



REVEALING DIVISION

Pamela Satterwhite

HUMMING WORDS



P R E S S



A HUMMING WORDS • NEW (NASCENCE TO END WORK) PRESS BOOK
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THIS IS A HUMMING WORDS • NEW
(NASCENCE TO END WORK) PRESS BOOK

“My soul is like a singing bowl – it *hums*.”

Cover: Sergei Konionkov, *To Those Who Fell Fighting for the Cause of Peace and the Brotherhood of Nations*, 1918 (portion)

Back: from John Boswell’s *The Kindness of Strangers: The Abandonment of Children in Western Europe from Late Antiquity to the Renaissance*

Frontispiece: Francisco Goya, Dream of lies and inconstancy, from *Los Caprichos*

Page 32: Jean-Leon Gerome, *The Slave Market* (portion)

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Page 48: Francisco Goya, *Portrait of Floridablanca*

Page 63: Francisco Goya, *The Grape Harvest*

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The Purpose of the Series

This is Volume 2 of a five-part series: *We Are Living the Transition That Ends the Class System... and Ushers In... Our Future... Freedom...*

This series continues discussions begun in *Waking Up: Freeing Ourselves From Work* and on the website Nascence to End Work (writings available free online at nas2endwork.org).

I hope with these conversations to help concretize our vision of 'future freedom'... a future based in uncoerced life.

A key argument in this series is that 'power' has a vision on which they are very focused, and that only a broadly worked-on vision on which we... the people... are equally focused... can stop theirs from becoming reality.

I think we can glean from their actions... actions which otherwise seem unaccountable...

(Why so resistant to full participation...
...and instead so committed...
...to authoritarian visions...
...that trash our earth vast...
...and hurt brothers and sisters...
...we, who could so easily...
...make health and happiness...
...the general way of things?)

...a vision founded on an idealization of ancient Greece...
an ancient Greece that never existed.

Martin Bernal, in *Black Athena: The Afroasiatic Roots of Classical Civilization, Volume 1: The Fabrication of Ancient Greece 1785 – 1985*, explains how this ‘history’ was fabricated... based at “the university of Gottingen [Germany], founded in 1734 by George II, Elector of Hanover and King of England...” forming thereby “a cultural bridge between Britain and Germany...”

...a profoundly racist – in a Platonic sense – academic project... which was then systematically spread to students at elite educational institutions across the ‘civilized world’ as “the classical heritage”.

Those reared to be ‘rulers’ imbibe Plato with mother’s milk.

Bernal shows that what we have been conditioned to call ‘ancient Greece’ – meaning the birthplace of ‘European Civilization’ – was in fact a ‘Great Mediterranean Bowl’... around which swirled... danced... ran... fled... (desperate to escape slavery...) peoples of many lands and ways... Asiatic, Arab and African... who shared those ways as they came and went... a very fertile fermentation....

‘Western’ elites’ vision of the ideal ‘state’... and therefore their futuristic imaginings... are largely Plato-inspired... express the flights of fancy they found... in the *Republic*. Karl Popper, in *The Open Society and Its Enemies, Volume One: The Spell Of Plato*, exhaustively explains the propagandistic nature of Plato’s writings... and the totalitarian nature of his thought.

In his *Republic* Plato provided a practical guide to ‘rulers’ for establishing slavery... I hope this series will further practical discussions... for escaping it.

(This writing here and on the website is contributed with the goal of helping to further a mass movement to end wage work. Your financial support will allow us to reprint both this book and *Waking Up* in order to make them available for discussion in low-income communities.)

- Volume 1: Unpacking ‘Democracy’
- Volume 2: Revealing Division
- Volume 3: Beginning Again
- Volume 4: To Rebuild Our Freedom
- Volume 5: Classifying Will Not Bring ‘Class’ To A
Close: The Case For Not Labeling Our Future Freedom

Key Ideas

We've all had that experience, I think, of either suddenly seeing something... or being helped to suddenly see something... that's been right in front of our face. In *The Way Of All Flesh*, Samuel Butler wrote of a thing, "...so easily to be found that it took a highly educated scholar like himself to be unable to find it..."

...this is very much how it is with the concept... and practice... of 'class'... we have all been so deeply immersed in it... (and this is not by happenstance...) that we simply don't 'see' it... see that to arbitrarily label some human beings 'stars' and others 'stones'... is insane.

This volume will examine the ways in which 'class'... 'division'... is impressed across all aspects of this society we live in... and... (given what we've learned about totalitarianism in *Unpacking 'Democracy'*...) consider what this "single pattern of thought"... has done to us.

The key ideas of this series group into four main themes:

First... the 'citizen' – 'barbarian' division, validated – most famously – in the works of Plato, is the key concept embedded in (at the root of) all ideologies of 'class' society, and has been carried forward thereby (within them) ever since.

To institutionalize and maintain this division requires totalitarian control of all social institutions.

If you want to be 'seen'... recognized... by 'the system'... you must go through the mechanisms... avenues... sanctioned by 'power,' which has established monopolies on... everything.

Second... 'Power' lusts to possess 'Knowledge - Infinite'... making it imperative for them then... to finesse a statecraft... that forces us to 'think' *for them*... and abandon self-definition – i.e. thought for ourselves.

The primary purpose of the punditry... and, more broadly, academia... is to produce the 'thought' 'power' needs... the ideologies... that keep 'the people' contained ('herded')... and to produce as well the ideas that give it technological domination... and lead (or so they think)... to the possession of 'Knowledge - Infinite'.

Karl Popper, in *The Open Society and Its Enemies, Vol. 1: The Spell Of Plato*, tells us that Plato recommends that these 'auxiliaries' (which he called 'sheepdogs' to the Philosopher - King / 'shepherd') be specifically bred to serve the function of 'class'-preservation... and Popper argues persuasively that this advice was avidly followed:

For a full justification of the demand that the philosophers should rule, we must therefore proceed to analyse the tasks connected with the city's preservation.

We know from Plato's sociological theories that the state, once established, will continue to be stable as long as there is no split in the unity of the master class. The bringing up of that class is, therefore, the great preserving function of the sovereign, and a function which must continue as long as the state exists. How far does it justify the demand that a philosopher must rule?... The great importance which Plato attaches to a philosophical education of the rulers must be explained by... reasons...purely political.

The main reason I can see is the need for increasing to the utmost the authority of the rulers....

Thus Plato's philosophical education has a definite political function. It puts a mark on the rulers, and it establishes a barrier between the rulers and the ruled. (This has remained a major function of 'higher' education down to our own time.) Platonic wisdom is acquired largely for the sake of establishing a permanent class rule. It can be described as political 'medicine', giving mystic powers to its possessors, the medicine-men. (p. 147 – 8)

'Breeding' produced children with an exceedingly strong need to be 'seen', largely accomplished by denying them this recognition in the 'family system' (the nuclear family form structurally reinforces 'the myth of scarcity' as in it adult attention... because of the imperative for adults to sell their energy... is a scarce 'commodity'... as is also, therefore, emotional security.)

The betrayal of the punditry is the single most important factor that has forestalled our achieving generalized freedom (globally).

Fear of falling into 'slavery'... (the 'undistinguished'... the 'masses'... the 'hoard'...) drove the 'collaboration-with 'power'' tendencies of the punditry.

Once 'the people' are sufficiently atomized – via the destruction of the commons and the vitiation of communities... and of course with the imposition of the nuclear family form – the use of language in official... ('system' – sanctioned...) speech... for propagandistic purposes, renders language effectively meaningless... i.e. it no longer serves its original purpose... of bringing us together.

Third... successive ideologies have a single purpose... securing and maintaining a quiescent 'labor force'.

This is so obvious that its absence from public discourse alone speaks to the existence of organized 'power'.

All ideologies of 'class' society at base reiterate Plato's primary distinction between 'citizen' and 'barbarian'.

The development of these ideologies is driven by popular pressure for inclusion in... 'the system'... i.e. by our wanting to participate in the running of things (i.e. to use our full human capacities.)

Fourth... 'Power' has a vision: to *be*... the pin-point of the hierarchy.

'Power's' lust for 'supremacy'... (in *everything*...) is insatiable. Props to Diana Spearman for her clear explanation:

Nature, that fram'd us of four elements
Warring within our breasts for regiment,
Doth teach us all to have aspiring minds.
Our souls, whose faculties can comprehend
The wondrous architecture of the world
And measure every wandering planet's course,
Still climbing after knowledge infinite
And always moving as the restless spheres,
Will us to wear ourselves, and never rest,
Until we reach the ripest fruit of all,
That perfect bliss and sole felicity,
The sweet fruition of an earthly crown.

It is clear that individualism of this kind could develop on the one hand into tyranny and on the other into hero worship.... In the later years of the nineteenth century... a group of writers... produced a conception of autocracy extremely close to that of the Renaissance. Indeed, Nietzsche, the most important, was directly inspired by Renaissance models. These writers exulted in the violence and illegality of the historic tyrants, and regarded as virtues those qualities which had been previously denounced even by defenders of autocracy. This latter Nietzschean view has been incorporated into the doctrines of Fascism and National Socialism. It professes delight

in the autocrat for his own sake, not for any purpose which he may serve, and is essentially different from the practical defence of autocracy as the most efficient form of government.

Beside individualism conceived as hero worship, both Fascism and National Socialism proclaim their belief in individualism in the ordinary sense. Hitler says: "Our movement must develop by every means personality. One must never forget that all that is valuable in humanity resides in individual value, and that every idea and every action is the fruit of the creative strength of a man." Mussolini, too, has always insisted on the part the great man plays in the development of culture. He says – frequently – "A hierarchy must culminate in a pin-point." The means by which the dictators propose to teach men a respect for personality is clearly shown by Hitler's words: "One must not forget that admiration for the one who is great not only represents a tribute of gratitude to greatness, but also a virtue which binds together and unites all those who experience the gratitude." He adds: "To renounce the rendering of homage to a great spirit is to deprive oneself of an immense force, that which emanates from the names of men and women who have been great." Compare Mussolini: "There is a lack of leaders; what we want is to have the few who can guide the many, men strong in faith and in self-sacrifice, who will temper like steel the excited feelings of the multitude." (Diana Spearman, *Modern Dictatorship*, p. 143 – 144. The poem, Marlowe's *Tamburlaine*, is quoted in *Modern Dictatorship*, p. 143)

This equation of hardness with ‘greatness’... once dressed up in a sufficiently ‘virile’ (and genial) outward appearance... is an easy scam to pull on folks whose power has been systematically vitiated by ‘jobs.’ It is true that we commoners find exuberant command (confidence) attractive... that we long to see it... and will try to experience it vicariously if we can’t develop it in ourselves.

But now we see ‘power’s’ scam...
...our suffering earth and fellows demand...
...that we bring an end to false ‘greatness’...
...and step into an authentic...
...heroism...
...renouncing the quest to be ‘the best’...
...to join with our brothers and sisters...
...to establish *new* social arrangements...
...premised...
...on life...
...and earth...
...that spins freely...
...uncoerced.

'Democracy', O What An Ugly Inside That Word Hath

A war is being waged...
...on one side consciously...
...on the other...
...not...
...for the hearts and minds...
...of the populace...
...whose voices across airwaves...
...you won't hear...
...or faces appear...
...on TV or in plays...
...or boutique cafes...
...whose possibilities...
...are trapped and caged...
...in lives of bitterest drudgery.

This way of things is not by chance...
...not by 'nature'... not by 'fate'...
...not by limitations of 'technology'...
...or 'resource scarcity'....

On the contrary, it's by design...
...of those who have themselves in mind...
...with these words their touchstone to rely on:
...“pin-point of the hierarchy.”

So... let *us* be likewise bold... as bold in love as they are bold in loathing...
...and face reality.

‘Democracy’... no less than autocracy... depends on contained and managed ‘labor’... today no less than in the ancient world. If you don’t believe it... try to end it. But...

It’s time...

...as Samuel Butler advised...

...to wrestle with the *real* demons of the world...

...and not the fake ones.

Rightly or wrongly, in a quiet way he believed he possessed a strength which, if he were only free to use it in his own way, might do great things some day. He did not know when, nor where, nor how his opportunity was to come, but he never doubted that it would come in spite of all that had happened, and above all else he cherished the hope that he might know how to seize it if it came, for whatever it was it would be something that no one else could do so well as he could. People said there were no dragons and giants for adventurous men to fight with nowadays; it was beginning to dawn upon him that there were just as many now as at any past time. (Samuel Butler, *The Way Of All Flesh*)

The dragon, 'power,' hides... within state institutions...
and within key myths... like 'scarcity' and 'merit-rises';...
but behind 'class'... or 'rank'... (or rather in our *acceptance*
of 'class' or 'rank'...) 'power' lurks ghostly... always there,
recognizable if we're aware, if we learn to train our eyes, and
focus...

...and it absolutely cannot exist... without the 'scarcity'-
myth.

There are a few... a very determined few... who know
that 'scarcity' is a sideshow designed to keep us busy and
distracted... to keep us, in fact, *perpetually* busy and
distracted... so that the obvious won't occur to us: that there
is *more than enough*... 'leisure'... for all... for...

... 'leisure'... in *our* mouths...
... is a dreaded word for 'power'...
... as they'd hoped to hoard it...
... only for themselves...
... to seek in it...
... 'knowledge infinite'...
... and to do...
(... they think...)
... all the things...
... that reveal...
... their alleged...
... 'superiority'...

...never mind they've lost before begun...
...because the knowledge that they seek...
...can only come...
...as our common 'possession'...
...as we...
... 'the people' ...
...once more possessed of leisure...
...and so...
...free...
...uncoerced...
...share our gifts...
...creatively...
...*and* receive...
(...it's all one...
...when you stop and think...
...the very things 'power'...
...has been song-and-dancing feverishly...
...to keep from happening...
...for centuries and centuries...)
...and make real...
...a love supreme.

And it's time for us to say... that if this... plenty...
superfluity... abundance...

(...can any deny it, as trillions are gifted... to the
financial 'industry'?...)

...has not been shared with all... as it was 'all' who made it... then this O so 'superior' 'civilization'... the 'greatest' carnival ever constructed... has failed us miserably... and it is our *right* as 'life'... to create the conditions that allow for us to live... in the full expression of our abundant gifts.

'Society Re-Design'... the most important 'work' of our time.

But 'we' aren't saying this, are 'we'?

Until recently, those who saw their role as spokespersons for the (implicitly) 'slow'- silenced, unaware themselves, basked in the false glow that collaboration with 'power' bestows... because they wanted so... to believe... in their alleged 'superiority'... and were willing (unconsciously) to betray the commonality... in order to join 'power' in that statist 'we'. In *Palmers' Chat* (available on the website), I wrote:

'Power' wants to 'manage' the world's resources (including us) unhampered by any butting-in from the 'natural slaves'... so while they see us as eminently dupable, they nonetheless fear our power of thought. Plato gave them ample 'heads-up' on this, after all:

‘All great things are dangerous’ is the remark by which he introduces the confession that he is afraid of the effect which philosophic thought may have upon brains which are not yet on the verge of old age. (All this he puts into the mouth of Socrates, who died in defence of his right of free discussion with the young.) But this is exactly what we should expect if we remember that Plato’s fundamental aim was to arrest political change. (Karl Popper, *The Open Society and Its Enemies*, Vol. 1: *The Spell Of Plato*, p. 133)

For this reason, Plato is an invaluable resource for ‘rulers’ who study him for propaganda techniques and manipulation strategies. The one I think of as... (literally) key [as Karl Popper showed us]... is this one:

To tell men that they are equal has a certain sentimental appeal. But this appeal is small compared with that made by a propaganda that tells them that they are superior to others, and that others are inferior to them. Are you naturally equal to your servants, to your slaves, to the manual worker who is no better than an animal? The very question is ridiculous! Plato seems to have been the first to appreciate the possibilities of this reaction, and to oppose contempt, scorn, and ridicule to the claim to natural equality.... [In] the *Laws*, Plato summarizes his reply to equalitarianism in the formula: ‘Equal treatment of unequals must beget

inequity'; and this was developed by Aristotle into the formula 'Equality for equals, inequality for unequals'. (*The Open Society*, Vol. 1, p. 96, quoted in *Palmer's Chat: As We Take Our Earth Back*, published on the website nas2endwork.org)

Plato passed along to would-be 'rulers' ...
(...and their 'auxiliaries'...)
...almost all they'd need...
...to keep us dancing on our leashes...
...make certain 'class' would be the lens we see through...
...the lens that seems to make wrong 'right'...
...to 'justify' it... despite...
...the evidence of our eyes...
...our neighbors' lives...
...crushed...
...to bring us food...
...or electronic toys...
...to confirm that so-called 'good life'...
...bought with blood from foreign lands...
...and dreams made sacrificial lambs.

And to this 'good life' pundits cling because to them, indeed, it does bring 'everything'... (or so they think...) and so there is no 'necessity'... so far as they can 'know'... to radially change things.

Recently I heard some remarkable pap...
...new to the 'Left Possibilities Map'...
...gleefully touted...
...generously spouted...
...over the progressive airwaves...
...with the usual smugness of pundits...
...but somehow succeeding in being...
...exceeding...
...spirit-stinging...
...while simultaneously being...
...a flight of daring conceit.

Usually these days what I hear left-pundits say...
...is that we need...
...a more 'democratic' 'economy'...
...a.k.a. 'localism'...
(...a conceptual phenomenon...
...as it becomes more dim...
...the closer that you get to it...)
...and his words did spin on this insincere tip...
...by telling us to place our chips...
(...if we want a payout of greater fairness...)
...on *established* institutions...
...and especially on the labor movement.
But going well beyond...
...this conventional wisdom...
...he mixed in a great big dose...

...of cynicism...
...harassing hope with this admonition:
“...we’re not organizing for some ‘future’...
...or trying to recreate the past...
...the future’s in us...
...let’s go make it happen!”¹

If our thoughts and acts are not tuned to ‘redesign’... of a world out of step with life... but are rather just about ‘adjusting’ existing institutions... then we’re turning our backs on our brothers and sisters... both globally... *and* locally.

In order for ‘we’...
...to have a future...
...of living full possibilities...
...fleshed and dressed in good earth-truths...
...it must be patterned and premised...
...on generalized leisure.

But to do this we must...
...expose the lies that have inundated us...
...for millennia...
...stories *not* in our best interests...
...but which excellently serve...
...‘power’s’ purposes.

1 I’m referring to a conversation John Nichols had with Kris Welch on the KPFA radio program *Living Room* on March 15th, 2012.

Thanks to the Occupy Movement this matter of ‘future’ is very ‘up’ right now. On the nas2endwork.org website I wrote that we have to get clear both on what we have... *and* what we *want*... (our vision of ‘future’) in order to avoid the plots and plans... to de-mobilize us:

I think it’s time for all of us to get clear on these points, first, because so doing will help us know what (world) we *want* – and if we aren’t clear what we want, we won’t get it – and, secondly, if we don’t know what we got, not only will we be handed a future instead of creating it, we could be duped into believing the ‘future’ we’re handed is something ‘new,’ when it’s really just the same old poisoned brew.

When ‘power’ looks at our dilemma...
...they see no viable alternative...
...and for millennia they’ve known...
...that protest without vision...
...got nowhere to go.

We must recall they call us ‘cattle’...
...easily dismissed...
...easily saddled.

Imagine a herd gathered at your gate...
...threatening to strike...
...if there’s no hay-hikes...
...what would you do?

...you'd probably wait...
...until their stomachs start to ache...
...and then maybe offer to negotiate...
...pretend to placate...
...and watch while 'protest'...
...predictably...
...dissipates.

(Excerpted from the home page of nas2endwork.org)

Of course with the Occupy Movement the 'negotiation phase' was remarkably short... there was no dissipation... rather there was proliferation... precisely *because* it wasn't the usual 'home... gather... march... rally... end... pack your signs and go home again'... but was rather '*occupation*'... and 'the state' made haste to go straight... to 'force'.

The commentary I heard over the airwaves about this dismantlement (and the challenge of maintaining the occupations prior to dismantlement) was chilling in a sense that I haven't heard discussed. Without breaking stride in courting postmortems folks said, "of *course* this state we call a 'democracy' would infiltrate peaceful gatherings..." "of *course* agent provocateurs will cause much mischief..." "of *course* a 'democracy' will violently intervene when 'the people' seek to speak publicly..." "of *course* a 'democracy' will limit 'dissent' to what can be accomplished over the Internet... and if 'the people' try to physically occupy... gather on our actual earth...

our common turf... (and inheritance...) this hope will be summarily denied.”

We now accept as a matter of course...
...that against peaceful gatherings...
...a ‘democratic’ state will use force...
...that a ‘democracy’ will resort...
...to surveillance...
...and trained agents...
...who view playing Iago as great sport....

And the ‘reasons’ the state uses to ‘justify’ this intervention (beyond the violent acts performed quite likely by agents) rely heavily on alleged ‘inconvenience’ to ‘business’...
...a primacy in priority that has ever trumped reality... (given our training).

Not long ago, I heard a conservative pundit pontificate that the role of government (the particular form [‘democracy’] being an irrelevancy)... is to “provide a framework in which the economy can grow.”²

Shall we make a game of this misplaced allegiance?
“Count the ways deferring to ‘economy’ means increased disease and infirmity?”

² This quote is from an interview with the editor of the *Financial Times* on the PBS radio program *Marketplace*, of March 19th, 2012.

- Poisoned oceans, water, earth...
- Lungs full of particulates...
- Radio waves destroy our health...
- Cloud-seeding is done by stealth...
- Pharmaceuticals exist by keeping us sick...
- Advertisers get paid to trick us...
- Business makes 'profits' by pounding our hides...
- ...and marketing products that shorten our lives.

In January, 2012, a professor (being interviewed on Al Jazeera) was asked his opinion of people in Brazil demanding to be compensated for work done outside of work hours – primarily, having to respond to a voluminous quantity of emails. He said, “it makes no sense – all this responding to emails 24 – 7 is not productive,” and I thought, “perhaps ‘productivity’ is not the point.”

Did you ever get the feeling...
 ...that this life we live is dreaming...
 ...as we float from job to job...
 ...and boss to boss...
 ...and box to box...
 ...trying to find a comfortable spot...
 ...to rest our burdened minds...
 ...and drift...
 ...into our pretend-worlds...
 ...more real than this...
 ...because in them at least...

(...or so we think...)
...we own ourselves...
...and feel...
...temporarily...
...almost...
...free.

Do you ever find it odd...
...that though we live...
(...or so we're told...)
...in a 'democracy'...
...we feel so helpless...
...view insanity around us...
...with such sluggish...
...passivity?

Recently I heard...
...someone regurgitate words...
...she'd recently read...
...that said...
“...all humans engage in predations on the earth...”
...and the thought in reply...
...that immediately swam by was...
“...well, yes, I guess...
...even a herd of elephants can be said...
...to 'engage in predations on the earth'...
...but... the issue is 'scale'...
...*and*...

(...the more pregnant fact...)
...they do *not* engage...
...in predations...
...*on each other*...
...I've never seen *them*...
...abandon their babies...
...in trees.”

If you were a child...
...hanging in a tree...
...in ancient Greece...
...what would you think...
...of ‘democracy’?

What story would you make...
...to explain your excised state...
...from the ‘*body-politique*’?

What would you think it means?
...this thing called ‘democracy’?
First... anger...
Then... hunger...
Then... scarcity...
Then... a fierce, fierce need to control things...
...to create your own...
...‘predictability’...

("I saw a child hanging in a tree...
...Oom-Pah Oom-Pah...
...glad it wasn't me.

If you can't see we're 'the best'...
...then your eyesight needs a test...
...Oom-Pah Oom-Pah...
...Massa and me.

We're the ones with the reins...
...'blood' gave superior brains...
...Oom-Pah Oom-Pah...
...to Massa and me.

We're the ones designed 'the state'...
...to keep the masses in their place...
...Oom-Pah Oom-Pah...
...we're Philosopher-Kings!")

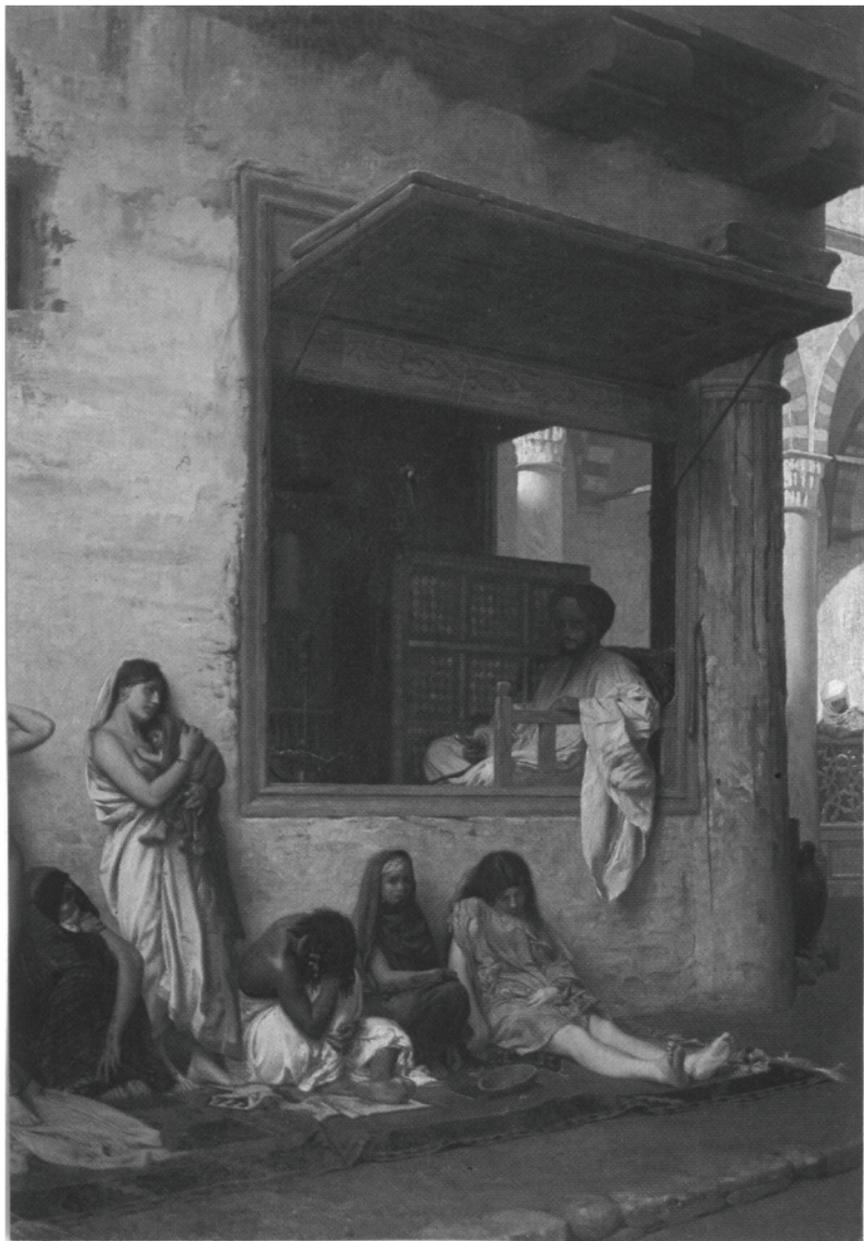
'Class' divides us...
...but...
...it must be 'just'...
...it's what our parents taught to us.

No matter what name we place on a state...
...whether it freezes 'class' by fiat...
...or by rules it legislates...
...its intention...

...is to manage and maintain...
...rigid 'class' distinctions.

And we accept 'class' without thought...
...as every institution reinforces it...
...says 'class' is a function of merit...
...and though we know it's a lie...
(...in our hearts if not otherwise...)
...there's no alternative story told...
...that unmasks this massive...
...hoax.

And though we may not want to admit it to
ourselves...
...so long as we remain in our isolated, separate
cells...
...with deceit the constant drumbeat on all
sides...
...this system of 'class' divides...
...will ever and always tend...
...to totalitarianism.



Creating A 'Scarcity' Model

“Speak truth to ‘power’”...
...is frequently said...
(...on the left...)
...without adding that...
...those who did...
...were usually...
...left out on a limb...
...abandoned...
...by those who urged them on.

Ovid's story is illustrative...
...banished for *his* truth-telling...
...disguised though it was in myth.

The last story in his *Metamorphoses* is the tale of Erysichthon...

This Erysichthon was a man who scorned the gods and burnt no sacrifice on their altars. He, so the story goes, once violated the sacred grove of Ceres [Demeter] with the axe and profaned those ancient trees with steel. There stood among these a mighty oak with strength matured by centuries of growth, itself a grove.... Often beneath this tree

dryads held their festival dances; often with hand linked to hand in line they would encircle the great tree whose mighty girth was full fifteen ells. It towered as high above other trees as they were higher than the grass that grew beneath. Yet not for this did Triopas' son [Erysichthon] withhold his axe, as he bade his slaves cut down the sacred oak.... "Though this be not only the tree that the goddess loves, but even the goddess herself, now shall its leafy top touch the ground." He spoke; and while he poised his axe for the slanting stroke, the oak of Deo [Demeter] trembled and gave forth a groan; at the same time its leaves and its acorns grew pale, its long branches took on a pallid hue. But when that impious stroke cut into the trunk, blood came streaming forth from the severed bark, even as when a huge sacrificial bull has fallen at the altar, and from his smitten neck the blood pours forth....

All the dryad sisters were stupefied at their own and their forest's loss and, mourning, clad in black robes, they went to Ceres and prayed her to punish Erysichthon. The beautiful goddess consented, and with a nod of her head shook the fields heavy with ripening grain. She planned in her mind a

punishment that might make men pity (but that no man could pity him for such deeds), to rack him with dreadful Famine. (Ovid, *Metamorphoses*, Book VIII, translated by Frank Justus Miller)

And she did. He ended up a sorry soul... though never once did he express regret... for his arrogance. Such are the ways of 'power'... then as now...
(... 'power' is 'power' is 'power'....)

The story of Erysichthon shows how 'power' creates 'scarcity' though its arrogance, greed and profligacy...

- ...but 'power' creates it in another sense...
- ...by manufacturing it...
- ...for ideological purposes...
- ...to 'justify' 'economy'...
- ...i.e. 'justify' forcing us into the marketplace –
- ...we who store energy...
- ...and breathe.

- ...But de Grazia has pointed out...
- ...that 'economics' can no longer be 'justified'...
- ...by means...
- ...of 'scarcity'.

Economics, it seems, can no longer be persuasively defined as a science of scarcity, as, e.g. in L. Robbins.... Similarly, the doctrine of optimum allocation of resources [you still here this today from right-wing pundits], found in one form or other in economists so varied as Walras, Pareto, Marshall, Pigou, and in the welfare school of thought generally, seems to have lost conviction with the decline of the scarcity assumption. (Sebastian de Grazia, *Of Time, Work, and Leisure*, p. 517)

'Power' *means* scarcity...
...*needs* the scarcity-myth...
...for without it...
...it would not exist.

But can we not find...
...the origin of the tripartite...
... 'power' ... slavery... betrayal of the auxiliaries...
...in famine, necessity and need?

Petr Kropotkin, however, shows us that when survival is threatened, it is just as likely in the non-'classed'-human-animal world, for *actual* scarcity to result in

greater sharing... which supports the notion that we are indeed talking about manufactured scarcity... invented to 'justify' what cannot be made 'just'... the abandonment of good fellowship with one's sisters and brothers.

When a drought is burning the grass in the prairies, [horses] gather in herds of sometimes 10,000 individuals strong, and migrate. And when a snowstorm rages in the Steppes, each stud keeps close together, and repairs to a protected ravine. But if confidence disappears, or the group has been seized by panic, and disperses, the horses perish and the survivors are found after the storm half dying from fatigue. *Union is their chief arm in the struggle for life, and man is their chief enemy....*

...[T]he buffaloes of North America displayed the same powers of combination. One saw them grazing in great numbers in the plains, but these numbers were made up by an infinity of small groups which never mixed together. And yet, when necessity arose, all groups, however scattered over an immense territory, came

together and made up those immense columns, numbering hundreds of thousands of individuals, which I mentioned on a preceding page.

I also ought to say a few words at least about the “compound families” of the elephants, their mutual attachment, their deliberate ways in posting sentries, and the feelings of sympathy developed by such a life of close mutual support.... But I have to say yet a few words about the societies of monkeys, which acquire an additional interest from their being the link which will bring us to the societies of primitive men.

It is hardly needful to say that those mammals... are eminently sociable... sociability, action in common, mutual protection, and a high development of those feelings which are the necessary outcome of social life, are characteristic of most monkeys and apes. From the smallest species to the biggest ones, sociability is a rule to which we know but a few exceptions. The nocturnal apes prefer isolated life; the capuchins, the monos, and the howling monkeys live but in small families; and the orang-outans have never been seen by

A.R. Wallace otherwise than either solitary or in very small groups of three or four individuals, while the gorillas seem never to join in bands. But all the remainder of the monkey tribe – the chimpanzees, the sajous, the sakis, the mandrills, the baboons, and so on – are sociable in the highest degree. They live in great bands, and even join with other species than their own. Most of them become quite unhappy when solitary. The cries of distress of each one of the band immediately bring together the whole of the band, and they boldly repulse the attacks of most carnivores and birds of prey. Even eagles do not dare attack them. They plunder our fields always in bands – the old ones taking care for the safety of the commonwealth. The little tee-tees, whose childish sweet faces so much struck Humboldt, embrace and protect one another when it rains, rolling their tails over the necks of their shivering comrades. Several species display the greatest solicitude for their wounded, and do not abandon a wounded comrade during a retreat till they have ascertained that it is dead and that they are helpless to restore it to life. Thus James Forbes narrated in his *Oriental Memoirs* a fact of such resistance in reclaiming from his hunting party the dead body of a female monkey

that one fully understands why “the witnesses of this extraordinary scene resolved never again to fire at one of the monkey race.”... And if we find among the highest apes two species, the orang-utan and the gorilla, which are not sociable, we must remember that both – limited as they are to very small areas, and the one in the heart of Africa, and the other in the two islands of Borneo and Sumatra – have all the appearance of being the last remnants of formerly much more numerous species. The gorilla at least seems to have been sociable in olden times, if the apes mentioned in the *Periplus* really were gorillas. (Petr Kropotkin, *Mutual Aid: A Factor of Evolution*, selections from pgs. 47 – 52)

And to those who gleefully point their fingers...
...at what *seems* to be exceptions...
...can we just say this...
...stressed animals...
(...and we now have a *planet* entirely in distress...)
...are not at their best....

Once we humans...
...have ended our encroachments...
...on their turf...
...and allow our common earth...
...to spin freely uncoerced...

...then...
...and only then...
...should we talk about...
...their 'natures'.

Rather than leap simply to 'hardship and need', to explain (the myth of) 'scarcity'... and ultimately 'power's' rapacity... I think one day we'll see... a large creative element beyond greed... i.e. a lot of serious thinking (choosing) went into it... (as V. Gordon Childe points out in his book *Man Makes Himself...*) a decision, made with intention... a conscious step across a clear divide...

...on one side solidarity...
...on the other... longing...
...for some... to own...
...for others... to know.

And a longing and lust for the song of the Sirens...
... 'Knowledge - Infinite'...
...cannot be possessed...
(...says the 'Scarcity'-Myth...
...the logic of abandonment...)
...without putting your brothers and sisters...
...in harness.

But how to do this?... as we all possess in equal 'quantities'... the need to be creative... the need to be free... the need *to think*.

'All great things are dangerous' is the remark by which [Plato] introduces the confession that he is afraid of the effect which philosophic thought may have upon brains which are not yet on the verge of old age. (All this he puts into the mouth of Socrates, who died in defence of his right of free discussion with the young.) But this is exactly what we should expect if we remember that Plato's fundamental aim was to arrest political change. (Karl Popper, *The Open Society and Its Enemies, Vol. 1: The Spell Of Plato*, p. 133)

There is no way to control thought even temporarily (the point of ideology) except *totally*... i.e. circularly... all parts of the social world must reinforce the mythology.

(Of course there's no way to control thought *permanently*... which explains the history of 'power's' successive ideology-inculcation attempts... for it is only by controlling thought that totalitarianism can be installed.)

A weave will unravel with the loosening of a single thread... so *force* is essential to maintain 'The Total'... this package tightly wrapped will quickly collapse once the hold is even slightly relaxed.

(This is why it's easier to end 'power' than rein it in... with the first you're breaking down the mythology... with the second you're reinforcing it.

The energy...
...the constant pressure...
...to maintain the distinction...
...between mental and manual labor...
...the illusion of legitimate division...
...is a strain to maintain.

Each ideology of class tends to totalitarianism...
...when 'power' sanctioned 'the gods'...
...the lords... the state... 'democracy'...
...the marketplace... 'economy'...
...each one...
...we push back upon...
...and that becomes...
...a puncture.

The balloon of dreams...
...that Plato's Tribe keeps reinforcing...
...is leaking...
...people are thinking...
...and with each authentic thought...
...the air is streaming...
...a fog is clearing...
...a picture forming.)

The unity of 'scarcity' with 'power'...
...has been expressed in the work of many poets...
...some to their last breath...
...Shakespeare, Ovid, and Dekker...

And far from 'democracy'...
...escaping the taint of 'scarcity'...
...it is 'scarcity' born and bred...
...to its very core saturated....

Tyranny, we're told...
...is held at bay by a right to vote...
...and this nominal consent...
...when the false 'all' can never be challenged...
... 'power' parades...
...to make us see...
...our tacit complicity...

...in realizing *its* vision...
...to fix in place...
...a permanent system...
...of 'class' divisions.

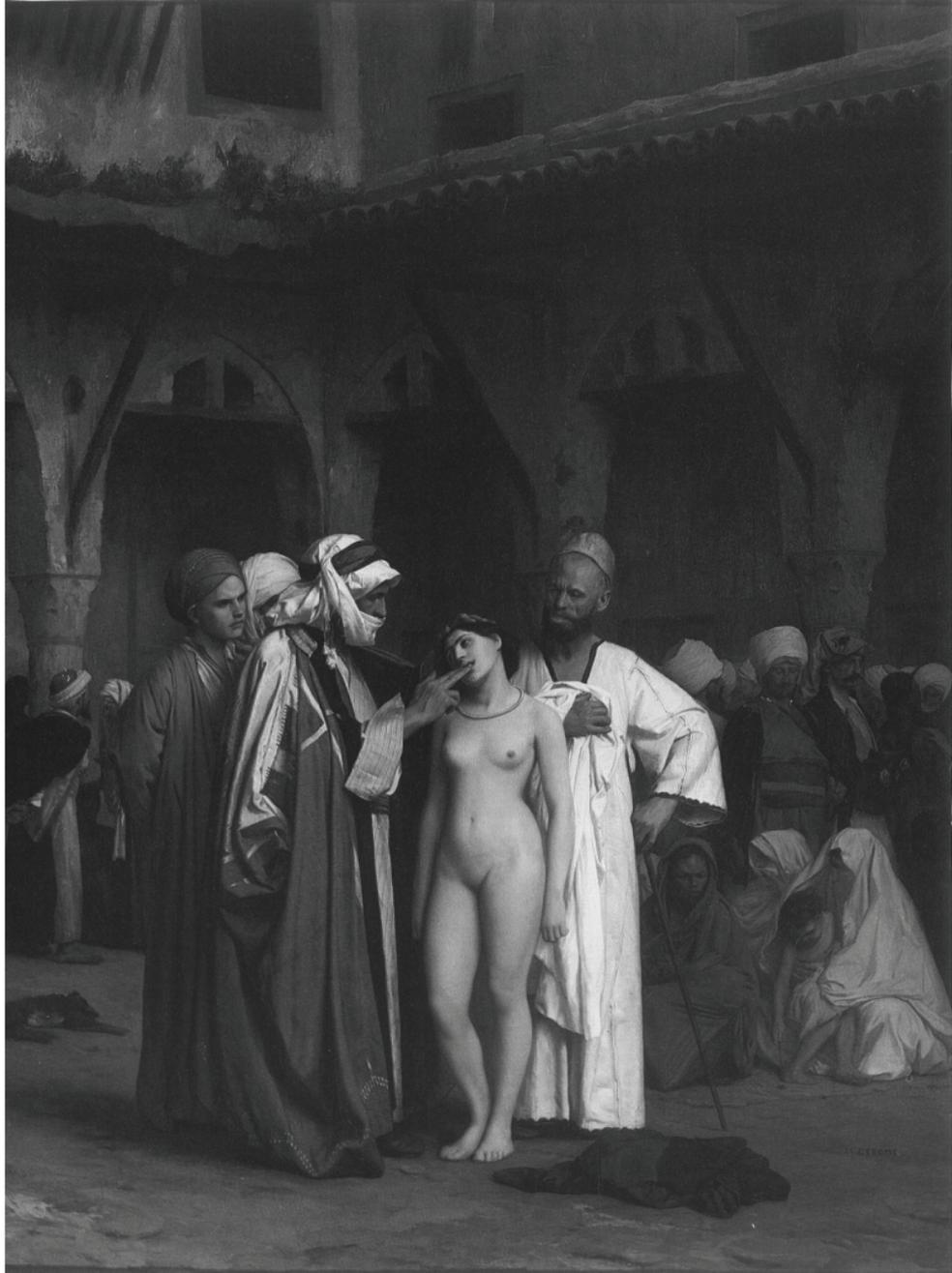
That which...
...is emotionally-fixed...
...are like rivers of habit...
...that pass unexamined...
Such is this 'Western' habit...
...its natural-seeming reflexive callousness...
...born of anger unforgiving...
...for the child's mind that invented it...
...turning it into...
...a story of self-heroism...
...will never forgive those violations...
...of the tree.

If you were a child hanging in a tree...
...Oom-Pah Oom-Pah...
...what would you see?

Would you close your eyes...
...try to still your mind?...
...Oom-Pah Oom-Pah...
How to get free?

Would the earth be a friend...
...or the dark that closes in...
...Oom-Pah Oom-Pah...
What would it be?

What stories would you make...
...to keep the terrors in their place...
...Oom-Pah Oom-Pah...
Does anyone see?





What Is 'The State?'

'Power,' in 'class',... survives... and thrives... by 'the myth of the hoard'. At first it is an external threat, that causes "we, 'the people'" to shift our allegiance. But to the degree that we expand our understanding... to that degree 'power' expands the 'threat' *internally*... and creates *internal* "others."

You hear it today over the airwaves... right-wing pundits speak in words like these to folks it courts with salaries: "distance yourselves from the rabble 'Occupiers'... you have nothing in common with this race, why associate with the commonplace, when you could shine (so what if it's vicarious) by tying your hopes to indomitable greatness... i.e. the 'best state' that Plato gave us."

Only by separating us can 'power' 'think' for us. So critical is this need... (to keep 'the people' from thinking... as happens naturally... when we combine with others who are also truth-seeking...) that Plato advised rulers:

The greatest principle of all is that nobody, whether male or female, should ever be without a leader. Nor should the mind of anybody be habituated to letting him do anything at all on his own initiative, neither out of zeal, nor even playfully. But in war and in the midst

of peace – to his leader he shall direct his eye, and follow him faithfully. And even in the smallest matters he should stand under leadership. For example, he should get up, or move, or wash, or take his meals... only if he has been told to do so... In a word, he should teach his soul, by long habit, never to dream of acting independently, and to become utterly incapable of it... There is no law, nor will there ever be one, which is superior to this... (Plato, quoted in Karl Popper, *The Open Society and Its Enemies*, Vol. 1: *The Spell Of Plato*, pg. 103)

This is the central strategy of ‘class’... called: “getting ‘the people’ to shift their allegiance... from *each other*... to ‘power.’” Karl Popper provides a potent illustration in Volume 2 of *The Open Society and Its Enemies*, *The High Tide of Prophecy: Hegel, Marx, and the Aftermath*.

(Warning to earth-connected folks... grown fatigued... at the persistent inability... of ‘Western Thought’... to recognize our existence... remember in what follows that Popper is talking about ‘class’-society.)

I now proceed to a very brief sketch of a rather strange story – the story of the *rise of German nationalism*.... Nationalism appeals to our tribal instincts, to passion and to prejudice, and to our nostalgic desire to be relieved from the strain of individual responsibility which it attempts to replace by a collective or group responsibility.

It is in keeping with these tendencies that we find that the oldest works on political theory, even that of the Old Oligarch, but more markedly those of Plato and of Aristotle, express decidedly nationalist views; for these works were written in an attempt to combat the open society and the new ideas of imperialism [Popper uses 'imperialism' to mean 'breaking down rigid tribal boundaries... and fostering... greater 'openness'], cosmopolitanism, and equalitarianism. But this early development of a nationalist political theory stops short with Aristotle....

When nationalism was revived a hundred years ago [in the early 19th century in Europe], it was in one of the most mixed of all the thoroughly mixed regions of Europe, in Germany, and especially in Prussia with its largely Slav population. (It is not well known that barely a century ago, Prussia, with its then predominantly Slav population, was not considered a German state at all; though its kings, who as princes of Brandenburg were 'Electors' of the German Empire, were considered German princes. At the Congress of Vienna, Prussia was registered as a 'Slav kingdom'; and in 1830 [Georg Wilhelm Friedrich] Hegel still spoke even of Brandenburg and Mecklenburg as being populated by 'Germanized Slavs'.)

Thus it is only a short time since the *principle of the national state* was reintroduced into political theory. In spite of this fact, is it so widely accepted in our day that it is usually taken for granted, and very often unconsciously so. It now forms, as it were, an implicit assumption of popular political thought. It is even considered by many to be the basic postulate of political ethics, especially since Wilson's well-meant but less well-considered principle of national self-determination. How anybody who had the slightest knowledge of European history, of the shifting and mixing of all kinds of tribes, of the countless waves of peoples who had come forth from their original Asian habitat and split up and mingled when reaching the maze of peninsulas called the European continent, how anybody who knew this could ever have put forward such an inapplicable principle, is hard to understand....

The principle of the national state, that is to say, the political demand that the territory of every state should coincide with the territory inhabited by one nation, is by no means so self-evident as it seems to appear to many people to-day. Even if anyone knew what he meant when he spoke of nationality, it would be not at all clear why nationality should

be accepted as a fundamental political category, more important for instance than religion, or birth within a certain geographical region, or loyalty to a dynasty, or a political creed like democracy.... But while religion, territory, or a political creed can be more or less clearly determined, nobody has ever been able to explain what he means by a nation, in a way that could be used as a basis for practical politics.... The principle of the national state is not only inapplicable but it has never been clearly conceived. It is a myth. It is an irrational, a romantic and Utopian dream, a dream of naturalism and of tribal collectivism....

In spite of its inherent reactionary and irrational tendencies, modern nationalism, strangely enough, was in its short history before Hegel, a revolutionary and liberal creed. By something like an historical accident – the invasion of German lands by the first national army, the French army under Napoleon, and the reaction caused by this event – it had made its way into the camp of freedom. It is not without interest to sketch the history of this development, and of the way in which Hegel brought nationalism back into the totalitarian camp where it had belonged from the time when Plato first maintained that Greeks are related to barbarians like masters to slaves.

Plato, it will be remembered, unfortunately formulated his fundamental political problem by asking: Who should rule? Whose will should be law? Before Rousseau, the usual answer to this question was: The prince. Rousseau gave a new and most revolutionary answer. Not the prince, he maintained, but the people should rule; not the will of one man but the will of all....

At the time when Fichte became the apostle of nationalism, and instinctive and revolutionary nationalism was rising in Germany as a reaction to the Napoleonic invasion.... The people demanded democratic reforms which they understood in the sense of Rousseau and of the French Revolution, but which they wanted without their French conquerors. They turned against their own prince and against the emperor at the same time. This early nationalism arose with the force of a new religion, as a kind of cloak in which a humanitarian desire for freedom and equality was clad. "Nationalism", Anderson writes, "grew as orthodox Christianity declined, replacing the latter with belief in a mystical experience of its own." It is the mystical experience of community with the other members of the oppressed tribe, an experience which replaced not only Christianity but especially the feeling of trust and loyalty to the king which the abuses of

absolutism had destroyed. It is clear that such an untamed new and democratic religion was a source of great irritation, and even of danger, to the ruling class, and especially to the king of Prussia. How was this danger to be met? After the wars of liberation, Frederick William met it first by dismissing his nationalist advisers, and then by appointing Hegel. For the French Revolution had proved the influence of philosophy, a point duly emphasized by Hegel (since it is the basis of his own services): “The Spiritual,” he says, “is now the essential basis of the potential fabric, and *Philosophy* has thereby become dominant. It has been said that the French Revolution resulted from Philosophy, and it is not without reason that Philosophy has been described as World Wisdom; Philosophy is not only Truth in and for itself... but also Truth as exhibited in worldly matters. We should not, therefore, contradict the assertion that the Revolution received its first impulse from Philosophy.” This is an indication of Hegel’s insight into his immediate task, to give a counter impulse; an impulse, though not the first, by which philosophy might strengthen the forces of reaction. Part of this task was the perversion of the ideas of freedom, equality, etc. But perhaps an even more urgent task was the taming of the revolutionary nationalist religion. Hegel

fulfilled this task in the spirit of Pareto's advice "to take advantage of sentiments, not wasting one's energies in futile efforts to destroy them." He tamed nationalism not by outspoken opposition but by transforming it into a well-disciplined Prussian authoritarianism. And it so happened that he brought back a powerful weapon into the camp of the closed society, where it fundamentally belonged....

We see that Hegel knew that his task was to combat the liberal and even the imperialist leanings of nationalism. He did it by persuading the nationalists that their collectivist demands are automatically realized by an almighty state, and that all they need do is to help to strengthen the power of the state. "The Nation State is Spirit in its substantive rationality and immediate actuality," he writes; "it is therefore the absolute power on earth... The state in the Spirit of the People itself. The actual State is animated by this spirit, in all its particular affairs, its Wars, and its Institutions... The self-consciousness of one particular Nation is the vehicle for the ... development of the collective spirit;... in it, the Spirit of the Time invests its Will. Against this Will, the other national minds have no rights: that Nation dominates the World." It is thus the nation and its spirit and its will that act on the stage of history. History is the contest of the various national spirits for world domination. From this it follows that the reforms

advocated by the liberal nationalists are unnecessary, since the nation and its spirit are the leading actors anyway; besides, “every nation... has the constitution which is appropriate to it and belongs to it.”... We see that Hegel replaces the liberal elements in nationalism not only by a Platonic-Prussian worship of the state, but also by a worship of history, of historical success.... In this way, Hegel not only began a new chapter in the history of nationalism, but he also provided nationalism with a new theory... the *historical theory of the nation*. (Karl Popper, *The Open Society and Its Enemies, Vol. 2: The High Tide of Prophecy: Hegel, Marx, and the Aftermath*, selections from pgs. 49 – 58)

What I've been calling 'pundits' could equally well be called 'the political class'... as... it was not kings or princes who gave us our existing political instruments... (and limits...) it was those who consciously chose as their mission... the invention... of 'statecraft.'

But their allegiance was ever to their masters... and to their mentor Plato... who guided them in thought... which explains why their thinking... even as it spans the centuries... fits into itself so neatly.

And their concession to 'the people'... tentatively made, incrementally given... (as “power’ concedes nothing without a struggle...”) was not to serve our interests but the interests of the 'masters' ('fathers').

In Conclusion

All ideologies of ‘class’ have at base this key message:
“Turn away from your brothers and sisters... they are common, you are not... ally yourself with the truly great... the power and the majesty of the ideal state.”

To tell men that they are equal has a certain sentimental appeal. But this appeal is small compared with that made by a propaganda that tells them that they are superior to others, and that others are inferior to them. Are you naturally equal to your servants, to your slaves, to the manual worker who is no better than an animal? The very question is ridiculous! (Karl R. Popper, *The Open Society and Its Enemies*, Vol. 1. p. 96)

I must admit...
...to me class privilege seems...
...such...
...obvious injustice...
...it’s hard to see...
...why every member of the punditry...
...is not up in arms with me...
...to correct this...

...massive misalignment...
...between what is *just*...
...true...
...what stands up...
...and walks with honest stride...
...and what seeks darkness...
...sweeps clean its tracks...
...and hides.

But what this means...
...is that there's no one to defend...
...we commoners...
...no ones... or tribes...
...to say...
...with fervency of equal strength to those who
would deny it...
...that in the future we deserve...
...*no one has to serve*...
...no one bows and scrapes...
...just to put food on the plate...
...no one kisses ass...
...no one's made to feel like trash...
...and...
...on the positive tip...
...in our future freedom...
...*leisure* is our common vision...

– and entitlement –
...our lives are *ours* to make...
...our thoughts, honest babes...
...born authentically...
...and able...
...to live free.

‘Power’ has an entire *system* of pundits and institutions regurgitating the lies by which it rides our backs... all we have is our great communal mind, each other, and the earth.

But with these three life-sources... informing a movement with a vision that unifies... it’s time to organize... *not* within existing structures... with institutional memory set to reestablish hierarchy... but in relationships of one – to – one... in which we learn to trust... *earth* lessons.

If we were not servants of ‘power’... via its institutions, inventions and cons – ‘nation-state’... ‘economy’... and ‘scarcity’ – what could we be?

What could we be... if we made a new beginning... once we gather in numbers and make the decision not to settle for anything less than the full expression of our gifts?

What stops us from doing this?

It would be a tremendous advance...
...if each one of us looked within...
...and vowed it would not be her or him...
(...to fence-sit and thereby stop it...)
...but rather vowed to stand...
...with brothers and sisters who *do* want to begin
again...
...to be and do...
...something new.

We need a vision of the future that looks beyond 'nation-state'... but if 'nation-state' does it for you... and you're willing to use your own, not others', energy to make it... with others who agree with you... then do... but not by making slaves... to serve your dreams of 'mastery'. It's just not fair... not when we have the means... for every one on earth... to live free.

These institutions and cons were not drawn to advance freedom for all... but rather for our containment... they will not serve *our* purpose... which is expanded consciousness. We can invent what we need when the point of our organizing is no longer maintaining a quiescent 'labor force'... but rather... *unity*.

There *is* enough for all, other animals share routinely... we can too.

But...

...if freedom is to exist it cannot be rooted in abstract concepts...
but rather in each individual... with two feet planted in real soil....

So instead of a future in which “the people rule”, I vote for a future
in which the individual can experience his or her life uncoerced...
i.e. live. And if that *sine qua non* is the non-negotiable basis of
wherever we go... our line is true.

Rather than invent terms... abstracts to justify a false division...
let's draw a picture of our future... stand it up in flesh-and-blood...
and design what works for solid life – not try to make life fit
within... sterile institutions.

We've been 'managed' and over-managed for millennia... we will
need a time of simple-scale-and-small... a time of doing-nothing-at
all... of rolling only where body rolls easy... a period of grief and
spirit-healing... we will need to reacquaint ourselves with our own
sensations... with being alive without anyone riding our backs...
simple tasks can claim us... like feeding the group... like designing
village lay-outs... like breathing in and out... and *experiencing*...
happiness.



