for popularizing the term "virtual reality," has shared

this critical view of recent Internet culture more than once. In “Digital Maoism: The Hazards of the New Online Collectivism,” he states, “The beauty of the Internet is that it connects people.” However, he also warns, “If we start to believe that the Internet itself is an entity that has something to say, we’re devaluing those people and making ourselves into idiots.”¹⁰ Following this logic, Lanier claims that sites which rely heavily on small contributions by anyone and everyone, like Wikipedia, obscure individual members in new (and not necessarily good) ways. Anonymity on the Internet can bring out the worst in people. If a user does not have to show his face or even provide his name, then he is far more likely to act and say whatever he feels, without a regard for how the person or group on the receiving end may feel.¹¹

“Digital Maoism” evoked responses from many other figures within the world of technology. In fact, Clay Shirky, who has also written extensively on the social and economic effects of Internet technologies, organized a discussion that summarized the viewpoints of those who agreed and disagreed with Lanier. While many applauded Lanier for looking at the potential downsides of collective action, not all agreed with what his analysis implied. Editor-in-chief at *Wired*, Kevin Kelly, replied,

“...this Web 2.0 business is chiefly the first step in exploring all the ways in which we can combine design and the hive in innumerable permutations. We are tweaking the dial in hundreds of combos: dumb writers, smart filters; smart writers, dumb filters, ad infinitum. But if the hive mind is so dumb, why bother with it at all? Because as dumb as it is, it is smart enough. More importantly, its dumbness produces the raw material that design smarts can work on. If we ignore the hive mind altogether, that is even stupider.”¹²

While it is important to keep a critical lens on the hive mind, it is not fair to ignore all information or judgment that it generates simply because one distrusts collective all forms of collective knowledge.

While “Digital Maoism” and subsequent criticisms focused mainly on the accuracy of data that can be obtained from the hive mind, I have mentioned that Lanier also makes the argument that moral judgment is lost in the depths of collective anonymity. My arguments against his aversion towards the sometimes immoral actions of the hive mind is similar to Kelly’s argument that ignoring the hive mind neglects that one can learn from it, even if it’s actions sometimes seem “dumb.” Additionally, troll-like behavior has existed before the Internet and would exist with or without these sites. If you have ever laughed at someone for tripping over something, then, to some extent, you are capable of enjoying a moment at someone else’s expense (the predecessor of lulz).

Likewise, paparazzi make a living off of tracking down and exploiting the actions of celebrities. The argument can be made that, by becoming a celebrity, one achieves a certain type of fame, and thus, gives up their right to privacy in all situations.

Lanier is correct when he says that individualism gets swept up in the internet's collective voice. However, this isn't necessarily a bad thing. What has happened is that individualism on the Internet does exist, but it must transform itself, for uploading the individual has become common. Take, for instance, Facebook, or Myspace, or even blogs. I would argue that these sites are collective, but only to a degree, and do try to highlight the individuality of their users through personalized pages. It is meant to be your unique piece of Internet pie. Yet, at least when I surf, I find myself oftentimes annoyed at comments made by others (and I assume that others may feel the same towards me). The site becomes permeated, I find, with random thoughts, grievances, or random pieces of content, and often, I care less about the posts of others than getting menial "likes" on my own. Fame has never been so easy, yet so difficult. There is perversity in the Internet in that, when you broadcast a video of yourself and your friends on Youtube, a slight piece of you must do it for some sort of attention seeking, or, at least that's how it will come off, regardless of how you try to shy away from it. The internet is becoming synonymous with 24/7 entertainment and the broadcasting of everyone and anyone's actions. Internet collectivism may have its faults, but Internet individualism is not too far behind.

The nature of /b/ and members of similar imageboards, is that they take measures to ensure that not everyone will enjoy using their site. The following (below) are a few of those techniques. For one, their ideology, though doing things "for the lulz," promotes a style of pranks that are sometimes viewed as crude or invasive, though they have also started more politically motivated attacks, like the war on Scientology or ddossing sites after major credit card companies refused to send funds to Wikileaks.

"Doing it For the Lulz"

Doing an act "for the lulz" signifies carrying out an act in order to evoke laughter at someone else's expense. Oftentimes, lulz are gained by pulling pranks that are posted on the Internet. On /b/, there are many instances in which users are trying to evoke lulz from others. Oftentimes, others will use trolling as a way of obtaining the maximum amount of lulz necessary within a given situation. According to Wikipedia a troll is "someone who posts inflammatory, extraneous, or off-topic messages in an online community, such as a forum, chatroom, or blog, with the primary intent of provoking readers into an emotional response or of otherwise disrupting normal on-topic

discussion.”¹³ Trolling and “lulz getting” summarizes much of the driving force behind posts on /b/ .

Somewhere around 2006, a virtual group of avatars created by 4Chan members of disrupted activity on Habbo Hotel, a social networking site geared towards teens.¹⁴ According to some, the raid started because the site was caught banning multiple users who used African-American avatars for no apparent reason, though this still may be a rumor.¹⁵ ¹⁶ 4chan, along with other sites, created the “Nigra” avatar in response. These Nigras were short, black men, wearing suits and Afros. They used these cyber characters to block the site’s pool through means such as forming swastikas, infamously coining the meme, “Pool’s closed.” These raids are continued on every July 12th.¹⁷

Another of the famous raids included a war waged against Scientology. These series of events, dubbed “Project Chantology” began when an interview with Tom Cruise about the Church was put on Youtube. Members of the Church of Scientology claimed the video had been leaked. Notably, Gawker posted the video, and was threatened by legal action by lawyers for the Church. In response, several chans, including 4chan, 711chan, and the partyvan.info wiki banned together to protest the actions of the members of Scientology. This led to floods of prank calls, black faxes, and ddosing of local and global Scientology sites, and eventually non-violent protests of Anonymous organizers gathered, many wearing Guy Fawkes masks.¹⁸

However, they have also been associated with random pranks that have been seen as fun for fun’s sake, like pushing Moot to the top of Time’s influential 100 people of 2011 list.¹⁹ They have also been associated with pushing the swastika on top of Google’s Hot Trends page, perplexing most who saw it. Some believed the search was due to the Olympics being held soon in China, as the symbol signifies good luck there. Others thought it was the work of 4chan members who banned together and simultaneously searched for the symbol, pushing it to the top of the engine.²⁰ It is also speculated, though not completely verified, that the site was tied to spreading a hoax that Steve Jobs was dead in 2008 that caused Apple stocks to plummet, as and may have harrassed the founder of the “No-Cussing Club.”²¹

Fig. 1: Chaotic neutrality/summary of /b/’s attitude towards raids.

Satire on the Web is not Allowed (Because the Internets is Serious Business)

Humor on the site is filled with all kinds of language, including racist, homophobic, and intentionally upsetting speech. However, a close examination of the ways in which such content is used shows that it is, at the very least, done with intent. For instance, an

Encyclopedia Dramatica article on Australia, entitled “The United States of Ausfailia,” claims that the country is “full of unpatriotic idiots,” and is “the arrogant, alcoholic, cunt-crushing 51st and fattest state of America...”²² However, this crass unapologetic outlook is spread out evenly among its pages. Typing in “white people” redirects you to a page entitled, “White Devils” and proceeds to make fun of Caucasians for supposedly being coprophiliacs who steal children, while typing in “Obama” redirects you to “Black Jesus” and claims he is gay. In actuality, people who run the site come from various backgrounds (just click on the mod names on ED whenever they are encountered). While one could still find that such humor simply not funny, others who try to crack down on such sites for being filled with hate speech seem to miss that they are equally offensive towards everyone, regardless of background, race, or orientation.

The Cancer that is Slowly Killing /b/

Fig. 2 Yahoo Answers always has good advice

Fig. 3 Victims of trolling can be seen anywhere

A marked decrease in quality of posts, arguably due to the prevalence and notoriety gained after these raids, which led to an influx of new members, dubbed “newfags.” Many posts that I saw on the site devolved into arguments about “sages” (old members) as opposed to “newfags,” and an influx of unfunny, forced memes. Others claim that these fights had gone on since the day of 4chan’s creation, leading others to think that the site was born with cancer.

Chemotherapy, and “Trolls trolling trolls”

Chemotherapy has taken several forms. In order to keep /b/ an insular community and also gain lulz, several actions have been taken.

Fig. 4: Example of an OP attempting to administer chemotherapy.

In reaction to complaints of cancer, /b/ has created their own insular trolling procedures, in order to weed out newfags. One “game” is shown above (fig 3) where the OP claims 4chan has a new filtering program, wherein if a user types in their social security number, it will be automatically hidden. Some posters are privy to the prank, so they are shown entering the “XXXs” like the OP. Others who reply add fake ssn’s and feign being upset, while a small number will actually believe the prank, and will end up sharing their real number.

Final Thoughts, Rules 1&2

"I'm not going to leave a 14 year old girl's address up on a page cause some dipshit got mad at her and made an article. But if you dress up like a fox and wear diapers and then take pictures of it? That's fair game, sir." – Garrett E. Morre, operator of Encyclopaedia Dramatica

Though I am taking a giant leap and breaking rules 1 and 2 of the Internet by writing this paper (1: You do not talk about /b/, 2: You DO NOT talk about /b/) I thought it would be a good idea to at least try and write about the site. For one, while critiquing collectivism on the Internet is good in that it may help improve certain websites, it is not wise to dismiss all actions and content that comes out of this new way of organizing. To do so would be to ignore any possible merit that these sites could offer. Additionally, it's also important to remember that individualism on the Internet is similarly flawed.

As for the raids, dark humor, and insular nature of /b/? Though the dark humor on /b/ may not be enjoyed by all, it is necessary that they are allowed to express themselves in whatever way they feel. For one, if governments, companies, and individuals were allowed to censor /b/ strictly on the grounds of its content (which others have tried to do before) then this may bring about more policing on the internet and regulation of content on various sites. Who's to say that lolcats is funny, while an hero is not? Raids are a trickier notion to wrestle with, as they sometimes spill into harassment. Looking at it from a different standpoint, the tactics used by /b/ and other members of Anonymous are display a form of tech-savvy that political movements today could possibly learn from. Instead of Facebook petitioning for causes, the members of /b/, in many ways, risk imprisonment by participating in certain actions, like trying to ddoss a site, or defacing a site's content. In an age where the Internet holds a large amount of influence, these methods could be seen as predecessors of a new Internet activism.

Footnotes:

1 This was a frequently used phrase (among many) that I encountered used by 4chan members. http://knowyourmeme.com/memes/sht-wa_s-so-cash-copyypasta , https://encyclopediadramatica.se/So_cash

2 For ease, I have tried to incorporate hyperlinks within the citations themselves. Jamin Brophy-Warren, "Modest Web Site is Behind a Bevy of Memes," *The Wall Street Journal*, (July 9, 2008).

3 For instance, users who post about their plans to commit suicide are common (this is also true for 4chan). When asked about the site's content, the channel's creator, Hiroyuki Nishimura responded "I don't think the number of suicides has increased because of Channel 2's existence." Hideki Furukawa, "[Q&A With the Founder of Channel 2](#)," *Japan Media Review*, (August 22, 2003). Also see, Lisa Katayama, "[Meet Hiroyuki Nishimura, the Bad Boy of the Japanese Internet](#)," *Wired*, (May 19, 2008). for more on the site in relation to Japanese internet culture.

- 4 Nick Douglas, "[What the Hell Are 4chan, ED, Something Awful, and 'b'?](#)" *Gawker*, (January 18, 2008).
- 5 "[/b/](#)", *Encyclopedia Dramatica*, (last modified November 26, 2012).
- 6 See the 4chan "rules" page. It states, "Do not post the following outside of /b/: Trolls, flames, racism, off-topic replies, uncalled for catchphrases, macro image replies, indecipherable text...anthropomorphic, grotesque, post number GETs, or loli/shota pornography." Breaking this rule is not only written, but it is enforced, as members of other boards, as well as admins regulate "misplaced" content. <http://www.4chan.org/rules> Thus content on /b/ is meant to be crude, and unrestricted, though it is not necessarily reflective of all content on the entire site.
- 7 Such as "you rage you lose," "you bawww you lose" where users post images and if you get angry (in the first instance) or cry/feel sad (in the second instance) you admit you have lost and leave the thread. Get threads work off of the idea that every time someone posts on the site, their reply is given a number. Games are made out of this, where a poster replies to the thread, and depending on what number(s) end your reply, you will have to do something that the OP (original poster of a thread) has set forth or dictated.
- 8 Fox News for epic wins and great reporting:
<http://www.youtube.com/watch?v=128IR21ZQa0>
- 9 Nick Galvin, "[Why the Web has Gone Sour.](#)" *The Sydney Morning Herald*, (February 14, 2010).
- 10 Jaron Lanier, "[Digital Maoism.](#)" *Edge*, (May 30, 2006).
- 11 Jaron Lanier, "[Beware the Online Collective.](#)" found on *Edge* website, originally posted by *Time Magazine* (December 25, 2006).
- 12 Various, "[On: Digital Maoism by Jaron Lanier.](#)" *Edge* (May 30, 2006).
- 13 Wikipedia, http://en.wikipedia.org/wiki/Troll_%28Internet%29
- 14 For more on a basic working of the site:
http://www.youtube.com/watch?v=RCATF_Y3VAE
- 15 "[Pool's Closed.](#)" Oh Internet, http://ohinternet.com/Pool%27s_closed
- 16 It is also thought that the raid may have been inspired by a news story, in which a child was not allowed entrance into a pool because he had AIDS. Anons who participated in the Habbo raid often claimed, "The pool's closed, due to AIDS." Though, this may be unlikely, as the article is dated 2007, a year after the original raid (though other raids did ensue around this time, and has every year since). ABC News Video, "[HIV Boy Denied Access.](#)" (July 8, 2007).
- 17 "[Pool's Closed.](#)" Oh Internet, http://ohinternet.com/Pool%27s_closed
- 18 Encyclopedia Dramatica, "[Project Chanology](#)" (last modified December 6, 2012).
- 19 *Time Magazine*, "[When 4Chan Gamed the Time 100](#)" (2012).
- 20 Barry Schwartz, "[Google Trends Showing a Swastika?](#)" Search Engine Land, (July 10, 2008).
- 21 Ned Potter, "[No-Cussing Cub Attracts Followers—and Thousands of Hate Messages](#)" *ABC News* (January 16, 2009).
- 22 *Encyclopedia Dramatica*, "[United States of Australia](#)" (last modified November 9, 2012).



Libertarian Nationalism: Brainforce Militia Men & Tea Party Republicans

The Tea Party movement emerged hot on the heels of Barack Obama's inauguration in 2008. Tea Party Republicanism is one of the most dangerous schools of thought within the Alt Right. They're the populist voting bloc of the alt right. The truth is the old Republican party base is dead. The GOP base has been sliding further right. This is the strata of the right that more cosmopolitan conservatives like William Buckley wanted out of the movement.

You saw disparate iterations (militia men, AM talk radio, anti-gov conspiracy theorists, tell-it-like-it-is anti-PC blowhards, alternative medicine bros, conservative media personalities) of the Tea Party during the 90s, but they were a fringe for the most part. The Bush years, and the viral impact of 9/11 in conjunction with the 24 hour news cycle and online alternative media (Andrew Breitbart was a pioneer, he helped found the Huffington Post) incubated a voter base dissatisfied with the establishment.

The Tea Party is in a sense the result of trickle down ideology. You see the xenophobia of white nationalism, the vague identity politics of Identitarians, the pseudoscience of HBD, the distrust of "The Establishment" à la NRx, and the vulgarity of 4Chan Deplorables.

By now, we've all heard the terms "fake news" or "post-facts", well these are the people who create, consume, circulate fake news. Their anti-vaccination stance poses a public health risk, their distrust of "the elite" led to a billionaire real estate scion who has always been a media personality dismantling our government

I spent a lot of my childhood watching History Channel programs that focused on important questions like, "Did aliens build the pyramids?" David Icke (aka son of the Godhead) hosted his own series, Secret Societies.

Fast forward to 2017 and Alex Jones sells Infowars brand fluoride free toothpaste, things like "brain force plus" (essentially just vitamins) and concealed body armor. He was a believer of

pizzagate before it was shown to be both dubious and dangerous, though he still pushes spirit cooking.

A lot of conspiracy theories have existed in the wild for a long time, and I think they are sometimes created in response to phenomenal or phenomenally tragic events (JFK assassination, 9/11, the moon landing). Some believe that conspiracy believers hang onto such obvious falsehoods in order to protect their viewpoints and outlook on the world. To think that sometimes tragedies happen without explanation or to think that the explanation for these events are complex, challenges the idea that evil is orchestrated by the new world order, the Masonic temple, or any other number of sources.

Because of this, conspiracy believers usually push themselves deep into an interwoven network of unlikely theories in order to justify their viewpoints. For some on the right, it's easier to believe that George Soros paid protesters to attend the Woman's March than to admit that people don't share your enthusiasm for the president.

Giving conspiracy theories airtime on the same channel that also talked about real historical events was probably a bad idea. One could argue that doing this gave some validity to conspiracy theorists by giving airtime to shows that were dubiously edited and didn't really cover the "other side." Such shows also exposed people who already had a tendency to see the world in a conspiratorial light to more crackpot theories, and allowed them to add to their personal roster of falsehoods

Tea Party Republicans today. Seems pertinent given all the filibusters, obstruction of said filibusters, and hostile tension between the two parties going around today. Should remind you of the early Obama years.

The Tea Party got its start almost immediately after Obama's inauguration in 2009. Part of their coordinated backlash was in response to some of the administration's promises, especially his plans to financially assist bankrupt homeowners. The budding Tea Party arranged several protests including the Taxpayer's March on Washington, which rallied against abortion and the Obama administration's proposed reforms to health care, among other conservative issues. The structure of the Tea Party itself is very interesting, as it operates as a decentralized group without well defined goals and leadership. Generally though, groups within the tea party are unified around reducing government spending and involvement. The Tea Party is the disaffected bloc of the Republican Party who voted in this election.

Key ideas: lower taxes, very hard line opposed to government sponsored health care, vulgar libertarianism, populism, traditional conservatism, distrust of mainstream media, distrust of mainstream science, oddly enough distrust of corporate enterprise, gun ownership, militia groups, doomsday preppers, The Elites (mainstream media/journalism, academia, big business, big pharma, big government. Compare with NRx's 'The Cathedral'), NWO (New World Order - the globalist agenda of The Elites), alternative media aka actual fake news, conspiracy theories (including but not limited: 9/11 truther, birtherism, anti-vaxxer, AIDS denialism, hollow Earth, FEMA camps, chemtrails, The Bilderberg Group, global warming denialism, false flag attacks, abiotic oil, Obummunism, anti-GMO paranoia), anti-globalism, xenophobia, corporate

astrotrufing. Also, another key person in the Tea Party movement is Dick Armey, who chaired FreedomWorks USA, the PAC who organized the original protests.

Prominent people: Donald Trump, Glenn Beck (formerly), Ann Coulter, Sarah Palin (not so much anymore), Alex Jones, David Icke, Tucker Carlson, Andrew Breitbart, Steve Bannon (again), Fox News, Breitbart.com, Koch Brothers, NRA, Rush Limbaugh, Ben Carson, Tomi Lahren, Michelle Malkin, Mike Pence, Rick Perry, Ben Shapiro, Phyllis Schlafly, all conservative AM talk radio, Anthony Cumia/most anti-PC standup comedians, assorted gun nuts

Hoteps, Handmaidens, and Other Sundry Neocolonialisms



The anti-feminist woman has a long standing history in American society (since woman's suffrage) with voices like Phyllis Schlafly really helping to cement this movement. What she's doing here is negating one of the principle ideas of feminism, which is that the current society stands to benefit men more than women. She does bring up an interesting point about male rape cases, but doesn't highlight that the reason why this isn't reported or discussed more is due to hegemony, which makes men assume certain harmful values that are reified by groups like the Manosphere.

Supremacismo Meltdown: Half-Blood Supremacy



*“...Just death marches and stoic laughter
Niggers being funny
No American poets
No I won't boost your morale
Or play your songs
Or make you feel comfortable
Or build your ego
Or play my part
I just wanna hear an American poem
Something native like the Trail of Tears
Wounded Knee or smallpox and blankets
You know, America
Something that represents us...”*

“All this whiteness burns me to ashes.” - Frantz Fanon

“I love, love, love white people but you don't understand what it means to be the great grandson of ex-slaves and make it this far.” - Kanye West

Let's begin by clarifying any potential ambiguities. This is not about the identity politics of racial subjects, but about race as synthetic ontologies invented within the circuit of base and superstructure. In this context racial ontologies are structural narratives socially imposed on subjects, not phenotypes, alleles, or any such bio-babble. These subjects are cultural technology constructed to maintain the feedback loop of economic power relations and social hegemony.

“Humanity has defined itself as a species whose members are precisely what they think they own: male members” – Sadie Plant, *On the Matrix*

Part 1. Nothingness



Blackness begins in the Atlantic with social deal and categorical rebirth. The mercantilism of the Triangle Trade killed (deterritorialized) the African captive during the Middle Passage. The former African is reborn (reterritorialized) as Black, fungible living cargo. Black is subaltern, anti-personhood; the negation of humanness, ontologically, legally, and medically. 3/5ths a Man, but not quite a beast. Worse, the first alienated subject of modernity.

Deterritorialized Humanity

1. Mercantilism -
2. Medicalization -
3. Epistemic Barbarism -
4. Necropolitics -

“Humanity has defined itself as a species whose members are precisely what they think they own: male members” – Sadie Plant, *On the Matrix*

Blackness begins in the Atlantic with social deal and categorical rebirth. The mercantilism of the Triangle Trade killed (deterritorialized) the African captive during the Middle Passage. The former African is reborn (reterritorialized) as Black, fungible living cargo. Black is subaltern, anti-personhood; the negation of humanness, ontologically, legally, and medically. 3/5ths a Man, but not quite a beast. Worse, the first alienated inhuman subject of modernity.

“The black is a sentient but not a human being.” – Frank Wilderson, *Red, White, and Black*

“Blackness is a testament to the fact that objects can and do resist.” – Fred Moten, *In the Break: Aesthetics of the Black Radical Tradition*

“That is, to its discursive negation of co-humaness, on the basis of its projection of the Aristotelian concept of by-nature difference between its own “Western humanity” as the ostensible embodiment of the normalcy of being secularly human, and all other groups, who were now to be, therefore, logically classified and institutionalized as that “humanity’s” Others, i.e., as homunculi (or little men).” – Sylvia Wynter, “The Autopoietic Turn”

^^TK Afro-Pessimism/Eshun/Ontology^^

*“...I wanna hear an American poem, something American, as American as jazz,
Or a South Bronx burner brandished on abandoned buildings
A scratch tune
A breakbeat
A backspin
A beatbox
A rap song
In Congo Square
Niggas beatin' on buckets on Broad Street,
As American as the Zulu Nation and the Latin Kings...”*

^^TK Afro-Pessimism/Eshun/Ontology^^

*“...I wanna hear an American poem, something American, as American as jazz,
Or a South Bronx burner brandished on abandoned buildings
A scratch tune
A breakbeat
A backspin
A beatbox
A rap song
In Congo Square
Niggas beatin' on buckets on Broad Street,*

As American as the Zulu Nation and the Latin Kings...

^^TK Culture, language, hegemony^^

*“...An Afro Cuban New Yo Rican Latin tinged beatin' bomba and plena
Sprawling out of the wide open tenement windows in the middle of the winter
On the verge of East Harlem on North Newark
Poems of brown colleagues
Of Albizu being tortured for breathing Taino blood
Screaming African tongues
Dialoguing in Spanish for being his
Puerto Rican self and worst of all loving it*

My God where is all the American poetry?!...”

^^TK Social death negation, nihilism, social corrosion, capitalism

*“...I wanna hear an American poem
About a beautiful black boy
Can't you see him?
A beautiful black boy colored into the night
His eyes the stars, his hands are willed
About a beautiful black boy in the middle of a project playing checkers with glass and stone who
beats buckets as drums and plays the horn in his sleep*

*I wanna hear a poem about a beautiful brown girl
A incredibly, beautiful brown girl
With an aged mahogany smile and flower petals for lips
And a beautiful brown girl with a poem in her eyes
With a poem in her eyes
A poem in her eyes and a gun in her hand sitting in a puddle of tears in Clinton's women's facility
in the Garden State in the land of the free
You know, something American
Something that represents me...”*

“I'm an X-Man, I'm a mutant of the future.” - Lil B

*“The kind of exorbitant seriousness of Afro-Pessimism and the same exorbitant serious of
Accelerationism, the kind of Prometheanism of Accelerationism, which is the aspect I like very
much...And my wish is that both there forces put pressure on Afrofuturism and kind of break it up
and disassemble it so that it reforms in unrecognizable shapes.” - Kodwo Eshun*

*^^TK “ending the world”, alien/tentacle abominations of capital=blackness, technology,
singularity, afrofuturism=afro-pessimism + accelerationism,*

in-te-ger

^lin(t)əjər/

noun

plural noun: **integers**

1. A whole number; or a number that is not a fraction.
2. A thing complete in itself

Zero is negative value – absence, but also a point of entry in the spatial and temporal dimensions. Singularity. The vast recesses of the void are oceanic, beyond border and margins. One has to ask if there is even a difference between Nothingness and Infinity. Afro-Pessimism and accelerationism both speak to a post human condition of alienation and abstraction in the contemporary sphere. The ‘exit’ outside of carceral modern world is only achievable through negation — the end of The World, of humanity, of civil society. Afro-Pessimism answers the question of *why*, accelerationism answers the *how* and the *what* that comes after the end of The World. Afrofuturism is speculative Outside, a counter-Empire of The Wilderness.

7.

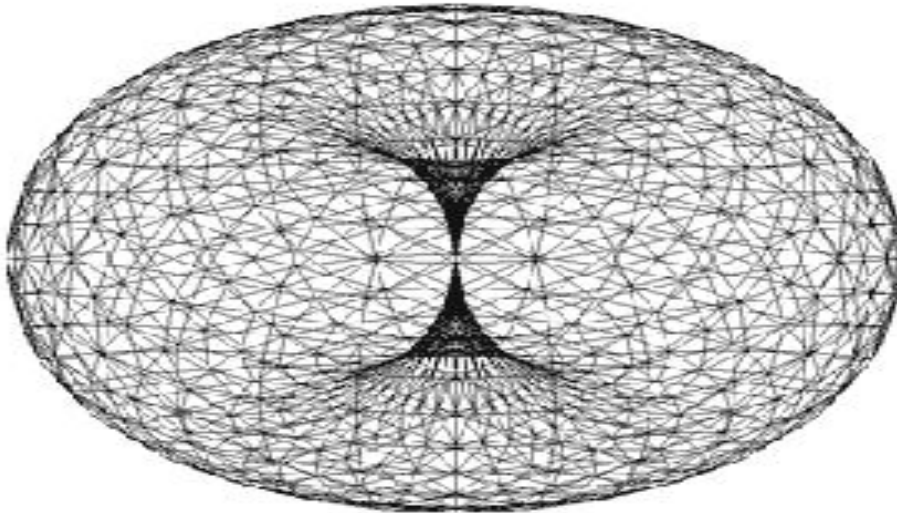
The Dark Insurrection



Part 1. Fully Automated Eternal Communism

“A new civilization is emerging in our lives and blind men everywhere are trying to suppress it. The new civilization brings with it new family styles; changed ways of

working, loving, and living; a new economy; new political conflicts; and beyond all this an altered consciousness as well.” Alvin Toffler, *The Third Wave*.



**Accelerationism as a discipline is the cartography of cybernetic complexity. The feedback loop of this process is the blueprint for emergent planetary computation and the schizophrenia of its rhizomorph architecture. Capitalism is the catalyst for this process operating at the cellular level (the “invisible hand” of human and inhuman activity operates at the quantum scale) of this geopolitical construction project.

Acceleration is a cyclonic dromosphere with two fractal structures: a centripetal spiral and a centrifugal one. A negentropic hyperobject tk. the complexity of modernity intensifying with with exponential velocity mashing down and converging into an event horizon, that of collapse. decay and fertility are mutually inclusive. Acceleration’s corrosive processes decode the framework of civil society to its raw components with intensifying velocity; collapse and reconstruction coalesce at a convergent point. New dimensions of time and history open up out this synthesis of rupture and rapture.

Accelerationism as a theoretical formation describes temporality as a spiraling fractal pattern and the coordinates of its dimensions manifesting in emergent transformation. This accelerating time spiral can accurately be summarized as a cyclone -- an intensifying, self-propelling phenomenon, a historicist force levelling the solid foundations of the world, Hegel’s dialectic as an amoeba consuming and repurposing in

a violent process of synthesis with ever expanding momentum transcending the threshold of the contemporary to new plateaus of tumultuous alien abstraction. Accelerationism, the event, is ending this world, just as Christianity ended the world of antiquity.

Futurism is a misnomer, as it implies an anticipation of futurity, when in reality the “future” has already arrived. Since this is so, “Afrofuturism” is, by extension, a redundant term. Etymologist dispute over the exact origins of the polygenetic word “hip” within AAVE lexicon. Most chart its origins to the Wolof word “xipi”, which means: “to have your eyes open, to be aware.”

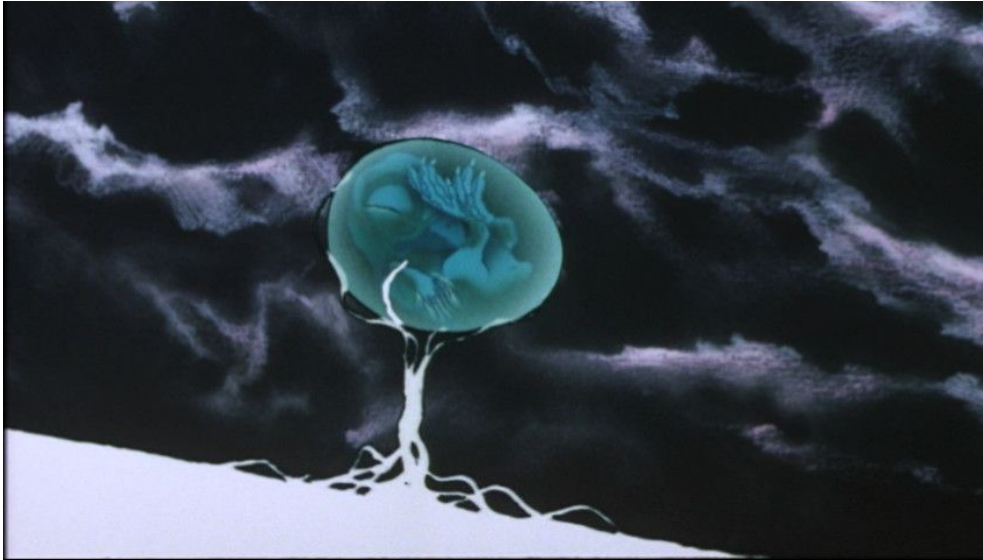
Cybernetics derives from the Greek κυβερνητική (*kybernetikos*) -- meaning “good at navigating” or “good at steering”. “Hip”, “hep”, and “woke” speak to a tendency to navigate the contours of this process through the lens of Blackness out of necessity -- to be aware so that one could survive. “Stay woke” implied that this tendency was an implicit, intuitive mode of existing.

“Woke” - a term we’ve always hated and have come to hate even more - represents an epistemology limited in scope as it only processes a time-space where there are no true futurities due to the ways a capital-driven economy operate and all notions of a future are compressed into the present. “Woke” informs a reactivity, and a nomadic entity connected to this modern mode of reactionary politics, based out of the ongoing oppressions of black people. The fight is for “equality”, which is a red-herring in the toxic atmosphere of globalized hypercapitalism. “Woke”-ness politics represents the use of Blackness as capital.

“AltWoke” is a rejection of this institution of blackness -- its response, strategy, and some portion of its tactics. It’s a meta-awareness of why futurism and Afrofuturism are legitimate concepts albeit with misleading redundant titles. Blackness or black ontology is native to futurity, and is inherently cybernetic. It survived as a result of adapting to oppression and modern alienation as a non-entity, the black matter of a human cosmology, that occupies space on the Outside, but is never detected as an adjacent human.

Blackness is the missing subject of accelerationism, existing right in the violent eye of the cyclone.

TK Angel's egg/messianic time:



Tk- Benjamin's messianic time

Benjamin's "On the Concept of History", deals with the question of social transformation. Here in this essay we're dealing with time, linearity, and history. Primarily who writes history, what direction is this time going in and what's the nature of this kind of normative historical temporality. What's its shape? Keep in mind the question, is the process of "making history" different from the process of telling it?

The rise of fascism is an ongoing process that we can trace and stitch together, if this weren't possible, then why do we keep seeing it again and again, this call to a particular idea. This is why we picked from some of the Frankfurt School, because it became (although this is a bit of purposefully cyclical thinking as I'm answering this question of "why them" from the framework of having read Benjamin) but if we're seeing some of the qualities of fascism rise globally, the fact that we even know what qualities precede or denote an oncoming fascism, the fact that we can say "the rise of fascism" meaning we can see it on the horizon before it lands on the ground, means that this is a kind of history



TK- anastrophe/catastrophe



Tk-monad

the project of history implies progression. Whether the developments of a certain period take 100 years or 1000 years is meaningless to what the narrative is implying. Take the quote from (I think) Lenin which goes "Sometimes a decade will pass without a week of history, and sometimes a decade of history will pass within a week." The historical project, from the historiographical standpoint, is not just to record what happens but to record what happens which is different.

The answer which does not limit itself to the definition of history is that society develops greater levels of self-consciousness through material development which moves spirit from substantial life to absolute knowing.

The question is, does every timeline end in machine intelligence annihilating its biological antecedent?

The neo-claiming of a historical narrative of fighting against social decline has two origins: the fall of the Roman Empire in either 476 A.D., and the conquest of Constantinople by the Ottomans. These two origins are contradictory because the celebration of Pan-Europeanism as manifested in the Holy Roman Empire/ Crusades is the very 'degeneracy' which destroyed the Western Roman Empire. Instead, in the same way that a certain apparatus of power survived, though transformed, from the unified Roman Empire in the 3rd Century A.D. to 1917 and arguably thereafter until today, a perspective which analyzes power as the historical subject rather than parochial definitions of particular cultures, civilizations, or societies can better explain the development and continuation of institutions from the fall of Rome through the 'Dark Ages' to the Enlightenment.

Material progress is concomitant with the progress of power. Today in 2017 material-media progress in the form of mass instantaneous communication technology cannot but radically alter the landscape of power in society. Categories and their signifiers which existed in the semiotic field of social epistemology and communicated real meaning at one time (basically all that has to do with the body: fashion, gender, race, class, etc.) are becoming less relevant as a new means (virtual) of signalling replaces the old means (bodily) of signaling. In the framework of Purity and Danger, the trans -gression/-scendence of social categories is dangerous to power and fascism is that force which tries to knock the peg back into its hole.



Part 2. Aesthetics of Decomposition

**the altwoke was a believer of the truth, that seemed to me something controversial to contradict because in the same manifesto is that word ... although I answered that more than an instrumentalization of the post truth as it is done from the Propaganda of the Trump administration, the altwoke sought to hack the discursive codes of that truth and to break that disinforming hegemony that has now extended from the mass media to alternative media, playing conspiracy theories now a role of legitimation to power as it happens With Trump and his anti-establishment aesthetic pose.

**We are post truth in the sense that narrative is a powerful memetic tool. For instance religion is the oldest and ultimate post truth. But it structures power around a narrative and has lasted longer than most regimes. We're a post truth left cos it is a powerful tool that we'd like to utilize.

It is the death of the meme via a meta-meme science. Or intentional hyperstition

Part tk. Messianic Eschatology



The Dark Insurrection is complexity pushed to its efficacy by human and inhuman actors, thermodynamic economic processes, hyperobject ballistics, mutating ecologies, to meltdown point, a monad. It's a return to noumenal entropy. The meltdown of the The World, and a return to the Earth, and beyond that The Wilderness, The Outside. A return to apophatic, noumenal entropy.

xeno-
combining form

prefix: **xeno-**

1. relating to a foreigner or foreigners.
2. other; different in origin.

The Dark Insurrection is the work of ANON. We are a collective of "Other." Some of us are sex workers, some immigrants, many of us queer. There are even a few privileged white fucks amongst us. Nevertheless, ANON is largely the work and brainchild of People of Color (PoC). Our social disciplines are as varied as our identities, from journalists to dominatrixes. ANON are the intellectual cousins of #BlackLivesMatter divorced from liberalism. All inquires should be directed to: xenochan@protonmail.com

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