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Mini Theory

Feral Faun

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no different than protesting issues instead of contesting the larger social context in its totality. Nothing essential changes. Failure of imagination, despair, feeling overwhelmed by circumstances: these are evidence of interactions gone awry.

The entire "interior" of the "mind" is merely a social creation...a relationship created by a social context and which would best be destroyed with that context...Then maybe imagination could cease to be mainly a fantasy mechanism and become a means for creating intense moments perpetually. By the "interior" of the "mind," I mean the thoughts, imaginings and dreams that are separated from an active life of self-creation.

No one owes anyone anything. Debt is an economic concept and I refuse to recognize it in any form. Back to Venomous Butterfly

images created by the social context, trapping their thought within society's discourse. Until one gets beyond this discourse, thinking outside of its categories, one's rebellion remains part of the structures of authority. Most anarchists are quite content with society's discourse, happily creating an "anarchy" that is thoroughly unchallenging, mild-mannered, tame and palatable - all in the name of "education" and "action."

Cybernetic technology is dependent upon industrial technology for its existence. So much for the pipe-dreams of cyber-utopia.

Barter is still economic exchange. Money allows for a more efficient flow of economic exchange. Why not just get rid of economy altogether?

Often "health" opposes vitality. Those who value "health" often pursue it in an ascetic and passive manner - by giving up something. Their longing for health is not a vital, intense desire-trajectory - it is a business transaction or a manufacturing process - an attempt to achieve an end - but such a process is never satisfactory, because it is the nature of a longing to reproduce perpetually the void that is its origin. Vitality, intensity - these are the only reasons to have health - and living them creates health or makes it irrelevant.

The best of post-modernism fails because it removes the drift to the realm of the intellect - static lives moved by random thoughts rather than ecstatic lives created by the dialect of active conscious thinking and ec static doing?

If the "subject," the "self," has been destroyed/deconstructed, then all that prevents one from creating one's own self, one's own subjectivity in each moment is the continued belief in something greater than oneself that is creator - i.e., the continued belief in god. In the present era, god is society.

The Revolution of Daily Interactions

Confronting separate annoying incidents without confronting the mini social context from which they spring in its totality is

Contents

The Revolution of Daily Interactions	6
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Ruins are playgrounds whether Zapotec or Mayan, Egyptian or modern. Rather than preserve them, why not play with them 'til they wear away into nothing, and forget the cultures that created them? The memory of culture is the preservation of culture - and culture is merely the sacred limit placed on creativity and play. Insurgents destroy sacred limits.

The consensus process subjects the individual to the group. It subjects the immediate to the process of mediation. It is conservative by nature since it only allows change when the entire group agrees to it...It is internalized control, not anarchy.

For society to function, desire has to be tamed. It has to be colonized by the economy - turned into lack/need, the fulfillment of which is attributed to the commodities offered by society. To so direct desire requires restrictions and structures. As these increase, desire fades into a mere ghost of itself. The restrictions and structures gradually come to exist only to learn secrets which can be used against them.

My interest in ruins stems, in part, from attempts to develop strategies from deconstructing cities playfully, through active, conscious encouragement of unconstrained rebellion. This requires extensive explorations of cities to learn secrets which can be used against them.

There is more than one way to create an elite. Ruling classes, intellectual classes and aesthetic classes create an artificial inaccessibility of their power, knowledge and skills to "the rabble" to reinforce their position. On the other hand, self-proclaimed "class-conscious" radical activists deny themselves access to knowledge, vocabulary and well-honed analytical skills which are readily accessible, in order to prove their "class purity" or some such nonsense, and, by their absurd self-denial, create an involuntary elite of those radicals who are unwilling to impoverish themselves in this way.

Many...anarchists are actually leftist or liberal libertarians or, in some cases, simply angry people who still "think" in terms of the