

Sisters and Brothers: The word-beat below continues the conversation that D-Way and I had during our September 30, 2012 *Waking Up Radio* show. It is Part 5 of a multi-[probably 10-] part series on ‘Moving Forward’:

“150220movingforward5.mp3”: The Raven: “Then [Kropotkin] says... well, that could be your response... or: “... Or, on the other hand, the dreams of your youth will become the firm convictions of your mature age. You will wish to have wide, human education for all, in school and out of school. And seeing that this is impossible in existing conditions, you will attack the very foundations of bourgeois society. Then discharged as you will be by the board of education, you will leave your school and come among us and be of us...” So... this is ‘authentic talk’... He’s saying that there is no way to ‘fix this’... there simply isn’t. And so he concludes his essay ‘An Appeal to the Young’ by saying: “You stop me at last! ‘What the devil!’ you say. ‘But if abstract science is a luxury and practice of medicine mere chicane; if law spells injustice, and mechanical invention is but a means of robbery; if the school, at variance with the wisdom of the ‘practical man,’ is sure to be overcome, and art without the revolutionary idea can only degenerate, what remains for me to do?’ A vast and most enthralling task, a work in which your action will be in complete harmony with your conscience, an undertaking capable of rousing the noblest and most vigorous natures. What work? I will now tell you. Two courses are open to you. You can either tamper for ever with your conscience and finish one day by saying ‘Humanity can go to the devil as long as I am enjoying every pleasure to the full and so long as the people are foolish enough to let me do so.’ Or else you will join the ranks of the socialists and work with them for the complete transformation of society. Such is the necessary result of the analysis we have made. Such is the logical conclusion at which every intelligent being must arrive provided he judge impartially the things he sees around him, and disregard the sophisms suggested to him by his middle-class education and the interested views of his friends. Having once reached this conclusion, the question which arises is ‘what is to be done?’ The answer is easy. Quit the environment in which you are placed and in which it is customary to speak of the workers as a lot of brutes; go among the people, and the question will solve itself.” So... he wrote these words one hundred and thirty years ago... I’m saying something very similar. What is ‘progress’? I agree with Nikola Tesla... and I agree with Kropotkin... that ‘progress’ happens as we start implementing that advice... of Petr Kropotkin’s... on a world-scale: we go among each other. And... in fact... what Kropotkin also says is that... we must come to a common understanding with our fellows... and form societies... and know that this has to happen across nation... So what we need to know has already been figured out... the question is *how* do we do it... and in the discussion that we hear from ‘the pundits’... that’s never addressed... See... those who *honestly* wanted our freedom as human beings... our generalized human freedom... are practical beings. They didn’t shirk their responsibility to address the actual human conditions that we’re living in... and so they came to the *logical* conclusion (as Kropotkin said...) that you can’t do this in the existing institutions... you can’t... and so what do you do? And [so the question becomes...] *do* you want your beliefs and your behavior to coincide? [Spoken word is from our September 30, 2012 radio broadcast. This is Part 5.]

[“FTR: this comment was meant for the February 15th, show:]

[February 10th, 2015... Sisters and Brothers: Yesterday afternoon... while I was at Berkeley Community Media... I fruitlessly attempted to upload and post audio files and their associated text for the February 8, 2015 (last week’s) radio show. Over and over I would post the changes to the online file... hit the ‘save’ button... and over and over... the changes did not ‘save’... I initiated a technical support request (‘ticket’) to ‘IPower’... the web host... and I will check on its status... and attempt to post this... later today... assuming I succeed in copying them from my Mac to my external hard drive... which for the past year has required intense concentration and effort to maintain hold of my own machine (what happens is that the desktop display does a shimmy-and-shake... seems to ‘fract’ a bit... with a ‘freeze’ being the destination if I don’t keep the machine ‘busy’... all the while my external hard drive is being expelled the second I plug it in....]

[“150222whatsdifferent.mp3”:]

Sisters and Brothers: I find I’m asking myself these recent weeks... What explains the reaction I’ve received... the – to put it euphemistically – harassment... a staggeringly extravagant harassment? Is what I say really so different from other public testimony?

(And... on this tip... I hope you'll visit a new page that I've made that extends our Good Three's argument in the words of Giovanni Arrighi and (eventually) Antonio Gramsci –

...and listen to the 'Part 5' of the "Moving Forward" wordbeat that I posted with this show – as well as on the page "My Son's Beats" since... per usual... the html code [or perhaps it's the very page I post] is being supplanted... or substituted...

...and so... as now this Part 2 "Embracing Global Goals" is being messed with... in order for you to know what I'm trying to post... look for the most recent texts of each show... from now on... on the 'Blog' page of 'the Nascence'... as 'pdfs' –

...I hope you'll give Kropotkin his due and ponder carefully his argument... because it's dense – notice the implications of what he says about 'education': simply put... that we've been told the wrong story...

...and we will be considering today... that when we're talking about 'theory'... we're talking about 'story'...)

We ended the February 8, 2015 show on themes we end on frequently... on the issue of 'language' (and 'seeing reality' – i.e. basing 'theory'... and so 'strategy' that is effective... on what is 'historically-evident'...)

Our 'Good Three' were just saying that to even use the terminology 'citizen' – 'barbarian' – oh... excuse me... I mean 'national' – 'immigrant' – perpetuates our enslavement...

...and I suggested that the 'stories' I bring – for example... from Harper Lee... say... or Jomo Kenyatta... – are fragments of a new language... that springs from authenticity... from we-the-people renouncing 'power's definitions... and acknowledging our true experience... and embracing self-creation...

To base 'theory' on what our bodies tell us means to acknowledge and honor our actual experience... which means to 'see' material reality accurately...

...and that to distort our 'seeing' so as to deny the validity of our original judgment... of our senses... and of what we know in our bodies to be so... is the point of 'education' (and... we said... this is also the point of infiltration... an infiltration much more massive and widespread than those of us *necessarily focused on survival* could ever have imagined...)

Kropotkin says as much – in the wordbeat we posted with this show – about 'education'... in saying that... in our hands... it will have to be re-thought... to include our experience... – which makes him dangerous to 'power'. And our Good Three are likewise coming to this conclusion reached (by Kropotkin) a century previously at least... which makes *Antisystemic Movements* unique... in contemporary social critique... in inviting a 'new story' – and therefore dangerous to 'power'.

In *Waking Up*... when I wrote about "the weapon of theory"... I was really writing about "the weapon of a new story"...

And this is what's different about what is said here: we are inviting a new story – and drawing on the ancestors who are inviting a new story.

So long as we don't claim our own story... everything we do will be absorbed into the old one... of 'class'... of 'power'... of 'rule'.

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[“150222htmlcodemessedwithagain.mp3”:]

[Sisters and Brothers... two of the discussions planned for February 8, 2015 – “Harper Lee’s Examination of ‘Class’”... and “Lessons from Jomo Kenyatta on Self-Governance”... – were postponed to the following show... and then... as the online file we were working on stopped ‘saving’ edits... were postponed again to this (February 22, 2015) show. As of this writing (February 21, 2015) the new page I created (“Embracing Global Goals” – Part 2) is displaying the same ‘html code’ problems we encountered in preparation for the January 25th, 2015 show... So... we soldier on... which means... that the advance posting of the full excerpt (for our reading) of *Antisystemic Movements*... will be significantly delayed. Apologies for not

getting all of it online in time for your advance-pondering... But without further ado... let's see what we can glean... from Harper Lee... on the subject of 'hierarchy'... – P.S.]

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[“150222harperlee2.mp3”:]

“*Harper Lee’s Examination of ‘Class’*”:

As the media... we’ve been arguing... is ‘power’s means for inducting us into their stories... gathering us to serve (or at least not impede...) their ‘vision’...

...it’s important that we... we who long for freedom... install filters... or ‘power’-planted-story-detectors... in our ears...

...but before we continue with this theme... a brief pause to give thanks... for Harper Lee... one of the few who show sown-divisions... to help us understand... rather than to be divisive...

...particularly as... when the announcement that she was publishing another book was met by a lot of advance-attacking... my ‘power’-planted-story-detector went off... as there’s absolutely no doubt she’s a ‘national treasure’ among us...

– so why... the preemptive strike... unless it’s because...

...she – and this is a rare thing – brings so much light to the issue of ‘class’...

...and the ‘power’-guys don’t know what this new book says...

So let’s take a moment to appreciate the song and word of Harper Lee in *To Kill A Mockingbird*:

Atticus we’ll meet in a minute. But here’s Maycomb:

Maycomb was an old town, but it was a tired old town when I first knew it. In rainy weather the streets turned to red slop; grass grew on the sidewalks, the courthouse sagged in the square. Somehow, it was hotter then: a black dog suffered on a summer’s day; bony mules hitched to Hoover carts flicked flies in the sweltering shade of the live oaks on the square. Men’s stiff collars wilted by nine in the morning. Ladies bathed before noon, after their three-o’clock naps, and by nightfall were like soft teacakes with frostings of sweat and sweet talcum.

People moved slowly then. They ambled across the square, shuffled in and out of the stores around it, took their time about everything. A day was twenty-four hours long but seemed longer. There was no hurry, for there was nowhere to go, nothing to buy and no money to buy it with, nothing to see outside the boundaries of Maycomb County. But it was a time of vague optimism for some of the people: Maycomb County had recently been told that it had nothing to fear but fear itself....

Scout we’ll meet in a minute. But here’s Atticus:

Atticus was feeble: he was nearly fifty. When Jem and I asked him why he was so old, he said he got started late, which we felt reflected upon his abilities and manliness. He was much older than the parents of our school contemporaries, and there was nothing Jem or I could say about him when our classmates said, “My father –”

Jem was football crazy. Atticus was never too tired to play keep-away, but when Jem wanted to tackle him Atticus would say, “I’m too old for that, son.”

Our father didn’t do anything. He worked in an office, not in a drugstore. Atticus did not drive a dump-truck for the county, he was not the sheriff, he did not farm, work in a garage, or do anything that could possibly arouse the admiration of anyone.

Besides that, he wore glasses. He was nearly blind in his left eye, and said left eyes were the tribal curse of the Finches. Whenever he wanted to see something well, he turned his head and looked from his right eye.

He did not do the things our schoolmates' fathers did: he never went hunting, he did not play poker or fish or drink or smoke. He sat in the livingroom and read.

Now here's Scout:

...I [Scout is speaking... this is from earlier in the book... she is "almost six..." has just had... that day... her first experience of school... and does not want to go back...] I told Atticus I didn't feel very well and didn't think I'd go to school any more if it was all right with him.

Atticus sat down in the swing and crossed his legs. His fingers wandered to his watchpocket; he said that was the only way he could think. He waited in amiable silence, and I sought to reinforce my position: "You never went to school and you do all right, so I'll just stay home too. You can teach me like Granddaddy taught you 'n' Uncle Jack."

"No I can't," said Atticus. "I have to make a living. Besides, they'd put me in jail if I kept you at home – dose of magnesia for you tonight and school tomorrow.

"I'm feeling all right, really."

"Thought so, Now what's the matter?"... [She tells him some things before finally getting to the point...]

... "But if I keep on goin' to school, we can't ever read any more..."

"That's really bothering you, isn't it?"

"Yes sir."

When Atticus looked down at me I saw the expression on his face that always made me expect something. "Do you know what a compromise is?" he asked.

"Bending the law?"

"No, an agreement reached by mutual concessions. It works this way," he said. "If you'll concede the necessity of going to school, we'll go on reading every night just as we always have. Is it a bargain?"

"Yes, sir!"

"We'll consider it sealed without the usual formality," Atticus said, when he saw me preparing to spit....

...The remainder of my schooldays were no more auspicious than the first. Indeed, they were an endless Project that slowly evolved into a Unit, in which miles of construction paper and wax crayon were expended by the State of Alabama in its well-meaning but fruitless efforts to teach me Group Dynamics. What Jem called the Dewey Decimal System was school-side by the end of my first year, so I had no chance to compare it with other teaching techniques. I could only look around me: Atticus and my uncle, who went to school at home, knew everything – at least, what one didn't know the other did. Furthermore, I couldn't help noticing that my father had served for years in the state legislature, elected each time without opposition, innocent of the adjustments my teachers thought essential to the development of Good Citizenship. Jem, educated on a half-Decimal half-Duncecap basis, seemed to function effectively alone or in a group, but Jem was a poor example: no tutorial system devised by man could have stopped him from getting at books. As for me, I knew nothing except what I gathered from *Time* magazine and reading everything I could lay hands on at home, but as I inched sluggishly along the treadmill of the Maycomb County school system, I could not help receiving the impression that I was being cheated out of something. Out of what I knew not, yet I did not believe that twelve years of unrelieved boredom was exactly what the state had in mind for me.... (Harper Lee, *To Kill A Mockingbird*, 1960)

Now that's a great illustration of the contrast between the clarity with which children see... and the challenged vision of adults under 'class'... due to manufactured 'scarcity' and the stories we're led to believe. So while 10,000 years of subjection produces a profound paralysis of action in us... each child starts out fresh... with backs that must be *made* to bend...

["150222kenyatta.mp3":]

"Lessons from Jomo Kenyatta on Self-Governance":

We are considering today the broad impact of the fact that... as Jomo Kenyatta will tell us... there is no 'freedom of thought' under the global system of 'power'... that the story of 'Rule' – into which is merged its multiple versions: "Thought Realizing Itself"... "Development of the Productive Forces"... "The Civilizing Mission of Europeans" [or 'the creatives'...] "The Triumph of the Republic: Realizing Plato's Vision"... "The Pursuit of Knowledge-Infinite" – that the 'heroism' implied in such... is a mirage... a faux-heroic attempt... to not-see an Abyss staring at it... which is best known by the name, Abandonment.

If... as is undeniably true... one story... and one story only... has become dominant: the story of 'Rule'... who has the 'power' to make it 'systematic'... to embed it in all institutions?: only the tiny... tiny... tiny... miniscule Few.

The Kikuyu system of government prior to the advent of the Europeans was based on true democratic principles. But according to the tribal legend, once upon a time there was a king in Kikuyuland, named Kikuyu, a grand-child of the elder daughter of the founder of the tribe. He ruled many moons and his method of governing was tyrannical. People were prevented from cultivating the land, as he commanded that all able-bodied men should join his army and be ready to move with their families at any time and to wherever he chose. Thus the population lived a sort of nomadic life and suffered many hardships from lack of food. At last they grew tired of wandering from place to place and finally decided to settle down. They approached the king and implored him to let them cultivate the land and establish permanent homes, but owing to his autocratic power he refused to hear or consider their plea. The people were very indignant with him for turning a deaf ear to their appeal, and in desperation they revolted against him....

...After king Kikuyu was dethroned, the government of the country was at once changed from a despotism to a democracy which was in keeping with the wishes of the majority of the people....

Jomo Kenyatta is illustrating for us here... how we can change the story at any time... if we come together... and determine... to do so...

["150222kenyatta2.mp3":]

...This achievement was celebrated all over the country; feasting, dancing, and singing went on with intervals for a period of six moons which preceded the new era of government by the people and for the people....

...Every village appointed a representative to the Council, which took the responsibility of drafting the new constitution....

...In order to... prevent any tendency to return to the system of despotic government, the change of, and the election for, the government offices should be based on a rotation system of generations.... It was... decided that one generation should hold the office of government for a period of thirty to forty years, at the end of which the ceremony... [took] place to declare that the old generation had completed its term of governing, and that the young generation was ready to take over the administration of the country....

For those of you who have been listening for some time to these shows... it may have occurred to you just then... that this is exactly the opposite 'system' – approach to governance – from that prescribed... propagated... proposed... provided... by Plato's Tribesmen... who propagandize that 'the Republic' – the 'ideal state' – requires that young people absolutely be denied access to the reins of anything until they are sufficiently elderly to be inducted into 'the system' (which never changes...) To prevent change was precisely the point of the system of permanent 'class'-rule devised in the Republic. And Plato's Tribesmen have been on this 'mission' for the last two and a half centuries.

And yet... here we have this brilliant proposal... this collective invention of the Kikuyu people... and we've never heard of it – that's not by accident.

Exact opposite. After thirty years “a ceremony took place to declare that the old generation” was done... and in walks the young generation... the new generation – because they’ve been paying attention... even though they’re young they ain’t *that* young... they’ve absorbed it all... and what is really brilliant about this model is that it allows for continuous growth... for observing and absorbing and processing and synthesizing and advancing... the work of the ancestors – who were interrupted before they were able to get rid of that vile practice that goes by the name of ‘female circumcision’... But once we get rolling... just as Kropotkin said: “freedom is still the best solution to the problems of freedom...”

[“150222kenyatta3.mp3”:]

The tribal democratic institutions which were the boast of the country, and the proof of tribal good sense, have been suppressed. Oppressive laws and ordinances, which alone engross the monopoly of thought, of will, and of judgment, have been imposed on the African people....

...and on us all now... it’s a global system of ‘rule by the few’...

The European prides himself on having done a great service to the Africans by stopping the “tribal warfares,” and says that the Africans ought to thank the strong power that has liberated them from their “constant fear”...

...and particularly with our present view of what’s going on on the African continent... we can see... clearly... the point was to destroy those indigenous institutions... those communal traditions... and its an on-going project... which is why we-the-people-who-can-see-this must get going... and prevent any further erosion of those traditions. They got a lot to show us. We got a lot to learn.

So... far from them being ‘liberated’ from their “constant fear of being attacked by the neighboring warlike tribes...” let’s consider now what they were given in ‘exchange’... for this so-called ‘liberation’...

The European prides himself on having done a great service to the Africans by stopping the “tribal warfares,” and says that the Africans ought to thank the strong power that has liberated them from their “constant fear” of being attacked by the neighboring warlike tribes. But consider the... modern warfare waged by the “civilized” tribes of Europe, and in which the Africans who have no part in the quarrels are forced to fight to defend so-called democracy. Take the case of the Great War, 1914 – 1918, in which tens of thousands of Africans lost their lives. The reward for this was taking away the best lands from the Africans [another on-going project...], the introduction of *kipande* with its diabolical system of fingerprints as though the Africans were criminals, imposition of heavy taxation, and denial of freedom of speech, of the press, and of forming political or social organizations. This is what “democratic Britain” did in recognition of the services rendered by the Kenya Africans during 1914 – 1918. Another example is the Italian invasion of Ethiopia, where the wholesale massacre of the defenseless population took place to demonstrate European civilization. With these glaring facts in view can the Europeans boast of having stopped the “tribal warfare” and having established “perpetual peace” in Africa? It would have been much better for the Africans to continue with their tribal warfare, which they fought with pride and with the loss of a few warriors, rather than receiving the so-called civilizing missions which mean the subjugation of the African races to a perpetual state of serfdom.

In the old order of the African society, with all the evils that are supposed to be connected with it, a man was a man, and as such he had the rights of a man and liberty to exercise his will and thought in a direction which suited his purposes as well as those of his fellow-men; but today an African, no matter what his station in life, is like a horse which moves only in the direction that the rider pulls the rein. The harmony and stability of the African’s mode of life, in political, social, religious, and economic organizations, was based on the land which was, and still is, the soul of the people. The first step which the European civilizing missions took to disorganize the Africans in order to exploit and oppress them, especially in South and East Africa, was to take away the best African lands. This is one of the evils of European civilization that has found its way to the great African continent, and one which the past, present, and future African generations will never forget.

The land not only unites the living members of the tribe but also the dead ancestors and the unborn posterity. This fact is obvious, because it is in the ancestral lands that the ancestors lie buried, in the land which they once occupied. In this way the dead are able to keep direct communication with the living, and the sanctions which control behavior in both the collective life of the tribe and private lives of its individual members are the approval or disapproval of the ancestral spirits. Through incarnation the future generation is linked up with the past, thus bringing spiritually the three groups, i.e., dead, living, and unborn, into one organic whole. The annexation of the ancestral lands by the Europeans has robbed the

African of the use of the productive asset on which his entire economic life depended. It has also interfered with the whole tribal organization whose genuine cooperation is based on constant communion with the ancestral spirits through which tribal law and custom, morality, and religion are maintained. (Jomo Kenyatta, *Facing Mount Kenya* [London, 1953], first Prime Minister and President of Kenya [1963])

When we look across the continent of Africa today... we see constant assault upon the communal traditions that he's referring to: those that are based on reverence for the land... that is the 'project' that Plato's Tribesmen will never relinquish... willingly... on their own. And this is not just an 'African' issue... this is a global issue for all of us – all of us are fruit of that tree... of global humanity.

[“150222educationascon.mp3”:]

What we were hearing in the testimony from Jomo Kenyatta was a very practical approach. When he says that their entire economic life depended on the earth... that's practical guidance we don't hear anymore from those who claim to represent... speak for us... on the Left... the professional Progressives who are bereft of authentic analysis and strategy for how to get free. This is why Antisystemic Movements is threatening for 'power'... because our Good Three base their analysis on material reality... offer practical solutions.

Practical solutions... guidance – guidance that reflects the actual circumstances of our lives – is precisely what we've been denied... and this is what makes our Good Three's contribution so important... and no less so Kropotkin's...

...whose words... built on here suggests this: that 'power' uses 'education' (under 'class') to provide the 'objective evidence' of 'natural inequality'...

...and 'science' (including Marxist theory...) as the legitimating ideology (full-spectrum propaganda-coverage...)

'Vetting' is made automatic by the “class' education project”... and that the 'education process' alone ensures that only the thought-parameters established by 'power' are allowed to see the light of day... the airwaves...

...so... for instance... when (on the 'progressive' airwaves...) when Malcolm X is celebrated... generally we will hear him say that “in every revolution there's been bloodshed. There's no such thing as a bloodless revolution...”

...and on this point... with Malcolm we must take issue... not only because we don't want 'revolution'... which... I agree with John Trudell... only returns you to your leash... to 'status quo' in new clothes... new sheepdogs barking at our heels... same masters... behind scenes... with deity-becoming their sole obsession...

...not only because we don't want 'revolution'...

...but because even in those terms... the ones that doom us (infinitely forward...) there is a 'bloodless revolution'... when the earth in each new baby is overthrown... with the bloodless-yet-stained-with-blood-weapon... called 'class-education'...

And this is how we know... that all the confused... misled... and desperate folks... paid to destroy hope all over the globe... but especially in places where the folk retain their earth-connection... and are being killed... simply for that reason...

...and this is how we know these killers are being paid to keep us from that free future well within our reach...

(...as I speak folks who work at refineries here in the US are being supported by nurses... which situation... if expanded to include the Longshoremen on the West... and there we are... knee-deep in effective strategy... the practical guidance to our future we so need...)

...well within our reach... if we but use our expanded 'means of unity' (as our Good Three put it...)

...to claim it...

...we know... by all the blood that flows in their wake... we know... they exist to hold back this evolutionary moment...

(...and notice what these global-paid-killers... these mercenaries do... they cross borders... they ‘erode to ultimately destroy’ the very notion of ‘sovereignty’... because... as we shall see... as we continue in our reading with our Good Three... it has always posed difficulties... for global-state-statesmen...)

Who knits us together? The sailors... the dockworkers... the providers of ‘energy’ in every sense...

We have a system based on manipulation and mistrust... if we want a world in which we live honest... we have to fight for it.

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[Today’s reading: As a Preface to our continuation of Chapter 5... we will be reading from Chapters 3: “The Liberation of Class Struggle?”... and 4: “Beyond Haymarket?”... before returning to Chapter 5 of Giovanni Arrighi’s, Terence K. Hopkins’, and Immanuel Wallerstein’s *Antisystemic Movements*... “1968: The Great Rehearsal”... – P.S.]

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[We will be finishing the end of Chapter 3, “The Liberation of Class Struggle?” (in *Antisystemic Movements*...) and concluding our reading of the end of Chapter 4, “Beyond Haymarket?”... before resuming our Chapter 5 question: What was 1968 foreshadowing?... – P.S.]

[“150222recommonlanguage.mp3”:]

The structuring and restructuring of the world-economy in the period of US hegemony has been effected in large part by the successes of the national-liberation movements [...and that’s dense... we would have to take some time to unpack that huh?... – P.S.], successes that have hinged in part on the United States’ becoming hegemonic, and have in turn up to a point actually furthered that hegemony [...please check out the Giovanni Arrighi excerpt of his article that I put up on the page: “Excerpts from ‘Hegemony and Antisystemic Movements’ by Giovanni Arrighi, and *Prison Notebooks*, by Antonio Gramsci” to be discussed in our (projected) April, 2015 ‘Embracing Global Goals, Scope and Action: Becoming Global Actors... Claiming the ‘All’ (Part 2) Shows... it has more to say on this... – P.S.], Cuba and Vietnam to the seeming contrary notwithstanding. Three aspects of that continuing change largely delimit at present both the spaces into which the class struggle as world-scale organizing process is moving, and the enclosing, fragmenting counterprocesses that have worked to prevent any “uniting” of the workers of the world.

Fundamental to the forming of the world labor-force – or in Lenin’s sense, to the socialization of production, hence of the proletariat of the world – is of course the rapidly growing world-scale technical division of labor...

[Recall... just a year earlier... as the conclusion to their Chapter 2 – “Dilemmas of Antisystemic Movements” – our Good Three presented us with a very pregnant confluence of issues... as part of their efforts to help our feet find the right path... to freedom... They wrote:

“Where then are we? We are massively, seriously in urgent need of reconstructing the strategy, perhaps the ideology, perhaps the organizational structure of the family of world antisystemic movements; if we are to cope effectively with the real dilemmas before which we are placed, as the “stateness” of states and the “capitalist” nature of capitalism grow at an incredible pace. We know this creates objective contradictions for the system as such and for the managers of the status quo. But it creates dilemmas for the antisystemic movements almost as grave. Thus we cannot count on the “automaticity” of progress; thus we cannot abandon critical analysis of our real historical alternatives.” (Last paragraph of Chapter 2 of *Antisystemic Movements: “Dilemmas of Antisystemic Movements”*)

Nonetheless... a year on... we are still being referred to as “the world labor-force”... and our formation in unity as “the socialization of production...” Are we at the point yet... when we can clearly see... that this language *is* the problem precisely? ... that language ‘controls’ the way we think?... and that... when not self-made... by we-commoners – “by... of... and for... ‘the people’...” – language becomes... mind-chains produced by the ‘podrunks’... to keep us... from waking up... – P.S.]

[“150222worldclasswar.mp3”:]

[And it strikes me that that is also ‘why’ the harassment... ‘why’ the intense scrutiny... ‘why’ the efforts to sabotage these words of our Good Three from getting out there (and the Nascence to End Work generally): the focus on *language*... the recognition that when it’s given to us by ‘power’... language is mind-chains...

...so... where does this leave us?... “in urgent need of reconstructing the strategy, perhaps the ideology, perhaps the organizational structure of the family of world antisystemic movements [...I would even question that language... “family of world antisystemic movements ...” because they got a single... unifying... ideology that unites these ten thousand people globally... called ‘rule’. I believe we need a single... unifying... ideology... called ‘freedom’... – P.S.]; if we are to cope effectively with the real dilemmas before which we are placed, as the ‘stateness’ of states and the ‘capitalist’ nature of capitalism grow at an incredible pace...”

...and... I don’t know about you... but... I think we are... right now... doing that...

...‘the logic of capital’... on which Marx so depended... to ‘prove’ that our destiny was freedom... works against us... because... the ‘world-scale socialization of production’... is in fact our common earth’s ‘privatization’... not by happenstance... or as an onion grows... but by conscious plan... of Plato’s Tribesmen... who are... and think... *global*... which speaks to our need... to ‘re-common’... our commons... – P.S.]

Fundamental to the forming of the world labor-force – or in Lenin’s sense, to the socialization of production, hence of the proletariat of the world – is of course the rapidly growing world-scale technical division of labor, through the arrangements constitutive of the operations of transnational corporations and integral, as well, to those of socially related state and interstate agencies. Frobel, Heinrichs, and Kreye have called this “the new international division of labor” (1980). It is not to us so obviously “new,” although that is as much an empirical as a conceptual matter. But it surely is not centrally “international” in the usual sense of that term. It is, rather, centrally “world-scale” – however consequential the interstate system may be in laying and maintaining the grounds for the intrafirm integrations of discrete labor processes, and the parallel structuring of accumulation, that these world-scale technical divisions of labor entail.

These continuing extensions of technical divisions of labor – of labor processes integrated authoritatively through a capitalist firm’s planning and control structure, rather than through market processes – presuppose of course extraordinary centralizations of (so-called) productive capital. Theory tells us that centralizations of capital of this sort are to be expected and are likely to continue, and nothing in recent history suggests that the theory is in need of revision on this score. This growing “technical” interrelation of labor processes, through this movement of capital, interrelates as well of course the workers so associated, plus those at one remove as it were, that is, those whose productive talents are put to use in providing those directly engaged in world-scale production with means of well-being (via “the home market”). (World-scale production increasingly displaces “home-market” production of course, but we leave that aside here.) It is these ligaments of capitalist enterprise on a world scale that, joining ever larger segments of the world’s workers, provide one of the ramifying relational networks through which class struggle is forming the classes it joins together.

The developmental tendencies contradicting this plane of potential proletarian union are several. Those at the level of capital proper, opposing this kind of centralization, seem relatively weak (local capital, the state bourgeoisie, and so on). Those at the level of labor, on the other hand, seem strong, notably of course state policies, sentiments of nationalism / patriotism, and the like. We return to this briefly below.

A second of the aspects (of the ongoing reorganizing of the modern world-system) is relationally very different. It has to do with the continuing centralization of (so-called) financial capital, and concerns the relational networks of increasing governmental indebtedness. (Whether some of these relations of indebtedness concern “capital” at all, but rather concern appropriations from realized surplus [revenue] for nonproductive operations, is an important question but not one we can address here.) These relations form the (rather intricately drawn) debtor – creditor lines of struggle in the capitalist world-economy...

[“...these relations form...” and they’re talking about the “relational networks of increasing governmental indebtedness ...” – and haven’t we seen that... on steroids... in the last thirty years?... and that “rather intricately drawn ‘debtor – creditor lines of struggle in the capitalist world-economy’”... we’ve seen that on steroids too. The ‘power’-guys have nothing but money now... to fund ‘think-tanks’... and the so-called ‘creatives’... to think up schemes like ‘derivatives’ and who knows what-all... to massively extract whatever remaining dollars we got... and siphon them off into their coffers... and we’re talking ‘global’... ‘austerity’ ... that’s the mechanism they’ve developed... and massively expanded the use of... because the mechanism itself... the device... is old... as our Good Three have told us already... – P.S.]

["150222powerescalation.mp3":]

...These relations form the (rather intricately drawn) debtor – creditor lines of struggle in the capitalist world-economy, and so do not directly entail class-forming effects (*pace* [with due respect to] Weber). The evolving relational network seems, however, to be moving increasingly, via the interstate system, to form highly mediated but definite connections between very large groupings of debtors and very small groupings of creditors [...and that disparity... that inequality... expands daily... enlarges daily... – P.S.], with the groupings being partially parallel in their formation to the classes being formed by class struggle as it is moved (by capital) out along the enterprise-organized world-scale division of labor.

The mediations matter. For the appearance is that of the creation of official debtor and creditor “states”, as condition of their existence as states. And officially classified debtor states are required, on pain of losing their creditability as states (and hence of losing, in today’s world, their very “stateness”), to reduce the cost of their exports by reducing the costs to capital, direct and indirect, of labor within their borders... [aren’t we seeing that everywhere right now?... – P.S.]

[(Note for next week...): put in other words... we could say that the ‘role’ of the ‘debtor state’ *is* to so degrade the conditions of life for ‘its’ people... as to make us ‘willing’ to serve as ‘cheap’... and certainly as ‘willing’ ‘labor’... such that the ‘creatives’ in the ‘creditor-states’ can play their ‘role’ of providing the ‘knowledge’-products that strengthen the hand... increase the ‘power’... of Plato’s Tribesmen... – P.S.]

...And officially classified debtor states are required, on pain of losing their creditability as states (and hence of losing, in today’s world, their very “stateness”), to reduce the cost of their exports by reducing the costs to capital, direct and indirect, of labor within their borders. Popular demonstrations against such officially constructed austerity plans are reported almost daily. This world-level, organized pressure to depress the living conditions of the world’s more and less proletarianized workers is hard to construe as other than a strategic escalation (by capital) of class struggle. It is, however, an escalation (a new scale) that is not all that easy to analyze. It occurs via rather original mechanisms, concerning an area of class struggle that is poorly understood theoretically, namely, the complex lines delimiting the spheres of necessary labor, relative surplus value, and levels of livelihood (or, normatively, standards of well-being). And it is a sort of pressure, particularly given the complexity of the relational mediations that divides peoples into overlapping rather than polarizing groupings. Whether, then, the groupings that in fact form, as the pressure deepens and spreads, will reinforce or weaken the elemental class-forming process is still to be determined.

[(Note for next week...): we’ll consider this more over the course of the week... but... a first reaction might be: are they ‘over-thinking’ the ‘class-age-old’ strategy (expressed, for instance, very clearly in Xenophon’s *Oeconomicus*...) of intentionally stratifying us?... such that we stay in mutual competition... and straining up (that ladder always being pulled down beneath our feet... as we pretend we’re advancing...) in such confusion that it never occurs to us... to discuss... who sets the whole thing up... – P.S.]

Once can speculate, however, that the more these popular struggles focus in each national setting on whatever regime is in office, and so become focused on who speaks in the name of that national people as a whole, the more will such struggles weaken the workings of the world-scale class-forming process and strengthen the interstate system.

[And of course when they say ‘the interstate system’ they mean “the ‘power’-guys”... the global-state statesmen... – P.S.]

The more, on the other hand, the popular movements join forces across borders (and continents) to have their respective state officials abrogate those relations of the interstate system [i.e.... the impositions of the global-state of the global-state statesmen... – P.S.] through which the pressure is conveyed, the less likely they are to weaken, and the more likely they are to strengthen, the pivotal class-forming process of the world-economy. It seems unlikely, to assess the third historical alternative, that such popular struggles would directly become integral to, and in this way reinforce, the central area(s) of class struggle, except incidentally, here and there, owing to local conditions or local organizing acumen. World-historically, then, these local or regional struggles integral to the debtor – creditor relation of the world-economy of the sort we have been talking about may keep some relations of accumulation uncertain, but probably will not in themselves prove to be a step or stage in the eliminating of the accumulation process as central organizing force of the modern world-system.

[One final comment on what we just heard...

...and by the way... we will have to come back to this next week... There’s a lot in there, isn’t there? This is the quality of thinking and analysis we have been denied for too long... we have some catching up to do... but...

...I do not mean to imply – because we've already done the 'sufficient-enough' analysis with Kropotkin... to know that we have to unite globally... and that our actions have to take a global form –

...that any further 'analytical' preparation for global action is needed... but this is... perhaps... necessary corroboration of Kropotkin... as it's in the 'academic-speak' of today...

And my comment on what we were just hearing: the overall point here... is that the debtor – creditor relation strips the illusion of any material basis for the 'theory' that gaining state-power... could lead to a people-led and defined (determined) global transformation to a 'socialist' (however defined... and I'm arguing it must mean 'freedom'...) world... – P.S.]

The growing contradiction(s) between relations of rule and relations of production entail another trio of subordinate tendential or "directional" changes. Perhaps foremost here will be...
