

[The following wordbeat is from the March 15, 2015 show:

“150325righttodiscuss.mp3”: “When the ‘Founding Fathers’ set in the prescriptive... codified history of the nation the people’s right to pursue happiness... they said “the right of ‘the people’...” not of ‘individual persons.’ Jomo Kenyatta... in our February 22, 2015 show... provided a vivid illustration of the process by which the determination of this... the state of our happiness... occurs: the people meet in groupings and discuss it. Meeting in groupings and discussing is how our thought develops itself (and included in this is our communion with the ancestors...) which is why global-state-statesmen – by which term I refer to those in ‘command positions’ who bear – carry around with them at all times – an unequivocal global commitment... to install their vision of ‘Perfection’... the *Republic*... a vision of rigid... fixed... ‘class’ divisions... in which their ‘rule’ has been made permanent... which is why global-state-statesmen insist on regulating it (...and more and more it’s clear to me... that monitoring and regulating our conversations – the state... the quality of... our thinking – is the point [for ‘power’] of nations... in a global ‘class’-system... in order to keep us from unifying across them... across-nation...) the terms under which we meet in groups and discuss... what we want... for our future. They insist... these Plato’s Tribesmen... following their *paterfamilias*’ guidance... that each of us possess (are possessed by...) ‘leaders’... which is easily accomplished with a coerced-work system (jobs) in which our lives are atomized... and security non-existent... because scarcity has been manufactured for all of our means of existence – setting us up to battle (compete) with each other for a meager share of them....” [Spoken word is from our March 15, 2015 radio broadcast.]

Today’s show:

[“150329diasdeamar.mp3”:]

March 26, 2015... Sisters and Brothers: Our themes in recent weeks have been ‘voice’... how it expresses the soul’s development... and how when we see this... when we attend to it consciously – attend to our inherent freedom – we are punished... by ‘power’...

...and rewarded... by all that is true... and good... and eternal. That Goodness which is Beauty... Grace... and Courage in One – though I fear for her at the hands of these sick abandoned children... so determined to rule over us – I will follow anywhere. I have never known such love as she is... such a sun could never be resisted... for her my passion is endless...

But the stress upon her is tremendous. Now... and henceforth... and probably... given that she springs from the heavens... for quite some time previously... – false folks bother and harass... play Iago to the max... till she hardly knows herself the path she chooses... from that chosen for her.

But her radiance draws... I come... I follow... there is no sun but you...
To those who believe in punishing... the spirit free and loving...
...you... with no sun to light your way:
Keep you... lost souls...
...away...

May our days blossom... in love: “Dias de Amar” (Guardabarranco)

[“150329elementsoflove.mp3”:]

It may be that this business of ours of getting free is better expressed as recovering our stolen... or suppressed... voices. As the soul grows... the voice grows – not just in an auditory sense... but in its authenticity... strength... power... and certainty with which we express its message – all grow as we claim our voices.

We have not yet discussed as ‘a people’ that which we know to be true: that the accumulation and hoarding on the part of the Tiny Few of the majority resources of the planet means that this Tiny Few – these Plato’s Tribesmen – in determining what

qualities are rewarded... and which are disallowed or punished – determine... set the terms for... shape... what humans – we humans held subject to them – can be... causing thereby endless confusion and grief... as we try to figure out why we are so unhappy... fueling thereby a continuously lengthening train of 'helpers'... peopling the ever-growing Helping Industries.

This is the behavioral 'structural surround' that corresponds to the 'structural surround' of the individual nation-state accomplished by the interstate system... the global-state statesmen.

Each of us... while seeming to operate within a set of unique constraints are really operating within the same one: our imposed and enforced separation from each other... the imposed separation and silencing of our true voices...

...and what I've been helped to see... is that we do have to *long*... I think... for this world in which we have access to each other... to the authentic people... to our authentic selves.

Can we fall in love with ourselves... through voice?

The issue we are facing right now... is how to confront this lock-down 'power' has on us. That our response must be global is clear... that it must be best devised to resist and hopefully nullify the intended effects of clandestine-agent-action... is also clear... and the strategy we come up with must also embrace the flip of this: be designed to bring the maximum amount of authentic people in...

...and then... we must trust... that the right elements of love will combine... of their own action... and under only the earth's compulsion... from which... more life comes...

[“150329soulsufficiency.mp3”:]

We have been moving to the conclusion... over the course of these shows... that only by acknowledging the existence of hidden 'power'... and the fact that it hides in the appearance of 'happenstance'... in three ways: that they have a vision... are very organized... and so move steadily toward its achievement by planning and implementing clandestinely; that they make their moves with a global view while restricting ours to the neighborhood or nation... and (using Marcuse's language...) by means of the 'democratic introjection'... i.e., by conditioning us – we-the-people – to disown our authentic selves...

...we have been moving to the conclusion that only by acknowledging the existence of hidden 'power' – and we tended to focus on the professional Left... the pundits – could our analysis... and so our strategy... be set on the right path... towards achieving global human freedom... defined as universal leisure – freedom from necessity – based in individual self-sufficiency and global mutual aid. We could call this... perhaps... the 'mental' route.

But is there a 'body' route? Two routes... that meet in the middle?...

To say that our new world – that comes from broad... conscious invention (of... by... and for... 'the people...') must be premised on individual self-sufficiency and global mutual aid... requires a closer look at these terms 'individual self-sufficiency' and 'global mutual aid' (along with the other terms that have come forward and we are exploring: 'authentic leadership'... and 'dissolution of rigid institutions'...)

...and a useful place to begin might be with the question: can there be individual self-sufficiency truly... without the *soul's* sufficiency?... in the sense Emily Dickinson meant when she said that “the Soul selects her own Society” (poem 303)... or Walt Whitman... in saying that the soul follows its questions... possesses its own integrity:

Here is the efflux of the soul,
The efflux of the soul comes from within through embower'd gates, ever provoking questions,
These yearnings why are they? these thoughts in the darkness why are they?
Why are there men and women that while they are nigh me the sunlight expands my blood?
Why when they leave me do my pennants of joy sink flat and lank?...
What gives me to be free to a woman's and man's good-will? what gives them to be free to mine?

The efflux of the soul is happiness, here is happiness,

I think it pervades the open air, waiting at all times,
Now it flows unto us, we are rightly charged...
("Song of the Open Road")

["150329lawsforcreations.mp3":]

Each of us inevitable,
Each of us is limitless – each of us with his or her right upon the earth,
Each of us allow'd the eternal purports of the earth,
Each of us here as divinely as any is here.
("Salut au Monde!")

Can there be a broad... popular... movement for 'soul-sufficiency'?

But there must be... for us to achieve our freedom.

What would it look like? How would we know it?... if not by its goals... if not by its representing for all the world?... i.e., 'soul-sufficiency' necessarily means a design tied to others all over the world... necessarily has a global cast... taking on the challenge of consciously composing... a 'global symphony'... of all our voices...

Laws for creations,
For strong artists and leaders, for fresh broods of teachers and perfect literats for America,
For noble savans and coming musicians.
All must have reference to the ensemble of the world, and the compact truth of the world,
There shall be no subject too pronounced – all works shall illustrate the divine law of indirections.

What do you suppose creation is?
What do you suppose will satisfy the soul, except to walk free and own no superior?
What do you suppose I would intimate to you in a hundred ways, but that man or woman is as good as God?
And that there is no God any more divine than Yourself?
And that that is what the oldest and newest myths finally mean?
And that you or any one must approach creations through such laws?
("Laws For Creations")

...and 'free'... clearly... he is saying... to pursue one's questions.

And while 'power' may be able to infiltrate this movement community for soul-sufficiency in places... the effect of these agents is necessarily limited by the short time frames in which they must operate... for the implementors of 'power's plan cannot... we shall see... grow their souls continuously.

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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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Continuing... concluding... our reading of Chapter 3, "The Liberation of Class Struggle?" and 4: "Beyond Haymarket?" in *Antisystemic Movements*... – P.S.]

150329forcesmysterious.mp3

[By way of preface: I think it's fair to suggest... that three key objectives of *Antisystemic Movements* are... first to jog our unstimulated memory of the meaning of the phrase 'the class struggle'... to remind us that it is... by definition... the uncompromising commitment to the achievement of generalized human freedom *globally* (as it is a *world-system* in which we are enmeshed...) and second... to encourage us to be strategic... to base 'strategy' on 'analysis'... and then to show us – we-

the-people – demonstrably – as the unequivocal result of their analysis – that we-the-people cannot achieve generalized human freedom with the strategy 'claim the state.'

The more we delve together into this work... the more appreciative I become of its constant urging us to continuously analyze the implications of whatever are the current terms of our containment – their implications for 'the class struggle'...

...i.e. the more I appreciate their consistent insistence that we think strategically. It is a necessary refrain to fold into our efforts. Theirs is a unique... and uniquely practical... analysis...

Last week we considered – as perhaps the central organizing premise of these current terms: that... as 'power' 'made' us – we-the-people – into a 'world-scale' 'labor pool'... to either be utilized by them... or not... we found ourselves... began to experience our lives – as mere *products* of a world-scale division of labor – effected and managed by the global mega-corps (speaking broadly) – structured in an overlapping... rather than in polarized relations vis-a-vis each other. And today they ask us to consider the effect of instantaneous global electronic communications on our movement organizing efforts against 'the system'... – P.S.]

The third aspect of the ongoing changes in the organizations and structures of the capitalist world-economy is the relational tendencies suggested by the “electronic village” notion. Neither of the kinds of centralization of capital previously remarked, let alone the relational structures of domination in virtue of which they could occur and operate, is *theoretically* conceivable without the kind of *material* conditions for the exercise of power that “electronification” provides. The relational networks being formed in addition to the one that we are talking about are truly extraordinarily complex. We who would study them are often baffled by their reach as well as by their operation; but so too are those responsible for and to them, whether in “commanding” or only “local” positions. On the other hand, these means of communication – constructed for information to move inward, commands to move outward – are in place and rapidly growing.

[They are describing the design of the Panopticon... the relations of which... while extensively... and even intensively... complex... extending to... and within... the smallest infant under 'class'... via the mechanisms so well described by Alice Miller (in *For Your Own Good* and *Prisoners of Childhood*...)]

...are nonetheless linear (i.e., requiring that they hold our eyes... as opposed to each of us selecting our own society... to following our questions... to turning our head to see all our brothers and sisters... globally...) subject to the dissolution-effect of the (always continuous) development of our ('we-the-people's) thought... and its associated expansion of our heart-connections (empathy) as our knowledge of each other grows...

...they are describing the overall design of the Panopticon... and the attempt of its designers... to control how our inter-communications flow...

...for when talking about 'communication'... we are talking about 'language'... which... when once the emanation of our hearts... 'longs for itself...'

...and in 'longing for itself...' is subject to... and commandeers... forces mysterious to 'power'... that primarily being... the longing to be free...

...which is why I could write... near the beginning of *Waking Up* that:

Once a boss told me, “all the work of this organization originates with me – it all comes through me and is disbursed out to staff from me.” I've never been in a job where this was true, but, as with commercials and other propaganda, the point is asserted not because it's true, but because they want you to believe it's true...

Once we see that command of us... totally – total command of us... is the point of 'class'-society... and that the 'movements of capital' that we dutifully follow... are but the shadow cast by 'power's hand... the work of would-be-gods atop their would-be-Mount Olympus... with effectively infinite resources to control (and command to spawn more of their number...) their minions... then we can shift our focus back... to the earth that births us... to our freedom-loving ancestors... and to our freedom-loving Brothers and Sisters... – P.S.]

["150329seereality.mp3":]

...On the other hand, these means of communication – constructed for information to move inward [up], commands to move outward [down] – are in place and rapidly growing. They are integral to the expanding centralizations of productive capital and its corollary, the extending technical divisions of labor. And they are even more integral to the expanding centralizations of financial capital and its corollary, the expanding official debtor – creditor relational networks. These developmental conditions and tendencies are not in doubt.

Precisely... they are telling us to *see reality*... and if those tends are not in doubt... and for decades well-before their writing well-established... imagine where we are right now... in regard to them... imagine them as noose... on our neck tightening... and then... tell me you just want to continue 'studying' them... with your last gasp stuttering in your throat... – P.S.]

“150329relative.mp3”:]

And again, as Marx and Engels observed in Part I of the *Communist Manifesto*: “that union, to attain which the burghers of the Middle Ages, with their miserable highways, required centuries, the modern proletarians, thanks to railways, achieve in a few years” (1976: VI, 493). The metaphor of railways seems to be given more weight here than it can bear. But the general point is as clear as it is central to the way they conceive of class struggle as class forming: the means the bourgeoisie successively expand, in order to form and integrate discrete labor processes (both the technical and the social divisions of labor), thereby bring into relation, as well, the laborers whose activities are being interrelated.

Beyond the essentially administrative deployment of electronic means of communication is the capitalization of it as an historically increasing component of ordinary well-being, a process increasingly in direct conflict (not necessarily contradiction) with efforts by governments, in virtue of the workings of the interstate system, to define and filter for those territorially subject to their rule what is and is not information, entertainment, commentary, and so on. Just as one direction of electronification, as world-historical process, bears integrally on the central class-forming process by integrating the technical divisions of labor, so the other remarked on here bears integrally on popular consciousness of conditions of existence – of what is and is not tolerable, of what is and is not desirable – and hence on the abstruse matters of “necessary labor” and “relative surplus value.”

[I think we can now see... that this whole matter of 'necessary labor' and 'relative surplus value' is about 'power' fine-tuning its control of us:

...these terms refer to the fact that... in Marxist theory... 'capital' is ever about driving down the price of the 'commodity' 'labor power' by forcing us to accept less and less in the way of our 'quality of life'... that is, by reducing as much as possible what it is 'necessary' for us to have... what we must have... in order to keep getting up and going back to them...

“150329brutepower.mp3”:]

...that this is about sheer naked 'power' is obvious... that it has been elevated to the status of 'economic theory'... or 'science' has worked as a con only by the sleight of hand of 'power' staying hidden... in the three ways we've been talking about: that they monopolize the global view (so... for instance... all the resources stolen in the 'Global South'... including our human energy... and so acquired essentially for nothing... are then used to support the propaganda of some supposed 'economic miracle' elsewhere...); that 'global-state statesmen' move steadily – using the mechanism 'financialization' – to implement their conscious global vision; and that they train us via the 'educational' and 'family' structures to renounce our authentic selves... and longing... and devote our lives to serving... 'the system'... – P.S.]

As with the debtor – creditor relational structures, so (but even more so) with this second dimension of world-scale “electronification”: We collectively lack as yet the theoretical ideas to gauge the directional impetus that this on-going development will give to popular struggles and, *a fortiori* [“used to express a conclusion for which there is stronger evidence than for a previously accepted one... from the Latin ‘*a fortiori argumento*’: “from stronger argument...”], to gauge the array of effects they may have on social movements forming through the structurally shifting loci of class struggle. Such theoretical understanding is therefore an urgent priority at this time if we wish to further the class struggle in this new period before us when the initial wave of national-liberation movements have more or less successfully completed the initial tasks they set themselves.

[“150329unprincipledirection.mp3”:]... and:

[“150329progress.mp3”:]

[This concludes Chapter 3, “The Liberation of Class Struggle?”... which we first detoured to – from our reading of Chapter 4: “Beyond Haymarket?” – during our February 8, 2015 show. Let's pick up with Chapter 4 where we left off: our Good Three were just making the point that... “the principle directional tendency of capital is its centralization on a world scale...” (although I'm arguing here that a better angle on this process is achieved by calling it our atomization... that 'the principle directional tendency of capital is their – the global-state-statesmen – their determination to shatter us... we-the-people... they become more cohesive while we are scattered... systematically...’) (accomplished by means of a set of agreements created by a 'world ruling class' which they enforce through the mechanisms of 'the interstate system' [...they wrote (p. 71) that the interstate system... “(lays and maintains) the grounds for the intrafirm integrations of discrete labor processes, and the parallel structuring of accumulation...” [hell of a night... not in a good sense – we will have to come back next week to this issue of EMF weaponry... because they're pulling out the big guns on me these days...]) which... in creating 'world-scale technical divisions of labor'... transforms us – we-the-global-people – into a 'world labor force'...] And that... “this determining direction of capital on a world scale... entails for antisystemic forces at least three broad consequential subordinate directional tendencies...” the third of which... they told us... is “official pauperism”... by which they mean that the increasing immiseration of all of us is a *structural requirement* – although experienced differentially by us – with immigrants... women... children... and the elderly forced to accept “a deepening of the destruction of dignity, well-being, and hope...” to a greater degree... – a destruction of any hope for security that is borne altogether disproportionately... although we all suffer that fate... bear that weight.

One question (implied...) that arose from that discussion...

(...and addressed in an earlier section of that February 8, 2015 show... a section we called 'Progress'... in which we argued that 'progress' lies in our *authentic* unity – ‘authentic’ meaning... ‘based in individual self-sufficiency’ – and that to think these necessary thoughts [necessary for advancing the species to freedom...] we need a story that is the *opposite* of ‘power’s...)

Our Good Three had just made the point that once ‘class’ is global then... objectively... we-the-people (and of course... necessarily... the ‘rulers’ as well...) are likewise global... and we asked whether it's a fair implication to draw from this story that Marx is correct in saying that the ‘system of production’... not just forms the basis of ‘society’ (for this expresses but a tautology...) but that it ‘evolves’ over time?... i.e.... that our actual (material) unification as a global people could only have been achieved by force – or whether... under dramatically different circumstances... we could have unified through cooperation (this question was discussed in the chapter “Progress”... in *Waking Up...*) 'Historically'... the lethargy attendant upon the coercive relations of 'class'... the so-called 'rulers' have ever attributed to so-called 'human nature' – a misdirection from themselves (perhaps the oldest expression of their key strategy for maintaining their exclusive position: managing [limiting] our access to information.

[“150329eliteeducation.mp3”:]

We continue now with Chapter 4, “Beyond Haymarket?” : – 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 the growing contradiction of “stateness” in core-area countries, between forming and reforming the requisite frameworks of “capitalist development” of capital, on the one hand; and addressing and re-addressing the endless constituencies of “welfare” that that development continues to promote, on the other. The contradiction has been central to “stateness,” of course, throughout the interstate system's historical elaboration; in our times it has been particularly evident in the peripheralized and semi-peripheralized zones that are continually reproduced by the fundamental world-forming polarization entailed in the capitalist development of capital. In the state regimes of the core zone, governments have been largely spared the politics framed by the contradiction, essentially because coreness during US hegemony entailed a kind and degree of “revenue” flow that allowed “redistribution” without (all that much) pain. That has become, and will continue to become, less and less so. “Austerity” is the order of the day not only in Haiti, and in Argentina, but in France.

This chapter, “Beyond Haymarket?”, was presented in 1986... two years after Chapter 2, “Dilemmas of Antisystemic Movements”... which concluded... recall: “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.” Their point... two years earlier... was that the strategy of 'claiming the state'... which antisystemic movements – of all stripes – have embraced... is doomed to failure because of the 'structural surround'... as they put it... of individual states by the interstate system and the constraints 'it' – i.e., the global-state-statesmen – impose. They almost... but

not quite... got us to the point of acknowledging that the allegiance of 'power'-brokers-of-state is not equivocal... is clearly given to... essentially... themselves (the 'interstate system'...) So when we read (above) that there is a “growing contradiction between relations of rule and relations of production...” we should pause and ponder this a moment...

The 'world elite' directs the 'global-state' institutions to foster the necessary conditions for massive 'capital'-accumulation... but why?... the question particularly penetrates as we see the massive social and ecological destruction that flows in its wake – ocean-death is looming... species biodiversity has collapsed... contamination of our common earth... water... and air resources has proceeded at a pace that staggers in its full weight. Surely... this is not simple greed for its own sake. Can there be any who still think this? How would such explain it?... Lust for status... ego-gratification... alone? Completely implausible once you consider *Bildung* – elite education – which is why Martin Bernal's contribution (*Black Athena*) is key.

By framing their discussion as an examination of a “growing contradiction [for individual states] between relations of rule and relations of production...” they inadvertently give credence to the notion of the state as having a dual allegiance... of being 'conflicted'. And while we may see some examples of this in states such as Venezuela and Cuba... generally... attempts to challenge 'global-state' constraints can be checked by means of the 'debtor – creditor' relation... as our Good Three said... 'Contradiction' implies two things that work in opposite directions... if not in active conflict... and I don't think this can be said of the role and function of states in an interstate system. Rather... these sets of practices (of 'rule'...) exist on a continuum called 'keep-the-cattle-herded'. But acknowledge that, Academia, and all 'facts' fall into place... can be seen clearly... and in proper relation... – P.S.]

[“150329legitimacy.mp3”:]

We must remark here in passing what this contradiction, in this form, implies for those of us who subscribe to the theoretical notion that relations of rule operate by virtue of a condition of consciousness known, since Weber, as their “legitimacy.” Namely, it implies increasingly corrosive effects on the very “right” of the apparatuses of states to compel compliance with state-promulgated rules (“laws”). *This* sort of “legitimacy” crisis – endemic where “stateness” has been has been a historically imposed form of relations of rule (for example, via overrule) – seems likely to have initial occurrence in the ideologically distorted form of “nationals” versus “immigrants,” with the rhetorical core being a matter of “patriotism” – the one defined domain of consciousness specifically formed to “legitimate” stateness, as every schoolchild, everywhere, knows without knowing. However, the structured incapacity of states to take care of their own, as it were, could so help shift modes of understanding and comprehension that the specifically legitimating domain of “patriotism” becomes secondary – but to what?

And this is what we're going to be thinking a lot about in upcoming shows: 'patriotism' becomes secondary to what?... and... is that 'what' subject to us?... will it be *our* 'composition'?... – P.S.]