

ANTI CLOCK — WISE.

Nihilists, one more effort if we are to be revolutionaries



TIME IS THE ENEMY

PLEASURE IS THE AIM!

EDICTORIAL

Anti Clock Wise
P.O. Box 175
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War fever

Students broke into floods of tears and embraced each other in lecture theatres at the State University of New York in Binghamton last week after reading an edition of the campus newspaper, *Pipe Dream*, which reported that the US had invaded Iraq and that Binghamton students were being drafted. Reporters on the campus radio station intensified the panic when they started broadcasting that the US had launched armed strikes deep inside occupied Kuwait. Having picked up the newspaper's report without checking its veracity, none of them had bothered to monitor the radio or television news. It eventually transpired that the issue of *Pipe Dream* which had started the panic was a bogus edition produced by a left-wing student group opposed to military action in the Gulf.

Welcome to issue 13 of Anti Clock Wise - did you know that there are parts of Liverpool where the streets have no number 13 because of the superstition associated with the number? Happy New Year to you all. As ever, a huge thank you for all the correspondence to ACW. A lot of this communication comes from other countries, which is particularly nice and constructive.

Most of the back issues are now unavailable, apart from a handful of issues 6, 7 and 9 which are 40p from the above address. ACW is always pleased to receive articles, comments and general contact - please state whether your letter is to be considered for printing, otherwise it will be treated as personal correspondence.

My book, "In Your Blood: Football culture in the late '80s and early '90s" is also available from P.O.Box 175, L69 8DX, Liverpool at £4-95 (or £2-95 for a pamphlet edition). Cheques to R.TURNER please.

I wrote this editorial before the January 15th deadline for Saddam Hussein to get out of Kuwait, no doubt you will be bombarded (bad choice of words!) with literature and general propaganda about all this, so here's something different to read in the fallout shelter. The newspaper clipping from the Independent reproduced here gave me one of very few laughs in the whole horrific spectacle

The Gulf goes on come at a time when there are far more interesting things going on in the Soviet Union -

record harvests and queues for food, a relentless search for the easiest way to introduce capitalism, archaic nationalism and religious fervour, and a whole scenario of a clumsy, huge machine trying to operate in a high-tech world. Time for the global proletariat to rise up against all this nonsense if you ask me.

I would be hugely appreciative of news of war resistance and general buffoonery in the Gulf and elsewhere. So, sit back, turn the TV on and watch the bodybags coming home! Take care - Rick.



A demonstrator waves a black flag during a rally in Moscow, where 5,000 radicals and anarchists gathered to demand the resignation of the government
Photograph: Michael E. Samojeden/Reuter

Animal rights: A MODEL FOR INSURRECTION OR SINGLE ISSUE, INTOLERANT FANATICS?

EVERY YEAR

THOUSANDS

OF OTHER

ANIMALS

SUFFER

THIS

UGLY PAIN

IN THE

NAME OF

BEAUTY

The animal rights movement intrigues me. Most of my friends are, to a greater or lesser extent, involved in some way ... although I am not particularly. I am quite happy with the concept of "If you like animals, don't eat them", but beyond this my reservations are somewhat deeper.

on the face of it, the concern for animals presents an admirable spectrum of levels of opposition, from the general base of interest in animal welfare to the direct action of the Animal Liberation Front. All age groups can participate in animal rights campaigns and there are a variety of specific issues within the movement for the prospective activist to choose from e.g. looking after strays, save the whales, the fur trade, the meat industry, vivisection etc. ... in fact a veritable supermarket of tasty morsels to choose from (vegan morsels, of course!) rather like the choices facing the young rebel looking for an outlet for his/her opposition to society. The level of activity is also optional from sending money to a campaign, joining a local group, picketing a particular establishment, spending your entire 'free' time in the service of animals, hunt sabotaging to bombing fur shops.

The latter is usually carried out by tightly (fairly) knit cells of individuals who have become frustrated at the more mundane efforts bearing little fruit. The A.L.F. are the most effective direct action group in England today. Their professed aim is to 'persuade' individuals and organisations to stop abusing animals by the economic sabotage of their property. As property is more important than life to these people involved in animal abuse, this is a pretty good tactic and it also reduces the likelihood of public opinion uniting against the activists, as has happened with other groups who have attacked people. The A.L.F. have had some success in closing down fur shops, laboratories etc. and exposing what is actually going on, but have brought on themselves heavy police harassment and hundreds of activists imprisoned.

However, waging a campaign of economic sabotage brings risks of an escalation, with ordinary people being injured. Fringes of the animal liberation movement have suggested that scientists, hunters etc. are legitimate targets in the greater struggle of animal rights. This will only disintegrate the animal rights movement because the whole principle of equality of animal rights with human rights will become an obviously nonsensical proposition. Those people concerned with animal welfare, rather than rights or liberation, will be alienated. The argument that there can be no human liberation without animal liberation works the same the other way round. Any notion that the rights of animals are more important than those of humans is bound to disappear up it's own arse due to total irrationality.

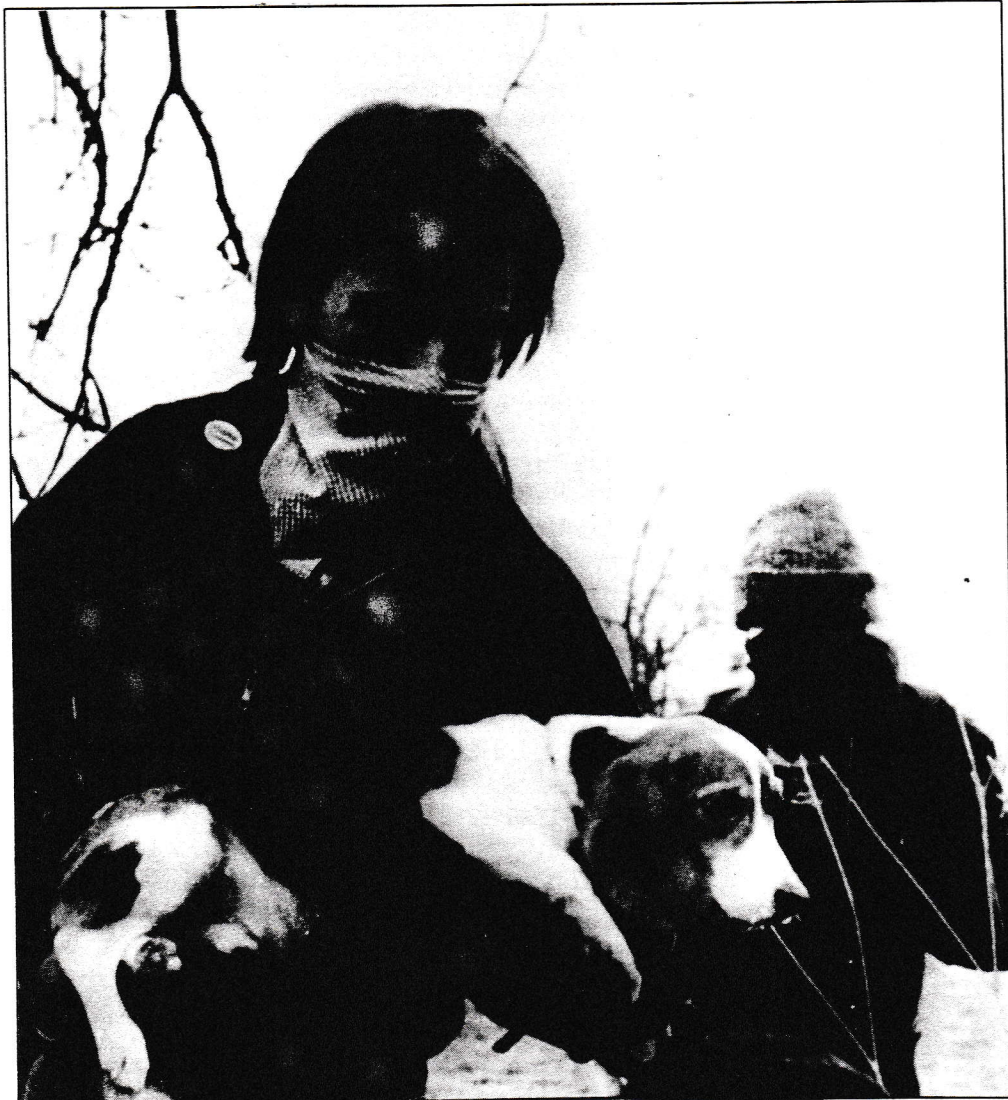
More damning is the glamour associated with the A.L.F., which can be seen as an arrogant escalation of their specific struggle by a handful of people intent on proving their compassion is so much greater than others. Like the Red Army Faction and their ilk, the A.L.F. is a glamorous role for young people - the chance to put on your paramilitary gear and go careering through the countryside to break into a pharmaceutical lab. Hey, why don't they just join the army? - more causes to fight for, a bit more self sacrifice. Some, by no means all, partake in this for the kicks. Gee, it's cool being a 'terrorist'. It would be intriguing to see how many of the A.L.F. are young anarchists, and of these how many will turn their backs on it all when their youth is gone ... more wacky young rebels that the S.W.P. missed. The most offensive thing about liberationist glamour is that much of the barbaric torture of animals is for the beauty industry, with it's blatant glamour.

Of course, the majority of the A.L.F. and the general animal rights movement are genuinely concerned individuals who are quite rightly horrified at the abuse of animals in this so-called civilised hi-tech society. However, the alarming thing about the animal rights movement is the lack of tolerance and the astonishing efforts at 'right on'ness it's proponents go to. From checking every ingredient of food products to boring anyone willing to listen (usually other animal rights activists) with the fact that a certain company making herbal tea is part of a larger company whose sister company is part of another that makes yoghurt! The smug arrogance makes me sick. It is surely no coincidence that animal rights people form their own communities, shunning and being shunned by the rest of society.

Taking the moral high ground is an attempt to distance themselves from something that they do not like, a particularly nasty feature of society, alienating themselves from the problem and the solution of a destruction of society and it's dominant speciesist culture. The thing that annoys me is the way many activists seem more intent on establishing their own purity and nauseating Victorian-style morality

then explaining to the rest of society that there is no need to eat meat, vivisect or hunt animals. They are beyond reproach, discussion of the basis of animal rights outside the movement is rare and if questioned by outsiders is ridiculed or abused.

In the end, of course, all their efforts are wasted because a single issue can never succeed - only an assault on the totality can bring down the spectre of capitalism that pulls the strings of specific abuses. The animal rights movement is deceiving itself if it thinks a few victories, such as shutting down a fur shop, are pretty cool. Society is having



a good laugh, the powers that be are quite happy to have thousands of potential troublecausers focusing on one particular obscenity in an obscene world - at least it stops them from having time to look beyond this particular oppression to the root cause of it all. The animal rights direct action is merely turned into a part of a spectacle of oppression for the rest of us to spectate passively - if the army doesn't blow you up, the terrorists will. The fact that the A.L.F. is not terrorist or out to get ordinary civilians is irrelevant because the image is established that they are. Army or A.L.F. In semtex we trust! In the final scenario, the animal rights seek an end to animal abuse, invariably by legislation from the very people who inflicted the injustice in the first place ... a very worthy cause for many will have it's bite removed by reform, a sad and predictable end to a movement that has interesting possibilities.

ALL I WANT IS A ROOM SOMEWHERE...

Within the morass that is the capitalist political economy, housing is merely a commodity. However, it is unique because it is such a basic NECESSITY required by everyone regardless of wealth and power exerted, and because the huge expense of property means that it cannot be simply sold in one transaction to workers as can other products, it has to be sold via a mortgage repaid over many years.

The vast majority of people have no say in the design or location of their homes - we merely have the opportunity to select one of the pre-packaged options ... rented property, flat, mansion, semi detached etc. - the options are limited by the amount of money at our disposal or what part of the world we happen to live in.

Things are at such an impasse that the homes we live in are barely questioned. The sham of economics dictated by invisible hands works the actions of the masses of individuals like helpless puppets. When interest rates soar to 15% leading to thousands of repossessions and plunging millions over the poverty line, the government is helpless and blames the 'market', an invisible empire of gloating financiers protecting their own interests.

More significantly, the communities that survived the planning and construction of houses designed to alienate its occupants and establish a monochrome, blasé society have been demolished to make way for newer estates or have been abandoned to crime and disintegration. In Liverpool, the dynamic working class strongholds in the centre and north of the city were wiped out and their occupants scattered or dumped in the delightful Skelmersdale in the middle of nowhere. Hulme in Manchester is now one of the most terrifying places you will ever visit after being a thriving, vibrant community on the edge of Manchester city centre.

All over the world it is the same story. If the planners don't get you in England, then the I.M.F. will make housing finance impossible in poorer countries. Our whole lives are being dictated by finance, expediency and specialist ideology - as we know, ideology always serves the ruling class. We can make no demands on this society because this leads to reform which recuperates our anger and solves nowt. It is this society that has evaporated our spirit and desire for real life.

We shall all have our own place, within a dynamic

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community. If we want our own space, it will be there and a communal existence beyond that for real interaction to solve and discuss all problems. The issue of housing can only be discussed as a part of the issue of the totality, its' solution lies in the destruction of society - its values, relations and institutions. Only when we take control of our own lives can we start to build, design and create accommodation based on pleasure, mutual respect and communal support.

Squatting and the co-operative movement have shown that this can work. The only reason that these two are not more widespread is the intransigence of dominant society using brute force and bullshit propaganda against squatters, bureaucratic garbage to hinder co-ops, the notion of specialists only being capable of building and designing our homes and the usual fear of the unknown and breaking their rules and regulations. From Brazil to Berlin, squatters are evicted, beaten and even murdered for occupying vacant space, the working classes are imposed on estates of shanties, high rises or dull, lifeless Barratt houses. And it is largely the youth that are fought, a youth eternally in revolt until bought off with petty, materialistic gadgets and middle age role models.

Of course, technical expertise is important, computer designed architecture is great - if it is seized by ordinary people. All that is needed is a realisation that it is possible. Just ask people who have built their own houses. 'Specialists' are merely roles created to alienate people even further from each other. If the infrastructure of society and it's roles were destroyed, then this realisation of self-control would be more evident and self perpetuating.

Homelessness, poor quality housing and an almost absence of control over our homes and cities are among the most blatant indictments of a totality that is incurably sick and rotten to the core. Social housing provided by housing associations with government money via the Housing Corporation may help the very needy, but it is a patch-up solution, not addressing the cause. People are intelligent enough to realise that there is something seriously wrong and that they are being given a raw deal, but the "Well, that's life" mentality is deeply ingrained on us all, with a fear of persecution or prosecution if we do something about it. The role of those who can be bothered to call themselves revolutionaries is to give others the realisation that everyone can be a revolutionary, NOT to patronise people with the obvious fact that there is something pretty bad with a specific part of society and that the answer lies with the revolutionaries neatly packaged solutions. If some people have the confidence to take on the authorities for their own reasons, not in the service of revolution as a vanguard, others may well draw inspiration and nerve to join in or, even better, to start their own activities, to form a multi faceted assault on the 21st century.

REVIEWS

AGAINST SLEEP AND NIGHTMARE: P.O.Box 3305, Oakland, California, U.S.A., 94609 \$2-50.

I particularly relate to ASAN because it manages to say what I try to say, the magazine is put together by one person and is written to improve that person's life. ASAN is quite happy to describe itself as situationist, a rarity in itself. The articles confront the totality and are easily understandable, tho' written in a way that "I assume that readers can think". Issue 3 includes Some fragmented views of a fragmented world; What is to be done?; Geopolitics of collapse (about the Gulf); Hate radio; Classic rock and The theory of spectacular sex, which is reproduced in this ACW. The 32 page journal is brightened by typical situ graphics and is of the usual high quality of U.S. radical zines. ASAN is interesting reading and, more importantly, is an important contribution

Berlin faces worst riots in decade

DOZENS of riot police were called in to tackle squatters who launched the worst violence in a decade in Berlin last week.

Windows were smashed and shops looted during a march by 5,000 protesters against evictions in the east of the city.

Police retaliated with warning shots, water cannon, tear gas, and baton charges.

Squatters, many of them hooded or masked, ripped up cobblestones and flung them at police vans. They smashed windows, looted shops and set fire to rubbish containers and election posters.

The demonstration was held after some 3,000 police backed by bulldozers and water cannon stormed a barricaded street in the run-down Friedrichshain district, clearing 13 squats and arresting more than 300 people.

The disturbances have alarmed politicians who fear growing violence in the impoverished eastern half of the newly united Germany.

'I am extremely concerned at the scale of the violence and above all the readiness to kill,' said Walter Momper, Mayor of Berlin. 'Housing shortages, unemployment and decay are a social time bomb which can explode anywhere.'

Squatters have occupied 128 abandoned houses in east Berlin since the opening of the Berlin Wall and the fall of communist rule in the east last year.

POLICE REVIEW 23 NOVEMBER, 1990

to class struggle discussion and activity. I heartily recommend. Shame it only comes out once a year. £1-50 from ACW or write to AK distribution for details.

FACTSHEET FIVE: From AK distribution or Counter Productions. £2-50+50p P+P

FF is an absolutely phenomenal project, consisting of hundreds of reviews of zines, calenders, T-shirts, games, artifacts, software, mail art, comics, poetry etc. There are also articles and a letters page. The only fault I could possibly find with FF is that, as you flick through the reviews writing down the stuff you mean to get hold of, you will be in grave danger of bankrupting yourself! If you like radical reading, or raucous pop music, or mail art, or just general lunacy, FF is the key to a whole world of goodies and it comes out every 2 months. Great stuff.

ANARCHY: A journal of armed desire: From AK or Counter Productions. Write for price.

Extremely professional and impressive newspaper produced quarterly, this is one of the best anarchist publications around, with a circulation of c.2,500, which I actually thought was disappointing for a paper such as this. Anarchy has a review of the anarchist scene and a frank self examination too. The journal is 40 pages of A3 newsprint packed with news, views, a 10 page letters section, regular columns and features. Issue 26 (Autumn 1990) includes European news, articles on language and a consideration of the subject of "Work" with contributions from Bob Black, a chapter from Vaneigem's "Revolution of Everyday Life" and others. There's enough reading here to keep you busy for ages. The content is a mixture of green(y) anarchism, bits of situationist ranting and general anti-authoritarian views. It really is a shame that no-one in this country has the resources, desire or impetus to produce literature of this quality on a regular basis - the only thing to have come near this A3, tabloid populist newspaper format were Flamethrower, Attack and maybe Class War on a lesser scale.

DEMOLITION DERBY: From AK distribution. Write for price.

Now, this is a real gem. Another A3 newspaper format of the mode perfected by the North Americans. This is only the second DD, but it is mighty fine. The contents include 3 women writers offering critiques of feminism, including the famous "I, Claudia" pamphlet, which are challenging, in depth and interesting; notes on militancy; the events at Oka, including a chronology of Mohawk resistance; a letters page with extraordinarily long letters and replies, which makes a change from the edited snippets we get. A few reviews bring up the rear of another goodly read - there will never be a revolution in the States or Canada because everyone will be tied up in ploughing through all the text of their radical journals! Demolition Derby is a coherent and significant contribution to the revolution of everyday life, raising issues that few others dare or bother to cover.

O.K., that's enough Entertainment U.S.A. for now. I strongly suggest that you get hold of the catalogues of AK Distribution: 3, Balmoral Place, Stirling, FK8 2RD, Scotland and COUNTER PRODUCTIONS: P.O.Box 556, London, SE5 0RL, U.K. Please send an A5 SAE when writing for catalogues.

The following zines have also landed on my desk, most are long overdue a mention, reviews may follow in future issues.

HERE & NOW: 90p P.O.Box 109, Leeds, LS53AA. VAGUE: BCM Box 7207, London, WC1N 3XX. £3-50. VARIANT *8: £3-00. 1/3, 61 Cecil Street, Glasgow, G12 8RW. LEISURE:

New issue out now - god help us! 60p + large SAE to P.O.Box 368, Cardiff, CF2 1SQ, U.K. GRIM HUMOUR: 7, Wentworth Gardens, Bullockstone, Herne Bay, Kent,

CT6 7TT. Write for details. DARK DIAMONDS: 1, St. Johns View, Boston Spa, Wetherby, Yorkshire, LS23 6NG. The fabulous PITBULL TERRORIST is 75p and an A5 SAE from

The Dollyhead International, 73 Fitzgerald House, London, E14 0HH, U.K. 1,000 PICTURES:

I think this is free, but send A4 SAE to 9, Lauderdale Street, Edinburgh, EH9 1DF, Scotland. POISON PEN: P.O.Box 71, Hastings, E.Sussex. NABATE: IRC to

BP 92, 4000, Liege 1, Belgium. KRYLON UNDERGROUND: IRC to P.O.Box 5830, Bethesda MD 20824, U.S.A. I.S. IRC to B.P. 243, 75564, Paris cedex 12, FRANCE. JABBER:

106 High Street, Stoke Newington, London, N16 7NY. NEIGHBOURHOOD WATCH: 1, South View, Mexborough, South Yorkshire, S64 9NE. LOBSTER TELEPHONE: About 20p per issue from 148, Humber Road South, Beeston, Nottingham, NG9 2EX.

More in next issue of ACW, most of the above are available from AK or Counter Productions and it is probably easier to obtain material from them, as they will have correct prices and it will save you writing to loads of people separately. If you do write for details, please send the ever desirable SAE or IRC if abroad.

WRONG



CORRECT



SOLUTION



We beat the chains of slavery into jewelery of gold to show that we are the masters but we do not realize that this is simply one more link in the chain of our masters

still all put our heads down for milk and cookies to play at not moving, but we would always squirm. As children, we could not truly be serious. Even now when we have become so much heavier than we were then, we cannot remain wholly serious; we haven't accepted responsibility enough to die for it.

Instead we found love and a chance to make our imagination flesh. Games aren't lost yet, but with lovers, cruelty often gives as much opportunity for play as kindness. The brilliance of soap operas is that

The Theory of Spectacular Sex

Capitalism's Face Market sways towards collapse. We grow sick of consuming ever-present images of pleasure. *We are left with a more desperate longing.* The more we long for that perfect person, who can make us feel like a kid again, the more our own misery, at not being able to laugh or play, comes up to smother us. Nothing is more horrifying than people feeling obligated to take "relationships" seriously, instead of finding the delightful uncertainty and grace of playing at love.

While play is willing to play at seriousness, you can never play seriously if you really play. As kids, we would love and hate as deeply as tragic actors but it was still only another game and we could

they give free play to the roles of hatred, to evil bitches (always the most admired characters) who master the game of playing on people's trust, their weaknesses and their kindness (these games being the roles that the spectacle officially limits women to).

Still, when consuming the images of soap operas, only a ghost of play remains while we are utterly passive. A fearful accounting of roles and responsibility requires us to play on the existing terrain. When we feel we have nothing, we exchange packaged lumps of hurt or anger. We exchange our hurts in predetermined systems (for men, straight violence; for women, defensive roles). Sensual/vulnerable images of women on billboards are meant for women as much as for

men, since their erotic excitement/suppression locks men and women equally into pre-planned roles.

The macho stud, the blasé matron, or the vulnerable sweet sixteen are all models of games that we forget we play. We are filled with desperation rather than excitement from relationships that are heavy rather than light. A dance on the margins becomes the main experience of the dispossessed. Alienation is the normal context of people relating today. Whole lives are entwined with curlers or covered by mousse. Marriage is long-term prostitution and prostitution is short-term marriage. Both relationships are fundamentally economic, lose all equality, spontaneity and play and follow the hierarchical violence of the commodity.

We externalize when we stand outside of our bodies/lives and manipulate ourselves like puppets. The inability to bring our desires into being in sex or in simply being together comes from constant externalization, from the pursuit of some pre-defined goals. Generalized consumption goes beyond simply buying to the feeling that everything you have, everything you are, is taken in neat packages from outside by an empty consumer-you. Consumption, the feeling "now I have someone (someone has me), only now can I be someone" dominates most relationships. When the relationship "works," it becomes your work. The banalities of personal obligation and economic obligation fuse. Like all work today, we barely survive on our relationships.

Rape and love (as defined in popular songs), are two sides of the same coin

You treated me so fine, I'm about to lose my mind

(and paid with the same coin). These false models drive out any chance of spontaneity.

Love is sold these days as a feeling that the loved one is *impossibly good*. We feel that here is a person who will let us escape ourselves. We raise the loved one by lowering ourselves. The sweet ballad's hidden message is; we cannot love another without hating ourselves (and so hating the other also).

Rape is not the force by which this society's order is maintained but merely the consummation of the entire order. It is the social order's final proof that women are objects for consumption, that stereotypical male eroticism can be fully externalized. This consummation is further advertised with the ostensible horror of the moralistic authorities along with their tacit compliance.

Patriarchy

Today the world is patriarchal, ruled by adult (white) men. But this rigid system, the oldest system of authority, is now a side effect of capitalism, the most modern and flexible system of authority. The system is not patriarchy, not even the extermination of all men would not, by itself, change things.

Two complimentary lies are rattled off today; "men and women are equally oppressed" and "men benefit from the oppression of women." These reflect a bit of reality but hide the whole system. The winner of the violent social game is the *man with the big gun*. But this is also the rule of things because men makes themselves things when they take the role of rulers. Violence is exchanged at a great rate today, but its marketing is centralized: man, husband, boss, pillar of the community, all these are retail suppliers of the violence to women, to gays, to children — those to whom capital assigns the masochistic role. (In capital's inverted symbolic world, women appear to be the ones violating sexual boundaries since they can't fully conform to the position of perfect commodity. They cannot be instantly available or totally compliant. The patriarchal male committing violence thus always feels him-

self a rebel) But the patriarchal man only distributes standards that are formed by the isolation of this society.

Capitalism has automated all the systems that existed before it. White or male are today managed identities perfected for consumers. They are defined only as rational subjects that attempt to reach goals. Thus the libertarian model of free people exchanging property is translated into the model of free slave owners united for democracy. From electric fuck dolls to dispossessed consumers looking for "pleasure," patriarchy becomes merely the veneer for cybernetic consumerism; no less abusive but more rational and impersonal.

Patriarchal violence is now being factored into today's generic alienation. Patriarchy, the violent rule of men, has been partially "undercome" by the violent rule of things; there is a feminism that is a way to make the present system run smoothly. Equality, not yet close to reality, promises the equal right of everyone to be a white male; the equal right to an empty shell waiting to inflict your emptiness on others. Plastic animated musclemen will rule men and women equally rather than real patriarches ruling women.

This enforced neediness, this inability of people to gain pleasure from relationships, is what makes them subject to easy manipulations by images of pleasure. The cock and the cunt hang over us in horribly repressed forms, from women in bikinis on TV to cigar-smoking businessmen in fifty-story office towers.

Rather than a liberating sexuality, what we have is a massive edifice of free-floating alienation. Neediness is equally enforced in sadistic and masochistic forms. Today we only have the freedom to choose *between* these.

For social planners, this is an endless font of manipulations. People exchange images of themselves as dominating, playful or submissive, images created by the economy, in a dance of mutual self-sacrifice only because the rhythm of work and commodities has already taken

away their ability to create an authentic way of living.

People are kept in a constant state of pleasureless-

ness. Sensations of pain and pleasure have been dissected into smaller and smaller blocks, suited perfectly for addictive consumption. As with coke, a commodity where the crisis of consumption is made physical, the experience of physical exhilaration simply causes people to swing more quickly into depression and desperation. Building on the "normal" role of the domination of women, the sado-masochistic roles of this society connect every experience with every imaginable externalization.

Psychiatrists are the basic helpers of ad men. Repressed desires, especially of suburban housewives, are harnessed as the motor of the economy. But this only makes people search for more *satisfaction without experience*. This is the only way *shopping as pleasure* can be imagined (a shopping spree is simply as boring as work but offers the image of living in a role).

But all this focuses closer and closer on waves of brutality skulking at the bottom of the pot. Jackals are more loyal than dogs. And playground bullies are easily turned into teachers' helpers. And every black market supports the current regime. The official criminals of capitalism naturally are its greatest supports. Rapists, serial killers, mass murders; these are the frustrated small *businessmen* of America.

But when bullies bully, things are too obvious. A hierarchy of objectified relationships has formed here. We go *from play to love to hatred to fairness and neutrality*. Each progression downward contains a mutilation of self (by giving up playfulness) and thus creates a further mutilation of others.

Preliminaries

Pleasure is harder and harder to find in these hierarchies — the poor quality of "pornography" and the pornographic quality of "normal" media must be considered here. Pornography is the most logical development of a society which narrows sado-masochistic relationships into commodities. We are not here to reiterate the oppressive quality of por-



nography but to show the possibilities that its supersession opens up. Like TV dinners, pornography perfects TV by allowing all "needs" to be met while sitting passively. Pornography is a logical out-come of the consumption of all life in images; it sells itself as a consumption of pleasure though it expresses objectified misery at the same moment. In the sex-economy, pornography is equally product and propaganda.

Life cannot be constructed by the purely rational desires of purely separate, calculating beings. Every moral attack on pornography, from Christianity to Radical Feminism, uses this same model. In reality, each person subjects themselves to their own impressions, from sensual feelings to the existing means of social intercourse. It is not possible to be outside of current systems of sensuality; it is only possible to be moving away from them. *Every free expression today remains an expression of the negation of the current situation. The play of negations is necessary to move us beyond the misery of today.*

The only important discovery of the "sexologists" is that sexual fantasies are critical to most peoples' sexual experience. These "fantasies" are not arbitrary. While these reflect our society's focus on domination and submission, they are also ways that allow us to go beyond the poles of "purely physical

gratification" and "true love" that are constructed today.

Today "pleasure," like sugar, is refined to a point of causing psycho-physical imbalances. The refinement of pleasure comes with its praise/repression; from religious ecstasy to S&M fantasies, it is not the "naturalness" of sensuality that has been lost but its wholeness.

Pleasure has equally become a black quantity sold on the same blackmarket as heroin and cocaine. A blackmarket with a constant auctioning of roles and images, a blackmarket that supports that system only more fervently given its fear of being exposed. Thus there is no more use in advocating pleasure than advocating drug use or advocating breathing.

The power of pornography is power of mass produced fantasy, fantasies that can be believed because people have been well-taught not to touch. Fantasy is the most powerful element in sexuality and our society has brought up all possible fantasies only to enslave us to the consumption of prepackaged fantasies.

From the point of view of the future.

Sexual relationships are an area where the total conditions of society are felt most directly; they are the most dangerous area for any escape from the present myths. Because of social conformity and because the even more repressive myth of pure patriarchy lurks

just below the surface. Under today's relationships, the separate roles careen away from each other until we are overwhelmed; only a few stereotypes remain in the ashes of our individuality.

In games, each role is switched from player to player. The masks change in a rhythm within a rhythm within a rhythm. Even in the most dangerous situation, the game can be preserved if there is a lightness that does not associate the players with the roles; children can be a powerful reminder of this.

The chemistry we must create is the quantum mechanics of the present circumstances. The rules, the tendencies, are toward banality. We must consider the exceptions.

We will light the embers that die in either childhood memories or moments of pleasure; we look for moments of grace, not simply ecstasy. The manifold difficulties of continuously living such a practice will immediately confront us. Our practice will supersede them only by being conscious of them. Now, we must look backwards in all our steps forward — but we must equally look forward to a future that our activities can only anticipate.

Nietzsche knew that the strongest degradations must be for only the strongest types. He did not realize that these strong types will not be created by breeding but by the science of history. The existence of this theory is the same at its use; these strong types must create themselves. The confrontation of the present alienations must be based on organized and coherent efforts to supersede them.

The emotional swamp of erotic love must be explored thoroughly. Superseding pornography, the perfection of commodified relationships, is necessary to get at the heart of all commodified relationships of our society. This is not a stunt since pornography lurks within every desire that comes into being within this society. To play with desires thus will mean breaking the hold that pornography has. This involves more than "deconstructing" pornography to show what reflexes create its power but also reconstructing these desires in ways that are more pleasant to us.

We do not wish to move history back but to reverse it on itself once again. Alienation is the point where people give

up their human, subjective qualities for material needs. People are now used as objects for the satisfaction of materialized needs, needs that are only slightly related to human needs.

We will incidentally create a situation where people as people satisfy their needs. This can only be as proletarians creating their own pleasures, the very opposite of students and workers -dispossessed people — out to *find* to good time. We must create a situation where people *use* themselves consciously for their own satisfaction.

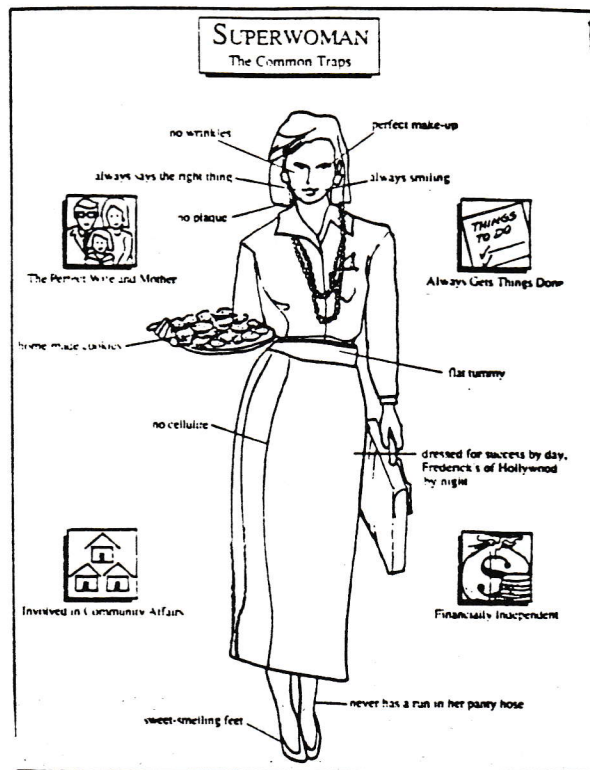
We must create objective poetry.

1) It will be with the language, the interactions of the present society, that we escape it. It is not a process of sorting out right and wrong eroticism but an eroticism that makes its own pleasure and elaborates its own practice. As subjects, we must construct our sexuality.

In one sense, the dissection of feels coming under capitalism is necessary to the bottom of things. We need neutrality to think objectively how to get out of thing. On another, we cannot separate what has happened from what is necessary. In any case, we must use every tool available.

2) As long the present society continues, escapes must be eruptions of negativity. They rearrange the unitary

THE MYTH...



BECOMES REAL

mediocrity into a subjective richness — since they must be a negation of capitalism, they must be unitary and thus each part of a temporary negation must reflect its attack against capitalism.

Against Sleep and Nightmare

In its condition as a conditional negation of capital, as period of revolt that exists within the present order of life, an eruption must build itself with a language of subverting the system. It must be a continues tapestry of resistance.

A society that changed the system would have a very different order and speak with its own voice. It might incidentally use a language that evolved from the present but meaning would be internal to the new era.

3) Paranoia is the normal thought of this society. Morality is merely a means of staving off a spiral of paranoia at a level where a person is still functional.

Every form of therapy has attempted to encapsulate desire within bourgeois rationalism. The direction of those seeking supersession is going beyond practices that only think about solving problems.

4) It is unlikely that sex can ever be made safe, although AIDS biowarfare systems and advertising are making an effort. While this challenge is absorbed in many ways, each moment of graceful interaction is a challenge to capital.

5) The end of morality is critical here. Without extreme rigor, discussions of new possibilities become discussions of new moralities. Some of us may guilty of atrocities — depending what permutation of morality you use. But guilt is not a practical tool for a new practice. The point is to build new activity.

The play of negations begins when...

IT'S A LIFE SAVER !!



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The moral majority. Travel agents. The National Front. Glasnost. Terry Wogan. Domesticity. Counter culture. Teachers. The Police Federation. James Baker. The Football Association. Multi screen cinema. Jazz. Ciba-Geigy. G.A.T.T.. Richard Branson. Soccer I.D. cards. The Socialist Workers Party. T.G.W.U.. Community Charge. Advertisements. Oliver North. Cars. The police. Punk. Nationalisation. Privatisation. Farmers. Governments. U.D.R.. Esther Rantzen. Rupert Murdoch. Communists. Fascists. Anarchists. Situationists. Artists. Landlords. B.B.C.. Animal Rights fanatics. Credit cards. George Bush. Islam. Escapism. Julie Burchill. C.I.A.. League of St. George. Greed. Dog shit. Racism. Paddy Ashdown. Ceefax. Dick Cheney. Jehovah's Witnesses. M.I.5.. N.A.L.G.O.. Paul McCartney. Sandinistas. Contras. Deutsche Bank. Fidelity. Gulf crisis. Inflation. Oracle. British Rail. Royalty. Unilever. Power. Publishers. Opera. Communist Party of Great Britain. Consumerism. Margaret Thatcher. Buddhism. Special Branch. Labour Party. Colin Moynihan. Local councils. Louis Farrakhan. I.R.A.. Arms industry. British National Party. Glaxo. Neighbourhood Watch schemes. Hunters. Fundamentalists. Art Strikers. E.M.I.. Liberals. liberals. Rapists. Flags. Galleries. Newspapers. Gladio. Neil Kinnock. Neighbours. I.C.I.. I.N.L.A.. Car drivers. Stock Exchange. Litter louts. Christianity. Lech Walesa. Beauty. Perestroika. United Nations. Militant. People who rob the poor. Nationalism. Wealth. Housing Corporation. Homophobia. U.D.A.. Property speculators. Conspiracy theories. Supermarkets. Channel Tunnel. Town planners. Freemasons. Freedom. The record industry. F.B.I.(Except agent Cooper). Cori Aquino. Rock 'n' roll. Robert Maxwell.. European Economic Community. Package holidays. Workers Revolutionary Party. Vivisectors. John Major. Consumerism. Prisons. Folk. International Monetary Fund. Glamour. London. Commodities. T.U.C.. Saddam Hussein. Greenpeace. Regionalism. Selfishness. C.N.D.. The rich. Banks. Green Party. I.T.V.. Classical music. Conservative Party. History. Hippies. Anti Clock Wise.

To be continued

YOU ALL