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LIFE

and its

REPLACEMENT

WITH A

DULL

REFLECTION

of

ITSELF,

Related by the Pleasure Tendency.

LEEDS. Printed in the year 1984.

LIFE
AND ITS REPLACEMENT WITH
A DULL REFLECTION
OF ITSELF

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Preliminary Theses

Of

The Pleasure Tendency

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PASS IT ON

This book is free and NOT INTENDED FOR PERSONAL POSSESSION. If you find it on a friend's shelves, take it; it's as much yours as theirs.

'Dignity, as these arguments show, was more a matter of multiplication than of unity. The more languages, the more kings and kingdoms, so (to older ways of thinking) the more glory. It was a matter of congratulation to the English, concerned to justify the multiplicity of their "nation" as comparable to that of the French. . . that they could claim to possess the distinct languages of Welsh, Irish, Gascon and Cornish, "no one of which is understood by the rest." '

(The Fifteenth Century, Margaret Aston.)

1.0 The end of the eighteenth century marked what is the beginning of one of the darkest periods in the history of civilizations.

1.01 The Renaissance was the flowering of an idealistic and questing time which - even with all its limitations - looked to the future. That progress has been subverted for nearly three hundred years. Humanity is nearly dead from suffocation.

1.1 Even with an avalanche of intellectual activity and material goods, not one decent building or location has been created.

1.11 On the contrary, this time of desolation has dragged on for centuries. Time and space itself is desolate, and Man's life - his passage through that time and space - is similarly waste.

2.0 We can only look forward. There is no solace in the present. There is no certainty that anything better is to follow, only the will that it should.

2.1 We must look forward to the time when merely taking a walk outside tickles the pleasure centre. When the deluge of falsified experience recedes, when the few books which are still read are those which stimulate debate, enhance learning and inspire action. When all life is lived intensely, or passes exactly as one would wish. When the parasite Art is no more.

3.0 What will this future be like? That is what cannot be said, for that is how falsification starts.

3.1 The infinite ways of life have to be invented according to whim.

3.11 Theory is only a hypothesis, never fully proven, always open to debate. An ideology is a constraint, in which people are fitted to ideas. We operate only on the level of theory.

4.0 There are, however, certain minimum conditions.

4.1 The Economy must be surpassed. To value everything in commodity terms has been the main way that life has been falsified. Starting with goods, this cancer has spread to labour, enjoyment and services and encroaches even on love, the emotions and nature.

4.11 All the unsuccessful revolts have been failed attempts to stem this disease and to introduce the new era.

4.2 Everyone must be freed from the necessities of earning a living, participating in the marketplace and labouring for survival.

4.21 The means to do this has been around for generations; but the lie that producing the essentials of life must entail a degree of unpleasant obligation has always been used to hold back our progress into the next stage of civilization.

4.3 One question permeates the air like solid substance: Something better now, or this forever?

5.0 By progress, we do not mean the present changes in which all progressive theories of the past are being harnessed to create something worse.

5.1 The defenders of the old illusions are only cleverer than their predecessors. Like proprietors of a giant theatre, their show may come ever closer to what the audience are feeling, but the seperation between the two only gets greater because of it. Only the form of the relationship between life and its representation is left to be apprehended by the senses.

5.2 The observer can see less and less to complain about. All he feels is the agony as the gulf within him widens.

6.0 WARNING: Those who recognise the simplicity of what we say but oppose it, will say that they cannot understand it. Those who argue against it are welcome. Beware of those who say that they agree with it, but show that they don't.

7.0 The Pleasure Tendency is. . . Civilization dreaming.

Falsification

1.0 The effect of the Economic Organization of life is to have people sell their unmediated life in the form of work, in order to buy back a falsified image of life, which includes leisure.

1.2 This is not a new thesis. It has been the mainspring of all unsuccessful revolts in the past - but the real objectives have never been conciously known.

1.3 For this reason, and that of pure military weakness, revolution has always failed, but Falsification has learned and increased its sphere of domination of the human mind. This is what makes the times more dangerous and the stakes higher - the reclamation of progressively greater and greater areas of human experience as Organization creeps nearer and nearer to the soul itself.

2.0 The so-called 'liberalisations' of the post World War Two years have been a cover for the invasion of previously private areas of life by the Economy.

2.1 Soon we will have to pay for a relationship; for love even.

2.11 We pay the National Trust to go to see some ancient monuments and old houses. Will we soon have to pay them to go walking in the Dales or the Lakes (or Areas Of Outstanding Natural Beauty as they are called)?

2.12 Extra charges for a beautiful sunset? The seasons themselves have been priced - the difference between the cost of a holiday cottage in the winter and in the summer.

2.2 There are already plans to build a replica Stonehenge out of polystyrene some miles away from the original, with unemployed kids doing the work. The old one is worn out, eroded by the feet of hundreds of thousands of people attracted by the thought of paying £1.50 to see it. The number of stone circles it is free to see in Britain is still uncounted.

3.0 The unemployed have money deducted at source if they have a relationship with someone.

3.01 Compared with Direct Debiting and Electronic Money, good old cash will seem like unimaginable freedom.

The Repressive Use Of Femininity

Wife's song to a soldier:

Why will you go away
For fighting strangers
When you could be safe at home
Free from all danger.

(Original words to the tune of Hymn 515 (S.O.P.) 'To Be A Pilgrim')

1.0 The feminine role represents the passive acceptance of any conditions, resignation and not fighting back.

1.1 It must be stressed here that 'feminine', 'female', 'male' etc., refer to the commonly accepted characteristics which constitute these roles today. They by no means refer exclusively to those people having that gender, although the association of the two things is where the roles have derived their names from.

1.2 Those who have an unquenchable will to fight for something or who will not give up ideas and are crushed are seen as foolish through classic female eyes.

1.3 Women are being used today to undermine idealisms on the radio, on T.V. and in books.

1.31 Women are used to keep such men under control; the domestic hand beckons.

1.32 Sensitivity, by all means; docility, never.

1.4 As the future becomes more and more grim, women like this will be used increasingly as weapons against those who would stand up.

2.0 There is already a new thrust of conditioning amongst the media of the intelligensia to turn men into women - malleable, docile, realistic, 'coping'.

2.1 Feminized men and women are the perfect work- and consumerforce. Capital seeks them out in foreign countries.

2.2 The management of the future will be female; they embody the way that the modern State will work: in touch with people's deeper feelings, intuitional, friendly, getting things done the humane way.

"I play tennis because I love travelling, eating good meals, drinking good wine and meeting beautiful women."

(Millionaire French tennis player)

"Well, I'm sure if he met our Maggie X, he wouldn't have such a cavalier attitude to women." (Sports Journalist, Radio 1, 1983)

The Police

1.0 The police are non-partisan; they are on nobody's side.

2.0 They serve an invisible interest called Capitalism, whose alliances and enmities vary with ruthless irrationality.

3.0 What have we achieved when old people die of neglect, people kill themselves out of boredom, and others are killed and tortured for fun?

3.1 The people charged with stemming this flow of atrocity can do no more than make the appearance of action. It is quite obvious that many are well-meaning types who are being cynically used as a shield for those really responsible for the break-up of society.

4.0 A healthy mistrust of the police is not such a new phenomenon as the specialists would have us believe; the term "pig" as a term of abuse has been in use since the days of the Bow Street runners.

Leadership

1.0 The enemies of the realization of crazy dreams know that only single-mindedness can achieve it.

1.01 Two single-mindednesses can achieve two crazy dreams - an even more horrific idea, to the enemies of people having exactly what they want.

2.0 The hero is the only hope for the total realization of one man's total vision; it is better to live in any pure ethos you have chosen, than suffocate in a consensus without identity.

3.0 That is why we say Up With The Leaders And The Heroes - and the more the merrier!

4.0 A true leader goes unprotected, without bodyguard or constitution.

4.1 He knows that he can be toppled at any moment by a successor or an assassin's bullet. But even a few days of this type of living is worth the danger.

Death

1.0 It is possible that Christianity is responsible for putting the fear of death into humanity.

2.0 In ancient times, most children died in infancy. This did not matter since the coming of a new life into the world was seen as making up for the loss. Death was enthusiastically courted in battle and hunting, for the death was honourable and the warrior went to the happy hunting ground.

2.1 Christianity contains a confusing ambiguity between the fear and welcome of death. No one wants Hell, Purgatory or the Last Judgement; we should want to go to Heaven, but few relish it.

2.11 Much stress is laid in the fact that we leave this world and go somewhere else, that Jesus had to come back and not really die, so not unnaturally we slide into oblivion fighting against it.

3.0 The Vikings were not alone in giving great feasts and celebrations at funerals, eventually sending their dead heroes drifting into the sea in a flaming longboat. That is the way to handle death.

3.01 Today, in this society, a funeral is a quiet, miserable affair with slow-moving black hearses where everyone wears black. Even dying is not what it was.

4.0 We have been taught to value our miserable lives above all else, there is nothing worth dying for - both in reality and according to the rising new sterile philosophy. How convenient for our grey masters that this is so.

Fascism

1.0 Fascism is a big con. Hitler invented the Volkswagen - need one say more?

2.0 Being a Stormtrooper might seem attractive, but the reality of life under a Reich is tacky Worker's Flats, Correct Change buses and the family firm all your life.

2.1 Fascism is 7 years as a butcher's apprentice then 53 hours a week in a shop.

3.0 The 'Far Right' and the 'Right' have an inspiring line in rhetoric and an absolute set of ethics.

3.1 But their dreams of freedom and strength end up as those of shopkeepers and housewives. The Right is always a cover for the preservation of the humdrum, moneychanging, grubby little shop floor of the commodity.

3.2 Nationalism - devotion to such a threadbare substitute for a country - whether of the Left or the Right, is the last refuge of the scoundrel.

3.21 'Strength through Joy' has become the empty posturing of flabby fallen newsagents, seeking to suck the vitality of the true rebel.

Moments Of Communication

1.0 Sex without reification, spontaneous, mutual, with someone you love, offers communication of the most real kind.

1.1 In any other form - say with force, guilt, obligation or self-conciousness - it can only present a sallow reflection of what might have been.

1.11 At best, O.K. At worst, tragic.

1.2 All too often the post-coital tristesse, the after-taste of an unfulfilled promise.

1.3 Trying to sustain those moments of joy and empathy that can be found in the arms of a lover is like trying to remember a beautiful half-remembered tune, and is subversive in itself, going against the grain of this consumption-besotted society.

2.0 But try we must, for, at certain moments, it offers the nearest glimpse of what could be, of the infinite potential for beauty, intensity and dynamism.

3.0 Not a vehicle for change, nor a model of Utopia, love at least shows that great things are still possible.

4.0 Love's brother hatred, as inconvenient to Power as love itself unless controlled and channelled, can also be a spur to greatness.

5.0 It is also interesting to note that bad weather conditions have probably been the cause of more moments of communication on the street level than any revolutionary movement.

Individual Vs Collective

1.0 To those who would attack us as merely 'bourgeois individualists', this must be said: imposed collectivity is de facto an act of compromise; we already have a compromise, why swap it for another?

1.1 It is not only collectivity which implies strength - a diversified mass break for freedom would be unstoppable.

1.2 Movements employing a rigid collectivity have produced little else but legions of dreary little people, whining out a humourless ideology.

1.21 Nothing could be more 'bourgeois', nor more suffocating.

2.0 Conflict between the individual and the mass is ever present everywhere and cannot be abolished.

2.1 Open conflict, outside the parameters of Power, is useful.

3.0 Collective action is, and will continue to be in the near future, the most sensible way of dealing with the production and distribution of necessities.

3.1 However, this principle should not be maintained where the means exists for most people to forget these things through technology.

3.11 Collectivity imposed is just as much a hinderance as collectivity witheld.

3.2 To get the problem in perspective, one only has to ask oneself how many people of all those one actually knows are engaged in the production of the necessities by which we are surrounded everyday. Even in this irrational and labour-intensive society it is surprisingly few, if any.

3.3 The transcendence of worries about survival will be the first sign that a new society is on the right tracks. If this is not achieved then that society is still holding its members down.

The Decline Of Morals

1.0 Those who disprove morality philosophically are like airship sceptics 3000 feet up in a balloon.

2.0 The feeling I have when I am ripped off is as indubitable a sensation as heat or cold.

3.0 When injustice is done to me, I know it, because I go all hot and kick things.

3.1 No one can denigrate morality by saying that it is 'only' a set of value judgements, that it is 'merely' society's norms or that it's all relative anyway.

3.2 These physical feelings are in fact the most important things that happen to me; in a world where other sensations are minimised, these humiliations and nuisances have a reality which far exceeds that of the so-called 'real' world. Compared with this subjectivity, 'objectivity' fades into a mirage.

4.0 Small wonder, then, that it is exactly this inner world that intellectuals have taken so much trouble this century to prove non-existent.

4.1 Reality is turned on its head. Very convenient for those who want to make human beings tolerate the intolerable. Just make people think that their feeling of inner resistance is not real. That which is really important is trivialised and that which is Trivial is afforded massive importance.

5.0 Why does the State oversee the decline in morals?

5.1 Because to reduce us all to machines it must finally destroy all morality!

5.11 Spontaneously felt outrage and popular justice are too dangerous for them as it reeks of autonomous action, and may one day be turned against the biggest burglar of them all.

5.12 Besides, to sanction its own illegality, the State must claim Justice as its own. Discrimination and judgement are a nuisance; our faculties of choice must be ground down so that they can foist their grey humiliations on us, day after day.

Progress

'If paradise were really on the surface of this world, is there not many a man among those who are so keen to learn and search out everything, that would not let himself be deterred from reaching it? When we see that there are men who will penetrate the ends of the earth in search of silk, and all for the sake of filthy lucre, how can we believe that they would be deterred from seeking Paradise?'

(Cosmas, 6th Century monk and geographer.)

The Old Workers' Movement

1.0 'Wealth for the People', the aim of the old workers' movement, was granted by its enemy, the bourgeoisie. Now the poverty of bourgeois wealth is available for everyone.

1.1 The old workers' movement of today (and its hangers-on) confines its activities to squabbling over its share of the spoils. Rather than dare question Power's right to define pleasure, the movement searches hopelessly on the margins of society for those excluded from the bonanza of consumables.

2.0 As soon as the old workers' movement and the capitalists agree on a marketable definition of pleasure, every human longing or desire will be indexed and priced.

2.1 Vast quantities of pleasure will be available. Quality and its uniqueness will hide with the rebel and the revolutionary.

3.0 It is indeed a mechanism of the total hegemony which the Controllers hold, vis à vis ideas and language, that when they hunt for a revolutionary class, it is to the cast-offs and the minorities that they flock. Pop songs like 'I am a One in Ten' exemplify the whining preoccupation of the self-styled progressives with the fringes of normal society.

3.1 Acting as members of the ruling class, these 'revolutionaries' shake this totem of underprivilege in our faces as if it were the sole kind of poverty.

3.11 The inevitable unfortunates and casualties of society are then used to police the sorts of discontent which are allowable to the majority.

4.0 The almost illegal dissatisfaction that the ordinary, fairly well-off person feels - which is kept a public secret - must also be a force which will carry humanity to its next stage.

The New Workers' Movement

1.0 The 'liberation' of workers from work by new technology is no more than a rearrangement of individual powerlessness. From fettered work-time to fettered leisure-time.

2.0 The destruction of skills and crafts by the new push-button productive process only reduces individuals further. A lack of self-respect, no sense of purpose, defeated men - the ideal consumer force.

3.0 It is to be hoped that the solidarity and pride of the printers, engineers and miners (so much under attack from Left and Right) will assert itself.

3.1 Either this, or the long lingering death of the 'deskilled' domesticated drudge awaits what were once thought of as the shock troops of the workers' movement.

3.11 But not on the terms of the Economy should they fight their battles.

3.2 If they follow the old workers' movement's path of reasoning with the Economic Organisation, they will soon find the Economic Organisation providing the figures proving how literally they are redundant to its needs.

4.0 The battle is not between differing economic organisations but is one of Humanity versus Economic Organisation.

5.0 Those who live by the commodity, die by the commodity.

Value

1.0 The most direct and dangerous opposite of The Pleasure Tendency are those 'libertarians' who have come down on the side of the commodity as the regulating mechanism controlling the flow of goods and things in society.

1.1 Firstly, as an argument against them, we would point out the de facto spiritual impoverishment which reigns in those areas in which the commodity is supreme.

1.11 No one can deny the feeling that time which is passed in labour for money is dead time - how the day seems as if it will never end, how every movement of a muscle is opposed from within, how ten minutes can seem an eternity of torture.

1.12 Nor can one deny the feeling of unsatisfaction when yet something else is given a cash value, and has to be paid for.

1.13 By contrast, we would point to the areas which are as yet still free from this ethos. For instance, the carefree lives of the aristocracy, of the very rich, to whom these 'anarcho-capitalists' themselves probably hark back. Indeed, there is much to be envied in the lives of the leisured classes; they never carried cash - that was handled elsewhere.

1.14 We would point out the special joy one may feel upon finding something that another has lost, or on possessing something stolen. Here, the object stands (or falls) to us as it were on its own merits and qualities, stripped of the pseudo-quality of price.

2.0 The commodity libertarians are correct in seeking, in a free society, some way in which things and activities are valued and compared, but contradict their own ends by choosing the Market to do this. The Market, which is no more than a State regulator of fluctuating formality.

2.1 The Market is but one of many ways of organising life and materials - one way whose shortcomings are blatantly obvious. The foremost of these is that the Economy, far from being an invisible and fair mediator between people and things, becomes a thing in itself, to be maintained and refurbished without regard to real needs and efficiencies.

2.11 As such, it follows that the Economy, when it performs the function of mediating in social relations among people, does so from a viewpoint of subjective erroneousness.

2.12 The 'free market' increasingly cannot function without massive State intervention in the Communist and Capitalist blocs. In the West, the Market is distorted and slanted by chunks of capital - inevitable tendencies in the commodity economy - and State interference reaches further into the lives of all.

2.13 State intervention is the acknowledgement that the Market coincides less and less with the real needs of the country, the world and its population. The State exists in the real world just as much as we do, and it cannot fail to perceive the truth of the situation.

2.14 We have given examples of the idiocy of trade elsewhere. To maintain the Economy as a thing-in-itself, paper money has to circulate from the hands of the people to the producers and, in effect, the producers must ensure that there is enough money circulating to get rid of their products. Since to give the money away would undermine the whole system, work must be found for most people so that they can receive the money, even though strictly speaking their activity is, for the most part, unnecessary.

2.15 Wouldn't it be more sensible to cut out the money stage altogether and free all those people from work to do something more pleasurable? Wouldn't that also lift the restriction presently on the Economy, that to produce things too efficiently at a high quality would produce so many redundancies that the Economic Organisation would not work, since there would be no one left who could afford to buy the products?

2.16 Then there is the tendency for the commodity to spread, the creeping menace of which we have documented elsewhere in this book. One must never forget the moral and aesthetic objection to the spread of the marketplace, the horrible and deathly appearance of all its manifestations. Indeed, this is the first stimulus to revolt against the illusions of Capitalism.

2.2 One objection to the abolition of the Economy is that, without the instant calculation of money, there is no way to tell whether one factory is more efficient than another, or whether one process is better than its rival. There can be no comparisons, goes the argument, without

the value given by the market to the stages in a thing's production added up cumulatively. Also, one could not get people to do unpleasant jobs.

2.21 In answer, we say that money is a convenient calculation of value, but not the best one. There are many intangible things that have to be taken into account. For instance, whether lots of people want to do something, or whether it is in the long-term interests of the community. We should never have sold all the oil, and the more coal we hang on to the better. At the time when we should have been developing other energy resources, fossil fuels were cheap, simply because they were cheap to produce.

2.22 Can one really say that it is rational to produce things whose lifetime is purposely planned to be short? That due to the inexorable wisdom of the marketplace, cars will be produced that only last five years? That millions of people are employed to push paper around, make shoddy goods, or dogs that waggle their heads in the backs of cars?

2.23 Surely the best basis for comparisons is firstly the objective, scientific measurements of the fuel, materials and labour consumed by a process. Secondly, but most importantly, the way that people involved feel about aspects of the production, whether they like doing certain things, whether they value scarce resources or scenery, etc.

The provision of wages for unpleasant jobs has never contributed to their abolition; indeed, the wages system has contributed to their proliferation. It presupposes their creation, the timeless Capitalist exchange of pain for 'pleasure'.

2.3 To eliminate all the irrationalities of the Marketplace, the commodity-libertarians will, if they are truly on the side of human beings, see the necessity of the cash nexus withering away.

Intellectualism

1.0 You will always find, hidden away in some semi-official niche, an academic with the correct analysis.

1.1 Somewhere, the State must be aware of the real state of affairs, for the real decisions to be made on how to counter the encroaching awareness of the truth and the looming contradictions of the Economic Organisation.

2.0 The correct analysis constitutes the most radical one, if not always the most interesting. This is the analysis that the State, in its most coherent moments, acts upon, even though it erects a smokescreen of controversies to distract us.

2.1 Does the Modern Family have skimmed or creamy milk for breakfast? Does the Husband bring home the bread? Should you buy or rent your house? Join CND? Eat peaches?

3.0 With justification, the incorporation of a radical analysis into the official ideology is often thought to discredit that analysis. Indeed, this incorporation means that the State has recognised the truth and is combatting it already.

3.1 At the same time, any radicality which attempts the incorporation of itself into the ruling ideology, destroys itself.

3.2 With criticisms coming ever faster and thicker nowadays, the body of ideology is looking decidingly lumpy as more and more contradictory convictions have to be taken on board. Today's statesman must believe at the same time in Peace/Militarism, Capital/Welfare, Work/Leisure, Nationalism/International Capital.

4.0 This is why the Centre is having to dole out these ideas again in fragments (because although all ideologies serve its ends, it cannot be seen to hold them all in one hand at the same time) where they battle against each other safely.

4.1 Whilst everyone draws themselves up, allying themselves with this detail or that, the totality slips by, unheeded.

4.2 This is why we have no truck with any of them; we stand for the Human Spirit, and we go for the Centre which opposes that.

4.3 This is why this book must circulate in secret, and why it must be kept away from both alternative and official hands for as long as possible.

Tedium

1.0 Enemies are provided for the use of the population. They would have to be, when you think about it, since everything else is.

1.1 Each new struggle brings the threat of a new tedium.

2.0 Crime, militancy, pleasure-seeking - each has its own particular grind.

2.1 One day the glorious struggle has come to rival, even replace, in its tedium, what you were fighting.

2.2 But this time you've learnt to accept it. You teach others to accept it. And They've won.

3.0 It is not surprising that only those systems requiring drudgery for their existence are regarded as realistic, while those requiring none are regarded as hopeless.

4.0 Those who tell you that it's your fault are conspirators with those who drove you to breaking-point in the first place.

> '. . . the child reaching teen age in any of these societies is literally surrounded by twice as much of everything newly man-made as his parents were at the time he was an infant.'
>
> (Future Shock, Alvin Toffler, Pg. 25)

5.0 Waste-deep in commodities which only humanity's corrupted ingenuity could find a use for, modern man stumbles on. Waiting with open arms are the technicians of this mess, full of balming therapies to help the modern subject adjust to their nightmare.

Heroines

1.0 Female heroes such as Joan of Arc, Red Emma, Boadicea, Amelia Earhart, all became heroines by surpassing their femininity. Florence Nightingale became a heroine by revelling in hers - and condemned many of her future sisters to lives of drudgery.

Pride

'The worker therefore feels himself at home only during his leisure, whereas at work he feels homeless.'

(Marx, Economic And Philosophical Manuscripts, 1844.)

1.0 So wrote Marx. In this idealized capitalist view of the division of time, Marx could not have foretold the degree of alienation that would develop in all leisure under Capitalism. Even millionaires find themselves work or go mad; 'retired' film-stars make come-backs; our own aristocracy has always found that it has the drive 'to do something useful'.

1.1 'The worker' finds that he is shuttled backward and forward between what he is told are the necessary conditions of life, propelled by his own need to escape each. His search is for the most pride and the least humiliation.

2.0 A human being may think it prudent to keep his head down to avoid the endless atrocities perpetrated throughout the world.

2.1 But the bowed head is the sign of human shame, of human defeat; atrocities, whether of the concentration camp or the mind-rotting of millions, are not, however, the necessary conditions of human life.

2.2 We want to bring back pride in being human.

Old Age

1.0 When it is no longer possible to live with pride, it is no longer possible to die with pride.

1.1 Those who would confine the old to the endless geriatric wards which blight our country, or leave them to the cold comfort of desperate families, have not grasped the fact that only individuals so totally humiliated and crushed as our old people would tolerate being planned for (like some disastrous famine) at all. Then again, perhaps they have.

Communism

1.0 The Socialist dream - everyone will live in their own council flat.

2.0 Communism is Capitalism without the good bits.

Organisation

1.0 It's no good for the rebels to sink with a form of organisation which does not work, crying "This should work". Those whose organisation does not work are obeying the dictates of a mere ideology, not of practicalities.

1.1 All that can be said about forms of organisation is that its forms are infinite.

1.2 The form of an organisation is trivial. Form loses its triviality only when an organisation stands in the way of its members.

2.0 A strong line may seem to be the most efficient form of organisation, but the British State did not get as strong as it is without pluralism.

2.1 Enemies of ideology must learn from those who have defeated them.

2.2 In the revolutionary organisation, one has the duty to be in a coherent organisation or split. That which isn't coherent, doesn't cohere, and that which doesn't has no use as organisation.

2.21 The voluntary organisation should be the most self-disciplined; our enemies have done away with conscription. Yet the tendency is for the 'revolutionary' movements to use the worst form of psychological conscription. No wonder they're so inefficient.

2.3 The only organisation that one should participate in is the one in which one does so with joy.

3.0 The structured organisation that has died has become hierarchical. It allows no communication, fresh ideas fester at the bottom. Its members have become grudging members. Its lifeblood has stopped flowing.

3.1 The formless mass that has died has been asked to advance further than it is capable. It sinks back into aimlessness, muddle and chaos. Its democracy and spontaneity has been wasted because it cannot adapt.

Greatness

1.0 Past acts of greatness and creation are sneered at by the hip experts of today.
1.1 All heroes have been systematically destroyed by new intellectuals.
1.2 Every intense moment communicated in the past through music, art, writing, philosophy; every heroic act or leader is denegrated by biographers fascinated by the salacious flaws of the individual concerned.
2.0 Do not be fooled into thinking that these masseurs of opinion are honourably researching in the true spirit of enquiry.
2.1 Their message is simple, clear and false: that any act of individual creation is necessarily opposed to the common interest.
2.11 The hero, the individual, inspiration - all are dangerous in the sheep-pen; moreover, they might very well have an unwanted effect on the rest of the flock.
3.0 Hence the increasingly manufactured divisions to hold off the day when those who make up the common interest realise their own ability, not merely for intense creation, but for intense life.
4.0 Our inventors, our athletes, a few explorers, climbers and soldiers hang on by the dogged strength of their own fingernails, through a barrage of fun-poking, ridicule and commercialism set to undermine them. They are used with distaste, like prostitutes.
5.0 Who has not, at some time or another, asked themselves this question: "Why am I here?" - a question by which priests and philosophers would enslave us.
5.1 If this ever needed an answer, surely it can only be this: for the individual to seize control of his own destiny.
5.11 It is essential to embrace the impossible ideal; anything less would be to negotiate away the sovereignty of one's own existence.

5.2 In a society where all goals and ambitions have been defined and moulded by the Economic Organisation into commodities or serving the commodity - that is, they have no intrinsic value as goals in themselves but are to be traded for something 'better' later on (Good Exams = Better Job = Cosy Retirement; a job well done is one which shifts more commodities in the long run) - what is left that is worth doing for its own sake, rather than merely clambering up the hierarchy of some marketplace value-structure?

6.0 Only four things:

6.01 Achievement - "I climbed it because it was there," existing for the individual in some small way free from the commodity-structure though increasingly swamped by sponsorship, officialdom, film rights and the like.

6.02 Power - power has always been sought for its own sake as well as for the fringe benefits it brings.

6.03 Creativity - its unique joy and its inherent quality of communication.

6.04 Pleasure - that which is an end in itself.

7.0 We must fight for a society we long for, where the first is given free reign, where the second is destroyed, where the third and fourth, which are mutually supporting, spontaneously produce each other.

7.1 Only this would mean a society worthy of revolution.
All of this or death.

Unity Of Opposition

1.0 One sometimes can't help wondering if what are seen as political opposites aren't really reaching out, in different ways, for the same idealistic vision.

1.1 To regain true life; surely that is the sole aim of all.

2.0 Those who have set all idealists against each other, the enemies of vision in any form, surely they are the enemy. The grey nobodies and their organs, whose only aim is to regulate and organise all spontaneity, all intensity out of life, have won because they have divided the opposition.

2.1 Why do all extremists fight when they have far more against the Centre than each other?

2.11 Why do both cling to their useless ideologies when the total realisation of either would result in a world of stultifying dullness?

Criminals

1.0 A criminal is one who shows disrespect for others. One who continually shows disrespect will one day die by the hand of the one he has insulted.

2.0 Bosses and controllers violate others with no fear of retribution.

2.1 Justice has been claimed as the State's prerogative.

3.0 Cowards steal from the old and helpless. Criminals in power insult the able-bodied yet fear not because the spirit of the young is broken. There is moral chaos - as was planned.

4.0 Moral order will be restored. No one will sneak up behind another.

The Crisis

> 'The central stupendous truth about developed economies today is that they can have - in anything but the shortest run - the kind and scale of resources they decide to have. It is the decision that makes the resources. This is the fundamental revolutionary change - perhaps the most revolutionary man has ever known.'
>
> (U Thant, secretary-general of the United Nations, 1962-71.)

1.0 Is it just bad luck that somehow resources aren't so accessible nowadays, or was there a decision to create the illusion of 'limited resources'.

2.0 The only possible justification for the domination of human life by Economic Organisation lies in the need to survive in a world of scarce resources.

2.1 Once that justification has been removed (by Capital's own development), it is simply a dead weight around the neck of humanity.

3.0 Small wonder then, that the beneficiaries of the Economic Organisation have worked so hard to deny the reality of abundance - even to the extent of conciously wrecking whole industries.

Culture

1.0 Culture is what tries to represent reality back to us.

1.1 It is part of the illusion that life must be bought back in the form of leisure before it is valid.

1.11 It is also the area which illustrates best that Controllers do not always have to be rich. The State lies within all of us, down to the poorest and most ordinary, waiting to spring.

2.0 One arbitrary artist to another arbitrary viewer - falsification is a profession and a 'socially useful activity'. Even a radical activity.

2.1 But once represented, something is dead.

3.0 The artists and dancers of the world may be pretty egalitarian amongst themselves, which is why they have the illusion that they are democratic, but they become snotty in their relation with the public. When they become aware of their role as purveyors of culture to the masses (who wouldn't know what life was otherwise), they become an elite.

3.1 Culture is at best the ever-unfulfilled promise of its own supersession.

3.11 And that is true of all culture, regardless of its form despite the specious hierarchy of culture which places Classical over Pop, Theatre over T.V., Art over Photography, Live over Recorded.

4.0 What is special is not safe in the hands of specialists.

4.1 Specialists are those who distort and manipulate, for their own ends or those of a clique, knowledge which is the property of all.

5.0 Creators should only create for other creators - and everyone should be a creator.

The Decline Of Sex

1.0 Some titles from a list of typical ballad broadsheets of older times are these:

A LOUE-SICK MAID'S SONG, LATELY BEGUILD, BY A RUN-AWAY LOUER THAT LEFT HER WITH CHILD.

A MAYDEN'S LAMENTATION FOR A BEDFELLOW, OR, I CAN, NOR WILL NO LONGER LY ALONE.

THE MANS COMFORTABLE ANSWER TO THE MAYDEN THAT CAN NOR WILL NO LONGER LY ALONE.

THIS MAID WOULD GIVE TEN SHILLINGS FOR A KISS.

All these date from circa 1615.

(Interestingly, from 1632 is KNAVERY IN ALL TRADES OR, HERE'S AN AGE WOULD MAKE A MAN MAD.)

2.0 In 'The History of Street Literature', Leslie Shepard explains the significance of one common allusion in folk tradition.

> 'Folksingers will have noticed the recurrent theme of 'dew' in other songs like The Foggy Dew and Blow Away The Morning Dew. In his book 'The Idiom of the People' (1958), James Reeves attempts a lengthy analysis of this theme, and concludes that 'dew' means virginity or chastity. It is not so simple as that. . . Obviously this custom explains why 'Dabbling in the dew makes the milkmaid fair', but there is a strong connection with promiscuity rather than chastity.' (p.42)

3.0 Shepard also explains the original meaning of May Day.

> 'As Lewis points out, the May Day celebrations were originally a festival of love - but love outside the ties of marriage. These customs go back to the cult of the Phrygian goddess Cybele, officially established in Rome 204 BC and later diffused through Spain and the southern part of Gaul. Cybele was the original May Queen, and her passionate love for Attis, whom she found on a river bank, led to the custom of young men who wished for luck in love to roll naked in the dew on May Day. In due course, Christianity assimilated pagan archetypes and feasts, and the cult of Cybele was superseded by veneration of the Virgin Mary.' (p.42)

3.1 Which goes to show that history does not always progress, and it seems harking to point out that May Day is now a Trade Union celebration.

4.0 The above ballads were written at a time when stone phalloi were still being found lurking underneath the wooden altars of small parish churches. The congregation had, knowingly or not, been worshipping the idols of the much older Nature Religion.

4.01 These ancient beliefs are far preferable in their closeness to the Earth and natural desires, and their indulgence in pleasure and feasts. Christianity, on the other hand, is characterised by mysterious metaphysics, austerity, renunciation of the flesh, suffering and guilt.

4.1 When there was still a temple to a Roman goddess in London during the tenth century, the active maintenance of the oldest religion of all was guaranteed in those many pockets where the official ideology of the rulers did not penetrate. This descended to us as what we know of as the Druids, although many aspects of the ancient faith have been lost. Their common rituals and practices were deemed so unspeakable by eighteenth century historians that we know of only a few. Sex of all kinds was involved, as well as hallucinogenic drugs, chanting, a mysterious language and sacrifice. They also invoked the half-man, half-goat Faun, another symbol of unlicensed sex.

4.2 One is reminded of some things we hear of the sexual activity of witches. The myth of the witch flying on her broomstick is well-known, but this is not the correct analysis of the witches' getting 'high'. The properties of the ingredients used in the preparation of a grease which they applied to their broomsticks were such that, when absorbed through the mucous membrane of the vagina, it caused hallucinations and euphoria.

4.21 Recent research has shown that the principal ingredients of witches' potions were henbane, mandrake, datura, belladonna and sometimes opium and hemp, dissolved in bat's blood, oil or occasionally human fat. (Bufotenine from the skin of toads may have entered the mixture, but its psychoactivity has been disputed.)

4.22 There are accounts of the witches 'flying' alone and in groups indoors. As the persecution commenced, these women were burned on suspicion and for living together in houses.

4.23 There is also evidence of witches' sexual appetite in other directions. In the British folk tale 'Allison Gross', a man is turned into a worm for resisting the advances of a witch. (Child, English and Scottish Ballads, 1, pp 313-5.)

5.0 Another sexual aspect of the old religion is the practice of wearing the skin of the animal whose spirit one wanted to take on. The gazelle was worn for speed, for instance, the bear for fighting, the tiger for strength and agility and so on. Both sexes wore the skins of course, but it is interesting to note that women still wear fur from the mink, leopard, tiger etc. Also, that both sexes still wear leather to put over one impression, and sheepskin to put over another.

5.1 There is probably little need to comment that, as Puritanism rose, much of the best of the essence of womanhood was dispensed with, the lack of which is still apparent.

6.0 The pernicious effect of Christianity on human life need only be shown by the nucleus of the late Middle Ages idea of 'perpetual Passion'. Christ was regarded as suffering from the injuries that Man was still inflicting on him. A Dürer woodcut of 1511 shows the resurrected Christ saying 'I still take floggings for thy guilty acts'.

6.1 A perpetual policeman of pleasure looks continually over one's shoulder, and is still there today.

7.0 One can only guess at what level sexual activity went on in past times, especially where it has not been documented and controlled. How much relevance have the mores of ruling ideology ever had to the peasantry, who might only have encountered hard indoctrination on infrequent Sundays? Did their own ostensible rules ever curtail the real sexual life of the bourgeoisie and aristocracy?

7.1 One can only infer, from the scattered evidence that remains, that there was a vigorous sexual underground existing at all times. As well as the evidence presented here, one can cite the bawdy songs of the folk tradition, which have reached us in considerably cleaned-up versions for use in Victorian schools. One may look at the original versions of plays like Shakespeare's and the naughty Restoration plays, the authors of the filthiest and most depraved of which were often women; and whose work had ceased to be performed a hundred years later.

8.0 The number of illegitimate and unwanted babies that the unfortunate women of that age were still willing to risk, gives another clue to the lost story. What was Leonardo doing with those young goldsmiths in the sixteenth century, and did he feel guilty?

8.1 It is hard to imagine that people could live together for so long outside official supervision and not find out all the enjoyable possibilities of one another's company.

8.11 The female orgasm, for instance, has recently been 'rediscovered', and has since then been continually denied, found, relocated and eulogised. Yet it is difficult to see how, even in the times when it was officially out of favour, the women of any age could forget it. It is only today, when the techniques of conditioning have become so efficient, that such a basic drive could be distorted, disposed of or recovered.

8.2 As the tendency for control of all areas of one's life and pleasures has closed in, sex has been one of the things the Controllers have fought hardest to possess.

8.3 Dull, sexless and restricting clothes came early in the campaign. Marriage was used also. Then the attempt was made to divest the sexual act of all pleasure, on pain of causing the ever-present Christ more agony. Homosexual activity, being beyond doubt in aid only of pure enjoyment, was definitely out. Still we have evidence that eroticism forced its way under the slammed door of that period of prohibition.

8.4 Slowly, the emphasis of the policy was shifted by pressure from the groundswell of sex. Control by constraint became control by containment. Whatever is contained in the pre-packaged experiences found in consumables like romantic novels, films, plays, pictures, marital aids, the Permissive Society and so on, have become the only ways to live.

8.5 The monotonous advance of representation continues. Homosexuality, which for long periods throughout history escaped in relative freedom as an unrecognised activity, is being sold in increasing numbers of books and films. Sadly, what is known as the 'Gay Life' is increasingly identified with the various nightclubs, drinks, holidays, magazines, music, clothes, accessories etc., on the market. Heterosexuality has long suffered this infestation, to a greater degree.

9.0 Today, the new sexual repressors wish on to women all the old deathly roles. The attributes of weakness, chastity, conspiratoriality, pacifism, emotionality and motherliness are foisted on to women, with a revolutionary label. Men are seen as brutes, almost devil-like. To catch go-getter women who do not go for this image, the other pole is the chillingly effective female manager, upwardly mobile.

9.2 The increasing numbers of sexual police who wish to take every detail of sex and relationships out of the private realm, to spread it out on the pages of Sunday newspapers, duplicated newsletters and the walls of buildings, threaten to snuff out the very flame of individuality within all.

Identity

1.0 In withdrawing work from people, Organisation is finding that far from 'self-motivated activity' rushing in to fill the vacuum, only a large gap remains in people's lives. No matter how degrading and soul-destroying work is, people draw from it a feeling of self-respect, of identity, of usefulness and importance to everyone else. Both in the life of hedonism and of unemployment, the feeling is that one could disappear from the world without a ripple; indeed, that a saving in materials and bother would be effected.

1.1 Outside work, the only way that one makes any mark on the world is through the people one has - accidentally - bumped into and to whom one clings in an attempt to combat the world that tries to crush you. Combat, though, is not a proper identity; it is parasitic on (in this case) Economic Organisation.

1.2 We all face the threat of having nothing; mass insanity is becoming a present fact. Even They have more sense than to let that happen and anyway, it would do long-term harm to the productivity of the Economy.

2.0 For this reason, it will be in Their interest to have certain artificially-nurtured Social Problems. People will gain an identity from the nature and extent of their commitment for or against certain Issues.

2.1 Issues may be trivial (the New Design, Rock, Permissiveness, W.B. Yeats) or fairly important (Nuclear Power, the Enviroment); but they are all trivial next to the task of superseding the Economy.

2.2 We are asked whether we are for or against sliced bread. Meanwhile, our future is being decided elsewhere.

The Good Life

1.0 Free Beer! Free Trains!

2.0 The essence, to me, of female sexuality - the crudity, vulnerability, wetness, violence, abandon, ecstasy, bloodiness, messiness, non-utility, flexibility, insatiability - before it has been sanitised, reminds me of (what I think of as) the perfect world and life.

3.0 In our yesterdays, roughly 1775 onwards, this and other sexualities were, of course, suppressed, as were drink and drugs.

4.0 It is also interesting to note that no good contraceptive has been developed, despite the billions spent on research into comparative trivia. Despite this, folk contraception burgeoned and the single mother was always common; proof that we have always been keen on sex.

4.1 We should just mention, by way of encouragement, that the 200,000-strong Muria tribe of India practise contraception by belief, in a society of total sexual freedom, with a failure rate of only 4%, and that 96% have children during the first year of marriage, after years of screwing every night. This is a tribe which is keen on sex, but without falling for the 'there is a tribe' fallacy, there are other tribes who show no interest in sex at all.

4.2 In officialese, sex for pleasure cannot be called by that name - it is called Birth Control, which sounds more like a pesticide.

Race

1.0 It is obvious that the anti-racism based on the false premises that:

a) The races do not differ in any but trivial ways, and

b) The races must always be able to live together harmoniously,

will not survive intact.

1.01 In with what is said about race, should also be culture, in the sense of lifestyle and assumptions. When we say 'race' we also mean 'culture'. Unless the two are synonymous in a theory about discrimination, then that theory truly is racially discriminatory - rather than a broader-based appreciation of qualities, in which culture is the raw material.

1.1 Superiority is often a matter of opinion, at which level only it is valid. It is not correct, nor is it useful, to take opinions as immutable truths.

2.0 Discrimination based on race is not a Capitalist ideology. One aim of Capitalism is to integrate all races and creeds so that it can move labour and products round the globe unhampered.

2.1 Although discrimination is an anathema to Capitalism, it tolerates it - for the reason that racism is an 'issue' over which it has control.

2.2 The globe is integrated in two ways:

a) We are induced to accept <u>any</u> living environment so that we can live under any conditions the Market dictates.

b) All difference is reduced so the world becomes the same all over anyway.

3.0 All that Capitalism needs is materials and cheap labour. This can occur in any country and be of any colour. For Capitalism, Blacks were at one time a source of cheap labour. Market forces, rather than choice, brought this labour to the chicken battery.

3.1 With low wages comes a stigma, the loathing the worker feels for the poor and deprived because he sees in them the reflection of what he really is.

3.11 That stigma can attach to anyone - the Gypsy, the blind, the 'Northerner' even. At the moment, that stigma still attaches to Blacks, although the era when Black labour was still especially cheap is - in Britain at least - drawing to a close, and the sooner the better.

3.2 Government realised long ago that it needed more brains than the inbred and conservative upper classes could ever produce, and Black brains are one source it cannot overlook; not least for use controlling their own noisy fellows.

4.0 What is at issue here is not racism, but the right of people's control over the character of the area they live in.

4.1 There must be some way of choosing and creating environments which takes in, as well as other varied and often more important factors, race where it is relevant.

5.0 Those progressives who wish to prove that all races are the same surely imply that, should the races actually prove to be different in substantial ways, then they would be unequal.

6.0 The point, surely, is that the races are equal no matter what.

7.0 Is it not sad that the culture that white racists defend is such a grey, mediocre society revealing itself in cold, antiseptic estates? Also, anything worth defending in the future will not be threatened by the mere migration of peoples.

Great Days

1.0 At liberty outside Power's crowded corral, some experiences still run wild and free.

1.1 Magical, unexpected, sometimes only tantalising in retrospect, One might be the single person ever to go that way.

1.2 Soon they are to be lassooed in and rounded up, though. They must be dulled and sullied by the footmarks of a thousand others who have all bought the same thing from the packagers of experience.

Enemies

1.0 There are no great rallying cries! No rallying point! No point in rallying!

1.1 Power has decentralised; it hides in fragments behind the wood that we can't see for the trees.

2.0 So hit out in vain, you futile hostage-taker, barricaded in your council house with the wife and kids and a 12-bore.

2.1 You who spill the blood of your loved-ones, this is the wrong blood. They up there have driven you mad so that you punish the innocent for crimes against you there's not even a name for.

Civilization

1.0 It is irresistably tempting to say that something has gone from life since some given period in History.

1.1 How can we look forward to something better, if there is not the least evidence that we had achieved something good at another time?

1.2 It is not an exact duplicate of the past that we wish to create, but to recapture the spirit that can create the best ways of living.

2.0 There is no doubt that certainly Britain has 'gone' somewhere over the years. Almost wiped off the map of the civilized world, certainly pushed to the edge, nothing has risen to take its place except the worst American garbage.

2.1 How long is it since we produced an Isaac Newton, a Shakespeare, a Drake, a Wren, a Handel? Since Europe produced a Leonardo, a Galileo, a Beethoven, an Einstein?

3.0 Violence on the streets, drug misuse on the increase, almost every indicator of social wellbeing on the decline, and the response is comprehensive schools and a council tenancy.

3.1 We can only dream and plan for a tomorrow of wide, quiet streets, magnificent buildings, civilization in a thousand diverse ways.

4.0 The Pleasure Tendency must win.

Modern Compulsion

1.0 With production taking less and less work, obligation (which remains in the equation of Economic Organisation like a constant) will take the form of:

a) Consumption.

b) Other revenue-generating activities in the leisure field.

c) Work

d) 'Voluntary' community work.

2.0 To make d) possible, gross material poverty will not be eliminated, although we have the ability. The existence of a poor class is also necessary to 'value-fy' activities in a) and b).

Law

1.0 The anarchists would have you believe that 'Everything is Permitted' means that you must permit anything to be done to you, and wait until they get tired of doing it - for the sake of the other chap's freedom.

1.1 It doesn't mean that. It means that you are permitted to resist as well.

1.2 Only through this seeming chaos will true justice be forged again.

2.0 Our present system of justice lays its foundation on the myth of the State's impartiality.

2.1 The fact that forces within the State are doing their worst to undermine the last remnant of natural justice, the jury system, is proof that the State is partial neither to the criminal nor the victim, but to It's own needs.

Quality

1.0 Differences are all but abolished - to facilitate the spread of the commodity into every hemisphere, of the globe and the brain.

2.0 They are retained only to the extent necessary to market a particular place or activity, and done away with to the extent that they are inconvenient to commerce.

2.1 The aim is to ensure that a Japanese television can be sold anywhere from the heights of Tibet to the depths of Tennessee.

3.0 This is why mealy-mouthed 'progressives' - shock troops of the commodity - are so frightened of real difference; between races, civilizations, traditions, intelligence, taste, sexes, towns, lives, interests.

4.0 The Nanny State is trying to make us into a herd of soft-headed, Welfare-dependant dimmos, so tolerant of anything that happens to us that we will eventually tolerate anything.

5.0 The list of things that have already disappeared is so long and rich that it can bring tears to anyone's eyes. Forgotten hedge-flowers and herbs, King Edwards, spotted English apples, real cheese are some things just from this country.

5.1 Is it because journeys by train were so labour-saving and beautiful that they are being replaced by the democratized futility and sterility of the Fuhrer's autobahnen? (The abolition of the steam train can only be passed over in silence.)

6.0 The common, if regrettably dying-out, phrase 'shop-bought' is an accurate indication of the instinctive distaste most people feel for the process of buying - and their disappointment with the product.

7.0 Shopping Centres, Sports Centres, Leisure Centres, Video Arcades, Video Games, Video Recorders, Video Discs.

7.01 Home Computers, Remote Control, Interactive TV, Armchair Banking, Armchair Shopping, Armchair Voting.

7.1 Isn't it obvious where its going?

An Armchair Existence for Armchair People.

Effeminization Of The State

1.0 In this effeminized tyrrany, everything is done behind the scenes.

1.01 In the country of the committee, the hero is dangerous!

1.2 Consensus was born of tyrrany, learned by dictatorship, perfected by democracy.

1.3 The continuous aim of the Economic Organisation down the ages has been to make us more and more like a docile flock of farm animals, the inert fictions whose purpose is to facilitate the activity of money - the only living thing in the Economy.

2.0 Force has taken refuge behind the scenes. They've won; they don't even need truncheons - often.

2.1 We're well trained. Compulsion comes in a different form today, in a thousand tiny uncounted restraints.

2.11 We punch into thin air. Who is to blame? Where do we strike first? It's no accident that no one has come up with the right answer.

2.2 Not quite comprehending, we are like the fly caught up in the spider's web who wriggles and wriggles, becoming more and more bound up in a thousand tiny threads, each of which could be broken easily by itself. The State's subtle control, represented by the cobwebs wound by the Greenham Women, the female face of authority.

3.0 When the feminine will is obstructed, it seems to show characteristically a will to power that is almost psychotic, perhaps made so by repression. We have already referred to the folk tale in which a man is turned into a worm for resisting the advances of a witch. In 'Simmer Water', a witch flooded a whole village for refusing her request for food, except for the one house where she got some.

3.1 In folk and myth certainly, women's revenge is often long and awful. Today also we may note that those of a feminine disposition, if not always gender, use a form of force of a hidden and often non-physical kind. This can be as bad or worse to receive as the more obvious 'male' tyrranies.

3.2 Poisoning is said to be the 'women's murder'. It is far more healthy to have it out in the open.

4.0 In the 'masculine' tyrannies of Hitler and Stalin with their goose-stepping brutality millions of men suffered. Just as in the encroaching 'feminine' tyranny of today millions of women suffer, smothered by the care and concern whereby every aspect of their lives is analysed, discussed, corrected and eventually constructed by others.

5.0 With the feminine role in the ascendant, it becomes more and more difficult for women to assert their individuality, to break from the sisterly consensus: the hideous emotional blackmail whereby women are shut up by their informal leaders because to voice dissent is to break ranks with 'sisterliness'.

6.0 The solidarity of 'wimmin' becomes a willing army of dupes, avant-garde of the latest invasion into individual privacy.

7.0 Those who insist that women will be forever caring, sharing pacifists or efficient managers forget that it was an International Women's Day demonstration which ignited the February Revolution.

Honour

1.0 Hail to the Japanese warriors who would die rather than live without self-respect.

Economic Organisation

1.0 As well as decimating our spiritual life, the Economic Organisation hinders our material progress. For instance, the farcical situation of the artificial wheat surplus, Common Agricultural Policy and farmers paid to grow nothing in the U.S. Similar stupidities apply in iron and steel, electronics, dairy products and automobiles.

1.1 The liberation of humanity from the economy will have the happy coincidence not only of creating the conditions for greatness amongst individuals, but of abolishing worldwide scarcity.

2.0 The population of the world is forced to labour endlessly at unnecessary jobs; but not by me. Why should I feel guilty that some poor person is made to collect tickets, do accountancy, work in a shop or one of the other time-wasting roles necessary to continue this game that everyone wants to finish?

3.0 By contrast in the U.S.S.R., it seems as if in their attempt to rise above the economy, they have slipped further down into it.

The End Of Men

1.0 It is shocking how banal, limited, unexciting, unrisky, mean-minded and ingloriously prudent are our leaders. Even those who trumpet the cause of the individual at every opportunity see their ideal as a lifeless drudge; a unit revelling in the freedom of the office, the supermarket, the home and the family, in fact, in a security so firmly embraced that it always suffocates freedom.

2.0 Times ahead must be going to be really awful. They're instituting a crash programme of re-orientating the community. The domestic, coping, pacifistic nature of femininity is being pushed on to men and stressed for women. It must be in preparation for being totally crushed.

Submission

1.0 All nations today are degenerate masses of those who accept submission with a shrug.

1.1 Slavery is tolerated because men and women have no inviolable centre. Their centres have been invaded by external rationalizing forces; rationalizing every knee-jerk reaction into a mumble.

2.0 There is no one left to stand up and challenge everything.

Transience

1.0 The urge to 'built-in obsolescence' (that vital motor-force of the Economy) infects life.

1.1 So little is permanent in our lives. Even 60's shopping centres are being pulled down - to be replaced by 80's shopping centres. (Apparently it is cheaper to rip down the whole edifice and rebuild another than try to convert it to the latest in air-conditioning, or whatever). Man wanders through his landscape dazed at the change around him. Dazed and dazzled. . . as was planned.

1.2 The infection spreads through the whole body politic. Even our rulers' faces change as rapidly as the latest development in washing powder, making it all the more difficult to fight back. Each potential target is replaced by another face, another 'approach'.

1.3 In the nineteenth century, the old socialists were certain who the enemy was. Now the ruling clique mutates, expands and shrinks according to its own seemingly-random logic. Opposition to it can no longer be personalized. There are no permanent villains.

2.0 Relationships are formed on the basis that they will soon end. How many of us still have the friends we had when we were children, adolescent even? How many people that we liked 10 years ago do we know now?

2.1 A kind of laid-back cynicism dominates friendship, even love. 'Nothing ever lasts' - progressives may fret about the 'return to marriage', but that is only a stumbling attempt to make a stand against the tide of transitory acquaintances which pass for friendship. All human solidarity is thus destroyed.

3.0 It is no accident that only in the 'old' industries have workers fought against the dissolution of their craft. In modern industry, no one knows or trusts one another enough to risk anything.

4.0 'Every man for himself', the watchword of today, was something soldiers were ordered only in the worst possible situation. (Even then it was usually heroically disobeyed). Now it is bandied about as common sense by everyone. But then again, perhaps this is the worst possible situation.

Arms

1.0 You can usually tell who is most at danger from the people armed, because they naturally oppose that idea.

1.1 The far right are against gun control because they think Capitalism is so inherent that guns would just clean it up. If they are right, fair enough; but we think that the right to bear arms could be a contribution to clearing all nuisances from the world, big and little capitalists alike.

1.2 The social-democratic law and order lobby is for gun control because they have the feeling that their brand of law and order, and their police with it, would be annihilated by the people armed.

1.3 The Nanny enforcers of liberal-totalitarianism are for gun control because they sense that people would like to shoot those who bind them about with such kindness.

1.4 It is a sad indication that in the diffused dictatorships of the East and West, the population would probably not, at first, know where to shoot. It is said that a totalitarian regime could not be imposed on a country of gun-owners. It is undoubtedly true that such a country could not be invaded, but the ideology is so insidious that totalitarianism can be imposed from within without anyone noticing.

1.5 Criminals obviously don't want you to have a gun.

Ideas

1.0 Nowadays, ideas are mere commodities. The video-merchants' concept, IPM or Ideas Per Minute, is only an honest expression of what ideas are in this society. Often they are used to define a sub-culture for specific market intervention.

1.1 Needless to say, our ideas will not tolerate being the subject of a market intervention.

2.0 The ideas in this book must be given the utmost scrutiny, closely questioned and debated openly.

Violence

1.0 The thrill of battle is the same as the thrill of sex; but to fight someone who is not willing, or who is much weaker, is like rape and therefore dishonourable.

Who Can Act?

1.0 I keep on saying to myself, 'Come on, you sons and daughters of society's lieutenants, turn! Use your imagination! You more than any appreciate the emptiness of the aspirations of this life, yet you work on quietly. As if anyone could really be satisfied!'

2.0 From any objective viewpoint, one must concede that the old Working Class has never fully achieved conciousness. Who will be first? Does it matter, just as long as someone is?

3.0 I sometimes wonder what happened to the joyful and rebellious children I grew up with. Where are they now? What happened to that spirit we shall never know - squeezed out of them like oil from a nut by the jaws of economic necessity; to be kept, refined and used to oil the jaws anew, better to squeeze those who follow.

3.1 I remember one boy, the earliest shaver, who seemed the kind of man who would turn into a murderer or a bank robber. Another whose acerbic wit, cynicism and disruptiveness marked him. Yet they both became policemen. At the time I despaired, yet now I can see that very little separates the policeman from the bank robber. They are both the same kind of people. Similarly, those who are devoted to

liberty and authority. The stupid and the clever, the Conservative and the Anarchist - all are similar to begin with. What drives them to become enemies? We should look for the answer to those who benefit - the cybernetic controllers of the Centre.

4.0 The upper classes have neither the ability nor the intellect to pose any new threat. In a sense, they pose only a conservative, defensive threat.

5.0 Who can act? Unlike other theories, anyone can hold with this idea and act on it. Due to the different ways in which each caste is brought up, there are many approaches to social relations, conventions and organisation.

5.1 Every individual can still work in their own way for good, and bide their time and prepare for the day of the real call, when the fight is on for great ideas.

5.2 This society makes no calls upon one. At present they only happen by accident, during war or extreme weather, for instance. No wonder people hanker after both. Create demands upon yourself, of course, but not by some futile armed stand.

6.0 We have let mediocrity use our differences as divisions.

6.1 Now the excellences of each field should unite together without any shame that we are what we are.

6.11 The fragmentary society should cohere, shatter the matrix in which we are separated and all ideals cool in isolation, and forge a new multiplicity in which conflict and dynamism drive people on to greater things.

6.2 Each person gives what is best in them. After liberation, each culture refines itself, reaches new heights of perfection and passes away. The previously existing segregations mutate to form new arrangements. There will be at least one thing that everyone feels proud of, rather than the present democratized standards which no one feels proud of.

6.21 Friendly rivalry is the best spur for achievement - in the aesthetics, efficiency, ingenuity and usefulness of creation.

6.3 The best of organisations will be those that allow every person to discover and explore talents and desires hidden within them.

'Sometimes it seems as if the true self dies long before the body's death, and in the intervening years a smudged caricature disintegrates noisily and without dignity into chaos.'

(Psycho-geriatrics, Brice Pitt.)

1.0 Now and again we see flashes of our true selves in this senile society. Not in the crazy rantings of fanatics, nor in the caricature of our desires we call Art, but in the actions of individuals emerging from the clinging arms of Power.

2.0 Spontaneous rather than calculated compassion, self-induced justice, even mad acts of sacrifice for an ideal remind us of our past and make the return to current norms of behaviour all the more agonising.

3.0 What is to be done? What is being done?

3.1 The liberation of the self; destruction of roles and reification. The pursuit and fulfilment of authentic desires and the extension of these principles throughout one's personal sphere of influence.

3.2 Acts of sabotage on every tool of falsification.

3.3 Appropriation of goods from controlling agencies and their free distribution to all.

3.4 Destruction of the work ethic and total resistance to the despotic leisure society.

3.5 The taking into one's own hands of more and more of what, at present, the State oversees, such as welfare and self-defence and justice, rejecting the pseudo-morality of control and subjugation (the ethics of an Auschwitz Kommandant) and its replacement with the honour and integrity of free men and women, liberated as to their potential and in their mutual pursuit of pleasure.

3.6 Not the seizure of power,
but its total destruction.
Not the seizure of wealth,
but the destruction of its commodity-base.
Not a programme of demands,
but one demand:
The Seizure of Destiny.

THE PLEASURE TENDENCY
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The Pleasure Tendency is...

...*Civilisation dreaming.*

free