

TABLE OF CONTENTS

ANEKA B. EDITOR NOTES

R.CONNORS IMAGE 1

R.CONNORS IMAGE 2

M.IQBAL.M WHATEVER THE SUBJECT,
LIFE REMAINS A
COMPLEXITY OF CHAOS AND
NOTHINGNESS:

A GLIMPSE OF READING STIRNER FROM
AN ABOLITIONIST-INSURRECTIONARY
PERSPECTIVE (GLISSEMENT), NOT FROM
A TRIADIC-NIETZSCHE PERSPECTIVE
CITY DREAMS

RACHEL
BOMALASKI ES SPUKT

THE LOCKWOOD IMAGE 3

ALEXANDER
HOPE ANARCHISM, SOCIALISM AND
EGOISM

THE
MARĀSATTVĀ TO WRITE THIS

R.CONNORS THE UNIQUE AND HER
CROWBAR

HOUSING AS A COLONIAL CONSTRUCT

ALBI
ABDULLAH THE UNIQUE AND ITS OWN
M/ANSIUS QUALIA: WHEN THE UNIQUE
MEETS THE QUALIA

ANEKA B. AGAINST ASCENSION



EDITOR NOTES

The Creative Nothing...not just because of egoist philosophy but also for the sake of creativity that serves productivity or categorization.

This zine opposes ascension.

It opposes becoming beyond agency and momentary self-enjoyment.

The old philosophical question of what came first is answered through refusal.

There is no start and no arrival that is of relevance to anyone but the one choosing to ask the question.

This zine does not aim upward, outward, or forward.

It circles, collapses, contradicts itself, disappears and reappears.

and if you are looking for value it will be very disappointing for you.

It does not perform coherence for an audience or a system.

This zine is a form of appropriation without justification through expression without destiny.

Fuck all obligation!

This is not a guide.

But you can use it if you want to...



THE WILL TO FREEDOM OF AN
INDIVIDUAL HAS THE STRENGTH
OF A SOCIAL INSURRECTION.

BY R. CONNORS

BY R. CONNORS



DECOLONIZATION THROUGH
SELF-AFFIRMATION OF
INDIVIDUAL INSURRECTION

WHATEVER THE SUBJECT, LIFE REMAINS A COMPLEXITY OF CHAOS AND NOTHINGNESS: A GLIMPSE OF READING STIRNER FROM AN ABOLITIONIST- INSURRECTIONARY PERSPECTIVE (GLISSEMENT), NOT FROM A TRIADIC-NIETZSCHE PERSPECTIVE

BY
M.IQBAL.M

"...any society, even anarchically organized, with ideas of mutual-aid and solidarity, would view with suspicion any expression of avant-garde individualism"
—Michael Scrivener

In this essay, I will only briefly discuss abolitionist/insurrectionary/glissement, which I could have elaborated on at length, whether by conducting a comparative exploration of—let's say—'Selfish-Insurrectionary Anarchists' with 'Social-Revolutionary Anarchists' from an overview of ontological foundations to daily praxis, for example, either including a view/comparison of corpus—such as—Hakim Bey, Bellamy Fitzpatrick, Flower Bomb, Svein Olav Nyberg, Feral Faun, John Moore, Saul Newman, Alyson Escalante, Kathy E. Ferguson, and so on, or just David Graeber, Errico Malatesta, and so on. However, due to time constraints/circumstances that do not allow it, on this occasion I do not discuss this topic in detail/comprehensively; at least this essay can be a prolegomena or a spark of curiosity around this topic.

The term Abolitionist that I am referring to in this essay is not just a discursive term like abolitionism à la Fillipo Gramatica, Olof Kinberg, Louk Hulsman, or the more 'ancient' ones like Hegel, Aquinas, Rousseau, and so on—very far from it. Abolitionist here is a term that refers to a glissement; a term that I will discuss until the end of this essay.

I start from the definition of destruction, which is not a pejorative term. Destruction (damaging, destroying, even eliminating) something without the will to build a new one (creation) is not a problem. Stirnerite subjects (I use the term Stirnerite à la Rooum in Anarchist Quarterly (1987) instead of the term Stirnerian), I read as abolitionist subjects who do not hesitate to eliminate fascism (insurrection) in the world without building civilization / building a 'beautiful' harmony-civilization afterward (revolution). Abolitionists are 'rebels' who are either static/dynamic, or 'rebellious.' Whether becoming-self/refusing-to-be-self, it is still 'rebellious.'

Even without being subject-dynamic, Abolitionists understand the contextual difference between being Egoist or being Fascist (proto-fascist, crypto-fascist, fascist-left/center/right, and all kinds of fascists). To be egoist—let's say—is to do whatever is relevant for one's personality (even if the basis is only relevant/not-relevant [a.k.a. based on nothing], not fun/not-fun, not enjoy/enjoy), while to be fascist—let's say—is to carry out coercive actions toward 'outside' subjects to follow what one wants, like Hitler and his Auschwitz or Lenin and his Gulag.

That is the Abolitionist subject that does not have the conatus/the will to deify/sacralize anything; not to sacralize static/dynamic, self/non-self, even further beyond 'language-representation' of sorts; affirmation of the unique/non-unique, human/inhuman; in short—not to sacralize everything. This is in line with Feyerabend's description in *Against Method* (1993) with the term anything-goes; that is, whatever the method, whether static/dynamic, is still valid, as long as the method is open (free to change if necessary). This means that the Deleuze-Guattari term subject-nomadic is not very important (except that the term body-without-organs is similar to anything-goes; namely the body/machine-desire that is free to become anything) (Deleuze & Guattari, 1983).

Although, of course, free in the sense of a worldview of selfhood (in this case Abolitionist) that has cognitive equipment and observational equipment that is rigorous, adequate, as well as singular (let's say not 'moronic,' because 'moronicity' can lead to proto-fascist patterns of thinking), inherent with syllogistic considerations, linguistic considerations, epistemological, axiological, ontological considerations, etc., as critical-review tools in looking at a phenomenon (although at certain levels/contexts these tools can be spooks too, of course), so as to understand the presence or absence of fascist, proto-fascist, crypto-fascist, fascist-left/middle/right, and all kinds of fascist elements in a phenomenon.

That is why it is impossible/irrelevant to read Stirner from Nietzsche's perspective, because Nietzsche's triadics do not apply to Stirner's corpus. Stirner in Stirner's Critics (Stirner, 2012: 55–56) is—according to my interpretation—not talking about being-I/not-being-I (being nihilist-negative, nihilist-active, nihilist-passive, nihilist-reactive, nihilist-creative/thief, lion, baby, etc.), but talking about the absence of Revolution; there is only Insurrection because the unique (in this case nihilist-abolitionist) is not an entity (revolutionary subject). It is also not a concept (revolutionary hope); it does not refer to anything (abolitionist-insurrectionist).

According to my interpretation again, the term creative-nothing does not refer to the will to destroy and rebuild. Creative-nothing is simply a term that refers to (creative) action that is neither grounded in a historical burden nor a futuristic will (nothing), nor reinvented (revolution). That is the act of insurrection, not revolution.

That is the Abolitionist, who is not bound by social traditions (culture, sub-culture, or even counter-culture) nor by the hopes of civilization (a 'beautiful' harmony-civilization), but only does the 'rebellion' that is relevant for him to do, that's all. That is the Abolitionist who only wants—let's say—'the unique of one,' even if it intersects with a free affinity/association; namely in Stirner's language as a voluntary-egoist, not an involuntary-egoist federation/collective/etc. Or in Bey's language as a Union-of-Self-Ownning-Ones (Bey, 1994), which is 11/12 also with Deleuze-Guattari's language as non-fascist subjects at the molar level (Deleuze & Guattari, 1983) who are not fascist. Which implies a kind of Group-Subject term; namely the interaction between complex subjectivities/not Subjugated-Subject (Wilden, in Lacan, 1968).

Even the notion of creative-nothing exceeds the notion of the-desire-for-destruction-is-also-a-creative-desire à la Bakunin's dictum—implicitly also the kind of Malatesta/Rocker/Chomsky/Bookchin, and so on—which is still patterned, bound by the foundations/expectations of building harmony-civilization in the future; that is, such as every individual can coexist, parents and babies are healthy by socio-psychic standards, have families, regenerate, and so on. Either because it is still bound by historical burdens or futuristic desires.

"Overman is a problematic concept for understanding Stirner and his influence, because it associates him with the Other. [...] Nietzsche's Zarathustra wants to rally the masses so that they can sacrifice themselves, affecting the transition to overman. [...] Overman shapes its own character anew, yet values creativity above all else." (Abissonichilista, 2015).

"Revolution and insurrection should not be seen as synonymous. [...] Revolution is aimed at a new order, while insurrection leads us to no longer allow ourselves to be governed, but to govern ourselves, and not to pin our hopes on a 'social institution'. It is not a struggle against the established [...] Since now my aim is not so much the overthrow of the existing order as the rise above it, my intentions and actions are not political or social, but as anything directed only at me and my own possessions, i.e. a selfish intention and action." (Stirner, 2017).

Closing: No Matter What the Subject, Life Is Still a Complexity of Chaos and Nothingness

Regardless of the abolitionist/insurrectionary/glissement brief above, perhaps no matter how anarchist it is, no matter what subject it is, until whenever, life is still a complexity of chaos and nothingness that is constantly regenerated by a trivial species called 'human' ('all of us'); a species that is always struggling with nothingness and chaos. (Iqbal, 2023). And perhaps all that can be done is to live second by second, living life either toward the choice of fading or exploding. Being in the choice of merely being a fatalist (affirming all the variables that hit), merely being an escapist (avoiding all the variables that hit), or being 'ascetic' (between affirming and avoiding all the variables that hit). Take a deep breath, pick up the cloth, gasoline, and ketchup bottle, or the hangman's rope. Either in the probability of all experiments that will either result in a 'big bang' or just a 'small bang,' either constantly or just incidentally, either first, choosing to 'burn in the room.' Either as 'the-unique-and-its-property' (Stirner, 2017) with 'all-things-are-nothing-to-me' (Blumenfeld, 2019). Or as John Moore expressed in Lived Poetry (2002), that it is a life lived as an act of 'spontaneous creativity' and a complete embodiment of 'radical' theory in 'action' (Moore, 2002) by holding principles that are 'relevant' for 'us' to live [...] without any blueprint claims (Graeber, 2000) so as to allow each other to act as they deem 'relevant' (Malatesta, 1995). And—once again—no matter what (I did choose the diction 'no matter')—the world will always be a complexity of chaos and nothingness.

Nowhere

February 2024

Written in the heat of both chaos and nothingness

Bibliography

Abissonichilista (2015). The Unique One Meets the Overhuman. Anarchist Library

Bey, Hakim (1994). Immediatism. San Francisco, CA: AK Press.

Blumenfeld, Jacob (2018). All Things Are Nothing to Me. Winchester, UK: Zero Books

Deleuze, Gilles & Guattari, Felix. (1983). Anti-Oedipus: Capitalism and Schizophrenia. Minneapolis USA: University of Minnesota Press.

Deleuze, Gilles (1983), Nietzsche and Philosophy, New York: Columbia University Press.

Feyerabend, Paul. (1993). Against Method. London, New York: Verso.

Graeber, David (2000). Are You An Anarchist? The Answer May Surprise You!. Anarchist Library

Heidegger, Martin (1962). Being and Time. Oxford UK & Cambridge USA: Blackwell Publishers.

Malatesta, Errico. (1995). The Anarchist Revolution: Polemical Articles 1924-1931, edited and introduced by Vernon Richards. London: Freedom Press

M, Iqbal, M. (2023). Nihilist-Anarchists who are always on the Threshold of Failure and Death in Der-Einzige Zine: Political Discourse.

Moore, John (2002). Lived Poetry: Stirner, Anarchy, Subjectivity and the Art of Living. in Changing Anarchism: Anarchist Theory and Practice in a Global Age. Ed. Jonathan Purkis and James Bowen. Manchester and New York. Manchester University Press

Newman, Saul (2004). in John Moore, et.al/Various Authors. Anarchism and the Politics of Ressentiment in I Am Not A Man, I Am Dynamite!: Friedrich Nietzsche and the Anarchist Tradition. Brooklyn, NY: Autonomedia

Rooum, Donald. (1987). Anarchism and Selfishness. In: The Raven. Anarchist Quarterly. London. vol. 1, n. 3 Scrivener, Michael. (1979).

The Anarchist Aesthetic. in Black Rose, vol. 1, no. 1, Spring, 1979, page

7

Stirner, Max. (2012). Stirner's Critics. USA. LBC Books & CAL Press Columbia Alternative Library

Stirner, Max. (2017). The Unique and Its Property. Underworld Amusements. Baltimore

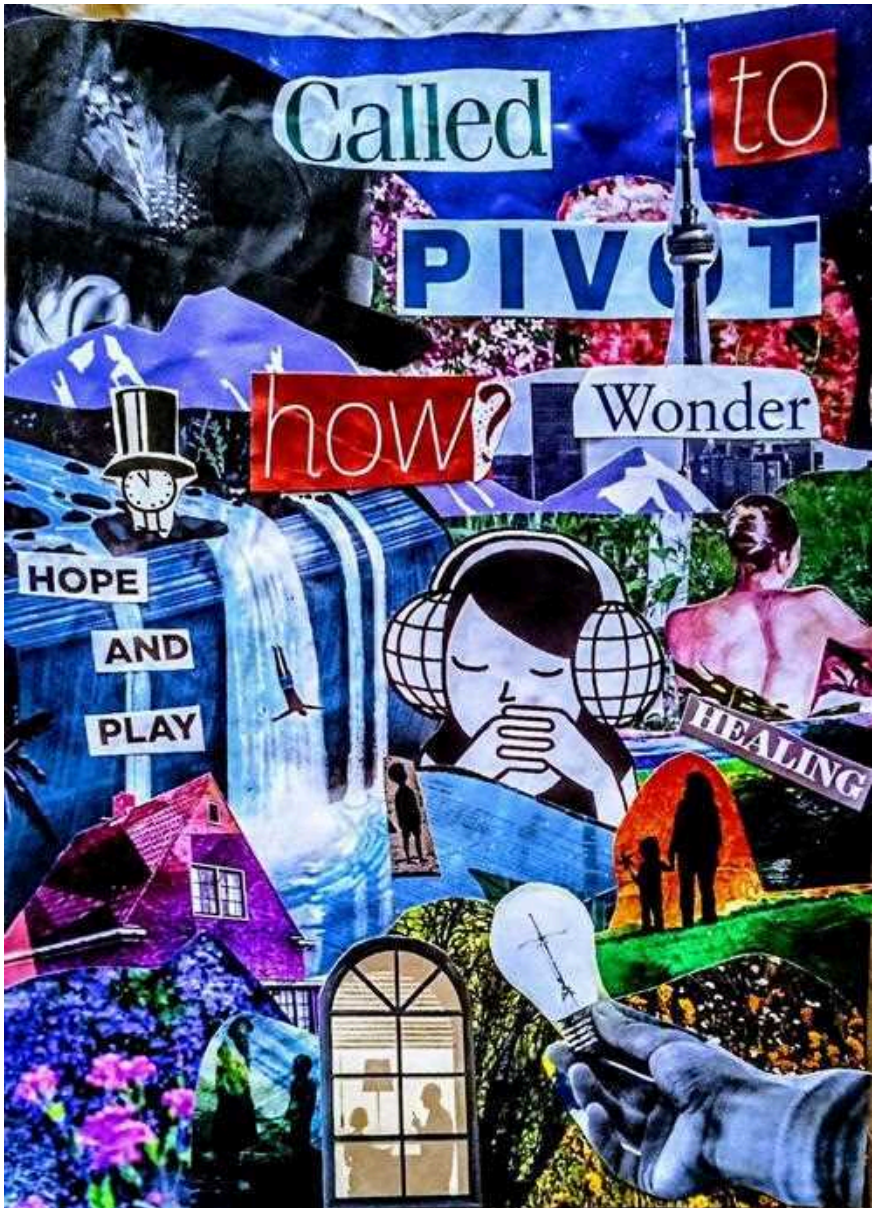
Wilden, Anthony. (1968). in Lacan. The Language of the Self: The Function of Language in Psychoanalysis. New York. A Delta Book.

ES

BY RACHEL
BOMALASKI

SPUKT

Within
The minute
Internal aspect of
That which I call my intention
Is a cacophony of wills that are not
My own; an assemblage of projections
Symbiotic species and cells compiled to structure
Approximating an illusion of unity, semblance of “to be”
Symphonic in unexplainable cooperation, violently coherent
Dialectic with no possible synthesis, specters whose destiny is war
Man presumes singular consciousness yet, hear the polyphonic multitude
Within, voices by proxy, sonic holographs echolocating past words and unpresent
Worlds, something better was always here, exiled parts of you and of me
Wandering wastelands, mud flats, oil fields where the air is coffee thick
Riverbeds trash embedded becoming the fossils of futureyear
“It ghosts,” in polyvocal overwhelm everything continues
Time unjoins its causal chain, floats like snowflakes
Shows its true prismatic polyfaceted form
Light plays on its infinitude of aspects
An illusion of exteriority, ever
Teasing lost knowledge
Haunting being with
Theatres of
Mirrors.



BY THE
LOCKWOOD

ANARCHISM, SOCIALISM AND EGOISM

BY ALEXANDER HOPE

Vladimir Lenin in his short essay of 1901, *Anarchism and Socialism* makes the following claims:

Anarchism, in the course of the 35 to 40 years (Bakunin and the International, 1866–) of its existence (and with Stirner included, in the course of many more years) has produced nothing but general platitudes against exploitation.’ He further asserts that ‘Anarchism is bourgeois individualism in reverse. Individualism as the basis of the entire anarchist world outlook. Defence of petty property and petty economy on the land. Negation of the unifying and organising power of the authority. Failure to understand the development of society—the role of large-scale production—the development of capitalism into socialism. (Anarchism is a product of despair. The psychology of the unsettled intellectual or the vagabond and not of the proletarian.) Failure to understand the class struggle of the proletariat. Absurd negation of politics in bourgeois society. Failure to understand the role of the organisation and the education of the workers. Panaceas consisting of one-sided, disconnected means. What has anarchism, at one time dominant in the Romance countries, contributed in recent European history? – No doctrine, revolutionary teaching, or theory. – Fragmentation of the working-class movement. – Complete fiasco in the experiments of the revolutionary movement (Proudhonism, 1871; Bakuninism, 1873). – Subordination of the working class to bourgeois politics in the guise of negation of politics.

Vladimir Lenin, *Anarchism and Socialism* (Moscow: Lenin Collected Works, Foreign Languages Publishing House, 1961) p.327.

The only correct sentence in this quote by Lenin is that he recognized that anarchism is the product of despair, pauperism, and the psychology of the unsettled intellectual and vagabond, rather than that of the proletariat. Anarchists have indeed deluded themselves into believing that their theory represents the proletariat, when in reality it belongs to the pauper class. Recognizing this truth is crucial for anarchists to develop a coherent doctrine, theory, and revolutionary teaching.

Now, let us talk about the errors of Lenin. First and foremost, he confuses the Workingmen's International and Bakunin with Max Stirner and treats them as the same thing, even though Stirner had already died a decade before the International even came into being. Lenin makes several critical errors. Firstly, he conflates the Workingmen's International and Bakunin with Max Stirner, treating them as the same, despite Stirner having died a decade before the International's formation. This indicates Lenin's superficial understanding of Stirner and proves that Lenin knows nothing about Stirner except for what he read in Friedrich Engels' *Ludwig Feuerbach and the End of Classical German Philosophy*, which only briefly touches on Max Stirner. Henceforth, Lenin's knowledge of Max Stirner comes from tiny pieces and rumours provided by Engels, which themselves only touch on Stirner briefly in a couple of sentences. Lenin, of course, did not read about Stirner's life or work in any shape or form and even confused his life's work with that of Bakunin and the anarchists in the International.

Secondly, Max Stirner was not an anarchist but someone in between an anarchist and an archist (authoritarian). His philosophy had everything to do with overcoming pauperism and vagabondage in order to achieve freedom only through first achieving power. Freedom without might and power, for Stirner, is only a folly—a sort of naked freedom. Lenin henceforth confuses Stirner, like many others, as simply another anarchist. For someone who talks deeply about one-sidedness, Lenin is certainly one-sided in his treatment of Stirner.

Thirdly, *The Idler's Manifesto: And Other Egoist Writings*, which has been written and recently published by the members of the Egoist Union International, has shown that egoists are more than capable of understanding not only the development of society—the role of large-scale production—the development of capitalism into socialism, but also the development of society through large-scale production for the development of communism into egoism, and therefore are also successful in understanding proletarian class struggle and pauper class struggle. We have also understood the role of the organisation and the education of the pauper class.

What has egoism, at one time submissive in the Romance countries, contributed in recent European history? – A doctrine, revolutionary teachings, and theory. – Unity of the pauper-class movement. – Complete success in the experiments of insurrectionary movements (The Egoist Union International, 2024). – Superiority of the pauper class over proletarian politics.

On the other hand, what has Marxism, at one time dominant in the Romance countries, from the Channel to Vladivostok, contributed in recent European history? – No doctrine, revolutionary teaching, or theory. – Fragmentation of the working-class movement, as seen through the dissolution of the Soviet Union in 1991, revisionism in Cuba, Dengism in China, and Juche in the DPRK. – Complete fiasco in the experiments of the revolutionary movement (Red Brigades of Italy, 1980s; Revolutionary Armed Forces of Colombia, 2016; Abimael Guzmán, the Shining Path, 2021). – Subordination of the working class to bourgeois politics in the guise of negation of politics.

On the other hand, anarchism and other movements like Proudhonism, Bakuninism, and the anarchic communism of Peter Kropotkin are not really subordinations of the working class to bourgeois politics; rather, anarchism is the subordination of the pauper class to proletarian politics in the guise of negation of politics. The sooner anarchists recognize that they are really paupers, the sooner they will realise that their true destined struggle is to fight for the pauper class, not to fight for the proletarian communist cause.

That being said, egoists acknowledge that communism can bring us plenty of freedom, and we shall use this freedom to achieve even greater heights of freedom than communists would permit us; thus, we would rebel even against a communist society, not only against capitalist society.

There are two types of anarchists: those who fight for themselves and those who fight for the proletarian cause. Those who fight for themselves are known as egoists, and those with a proletarian spirit are anarchist communists. That being said, even these proletarian-spirited anarchists are paupers, and they unfortunately have not recognized it. According to Max Stirner:

All who appear to the commoner suspicious, hostile, and dangerous might be comprised under the name 'vagabonds'; every vagabondish way of living displeases him. For there are intellectual vagabonds too, to whom the hereditary' dwelling-place of their fathers seems too cramped and oppressive for them to be willing to satisfy themselves with the limited space any more: instead of keeping within the limits of a temperate style of thinking, and taking as inviolable truth what furnishes comfort and tranquillity to thousands, they overlap all bounds of the traditional and run wild with their impudent criticism and untamed mania for doubt, these extravagant Vagabonds. They form the class of the unstable, restless, changeable, of the proletariat, and, if they give voice to their unsettled nature, are called 'unruly heads'

Max Stirner, *The Ego and Its Own*, ed. David Leopold (Cambridge: Cambridge University Press, 1995) p.102.

Henceforth, the intellectual vagabond is displeased by any possible society, whether feudal, capitalist, or communist, and he rebels against any form of society because it is too cramped and oppressive. The proletariat and the bourgeoisie, as social classes, both intend to oppress the pauper—this intellectual vagabond—and they harbour great resentment towards the vagabond. This is furthermore confirmed by the Italian egoist Renzo Novatore, who writes:

The bourgeois and proletarian, though clashing over questions of class, of power, and of the belly, still always remained united in common hatred against the great vagabonds of the spirit, against the solitaries of the idea, against all those stricken by thought, against all those transfigured by a superior beauty." He continued, "Only the great vagabonds of the idea can—and must—be the luminous spiritual fulcrum of the tempestuous revolution, which advances in gloom upon the world.

Renzo Novatore, *The Collected Writings of Renzo Novatore* trans. Wolfi Landstreicher (Creative Commons: Ardent Press, 2012) p.26.

Novatore wrote this paragraph based directly on inspiration from Max Stirner's own paragraph in *The Ego and Its Own*. It serves to illustrate how the vagabond is in a class struggle against both the proletariat and the bourgeoisie. While the bourgeoisie wants capitalism and private property, the proletariat wants communism and public property, the vagabond wants to be left in peace. The vagabond wants to overcome his own sad condition and therefore wants ownness, the union of egoists, and personal property.

We have therefore concluded that the pauper is an enemy of both the bourgeoisie and the proletariat. The anarchist communists believe that they are enemies only of the bourgeoisie and champions of the proletariat, but ironically, Lenin—who is mostly incorrect for the most part—is correct when it comes to the anarchist communists: they are also paupers but do not acknowledge this reality, as self-denying paupers.

After all, even though the anarchists claim that they are champions of the proletariat, Nestor Makhno found himself in a war against the workers' state of the Soviet Union. The anarchists of the Kronstadt rebellion also fought against the labourers of the USSR. Why? Because the anarchists are idlers, paupers, or lumpenproletariat.

Henceforth, in the 20th century, the anarchists were fighting a war on both sides. They were fighting the enemy of their enemy, the bourgeoisie, and also fighting their real enemy, the proletariat.

In the same way, the proletariat during the French Revolution fought against the enemy of their enemy, the nobility, not knowing that their principal enemy would be the bourgeoisie in the days to come. The anarchists did not know that the proletariat was their enemy because they themselves thought that their revolution was supposed to be for the sake of the proletariat.

The Draft Declaration of the Revolutionary Insurgent Army of Ukraine, which was a theoretical document outlining Makhnovshchina's program to arrive at a stateless, classless communism, called for "A Third Revolution" against the Bolshevik state. In other words, for the first time in history, the anarchist lumpenproletariat proclaimed a revolution on both sides, not merely against the bourgeoisie but also against the Bolshevik proletariat themselves, who had become hungry for power.

It was the first and most predominant idler's revolution to ever take place in world history. Therefore, the revolutionary theory of the anarchist communists did not match their real actions on the field of war.

According to Vladimir Lenin in his *What Is to Be Done?*, he claimed that:

The only choice is: Either bourgeois, or socialist ideology. There is no middle course (for humanity has not created a "third" ideology, and, moreover, in a society torn by class antagonisms there can never be a non-class or above-class ideology). Hence, to belittle socialist ideology in any way, to deviate from it in the slightest degree means strengthening bourgeois ideology.

Vladimir Lenin, What is to be Done? (Mansfield: Martino Publishing, 2013) p.41.

When we analyse this quote in relation to Stirner's vagabond, what does it mean? We find that egoism is indeed the middle course. Humanity has indeed created a third ideology that is based on class struggle between the class of proletarians and idlers. The idlers are not an above-class or non-class ideology.

Do we idlers belittle socialist ideology and deviate from it, and henceforth strengthen bourgeois ideology? On the contrary, humanity has not created a "fourth" ideology; hence, to belittle egoism in any way, to deviate from oneself in the slightest degree, means strengthening socialist, bourgeois, and pauper ideology. Stirner saw bourgeois and socialist ideology as one and the same thing; socialism was merely evolving social liberalism, and in turn, liberalism was merely the further advancement of that same feudal Christian principle.

Therefore, Lenin is here once again erroneous from a Stirnerian standpoint, because socialism merely advances the bourgeois and liberal principle to its conclusion, and henceforth, to be a socialist without deviance strengthens bourgeois ideology more than one who deviates from it in the slightest degree.

We already saw the anarchists in Ukraine develop a primitive understanding of this third ideology. Yet they failed because they did not understand their material conditions. Henceforth, their idler's revolution was considered by the Bolsheviks as a "counter-revolution" and as a means to strengthen bourgeois ideology. However, one could make the same argument about early peasant revolts. For the reason that early peasant revolts and early proletarian revolts did not understand their material conditions, they ended up aiding and strengthening bourgeois ideology against feudal ideology.

The Ukrainian anarchists therefore developed, for the first time, a primitive understanding of the third ideology, and with its development came the first major expression of the idler's revolt and revolution.

The anarchist draft had claimed that "The Revolutionary Insurgent Army of the Ukraine (Makhnovist) was called into existence as a protest against the oppression of the workers and peasants by the bourgeois-landlord authority on the one hand and the Bolshevik-Communist dictatorship on the other." (Declaration of the Revolutionary Insurgent Army of the Ukraine, 1920.) It was not only a revolution against the bourgeoisie but also against the proletariat. This proves once and for all that these anarchists were more anarchist egoists rather than actual anarchist communists.

Lenin also said another interesting thing: that anarchists seek to defend petty property and petty economy on the land. What about the egoists? It has been said in *The Idler's Manifesto* that the egoist seeks to have his own land, his own property, and this sounds similar to a petit bourgeois who wants to defend his property. The Marxist, in his accusation that the egoists seek to revive petit bourgeois property, should learn to distinguish between petty property and personal property.

The egoists themselves may be unconvinced, and they may pose the question: when did Stirner ever speak of the question of pauperism? Or perhaps ask: what is the difference between the pauper and the egoist? We can analyse a few quotations from Stirner's book to answer these two questions, but first let us assert that the egoist and the pauper are opposites, negations, and contradictions to each other.

That being said, while everyone can become an egoist from any class, it is more likely and easier for people to become egoists when they belong to the pauper class. Pauperism and the state, for Stirner, are one and the same thing; the existence of the state is merely my own powerlessness and propertylessness. The pauper owns nothing and is owned in turn by others—by spooks, by the property-wielding classes, and by any authority that he believes is above him.

The egoist, on the other hand, is the complete opposite: the egoist owns everything and transforms the spooks into actual tools of power in order to wield property with might. Stirner states this in numerous quotations:

Pauperism is my lack of worth, the phenomenon that I can't make use of myself. Therefore, state and pauperism are one and the same. The state doesn't let me come to my worth, and exists only through my worthlessness: it always presumes to draw benefit from me, i.e., to exploit, to deplete, to consume me, even if this consumption only consists in my supplying a proles[302] (proletariat); it wants me to be "its creation." Then pauperism can only be removed when I as I make use of myself, when I give myself worth, and make my own price myself. I have to rise up in revolt to rise in the world.

Max Stirner, *The Unique and its Property*, trans. Wolfi Landstreicher (Baltimore: Underworld Amusements, 2017) p.266.

Therefore for Stirner, it is necessary to rise up in revolt in order to rise in the world? To rise against what? To rise against worthlessness, pauperism and this sense of a lack of self worth. And what does Stirner consider to be an absolute lack of worth? The answer is communism. Stirner is not a communist and can never be considered one. For the simple reason that communism is the pauper ideal which runs in absolute negation to ownness and egoism. Stirner states the following:

Before the supreme proprietor we all become equal—paupers. For now, one is still in another's estimation a "pauper," a "have-not"; but then this estimation ceases. We are all paupers, and as the overall mass of communist society we could call ourselves "ragged rabble." When the proletariat will have actually established his intended "society" where the gap between rich and poor is to be eliminated, then he'll be a pauper, because then he'll think it's something to be a pauper, and might raise "pauper" up enough to be an honorable form of address, as the revolution did with the word "citizen." Pauper is his ideal; we are all to become paupers.

Max Stirner, *The Unique and Its Property*, trans. Wolfi Landstreicher (Baltimore: Underworld Amusements, 2017) p.135.

Stirner here has a sort of dialectical egoism that goes beyond the Marxist dialectic. While the Marxist dialectic wants to establish this intended pauper communist society of the ragged rabble, when the proletariat have eliminated the gaps between rich and poor, what they would have established is really propertylessness. After all, the ideal of communism is summarised in the famous phrase, "From each according to his ability; to each according to his needs," (Karl Marx, *Critique of the Gotha Programme*, Moscow: Progress Publishers, 1970, p.27.) from *The Critique of the Gotha Program*.

What this famous phrase really means is that everyone owns the means of production and property is public. However, a friend to everyone is a friend to no one, and property which everyone owns is really property that nobody owns for himself. Therefore, it is impossible for Stirner to be a communist while at the same time being against pauperism. For Stirner, pauperism is something to be overcome in his dialectics; therefore, the communist society, if it ever comes to be after capitalist society, also needs to be overcome, so that the individual is no longer a pauper but an egoist, an owner.

To rise against pauperism means not only to rise against this worthless condition, but to rise up against both capitalism and, most of all, communism, which really perfects pauperism to its ultimate conclusion. This essay might be a pill that is hard to swallow for certain egoists who claim that it is in their interests to also, at the same time, be communists. Can you truly be a voluntary egoist when at the same time you are a pauper, the direct opposite of an egoist? Stirner sees it differently, as he presents us with an ultimatum and a choice that we have to make:

To come back to property, the lord is the property owner. Choose then whether you want to be lord, or whether society shall be lord! This will determine whether you will be an owner or a pauper! The egoist is owner, the socially conscious person a pauper. But pauperism^[395] or propertylessness is the meaning of feudalism, of the feudal system, which since the last century has only changed feudal lord, putting "the human being" in the place of God, and accepting as a fief from humanity what had earlier been a fief from the grace of God. That the pauperism of communism is led out through the humane principle to the absolute or shabbiest pauperism has been shown above; but at the same time we have also shown how only in this way can pauperism suddenly turn into ownness. The old feudal system was so thoroughly scrapped in the revolution that since then all reactionary cunning has remained fruitless, and will always remain fruitless, because dead—is dead; but also the resurrection had to prove itself as a truth in Christian history, and has proved itself: because feudalism has risen again in an afterlife with a transfigured body, the new feudalism under the suzerainty of "the human being."

Max Stirner, *The Unique and Its Property*, trans. Wolfi Landstreicher (Baltimore: Underworld Amusements, 2017) p.326.

This quotation is critical to understand Max Stirner's philosophy, in that he sees it necessary that first we are paupers before we become egoists. He furthermore confirms what I had said in earlier paragraphs, that communism is merely the fine tuning and the perfecting of the pauperism that is found in liberal societies which extends all the way to the old feudal christian system. Pauperism must turn into its opposite, into ownness, this is the final part of Stirner's dialectical egoism. It is essential for Stirner that we have to 'first have to come down to the most pauperish, poverty-stricken condition if we want to attain ownness, because we have to strip away everything alien.' (Max Stirner, *The Unique and Its Property*, p.155). The egoist is the owner and the socialist is the pauper or in his own words:

Now everything belongs to me, I am the owner of everything that I need and can get hold of. If one socialistically says, society gives me what I need,—then the egoist says, I take what I need. If the communists conduct themselves like paupers, the egoist behaves as a property owner.

Max Stirner, *The Unique and Its Property*, p.270.

Stirner transforms the communist principle of "From each according to his abilities; to each according to his needs" into an opposing principle: "From each according to his power; to each according to what he requires." In other words, rather than wait for society to bestow upon me that which it believes are my needs, I merely take and entitle myself to everything as my own property. For Stirner, "Property, therefore, should not and cannot be abolished; it must rather be torn from ghostly hands and become my property; then the erroneous consciousness that I cannot entitle myself to as much as I require will vanish." (Max Stirner, *The Ego and Its Own*, ed. David Leopold Cambridge: Cambridge University Press, 1995, p.230)

Any society that builds restrictions upon what I can own or cannot own has its limitations. Any society has limitations for the tramp or the vagabond, and the pauper class causes them to rebel in an insurrectionary fashion.

The union of egoists, on the other hand, imposes no such limitations upon the egoist. Stirner describes it as follows:

Therefore we two, the state and I, are enemies. I, the egoist, have not at heart the welfare of this 'human society'. I sacrifice nothing to it, I only utilize it; but to be able to utilize it completely I transform it rather into my property and my creature; that is, I annihilate it, and form in its place the Union of Egoists.

Max Stirner, *The Ego and Its Own*, ed. David Leopold (Cambridge: Cambridge University Press, 1995) p.161.

This quote has been severely misunderstood by most modern egoists. First and foremost, we have understood that Stirner equates pauperism with the state. The logic is as follows: State = Pauperism = Communist Ideal. The state and I are enemies; therefore, this also equates to Stirner, as an individual being, being the enemy of pauperism.

Therefore, he sacrifices nothing to this society of welfare, this state, unlike the proletarian communist, who sacrifices himself daily to this cause and this society. He only utilises the state, but in order to utilise it completely, he first has to own it; and after owning the state, he can transform it into property that he owns. Lastly, because it is his creature, he can annihilate the state, and, to use a term by Friedrich Engels, the state truly withers away as it dissolves into my egoism and forms, in its place, the union of egoists.

This puts a dent in those who try to fit Stirner into the category of anarchist, but when this quote is analysed properly and in context, Stirner fits more into an authoritarian category. That is not to say that Stirner was an authoritarian, but rather, as we said before, somewhere in between an anarchist and an authoritarian.

Numerous egoists across history fought over this question. The British egoist Dora Marsden had a more authoritarian approach when she said the following in her essay *The Illusion of Anarchism*:

So, opposition to the "State" because it is the "State" is futile: a negative, unending fruitless labour. "What I want is my state: if I am not able to establish that, it is not my concern whose State is established: my business was and still remains the establishing of my own. The world should be moulded to my desire if I could so mould it: failing in that, I am not to imagine that there is to be no world at all: others more powerful than I will see to that. If I do make such an error it will fall to me to correct it and pay for it". Thus the Archist. When the curtain rings down on one State automatically it rises upon another. "The State is fallen, long live the State" — the furthest-going revolutionary anarchist cannot get away from that. On the morrow of his successful revolution he would need to set about finding means to protect his "anarchistic" notions: and would find himself protecting his own interests with all the powers he could command, like a vulgar Archist: formulating his Laws and maintaining his State, until some franker Archist arrived to displace and supersede him.

Dora Marsden, *The Illusions of Anarchism* (London: The Egoist, 1914)

Marsden divides the egoists into two: the archist egoist and the anarchist egoist, and she had plenty of heated discussions with other egoists with a more mutualist underpinning, such as Benjamin R. Tucker. Enzo Martucci, another Stirnerian, resolved this conflict in the history of egoism when he simply states in his essay *In Defence of Stirner* that:

The question between anarchists and archists has been badly stated from the beginning. In fact, we are not concerned with whether anarchy or archy can cement the best social relations, or bring about the most complete understanding and harmony between individuals. We try, instead, to discover which is the most useful for the realisation and expression of the individual—who is the only existing reality. Is it anarchy, which offer me a free and perilous life, in which I might fall from one moment to another, but which allows me to affirm myself at least once? Is it archy, which guarantees me a controlled life in which I am confined and protected, but in which I can never live as I feel and will?

Enzo Martucci, *In Defence of Stirner* trans. Stephen Marietta (Turin: L'Anarchia, 1907)

With the quote by Enzo Martucci, I truly believe that the question has been answered in the best way possible. An egoist can be either an archist or an anarchist; it depends only on what will be most useful to that individual toward his own realisation. With that as a concluding note, I believe that the Egoist Union International has summarised some of its viewpoints regarding anarchism, socialism, and egoism, especially with its newly published manifesto, *The Idler's Manifesto: And Other Egoist Writings*.

Reference List:

Declaration of the Revolutionary Insurgent Army of the Ukraine, 1920.

Lenin, Vladimir, Anarchism and Socialism (Moscow: Lenin Collected Works, Foreign Languages Publishing House, 1961).

Lenin, Vladimir, What is to be Done? (Mansfield: Martino Publishing, 2013).

Marsden, Dora, The Illusions of Anarchism (London: The Egoist, 1914).

Marx, Karl, Critique of the Gotha Programme (Moscow: Progress Publishers, 1970).

Martucci, Enzo, In Defence of Stirner, trans. Stephen Marietta (Turin: L'Anarchia, 1907).

Novatore, Renzo, The Collected Writings of Renzo Novatore, trans. Wolfi Landstreicher (Creative Commons: Ardent Press, 2012).

Stirner, Max, The Ego and Its Own, ed. David Leopold (Cambridge: Cambridge University Press, 1995).

Stirner, Max, The Unique and Its Property, trans. Wolfi Landstreicher (Baltimore: Underworld Amusements, 2017).

TO WRITE THIS

BY
THE MARĀSATTVĀ

I've made many attempts at writing for this website. Usually about the "state of the cluntry" in some parady or faux pah. Yet I always get bored, and lose interest. So instead I'm going to lie to you. My life is Misrabalism manifest. Pessimism inhabits my mind throughout, even in the Amgels Nibbanallah has afforded me. I am living the life I have always dreamed. Bar hopping, shaking my hips, a bisexual who is just about free to live my life and have a trad life. The world isn't my oyster. It's my pearl necklace. I have nowhere to climb but up the abhorrent ladder of mediocrity. Woman and Men come to me and I am free to entertain and forget! Yet pessimism inhabits nevertheless. Oh the pit is find myself in feels isolated, it feels cold. It is my wallowing I get to own. Ladders and Pits are worthless moments, and as Cersei says: "Power is Power." I will use these feeling to afford myself wisdom. This will help me mold and manipulate this plane of reality. Behold my might, all ye who will resist it! Be amazed as the ghosts in my head who mearly are toyed with before eaten! My Egoism, My Loving-Kindness, has boosted my friends and loved ones. My Example is the one others look towards. I am the Master of Tomorrow in their eyes, yet all I've done is brushed away the socratic chain shaped dust, and howled in Diogeneic delight!

THE UNIQUE AND HER CROWBAR: HOUSING AS A COLONIAL CONSTRUCT

BY R. CONNORS

*"Mother earth she gave us all we possess
But we keep on taking till she has less and less
Are we gonna realize that greed results in war?
Or will we disappear just like the dinosaur?
I want the wisdom of the ancient tribes
For all our progress they more civilized
I can't help thinking that we've lost our way"*

Damien Dempsey, Cursed with a Brain



In an estate somewhere in Dublin....

Sitting by a pound, the sun's reflection beaming and glissinging off the rippling water making it hard to look at. The sounds of water birds swimming and diving into the coolness below to catch small mino fish and small bits of floating breed, thrown in by small children, to feed the following hungry ducklings.

For a second or two the anxiety and depression subside as the feelings of contentment flow through the veins clearing the mind. But just as suddenly the feelings evaporate as the realisation of the towering apartment blocks and sounds of car traffic pierce the senses once again echoing off the concrete violence.



Catkin dangling from the branches of a birch tree lined street, swaying in the warm evening breeze. The trees planted and the pond created by the council as poor attempts at beautifying the man made urban zoo. Giving a bit of colour and ornaments to our fish bowl.



As the sun goes down in the building filled horizon the day creeps away, purplish blues, reds, and yellows illuminating the evening sky heavenly. A heron flutters down onto the green to rest after a busy day floating about, she lands in the exact same place Canadian Geese take a pitstop on their seasonal migration.



The moon rises with the purplish darkness filling the sky as night descends. The distant shriek of a vixen with her cubs playing and rummaging about on the emptying streets no doubt hoping for an easy meal foraging through our leftovers.

Even while buried alive in the dysfunctional alienated madness called a city little reminders of our primal origins break through the brick, steel, and tarmac. If you listen close enough the warning cries of our Gaelic ancestors can be heard telling us to escape before it's too late.

"We don't live in an logical world, but in a world that is completely sacred down to its lowest scrap of property"

Max Stirner, Stirner's Critics

The estates have evolved over the years, the era of gentrification has well and truly arrived. The typical estate built fifty to thirty years ago by the council for government schemes to ease the poverty and social tension of the inner city and other poverty stricken areas. In the 1980s the Irish attempts at a Thatcherite style neo-liberalism cutting funding for building council housing swapping for privatised housing introducing and enticing people with state backed "affordable housing" pumping millions of pounds into cheaper mortgage grants giving the chance to council tenants and workers to become perceived middle class and climb the social hierarchical ladder, in which most lapped it up greedily wanting the airs and graces of poshness with their pretend telephone voice looking down their nose at those that couldn't afford to buy their own house as waisters and dole scum, something less than human. The fools never realized the state didnt implement these schemes for the betterment of the poor but for tax breaks for their friends and family and to entice financial investment generating more cash for their class of cronies.



Over the following decades, with the money made by allowing multinational corporations to set up shop here tax free from dodgy deals made between corrupt Irish and US politicians as sweeteners during the peace process years, added with the building boom the era of the Celtic Tiger arrived roaring. Bags of cash were made all round; Progress arrived on the island freeing the island from poverty and backwardness. With the new wealth in the island everyone was encouraged to take out mortgages and loans to elevate themselves up the class distinction. More and more council built housing became privatised leaving a minority of council tenants in the now proudly declared middle class estates. Not every council estate and flat complexes made it into the new statuesque. Areas that suffered in extreme poverty were “regenerated” - code word for a fresh lick of paint, a playground or two, a creche for single mothers working in the newly built Tesco's or Lidl's hoping for escape through minimum wage work - this where dreams go to die. The same problems continue on for those left behind in the new era of prosperity falling further into social exclusion. The mortgage boom didn't last, the bubble burst halting the steam rolling of this perceived progress. The cranes and construction sites that had taken over the Dublin skyline disappeared, but only for a short while before returning with a vengeance. Despite all the nonstop erection of new buildings and apartment blocks there has never been as many homeless as there are now.



The newly middle-classified estates may have socially evolved with their house extensions, patios, conservatories, private bar in the shed, and two cars in the driveway. Behind the gentrification the false yuppies who are as fake as their Turkey teeth, pumped up lips, steroid and createn muscles, face lifts, counterfit gucci handbags, synthetic cloths, synthetic drugs, synthetic nicoten for their synthtic lives cosplaying at being rich; behind all the false makeovers and new categories of a supposed universal middle-class it hasnt freed anyone from the growing alienation creating new generations of nihilistic youth, increasing homeless population, ever increasing mental illness in children and adults, never ending cycles of addiction and suicide epidemics, increasing social disconnection, recentment, isolation and exclusion.

This mass schizophrenic delusions of grandeur bread from the authoritarian individualism of civilization of all against all every person for themselves mentality. The perceived progress hasnt actually changed much but added to the culture of decay. The deluded fools happy with their perceived statues just below the surface are still miserable with their lives chasing the next consumerist craze expecting happiness, but never reaching it. No amount of cold water showers, sea swims, nature bathing, hiking, jogging, bars, holidays, restaurants, takeaways, bookies, sunbeds, boob jobs, butt lifts, botox, benzos, alcohol, weed, coke, opioids, heroin, crack; will stem the never ending flow of despair. No amount of antidepressants or tranquilizers will fill the empty void created by our urban prisons.



*"A curse upon you Oliver Cromwell
You who raped our motherland
I hope you're rotting down in hell
For the horrors that you sent
To our misfortunate forefathers
Whom you robbed of their birthright
To hell or connaught
May you burn in hell tonight"*

The Pogues, Young Ned on the Hill

This whole concept of "housing" - owning a house keeping to the exact same spot is a relatively new cultural and social concept to this island. Only a few generations ago much of the island was pastoral people, moving with the seasons like they have for millenia right back to the first people to come to the island. This practice of early animal agriculture brought the very first ingredient of a civilization to the island. But very little in comparison to the urban-techno-industrial monstrosity as we know it today. There's no evidence to suggest whether this practice was brought here via violent colonialism or that hunter gatherers who lived here willingly adopted pastoralism. Either way, with this new practice came the embryo of the construct of animals as property, which began the construction of hierarchy, patriarchy, class, and war; all came from cattle herding although on a far, far, far smaller scale to what was to come, Gaelic life cannot be compared to colonial life both are miles apart. For examples: under Gaelic law women had far more rights, which were took away under Christian and British colonialism, the feminists of today are still trying to win these same rights back; in times of war conflict was often resolved by a chosen warrior of each side who would fight it out one-on-one to resolve the issue, a far cry from the carpet bombing of civilian infrastructure not to mention state sanctioned genocides. The practice of pastoralism lasted for thousands of years which remmenets survived in small pockets right up to the second world war in the west of Ireland, this practice is called booleying - moving herds of cows in the summer to grassy upland pastures and in winter to the natural shelters of the lowlands.

There wasn't as much plant agriculture as one would assume, the land wasn't suited to the typical field crops of the time. Interestingly, the cows were not for eating, it was their milk which was prized. The typical diet was closer to vegetarian, very little meat was eaten, very little hunting going on. People mostly lived off milk, cheese, butter, barley, peas, beans, flax and other plants grown and foraged. This lifeway would possibly look similar to some African tribes such as the Zulu.



The entire island was divided up into tribal lands called Tuatha meaning people in Gaelic, the equivalent of ancestral land. Each Tuath had their own traditions and costumes but what they each shared in common was a communal culture where every individual member of a tribe had rights to the land in the Tuath specific to their tribe. The Gaelic tribes lived in semi permanent structures which were built from materials directly sourced from the surrounding landscape causing very little to none ecological damage for construction, created basically for free from materials directly sourced from the immediate area. The structures built would have only really been lived in during the winter times in the summer they mostly lived outside in the open. Unlike now a person takes out a mortgage wasting the best years of their life to repay back over decades just to be able to spend the rest of their time between work shifts in their house.

There weren't any large scale settlements in Gaelic Ireland. Villages and towns were the creation of colonization. The castle ruins which can be found all over the island were either created or directly influenced by the British colonizers; prior to the British invasion there were no castles. The closest thing to a permanent structure would be Rath, Gaelic for ring fort, again not really lived in for much of the year.

The British colonial conquest ultimately destroyed the Gaelic lifeway through establishing a system of hyper private ownership. Ireland was a colonial laboratory, it was here where the colonization blueprint as we know it today began. Assimilation through establishing institutions and systems of oppression to manipulate and ultimately conquer a people.



The old Roman law of justifying confiscating land so long as the people who inhabit it are uncivilized and therefore wasting the land. Force was most definitely used but also were sneaky manipulative tactics. Laws such as "Surrender and Re-grant" and "the Settlement Act" were used to trick and entice clans to hand over land destroying the traditional communal land ownership system swapping the old ways in favor of individual private ownership which created the construct of staying permanently to the exact same spot whether plot of land or house. For those who didn't willingly assimilate or couldn't be tricked, there was brute violence.

We all know of the colonial tragedy known as “the Great famine” of the 1840s in which twenty five percent of the population starved to death. This event wasn't out of the ordinary for death and suffering, the timeline between the 16th and 17th century were years of grotesque genocidal conquest. 1594 was the year of the Nine Year War which was a revolt by Gaelic clans against the tightening of Tudor colonization on the island. The British responded with a bloody brutality not experienced on the island previously. Twenty percent of the population slaughtered. Then forty five years later Oliver Cromwell had his turn of plunder in which forty percent of the population was annihilated. These numbers don't account for the people displaced from their ancestral lands or deported to other British colonies far across the globe. Each of these conquests including the so-called Great Famine were manufactured to drive people off their land and to assimilate them into the colonial civilised way of life. This is where housing has its roots. Sedimentism and the housing construct was battered and tortured into our ancestors, which continue to weigh heavily in our colonized psyche, giving birth and expanding multiple other constructs and miseries of daily life that are now viewed as the norm. Even after the partial so-called liberation on the island, decolonization never happened. The new lords of the island completely put on the clothes of the master keeping all the very same institutions and laws intact, continuing colonization.

...

Every colonized people-in other words, every people in whose soul an inferiority complex has been created by the death and burial of it's local culture originality-finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards.” (Frantz Fanon)

Today's concept of home ownership is an extension of colonial rule, subjugating people through getting them indebted and hooked to the fake wants of the colonial system.



The house or apartment acts like a prison confining the individual to the same spot, part and parcel of assimilation trapping the individual into the civilized culture of wage slavery, commodity production and consumption. To own a house you have to pay for it and for the vast majority these funds can only be obtained through working, taking out loans and continuous work for decades to pay it back. As well as the never ending rabid circle of work, saving, loans, work: to pay for everything you need to live the acceptable standard of the civilized lifestyle of keeping up with appearances with your neighbours and society. Appliances, holidays, designer clothes, jewellery, cosmetics. The cost and bills entrap the individual into having to be a cog in the societal machine. Civilized entrapment entices people with offers of comfort, security, status, and all sorts of shiny and tasty treats to amuse and fill in the gaps of boredom between work shifts.

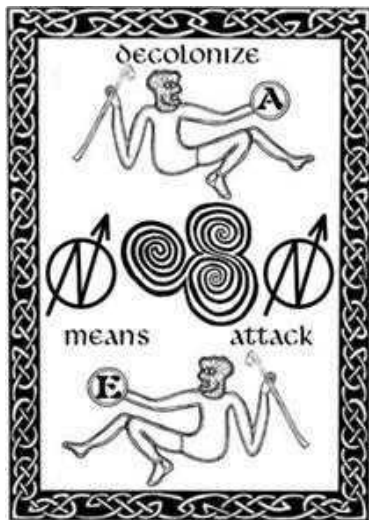
Renting from a landlord or council acts in a similar way assimilating the individual into the system. Once a tenant she has to abide by the rules put in place by the landlord and state; or risk eviction into homelessness.

Renting off a private landlord can have similarities to paying a mortgage, the tenant will have to give over a large portion of their pay for the rent. And there's the added societal pressures of living the celebrity rich aesthetic lifestyle. She has to take up work to fund this way of life of painting an impression of wealth, well-being and middle-classness. Some are enticed by the fast cash of dealing becoming street capitalists; but always ends in misery; jail, a bullet, addiction, continuously watching over your shoulder, an early grave. The gangland culture and drug economy makes an already bleak situation bleaker ; having to shoplift, selling their bodies, allowing their home turned into a trap house, using their kids, holding and hiding drugs or guns, and other such money making activities. It's all directly related and enticed by the exact same toxic civilizational culture domesticating and alienating the individual. Sounds grim, right? Because it is grim. In the estate no one can hear you scream. This not a gangster movie, it's real life, there are no winners.

Instead of living for herself the house becomes the meaning of life and everything has to revolve around the brick and mortar. Those that have bought a house or taken out a mortgage, many of who fully embrace the colonial mindset of middle-class morality believing themselves to be and act superior than those who don't own their home. For the simple fact they bought their house, therefore a better class of person works harder and so more deserving of a home and the nice things in life.

This colonial complex has many levels to it. It's not just confined to property owners. I've heard strung out to bits heroin addicts look down upon other addicts who have been forced to live on the streets. The superior/inferior binary runs deep, infecting all of society. Each individual is measured whether consciously or unconsciously by these concepts and constructs determining whether they are worthy or subhuman dregs.

THE WILL TO FREEDOM: SQUATTING AS PERSONAL INSURRECTION.



"The individual needs first to be free from any yoke or assigned task, in order to normally possess, enjoy, develop and exhibit himself or herself."

Han Ryner, Ethical Individualism

Why the fuck do we all continue this never ending cycle of misery? It can all be flipped if everyone just decided they wanted to opt out of the real life game of monopoly, it's as simple as that. But civilization's addictive pull is too strong, no one wants to kick the habit. But that doesn't mean we all have to be dragged along for the ride.

One possible avenue of rebellion against this imposed culture is squatting: the act of seizing and taking control of unused land or buildings owned and hoarded by an individual, company, corporation or the state; recreating it into space to live.

I use the word live instead of home because truly home is ourselves: the self - each to our own interpretation. The bricks and mortar conception of home is a fiction of civilization weaponized to entrap and exploit the individual.

We are all artists capable of creating our own lives in the way we each want. Even as manipulated captives of neo-colonialism we can still make choices and take action in various degrees depending on our own circumstances.

In the urban context the act of squatting is a refusal to abide by the civilized norms; it is a possible pathway towards unleashing our primal self-creativity. Its Stirner's individual insurrection brought to life in rebellion against civilized moralities, laws, systems, institutions and the whole apparatus of the machinery put in place on this island by British colonialism. To seize and squat "property" is to yield our own power taking open rebellion against the tyrants who are likewise only too willing to use and abuse anyone to get what he wants.



To squat is the negation of power brought to life giving all involved in the project the chance to create and live on her own terms through their own power. It's sticking two fingers up to bourgeois middle-class private property rights not waiting on some fanciful future revolution, not having to wait for others to become class conscious enough. Its reappropriation here and now, the creative nothing brought to reality by rebel individualities.

Squatting doesn't have to be completely an individual act. It can be more beneficial to seek out and join up with others in a squat crew with people with shared affinity.

Using Stirnerian terminology, the squat crew can act as a union of egoists, basically an affinity group, which is an association based on volunteerism and mutualism, invigorated by each person's own will to freedom. Terminology aside, this form of organizing is the most natural way human animals have lived and organised together over millennia. The indigenous anarchist writer Ziq points out this primal union of egoists praxis in their writing on the Hadza tribe from Tanzania, in which they organized themselves in a mutual aid-leaderless based form of living viewing each other as equals. If one person got pissed off with the others they could just as easily fuck off and join-up with another tribe elsewhere not having to be obligated to the previous one. For the Hadaza this is a totally natural way of living not being implemented from above but by themselves.

The union of egoists is the opposite of the hierarchical organisation. There's minimal structure and very basic organisation; as opposed to the bureaucracy and positions of power with say a political party or syndicalist union. It allows the individual maximum autonomy, self-empowerment, freedom in decision making and choice, input and participation. A key point is, each participant of the union is conscious of what they are doing and why. The union ceases to be a union of liberation if one or more of the participants is not conscious of what others are doing, such as if a person is manipulating and pushing the union in a direction that wasn't agreed upon or isn't aware of. The union ceases to be a union of free-willed self-creators becoming something else, changed into a hierarchy or dictatorship between the manipulator and manipulated. In such conditions no one can truly be autonomous.

I emphasise it is highly important that there is a mutual affinity already established between each member of a squat crew. If there is not already an existing affinity it's highly probable there will be internal conflict within the crew. Conflict can have many origins and forms whether hierarchical in nature or competing personalities. If each protagonist doesn't have an understanding of each other this is where problems can arise and in my experience this is where most problems come from. Stronger personalities tend to dominate in such situations.

A squat crew like any short of crew/affinity group that forms for whatever the reason, has a far better chance of success once starting from the position of mutuality between each participant. If there's no honesty about intentions instead of being an individual and collective weapon of liberation, it becomes a power struggle distorting into dictatorship, cult of personality and control; a micro replication of civilization. All the above can be replicated in any form of project and organizing. The exact same warnings and issues are always present no matter the project or the people involved.

TOOLS OF THE TRADE

"The right to live isn't begged for, it's taken Theft is the restitution, the regaining of possession. Instead of being cloistered in a factory, like in a penal colony; instead of begging for what I had a right to, I preferred to rebel and fight my enemy face to face by making war on the rich, by attacking their goods."

Marius Jacob, *Why I was a Burglar*



Squatting, weather alone, with friends, or a crew; tools are needed. It is very possible to squat without having to use tools and many do. But to make life easier and up the odds of success acquiring equipment and doing some research ups those odds. First check out laws around trespassing and squatting wherever you intend to squat. In Ireland the squatter when getting into a place is to avoid being detected before having the place secure, locks changed, etc.

So act with caution, try make little to zero noise, stay in the shadows, avoid being seen. If a person is caught breaking into a place they could be charged and convicted with anything between trespassing, criminal damage, and/or burglary.

So after finding your way inside a place locks need to be changed and tidy up any signs of a break-in, and get whatever tools used, such as crowbar, out and away from the building. In theory the cops cannot convict you for breaking in or criminal damage if there's no proof.

Also in theory if there is no visible sign of break-in and locks are changed with the squatters having the only keys to the door, the cops cannot just smash the door in and drag every cunt out, but they often do just that, which is illegal by Irish state law. The owner of the property has to get a court order against the squatters and bring them to court to have a judge rule in the owners favor giving the squatters time to evacuate the property by a certain date. If the squatters don't leave by the date set by the judge, then it's legal for the cops to evict. But until the point of a judge putting a court order in place the cops, by Irish state law, cannot evict.

At the end of the day the Gardaí can do as they please, questions on law don't have to be answered. It can pretty much be down to the whim of the station sergeant or even the cops on the ground reporting to the incident. I have seen a lone Garda job-worth cunt attempt to single handedly evict a squat, I shit you not.



Squatting is always a gamble if the cops will illegally evict or not.

Usually when a property owner discovers some crusty squatters have taken over their building, their first port of call is to call the cops. When the cops arrive, if it's too much hassle for them to evict, they will opt to walk away. But if bored with little else to do or if they know the owner they will call all the backup they need to evict. But, there is always the possibility of the owner not showing up at all, it's a rarity but it happens.

So, useful tools to add to your squatting inventory are crowbars, this is the main essential tool which is definitely worth getting. There are different kinds, long ones and small thin ones I find are useful. A variety of screwdrivers, wood chisel, hammer, vice grips. A screw gun is very useful, but not essential, it just makes work faster.

What tools are needed is all depending on the circumstances of the place you're wanting to get in. Every place is different and needs a different tool(s). A suggestion is to watch YouTube videos on how to change locks. The main locks that are used in Ireland are Yale, Mortice, and Euro cylinder (typically found in PVC/plastic doors), so it is worthwhile to familiarize yourself with different kinds of locks.

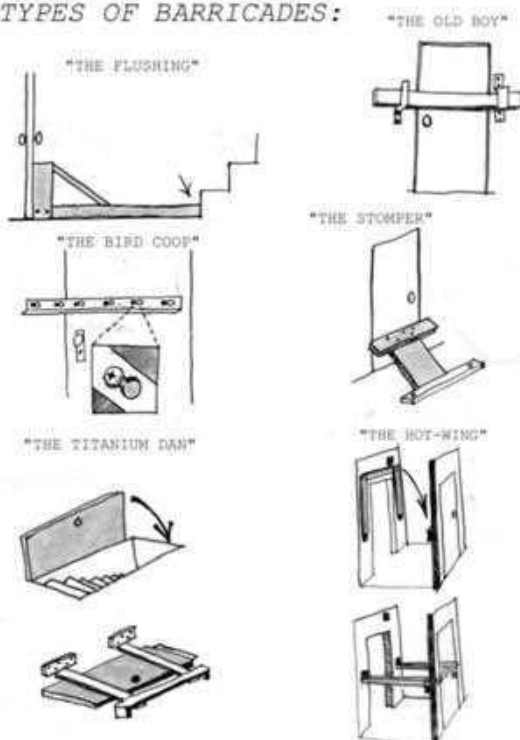


Once you have found a possible place check out a possible way into the place and what locks are on the front door. Next go off and acquire whatever lock(s) are on the door before getting into the place. And then devise a plan on how you will get in and secure the place.



Possible ways to get in: crowbarring a window, a small flat crowbar or two, can be handy for this. Crowbarring front door or backdoor could possibly be ways in, handiest are two long crowbars. Find a spot on the door (sometimes at the bottom or top of the door) that you can push the door in a little giving a tiny gap you can stick/wiggle a crowbar in to wedge the cap between the door and door frame wider, stick the second crowbar in, whether above or at the bottom of the first crowbar all depending which way the lock is. The idea is to make the gap between the door and doorframe bigger till the lock pops and the door opens. If the crowbars wedge right up to where the locks are and the door still hasn't opened, there's no need to wedge higher than the lock, just keep wedging and pulling the crow bar with force, hopefully the lock will eventually pop. If this method doesn't work you'll have to figure out an alternative entry.

TYPES OF BARRICADES:

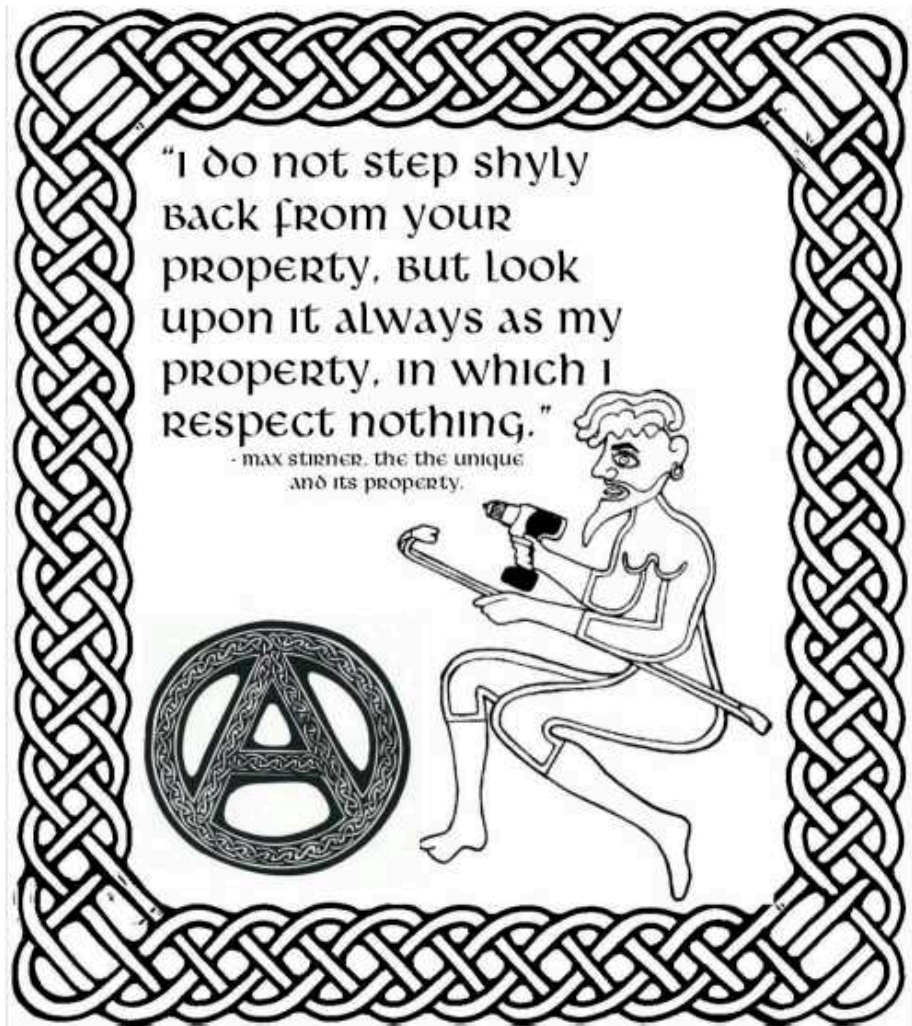


Once you are in the building change the lock, make a small barricade on the front door (again, YouTube or Google how to make a barricade on a door) an easy and fast way to barricade is to use deadbolts, just like what are in the image at the start of this section. Next get all tools used to get in, out of the building offside safe someplace else. If and when cops are alerted, if the owner has no key to the front door it gives you a better argument when trying to convince the cops you are a legal occupier, renter, owner, whatever your premade story is, off the property.

If you are still occupying the place by this stage the owner will have to bring you to court to get a court order to get you out. Or they could even hire some goons to illegally evict. If this happens, call the cops straight away telling them people are trying to break into your home and you're scared for your life, even add in they are armed just to add to the hasterior which might make the cops respond faster. The cops showing up could prevent the goons from evicting. Sounds crazy but it does work.

By this stage if the squatters are still inside they could last a while in the building till the court order comes through which can take months. Again, there's lots of info that can be found on the internet which I have touched off here. There is no science to squatting, specialist skills aren't required, the main thing that's really needed is to have the gall to do it, once you have that sure half the battle is won and as for the rest you can learn by doing.

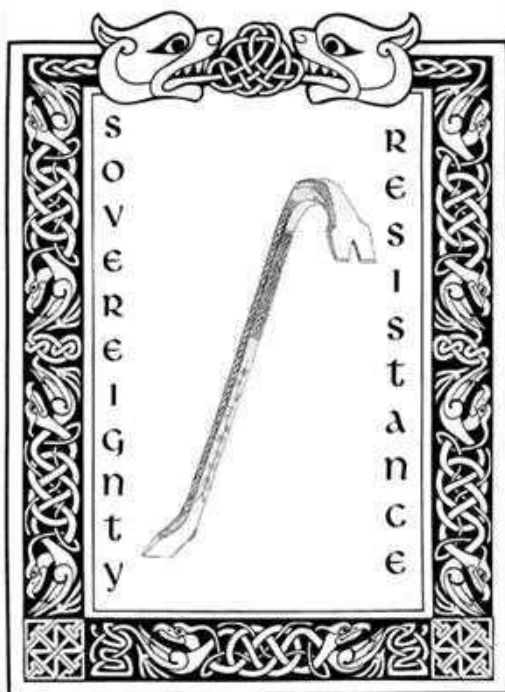
GO FORWARD AND PLUNDER



"Private property lives only by the grace of the law. Only in law does it have its guaranteed by consent of the law; it isn't a fact, un fait as Proudhon says, but a fiction, a thought."

Max Stirner, The Unique and Its Property

This is not a call to adopt a lifeway of the past or even the squatter lifestyle. There's not only one way to live. I believe it's down to each individual to create her own life. The above is but a single possibility. Ultimately this is a call to assert your own egoism against the sacred constructs of property that possess all. Use whatever means you can to subvert and undermine the social constructs and colonial cultural that are the very fabric that binds all the systems and structures of control and dominance of civilization together which entrap us all into a way of life that doesn't really make anyone happy despite the lies it sells us and warping the minds of those with money and entices the poor into minimum wage jobs, addiction to conformity, to the drab mundane cement grey hierarchical existence, to the never ending fixation on symbols of power and statues, and to the urban-industrial psychosis of civilizational existential misery. Do away with the whole fucking lot; CHOOSE LIFE, CHOOSE INSURRECTION.





CROWBAR SISTERS



"The right to live isn't begged for, it's taken.
Theft is the restitution, the regaining of possession. Instead of
being cloistered in a factory, like in a penal colony; instead of
begging for what I had a right to, I preferred to rebel and fight my
enemy face to face by making war on the rich, by attacking their
goods."

- Marius Jacob



When two individuals, let's call them A and B, enter a room where a black laptop rests on a table, their experiences of perceiving that black laptop might be profoundly different. This discrepancy refers to the potentially unique subjective experience of "blackness" for each person. Perhaps individual A perceives the color red as sophisticated and elegant, whereas for individual B, it might evoke feelings of darkness and gloom. This distinction is not about the physics of light, but rather how the color 'feels' within our consciousness.

BY ALBI ABDULLAH MANSIUS

THE UNIQUE AND ITS OWN QUALIA: WHEN THE UNIQUE MEETS THE QUALIA

We can observe other instances of this phenomenon in experiences such as pain or falling in love. The sensation of pain, whether from a fever, a failure, or a loss, for example, is profoundly real for the person undergoing it. Yet, this experience is often virtually impossible to articulate or for others to comprehend with exactitude. This irreducible, subjective quality of conscious experience—which cannot be reduced solely to brain activity or linguistic descriptions—is precisely what is termed qualia.

The concept of qualia leads this discussion to the philosopher Max Stirner. With his humorous and unconventional writing style, Stirner asserted in 1844 that the only reality he acknowledged was the "unique individual." He rejected all forms of universal concepts or categories, including morality, religion, the state, and even the very notion of "humanity."



These universal-essential categories often compel the unique to submit and conform to them. According to Stirner, only our individual selves, with all our personal thoughts, desires, and experiences, deserve to be called the foundation of existence. These universal categories lack actual existence; they are merely phantasms.

This raises a compelling question: Can qualia and Stirner's philosophy be interconnected? Could the indivisible subjective experience (qualia) serve as a concrete example of what Stirner meant by individual "uniqueness" in a philosophical sense?

The concept of qualia has long been a fascinating subject in the philosophy of mind and consciousness. It suggests that conscious experience cannot be entirely explained by objective science or logic. Meanwhile, Stirner's philosophy, though more often associated with radical individualism and social critique, also emphasizes the profound importance of subjective experience that isn't subordinate to external categories. While they originate from vastly different contexts—Stirner from the 19th century and qualia from contemporary philosophical discourse—there's a common thread connecting them: the irreducible subjectivity or experiential domain of the individual.

This discussion aims to explore the relationship between these two seemingly disparate philosophical ideas: Stirner's radical individuality and the subjective experience of qualia. Through an analogous and interpretive approach, this exploration seeks to reveal the points of convergence between them.

THE GAME OF THE UNIQUE

To grasp irreducible subjectivity, we need to understand Stirner's philosophical concept of The Unique. He rejected the notion of universal essences that confine humans within predefined frameworks. For Stirner, assertions like "humans are rational beings" or "humans must live morally" are mere abstractions that usurp individual liberty. He posited that any attempt to define humanity through general categories, regardless of their form, constitutes a colonization of subjective uniqueness.

Universal categories function by abstracting the individual into something alien to their true self. The individual "I" is pulled into a concept purportedly higher, truer, or purer than the individual's concrete existence. Through subtle, and sometimes overt, coercion, the individual is led to an altar of sacrifice, offered up to universal ideal concepts.

Phrases like "rational human," "good citizen," and "moral person" become norms that compel individuals to conform. This adjustment doesn't stem from their own volition, but rather from moral and social pressures that claim objective truth. For Stirner, this is a form of worship of "phantasms." Ironically, these phantasms, initially human-created ideas, subsequently turn back as if existing outside and above humanity. These phantasms then reside above and beyond humans, ultimately dominating them.

The Unique isn't meant to replace old essences with new ones. It stands as an adversary to what Stirner saw as the grand aspirations of philosophers regarding general, universal, and essential concepts. It isn't an "individual substance" or the "innermost nature of humanity" in the traditional philosophical sense. On the contrary, The Unique is a definitive rejection of all attempts to establish fixed meaning or identity.

It signifies the moment when the subject refuses to be bound by any category. It points to something that can only be experienced directly, something that cannot be transferred or fully described. The Unique is always elusive, always escaping generalization. It doesn't present itself as an object to be analyzed or classified, but rather as an intensity of existence felt personally and impossibly duplicated.

The Unique aims to show that the highest subjective experiences can never be fully explained or translated into words, norms, or systems of meaning constructed by external systems or relations. This is an inner space untouched by collective morality, state law, or even philosophical logic. In certain moments, such as when we feel unbearable pain, profound joy, or heartbreaking silence, we realize that the meaning of that experience cannot be fully grasped by anyone other than ourselves. This marks the ultimate limit of symbolic systems—it's the grave for language, a hospital where language begins to falter, and systems of meaning start to crack.

QUALIA: THE UNCOMMUNICABLE DEPTHS OF EXPERIENCE

There's another dimension to consider regarding The Unique. This concept (though perhaps more of an anti-concept) touches upon something profoundly fundamental: an element accessible only from within, through experiences that simply cannot be fully elucidated to others, not even through scientific discourse. There exists an uncommunicable depth, something that persists even after all labels and descriptions are shed. This is precisely what leads us to qualia

So, what exactly is qualia? The term qualia is used to describe the subjective, phenomenal character of a feeling or sensation. It can also be understood as "what it's like" when we experience something. Broadly speaking, qualia refer to the introspectively accessible, conscious qualities of mental experiences (Tye, 2021).

Introspection, in the context of qualia, is our method of becoming aware of these subjective experiences from within, such as "what it feels like" when we sense something. Through introspection, we don't just register that we're seeing the color red or feeling pain; we also actively observe how that experience personally feels. For instance, when drinking coffee, introspection makes us acutely aware of the specific bitterness, warmth, and aroma unique to our individual experience (Tye, 2021).

In its modern interpretation, qualia represent the subjective aspect of our experience, even if the external experience itself remains unchanged. For example, we can imagine the color red in our minds without physically seeing a red object, yet still apprehend "what it feels like" to perceive red. A more stringent version asserts that qualia are experiences that are ineffable (cannot be described in words) and are directly, infallibly felt. Consider the sensation of pain or the sight of the color blue; we cannot be mistaken about "what pain feels like" or how blue appears to us (Tye, 2021).

At least two prominent thought experiments are frequently used to bolster the concept of qualia. First, the thought experiment concerning a brilliant scientist named Mary, who has lived her entire life in a black-and-white room. She learns about the world exclusively through monochromatic media. Despite this, she acquires complete physical knowledge about color, including light wavelengths, how the eyes and brain process color, and even the most intricate neurological explanations of perception. However, when she eventually steps out of her room and sees a red rose for the very first time, she experiences something entirely new: the direct sensation of "what it's like" to see red (Jackson, 1982).

This experiment simultaneously serves as a challenge to physicalism. Physicalists contend that all aspects of reality can be fully explained through physical information. However, even with Mary's complete physical knowledge, she still learned something new, which is the subjective aspect of experience, or qualia. Physicalists attempt to counter this by arguing that Mary merely gained new abilities (such as recognizing red upon seeing it) or new phenomenal concepts. For physicalists, these new phenomenal concepts are not non-physical facts. Nevertheless, this argument fails to fully account for why the direct experience feels like novel knowledge that could not be predicted or accessed through physical information alone.

The second thought experiment comes from David Chalmers, known as the philosophical zombie experiment. Let's imagine a being that is physically, biologically, and behaviorally absolutely identical to a human. The crucial difference, however, is that this creature possesses no inner experience whatsoever; it literally feels nothing. This is a being devoid of phenomenal consciousness, without qualia.

Chalmers argues that if we can coherently conceive of such a being, then subjective consciousness (qualia) cannot be a necessary logical consequence of physical structure alone. In other words, according to physicalism, if two beings have identical physical structures—identical neural arrangements, brain activity, and biological processes—they should necessarily have the same inner experiences. The analogy here is that if two watches are built with identical components and mechanisms, both will display the same time. Consciousness, according to physicalism, should emerge automatically from a specific physical arrangement.

Physicalists often contend that zombies are merely figments of imagination and cannot possibly exist in a world governed by physical laws. However, Chalmers' point isn't about their actual existence. The conceptual possibility of zombies is sufficient, for him, to demonstrate that consciousness is not an inseparable part of a purely physical description (Kirk, 2023).

Why is conceptual possibility enough? In philosophy, particularly in metaphysics and the philosophy of mind, there's an important assumption: if something is conceptually possible—meaning it can be coherently imagined without logical contradiction—then it is metaphysically possible, or possible in an ontological sense, in a possible world. Chalmers uses this principle as the foundation of his argument.

So, when he states that we can coherently imagine a zombie, he concludes that there's no logical contradiction in the idea that physical structures do not necessarily give rise to consciousness. In other words, consciousness is not automatically inherent in a physical system simply because its physical structure is correct. If consciousness were indeed an inseparable part of physical structure, then zombies would be impossible to conceive coherently. Imagining a zombie would then be akin to imagining a triangle with four sides: internally contradictory.

For now, we can consider qualia to be something "more" than mere matter and function; they are a non-physical property. Combined with the Mary experiment, both arguments emphasize that there is a subjective dimension that objective knowledge fails to capture. This is what makes qualia something accessible only from within, by "The Unique" individual who experiences them directly.

THE CONVERGENCE OF TWO IDEAS: STIRNER AND QUALIA

Now it's time to draw the connecting threads between these two seemingly disparate philosophical ideas, as a striking pattern begins to emerge. Both Stirner's concept of The Unique and the notion of qualia prioritize personal experience that cannot be externalized or explained from an outside perspective. They both indicate that there's a domain within the human self that resists explanation by laws, concepts, or objective descriptions. It is at this juncture that the common ground between Stirner and qualia becomes apparent.

Stirner, though living in the 19th century and not explicitly discussing qualia, was in fact exploring a similar territory. When he rejected all forms of general categories like "rational human" or "good citizen," he was defending the individual's inner space from the encroachment of grand concepts that sought to assimilate it into something larger. For him, nothing was more real than the experience of the unique "I." Not because this "I" is special, extraordinary, or essential, but precisely because it cannot be replaced or explained by anything external to itself.

These two distant ideas, Stirner's and qualia, share another commonality: their rejection of representation. Whether it's representation in the form of ideology, moral law, or even in the guise of purportedly objective scientific knowledge, all forms of representation inherently maintain a distance from the direct reality experienced by the subject. Stirner famously termed these "phantasms"—ideas we create, then allow to dominate us. Qualia operate similarly. When we attempt to explain inner experiences through brain science or functional models, we are trying to substitute the lived experience with something that can be explained, but not fully captured.

The Unique in Stirner's philosophy is not merely an "alternative version of humanity," and qualia are not simply the "flavor" of an experience that can be analyzed. Both represent forms of existence that are not subservient to external systems and cannot be appropriated by language, science, or morality. They convey a simple, profound message: "I exist because I experience, and that is sufficient."

This isn't to say we should reject the importance of language, science, or logic. Rather, both Stirner and the concept of qualia remind us of the limitations of these tools. There's a realm of existence that cannot be reduced to objective knowledge schemas. It's in this realm that one truly becomes human, not a human subsumed by general and abstract categories. This is the most intimate territory of the self; it is neither an object nor a function. It's where a person genuinely becomes "The Unique." This is the world itself in its most unpredictable form, always slipping from the grasp of categories, most difficult for language to hold.

However, the idea of The Unique certainly faces strong challenges. Structuralists, and subsequent schools of thought, would quickly argue that nothing is truly unique, because the subject itself is constituted by structures. Language, culture, and symbolic systems are what construct us. Every assertion of "I am I" is merely an effect of a larger system. Even the "feeling of red" is simply an effect of differences within a linguistic system or a neural network. There is no true "I," only traces of structures playing the role of "I."

Let's assume they are correct: that no experience is genuinely personal, that all feelings and meanings are pre-ordained by symbolic systems. If so, then when someone cries from the loss of a loved one, that cry isn't theirs; it's merely the result of the grammar of emotion within society. When someone feels profound grief while reading a deeply moving poem, we would have to hastily explain that it's not they who feel, but rather the semiotic system creating an effect of empathy through the logic of difference. Perhaps even love is merely a function of the grammar of libido.

If we follow this to its logical conclusion, we'd have to admit that no one has ever truly felt anything. Everything would be merely a structural illusion. Thus, a person drinking hot coffee and wincing at the bitterness isn't actually experiencing bitterness. They're merely executing a cultural script about how one should react to bitterness. The subject isn't a subject; they're merely a puppet whose strings are held by the system.

How ironic, though, that even this critique cannot escape uniqueness. If it's true that nothing is unique, then who was the first to realize this? If consciousness itself is merely an effect of a system, then structuralist skepticism about the "self" is simply a reflection of that very system, not knowledge, not truth. So, who speaks when structuralism denies the existence of the subject? None other than the structure itself, intoxicated by its own reflection.

Pain still feels like pain, love still arrives unbidden, loss still strikes the chest. No matter how long an article proves that the "I" is a mere construct, it is still I who feels the sting when I finish reading it. So, if all of this is just a game of structure, then let me be the error in the system. At least that error is uniquely mine and cannot be owned by anyone else.

Before concluding, an important reflection merits discussion. This concerns whether the convergence of qualia and The Unique leads us toward idealism or materialism. Interestingly, both The Unique and qualia cannot be fully categorized within the traditional dualism of idealism or materialism; rather, they resist complete submission to either.

On one hand, qualia profoundly challenge rigid physicalism or materialism. The Mary experiment, for instance, demonstrates that even though Mary possessed complete physical knowledge about color, she still gained new knowledge when she experienced the direct sensation of seeing red. This indicates that subjective experience (qualia) cannot be entirely reduced to or explained by mere physical information. Similarly, David Chalmers' zombie argument implies that subjective consciousness does not necessarily arise from physical structure alone, even if two beings possess identical physical arrangements. This suggests the existence of a non-physical dimension, or at least non-physical properties, within experience.

However, it's crucial to note that qualia are not entirely idealistic in the sense that experience is the sole reality and matter is merely an illusion. Qualia do not deny the existence of the physical world or brain activity; rather, they emphasize that there is "something more" to experience that cannot be explained solely by matter and function. They are properties of felt experience, which may emerge from, but are not entirely reducible to, physical bases.

The same applies to Stirner's *The Unique*. Stirner rejected any universal category, including the very concept of "humanity." For him, attempts to define humanity within general categories, whether as a "rational being" (which might lean towards idealism) or a "physical entity" (which hints at materialism), constitute a colonization of subjective uniqueness. *The Unique* isn't an "individual substance" or the "innermost nature of humanity" in the traditional philosophical sense. On the contrary, *The Unique* is a rejection of all efforts to establish fixed meaning or identity. It represents the moment when the subject refuses to be bound by any category. It points to something that can only be experienced directly, cannot be transferred, and cannot be fully described.

Thus, both qualia and *The Unique* transcend the limitations of idealism and materialism. They do not argue that reality is solely ideas or solely matter. Instead, they demonstrate that there are aspects of experience that cannot be captured by either of these categorizing frameworks. In short, qualia and *The Unique* do not choose a side in the idealism-materialism debate. Instead, they stand as a reminder of a dimension of experience that surpasses our ability to fully categorize or reduce it into single concepts, be they mentalistic or physical. They indicate that the core existence of subjective experience is fundamental and cannot be negated by any philosophical schema.

CONCLUSION: THE UNBORROWABLE SELF

Perhaps, in the end, we can never fully know what it feels like to be another person. But that's precisely where the fascination lies. We aren't trying to be someone else. We're simply living as ourselves, with peculiar experiences, untaught sensations, and thoughts that perhaps no one will ever truly understand.

Stirner might chuckle, seeing how earnestly we strive to comprehend consciousness, perhaps pointing out: "Look, you're trying to explain a phantasm with another phantasm." Yet, he might also be pleased, embracing the spirit of nothingness, for this piece isn't seeking universal truths or offering new theories. It's merely playing in the territory that is most entirely ours: the unborrowable self.

Qualia, much like *The Unique*, doesn't demand grand defenses. It simply needs one thing: to be deeply felt and lived.

Because perhaps, at some profoundly quiet point, you and I, we never truly grasp that there's something within us that cannot be understood, cannot be represented, and cannot be taught. Something that doesn't wish to be saved by God, morality, the state, or any structure. Something that simply wants to live as itself, even if no theory can validate it. If that isn't "*The Unique*," then we may never truly know what we've been living all this time.

But, who knows? Perhaps this, too, is just another word game played by a phantasm in disguise.

References

- Jackson, F. (1982). Epiphenomenal Qualia. *Philosophical Quarterly*, 127-136.
- Kirk, R. (2023, Maret 25). Zombies. Retrieved from Stanford Encyclopedia of Philosophy: <https://plato.stanford.edu/entries/zombies/#IdeaZomb>
- Tye, M. (2021, Agustus 12). Qualia. Retrieved from Stanford Encyclopedia of Philosophy: <https://plato.stanford.edu/entries/qualia/#Irreducible>

AGAINST ASCENSION

BY ANEKA B.

The elevator was already moving when K. stepped inside.
She didn't remember pressing a button. But then again...nobody told her, so how would she know?

The mirror on the back wall showed her face slightly delayed, like it was buffering or something.

She adjusted her posture, as she did when she felt perceived.
Shoulders back, neutral expression, calm but not cold.

But it was all fake.

Make a face that doesn't invite questions.

That's when the floor indicator blinked:

↑ ↑ ↑

No words. Just arrows.

Meaning determined by direction.

This felt right to her.

Her phone vibrated. A reminder. Something about water. Or gratitude or something stupid like that.

And for some reason she couldn't keep her eyes off the arrows.

The elevator hummed the sound of effort. A squeaking sound.
Like something was dying slowly.

Does this fucking thing want to be rewarded for moving towards the 15th floor?

She thought about her morning.

She had barely woken up but was already behind.

Promised herself she'd be intentional today.

So she ate standing up, listened to a podcast about healing that made her feel briefly superior and then vaguely defective.

By noon she'd done everything right and felt nothing at all.
The elevator slowed.

A voice came from the speaker.

"Going up?"

K. hesitated. Then nodded, even though no one could see her.

"Yeah," she said. "I think so."

"Excellent," the voice replied. "Most people are."

"But let's go down instead."

The elevator jerked slightly.

Not enough to be alarming. Just enough to notice.

"Down?" K. said. "I didn't ask to go down."

There was a pause. A small click, like something being checked off.

"I have it here," the voice said. "You hesitated."

"I nodded," K. said. "I think."

"Yes," the voice replied. "That's usually when it happens."

The arrows changed.

↓ ↓ ↓

Her stomach dropped before the elevator did.

"I'm actually supposed to be on fifteen," she said quickly.

"I'm late."

"For what?" the voice asked, friendly, but passive aggressive.

K. opened her mouth and stopped.

"I don't know," she said. "But it's important."

"Then this is correct," the voice said firmly.

The elevator began descending.

Slowly. Too slowly.

K. felt heat crawl up her neck. She tried to breathe normally, the way the reminders always said to, but the air felt thin, and rationed.

"Can you just take me back up?" she asked.

"Back where?" the voice said.

"Up," she said. "Where I was."

"But you weren't anywhere," the voice replied.

The words lodged in K.'s chest.

“I don’t think that’s allowed,” she said. “There has to be a floor.”

There usually is,” the voice agreed.

The elevator creaked. Something metallic shifted overhead, like weight redistributing itself, and her reflection in the mirror looked all wrong now.

Too still. She raised a hand. The reflection followed, but slightly off and deliberately late.

“I need to get out,” K. said.

“Of course,” the voice replied.

The arrows blinked rapidly.

↓ ↑ ↓ ↑

But there was no pattern she could track.

Her phone vibrated again. She almost screamed when she felt it.

A notification lit the screen:

You’re doing your best.

She laughed. Then felt ashamed.

The elevator stopped.

No ding. No opening doors.

Passing moments. That’s all.

She felt like she hadn’t had water in days.

More panic. Peaking. K. searched for an object to attach herself to...and failed.

But nothing was happening.

No alarm.

No fall.

No exit.

Her breath slowed against her will.

Eventually, the voice spoke again.

“This is the part people usually fear the most,” it said.

“What part?” K. whispered.

“When nothing happens,” the voice replied.

The arrows went dark.

The elevator remained still.

K. waited for consequences.

But they did not arrive.

Thank you to
all contributing
artists
and authors.

If you like this zine and want to support our work, please have a look at creative-nothing-zine.com.

Special thank you also to anyone who helped fund this zine's first year!

You can also have a look at our related projects, including...

The Stirner Library (under construction)

The Creative Nothing (Our Review on Substack)

Unspooked (Essays on Substack)

Unspooked (YouTube channel)

The Spookcast (Podcast)

and more...



