NEITHER THE CONDESCENSION OF CARE
NOR THE FASCISM OF FUTURITY

THE BABEL MANIFESTO.
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I. The Sublime Lack of Discourse
IN A SOCIETY ALREADY DEAD, THE ACTIVIST IS A NECROPHILIAC.¹

IN THEIR OUTWARD BID TOWARDS A NAIVE AND UNCARING MASS, THE ACTIVIST PLACES THEIR OWN FREEDOM UPON THE SACRIFICIAL ALTAR.

HENCEFORTH, ALL POLITICAL PROJECTS FALL UNDER THE SCRUTINY OF THE INDIVIDUALS THAT FORESTALLED REVOLUTION IN THE FIRST PLACE.

THE ACTIVIST EITHER PRESUMES TO KNOW THE OTHER, OR PRESUMES NOTHING.

IN EITHER CASE, DISCOURSE PLAYS TO THE STATUS QUO, ACTS FALL INTO REFORMISM—AND NOTHING REVOLUTIONARY ARISES.
To act unto the future is to forestall the present, but it is only in the present that suffering is felt.

The activist is simultaneously a charlatan and an ascetic, promising a relief to come for a suffering here and now.

Both spirit must transcend the moment, and body rescind the corporeal.

With each promise, we are oedipalised—again, and again, and again.\(^{11}\)
The slave revolts of the twentieth century died the moment capitalism realised it could profit from Che Guevara’s face on a shirt.

Since then, nothing has been lived—and nothing has been authentic.

Ours is a world haunted by the revolution that never was, where modernist angst collapses so fully into postmodern irony, no one knows what is mocked any more. III

Thus, we mock ourselves and become the spectators to our own miserable theatrics. IV
The unified spectacle of the past century has given way to the free play of metonymy, chaos, and relativity.

However, this phenomenal reconfiguration works only to mask its self-same alienating core—an economic system that transforms all use value to exchange value, all rationality to instrumentality, and all lived experience to images.

Caught in the circuits of capital, desire too, comes to exist only unto its own autoerotic function / production.

The true will that structures us all, the capitalist will, remains undetected.

So long as the mode of production is unseen, and the labouring subject alienated and alone, desire can only be theorised as lack.

From social media to streaming services, the particular would seem to have triumphed the universal.

Under such a system, desire can be nothing but tautological—infinitesimal variations of nihilism without negation—a necrophilic exchange devoid of dialogue.

Desire capitulates to the demands of a total narcissism—a will to power devoid of jouissance, better characterised as a will to subservience.

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The totally-administered society has given way to the self-induced narcoleptic fit.

The Schizo, once forcefully sedated, is now offered twenty variants of antipsychotics, and given counselling.

We have nothing but the illusion of choice, in a mad, deadening world.
VIII.

They provide no solutions, only opiates and charity. Ergo, those most desiring to save the world, spread only necrotic desire—and those most requiring of help, forget they once stood upon their own feet.

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Nowhere do the future medico-technocrats provide any materialist analysis, and thus, any real solution to our ills—the technocracy they instil themselves.

In their minds, all that can exist, is simply, all that has, and is, existing.

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Untouched, vii.

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TO BELIEVE IN THE SELF IS TO BELIEVE IN CHAINS.\textsuperscript{XVIII}

THE WILL TO POWER IS NOTHING BUT THE MULTIPLICATION OF INTENSITY—AND INTENSITY KNOWS NO BOUNDARIES.\textsuperscript{II}

YET UNDER NEOLIBERALISM, COERCION BINDS US AT EVERY STEP.

THE DEMOCRATS SAY THEY GRANT US POLITICAL FREEDOM—ONLY THE FREEDOM TO VOTE OUR SUCCESSIVE OPPRESSORS INTO POWER.\textsuperscript{XII}

THE LIBERTARIANS SAY THEY GRANT US ECONOMIC FREEDOM—A FREEDOM PREDICATED ON THE VIOLENT THEFT OF LAND ONCE COMMON TO ALL.\textsuperscript{XVII}

THE MARXISTS SAY THEY GRANT US FREEDOM FROM ALIENATION—NEVER CONNECTING PRODUCTION TO THE GREATER SOCIAL PHENOMENON OF JUDGEMENT, WHICH LACERATES WILL THE MOST.

THE FEMINISTS SAY THEY GRANT US FREEDOM FROM VIOLENCE—WHILE IMPOSING A TOTAL LANGUAGE, SO INCAPABLE OF AMBIGUITY, THAT ALL SPONTANEITY IS CHOKED FROM LIFE.

DISCOURSE IS NOT A SINGLE CURRENT, BUT MULTIPLE EDDIES AND FLOWS, AND ALL ARE FAILING US.

EVERY COUNTER-TECHNIQUE THUS FAR HAS FAILED TO RESURRECT LIFE.

THUS, WE CALL FOR THE ABANDONMENT OF BOTH SOCIETY AND SELF, SO THAT THE SITUATION MAY BE BORN ANEW IN THEIR SHELLS.\textsuperscript{XIV}

HEREIN, WE HERALD THE DEATH OF BOTH MASTER AND SLAVE.

NEITHER WORM, NOR MAN, NOR UBERMENSCH—ONLY TEXTURES OF FLIGHT.\textsuperscript{XV}
VIII

BABEL IS NEITHER A HUMANISM NOR AN ANTI-HUMANISM, BUT AN IRRUPTION OF THE HUMAN ALTOGETHER.\textsuperscript{xvi}

FOR BEFORE EITHER THE SELF OR THE OTHER, THERE WAS THE ENCOUNTER, THE MOMENT, THE SITUATION.\textsuperscript{xvii, xviii}

—AND ONLY IN THE SITUATION DOES ANYTHING ARISE.
IX

The only revolutionary act is that which is prefigurative—an enacted now, free of foul perfection, and a futurity never to come. XI, X

For futurity is both a fascist and a spook, seeking total domination of the lifeworld by its very avoidance of it. XXI, XXII

In place of the lifeworld, a spiritual utopia is invoked. X

Futurity negates the very world it seeks to inspire—it does nothing but suck the joy out of every situation in revolt.

Thus we desire ontological anarchy, so that the haunt of futures past may finally be put to rest. III, XXIII
The nature of repetition is that it never inhabits the same spacetime position as its original. XXIV

The situation is thus an original birth through its failure to perfectly simulate the original—through its own authentic inauthenticity. XXV

Every presumed totality is an accident waiting to happen. XXVI
ABEL OPPOSES THE LIBERAL-POSITIVIST DESIRE FOR TOTAL COMPREHENSION. FOR IT IS ONLY IN DISINTEGRATION THAT LANGUAGE BECOME NECESSARY, AND ONLY WHEN LANGUAGE IS NECESSARY, THAT THE SUBJECT BECOME REAL ONCE MORE.††

TO FAIL THE SIMULATION IS TO RETURN TO THE CURRENT OF THE REAL.**

HEREIN, WE MAY FINALLY, ESCAPE THE CAPITALIST ABSOLUTE, AND BE IN AWE OF THE PHENOMENAL OTHER.
Failing comprehension, we arrive at the sublime lack of discourse—a jouissance that overcomes capitalist desire and the false lack of consumption.

At this peak of becoming, a higher stage of lack is reached—that of production.

For both self and other are nothing but the productive after image of the situation.\textsuperscript{x,xvii,xxix}

It is in such a realisation—that the mystery of life is truly nothing—that seduction can occur, a play that escapes the false totality of the symbolic, to instead embrace finitude and uncertainty.\textsuperscript{xxx}

—The last living act in a dead world.
There is no such thing as situationism - Internationale Situationniste #1, 1958

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i Situationist International \ On the Poverty of Student Life
ii Deleuze & Guattari \ Anti-Oedipus
iii Derrida \ Spectres of Marx
iv babel \ dada2mada
v Debord \ The Society of the Spectacle
vi Karl Marx // Das Kapital
vii Adorno & Horkheimer \ The Dialectic of Enlightenment
viii Marcuse // One-Dimensional Man
ix Zizek \ First as Tragedy, then as Farce
x Nietzsche \ On the Genealogy of Morality
xi Foucault \ Discipline and Punish
xii Draper \ Marx on Democratic Forms of Government
xiii Rousseau \ Discourse on Inequality
xiv IWW \ Preamble of the Industrial Workers of the World
xv Deleuze & Guattari \ A Thousand Plateaus
xvi Haraway \ A Cyborg Manifesto
xvii Ahmed \ Strange Encounters
xviii Debord \ Report on the Construction of Situations
xix Nietzsche \ Thus Spake Zarathustra
xx Vaneigem \ The Revolution of Everyday Life
xxi Edelman \ No Future
xxii Stirner \ The Ego and Its Own
xxiii Bey \ The Temporary Autonomous Zone
xxiv Deleuze \ Difference and Repetition
xxv Arendt \ The Human Condition
xxvi Virilio \ The Museum of Accidents
xxvii Lyotard \ The Differend
xxviii Lacan \ The Ethics of Psychoanalysis
xxix Butler \ Gender Trouble
xxx Baudrillard \ Seduction

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—DEATH VALLEY 1975