

SMALL
WORDS
OF
RESISTANCE
#1



* KNIFE = FOR CUTTING VEGGIES / COMMUNAL KITCHEN

TABLE OF CONTENTS

NOTES/

ACT I: Capital=crisis

ACT II: Choose your tool

ACT III: Affinity group/community

ACT IV: Ideals

ACT V: Individuals/Subject

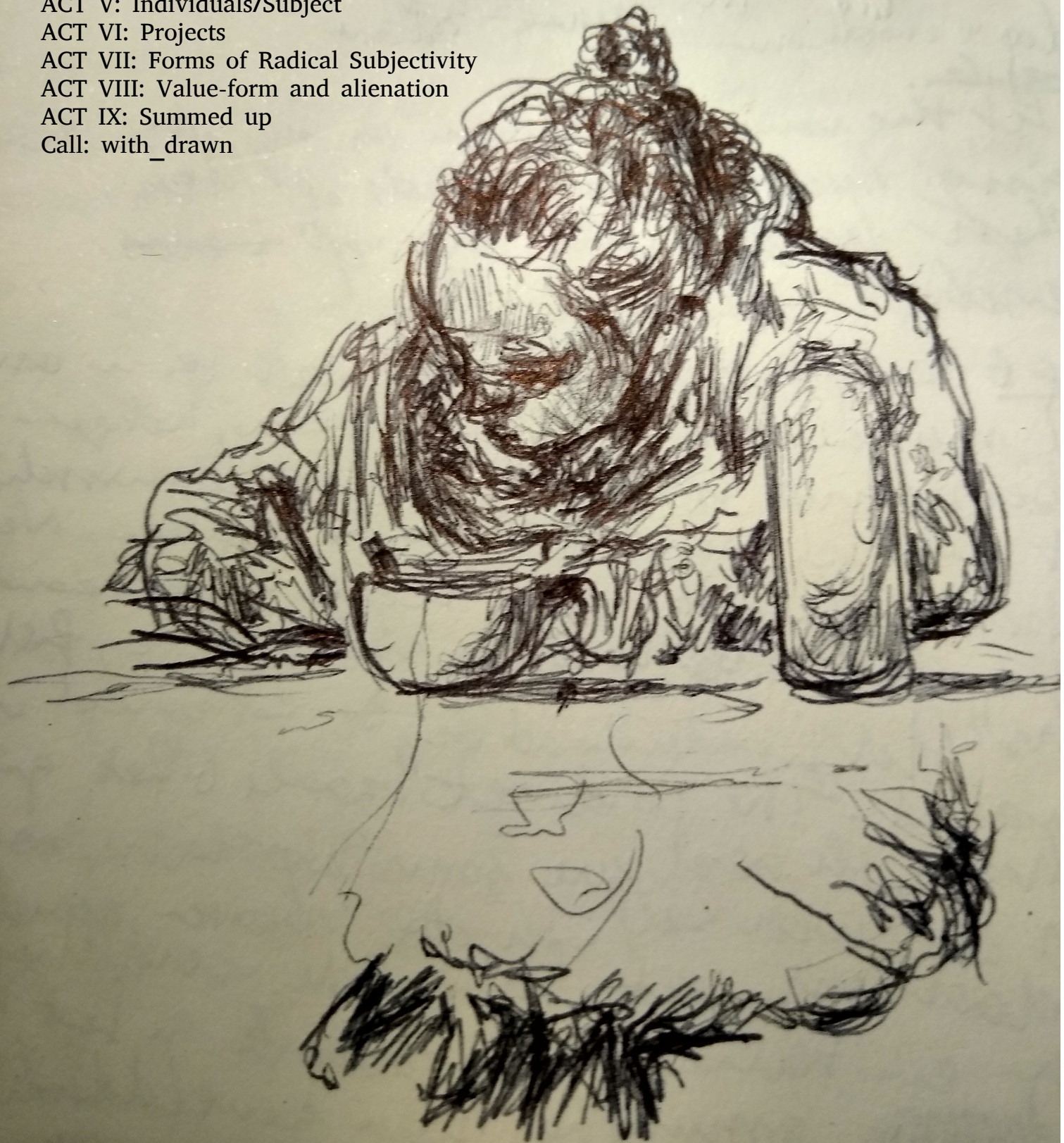
ACT VI: Projects

ACT VII: Forms of Radical Subjectivity

ACT VIII: Value-form and alienation

ACT IX: Summed up

Call: with drawn





NOTES/ YOU CAN USE THIS SPACE TO MAKE NOTES/

~~ART~~

- CAPITAL
= CRISIS

- MOUTH MASKS
= INCOGNITION
= POTENTIAL FOR
SUBVERSIVE ACTS



ACT II

CHOOSE YOUR TOOL

A BIRD'S SONG

↳ REVOLUTIONS NEED ANTHEMS
TO SING AND DANCE TO...

SPRAY CAN

↳ WHAT WOULD THAT BE FOR?

HAMMER

↳ OR EVERYTHING YOU CAN
FIND IN A TOOLBOX OR DIY-SHOP...

FRIENDS

↳ CROWBARS FOR LIBERATING SPACE

↳ THIS IS WHAT YOU ALL DO IT FOR
THEY SHOULD ALWAYS COME (4)
FIRST BUT I LISTED IT AS THE 4TH.
WITHOUT COMRADES OR COMPAGNONS:

BOOKS

YOU ARE LOST. REAL. TOTALLY.
BUT CHILL. THEY FIND YOU.

↳ RESISTANCE TO OPPRESSION AND
EXPLOITATION IS AS OLD AS HU-
MANITY. WE NEED UTOPIA'S AND
WORDS TO MAKE SOMETHING
DIFFERENT THAN CAPITAL.
RELISH YOUR DREAMS.

ROPES

↳ SOME RESISTANCE NEEDS ROPES,
LIKE FOREST OCCUPATIONS,
OR JOJO

CLOTHING

↳ CROCS FOR GARDENING, BOOTS
FOR HEAVY DUTIES, K-WAY, GASMASK,
HELMET, SUNGLASSES, GOGGLES,...
AVOID BRANDS BY WHICH TO BE
BRANDED. BIVOUACS CAN BE
NICE. PINK SOCKS TOO...

TECHNICAL
EQUIPMENT

↳ SOUND SYSTEM, MICROPHONE, MEGA
PHONE, COMPUTERS, SMARTPHONE
SO MANY POSSIBILITIES. THAT MIGHT
HELP YOU IN ORGANIZING

FLOWERS

↳ WITHOUT BEAUTY AND JOY THERE
IS NO SECRET TO RESISTANCE.

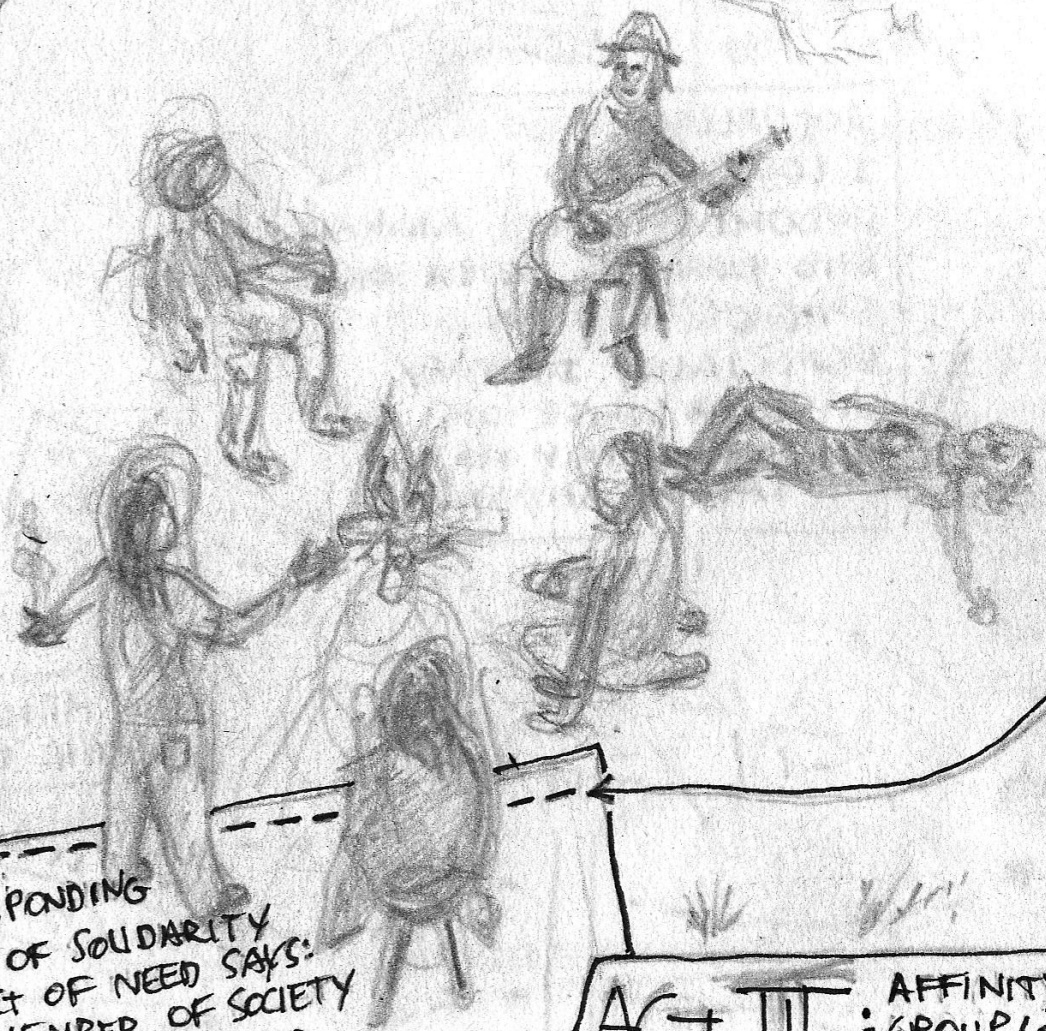
HEART

CHILDREN ARE KEY.
↳ THE BASE OF IT ALL. WHAT
MOVES OUR HANDS, FEET & HEAD



* KNIFE = FOR CUTTING VEGGIES / COMMUNAL KITCHEN

IF X=A DISADVANTAGE, AND Y= ACTION TO REDRESS THAT DISADVANTAGE, THE PRINCIPLE OF SOLIDARITY IS: IF ANY MEMBER OF A GROUP ACQUIRES X, EACH MEMBER OF A GROUP HAS A DUTY TO PERFORM Y (IF THEY CAN ASSIST). ALL WE THEN NEED TO ADD, TO GET TO THE PRINCIPLE OF DEVELOPED COMMUNISM, IS TO ASSUME THAT NON-SATISFACTION OF A NEED IS A DISADVANTAGE



THE CORRESPONDING PRINCIPLE OF SOLIDARITY IN RESPECT OF NEED SAYS: IF ANY MEMBER OF SOCIETY HAS AN UNSATISFIED NEED, EACH MEMBER HAS A DUTY TO PRODUCE ITS OBJECT (IF THEY CAN). BUT THAT IS PRECISELY WHAT THE PRINCIPLE "FROM EACH ACCORDING TO THEIR ABILITIES, TO EACH ACCORDING TO THEIR NEEDS" DICTATES. IN MARX'S VISION, THE BASIC PRINCIPLE OF DEVELOPED COMMUNISM IS A PRINCIPLE OF SOLIDARITY IN RESPECT OF NEED. - WIKI PAGE

WHO IS THERE UNCONDITIONALLY? WITHOUT OPPRESSING OR EXPLOITING? IN REAL SOLIDARITY?

ACT III: AFFINITY GROUP/OTHER COMMUNITY

↳ YES, TREE REFERS TO A TREE. BEING ROOTED IN A COMMUNITY OF TRUSTED PEOPLE. SUPPORTED BY COMPAGNONS.

SOLIDARITY SPONTANEOUSLY IS A GOOD MEASURE TO KNOW WHO IS TO BE TRUSTED, BIG WORDS DON'T COUNT. WHO IS THERE WHEN YOU'RE IN TROUBLE OR DEALING WITH SHIT...

ACT IV

: IDEALS

ANARCHO-COMMUNISM

"FROM EACH ACCORDING TO HIS ABILITY, TO EACH ACCORDING TO HIS NEEDS" K. MARX. CRITIQUE OF THE GOTHIA PROGRAM
THIS QUOTE CAN BE INTERPRETED AS AN ETHICAL IDEAL FOR A COMMUNIST SOCIETY, BUT WE NEED ETHICS AND IDEALS TO GUIDE OUR ACTIONS TODAY. THIS DOES NOT NECESSARILY MEAN THAT WE WANT TO FOCUS OUR ATTENTION ON A PREFIGURATIVE POLITICS.
IT MEANS SIMPLY THAT WE CAN'T BE SOCIALLY ACTIVE TRYING TO CHANGE SOCIETY WITHOUT THAT IMPLYING AN ETHICS: "WHAT WE DO, WE DECIDE."

FOR THOSE INTERESTED IN HOW IDEALS ARE NOT MATERIAL BUT HOW THEY PLAY SUCH A BIG ROLE IN SOCIAL TRANSFORMATION I CAN DEFINITELY RECOMMEND FIVE AUTHORS: G. W. F. HEGEL, K. MARX, LEV VYGOTSKY, E. ILYENKOV, A. BLUNDEN. ILYENKOV'S WORK IS A GOOD GUIDE TO GET CLARITY ON THE REALITY OF IDEALS. MARX HIS WHOLE LIFE-WORK WAS A THEORETICAL CRITIQUE OF CAPITAL. CAPITAL BEING A "REAL ABSTRACTION."

WITHOUT IDEALS WE CAN'T FIGHT FOR A DIFFERENT WORLD. THIS IMPLIES BOTH A CRITIQUE ON THE EXISTING ORDER I.E., CAPITAL, AND AN IDEAL OF A DIFFERENT SOCIETY... WE USED THE TERM ANARCHO-COMMUNISM.

COMMUNISM REFERRING TO ABOLISHING CAPITALIST RELATIONS. ANARCHO OR LIBERTARIAN TO REFERRING THAT IT SHOULD INVOLVE A FREE LIFE FOR ALL, I.E. OPPOSITE STATE-LED "COMMUNISMS" OR STATE-CAPITALIST SYSTEMS (F.E. CHINA) ALSO MAKING CLEAR WE OPPOSE THE DEGENERATED ATTEMPTS AT COMMUNISM AND THAT NO REVOLUTION HAS BEEN REALLY SUCCESSFUL. SOMETIMES PARTIAL GAINS (CUBA) SOMETIMES CATASTROPHIC.



ACT V

INDIVIDUALS/ SUBJECT

IT MIGHT BE INTERESTING TO NOT ONLY VIEW SOCIETY AS COMPOSED OF INDIVIDUALS... CONTRARY TO THATCHER: THERE IS A SOCIETY. BUT HOW IS THIS REFLECTED IN OUR UNDERSTANDING AND USE OF CONCEPTS? OFTEN VERY LITTLE. MARX' ANALYSIS STARTED OFF WITH VALUE AS A CONCRETE-UNIVERSAL

WITH THE CLAIM SCIENCE SHOULD

UNIVERSAL

THAT EVERY START WITH THIS,

VGOTSKY CLAIMED UNIT OF ANALYSIS PSYCHOLOGY SHOULD

IS THE ES- A THING ...

"WORD-MEANING" AS THE WITH WHICH PSY- START. UNIVERSAL SENSE OF

IN REALITY UNIVERSALS ARE ALWAYS CONCRETIZED BY INDIVIDUALS DOING PARTICULAR PRACTICES.

THE INDIVIDUAL

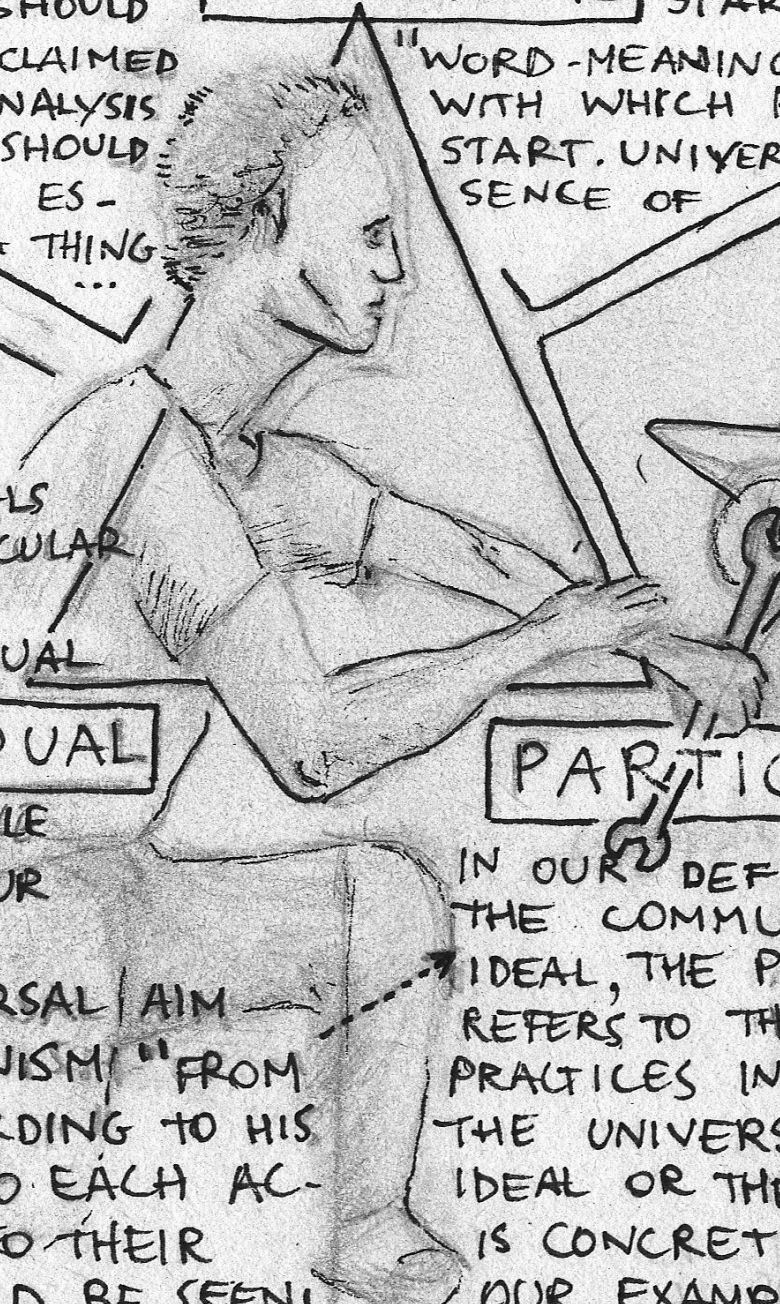
INDIVIDUAL

IS THE SINGLE ENTITY IN OUR TRIAD.

THE UNIVERSAL AIM OF COMMUNISM: "FROM EACH ACCORDING TO HIS ABILITY, TO EACH ACCORDING TO THEIR NEEDS" COULD BE SEEN AS THE UNIVERSAL IDEAL. BUT THIS IMPLIES AN EACH. EACH IS AN INDIVIDUAL.

PARTICULAR

IN OUR DEFINITION OF THE COMMUNIST IDEAL, THE PARTICULAR REFERS TO THE PARTICULAR PRACTICES IN WHICH THE UNIVERSAL (THE IDEAL OR THE CONCEPT) IS CONCRETIZED, IN OUR EXAMPLE IT WOULD BE THE WAY PEOPLE TREAT EACH OTHER IN ACCORDING TO NEEDS AND ABILITIES



PROJECTS ARE A HANDY WORD TO TALK AND THINK ABOUT "PURPOSIVE SYSTEMS OF ACTIVITY BY PEOPLE THAT ARE ARTEFACT-MEDIATED" SO A PROJECT HAS A PURPOSE, IS A COLLABORATION BETWEEN PEOPLE, IS A WHOLE 'SYSTEM OF ACTIVITY' AND USES ARTEFACTS (TOOLS) TO ACHIEVE ITS AIMS. FIRSTLY: ① A PROJECT HAS AN AIM. IT TRIES TO ACHIEVE SOMETHING. THEREFORE IT FOCUSES ON CHANGING SOME EXTERNAL REALITY. BY FOCUSING ON THE POTENTIAL CHANGE, CAUSED BY THE PARTICIPANTS, IT HAS AN INHERENT EMAN-^{AIMS}IPATORY FORM RELATIVE TO THE DEGREE TO WHICH THE ^{OR PARTICIPANTS} IS REAFFIRMED IN THE PROJECT... ^{THEIR AGENCY}

PROJECTS

② IT IS A SYS-
TEM OF ACT-
IVITY. WE COULD
SUMMARIZE
THIS IN: A SYSTEM OF ACTIVITY, IS

MADE UP BY ACTIVITIES, WHICH ARE IN THEMSELVES A SERIES OF RECURRENT ACTIONS. BY FOCUSING ON ACTION ONE OVERCOMES THE SUBJECT-OBJECT DICHOTOMY AND ITS RELATED DUALISMS (KANT). ACTION STANDS IN BETWEEN THE KNOWING AND CHANGING SUBJECT AND THE CHANGED OBJECT.

③ THIS DOES NOT MEAN THAT ACTIONS DON'T USE TOOLS, SINCE LANGUAGE ARE THEMSELVES. ER CULTURE, AND RELATES WHICH CAN ALSO IT CAN BE AS TINY...

WE SAY "ARTEFACT-MEDIATED" AND SYMBOLS ARE INCLUDED AND ES ALSO OBJECTS OF A LARG-

④ IT IS DONE BY PEOPLE TO AN EXTERNAL OBJECT, INCLUDE PEOPLE VERY BIG AS WELL

EXAMPLES OF A PROJECT:

- * FIRM
- * AFFINITY GROUP
- * HOBBY ASSOCIATION
- * TRADE UNION
- * ...

WE WERE NEVER MEANT TO SURVIVE. A. LORDE

ACT VI:
PROJECTS

ACT VII

FORMS OF RADICAL SUBJECTIVITY

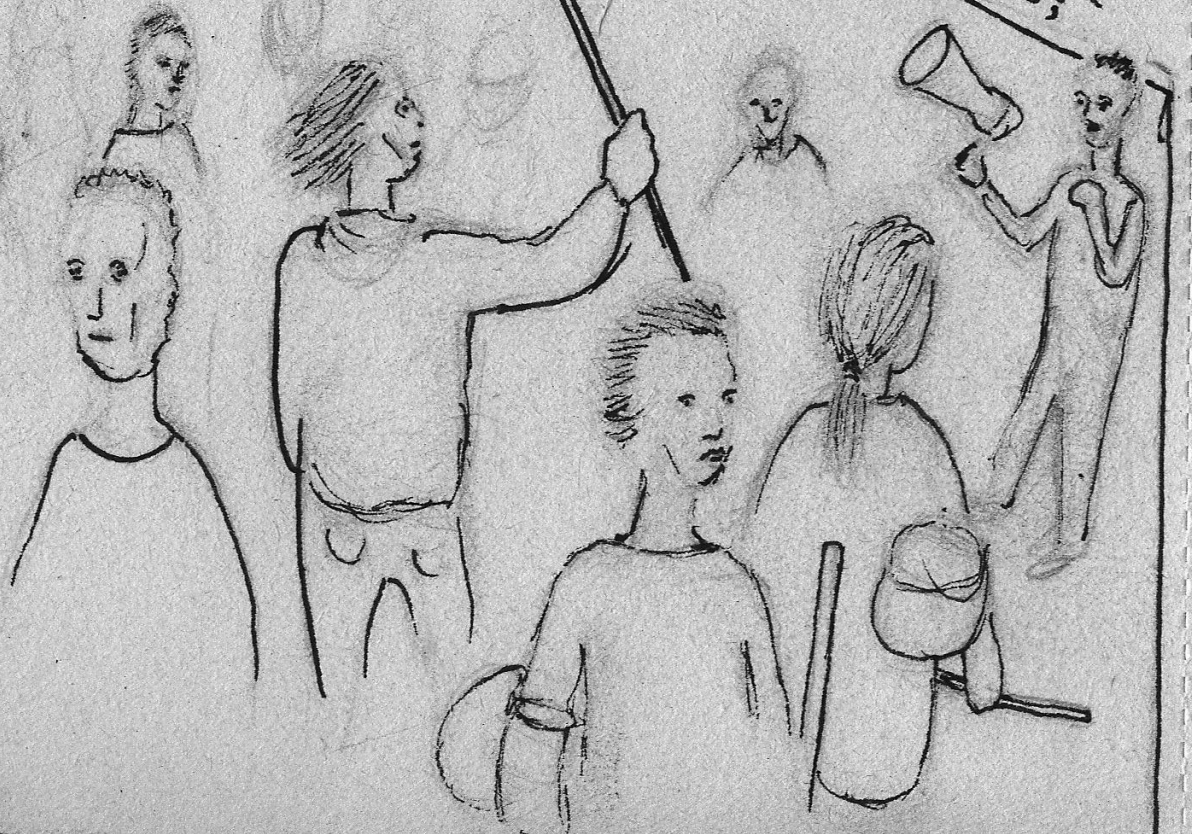
THESE NOTES
AS WELL AS
PREVIOUS

CHAPTERS (OR ACTS) ARE BASED ON ANDY BLUNDEN'S WORK. THE FORMS OF RADICAL SUBJECTIVITY NOTED BELOW ARE NAMED AFTER A GENEALOGY HE GAVE IN A PAPER WITH THE SAME TITLE: FORMS OF RADICAL SUBJECTIVITY.

IN THIS GENEALOGY THE SUBSEQUENT FORMS SUBLATE EACH OTHER (AUFHEBUNG). IMPORTANT IS THAT EARLIER FORMS STILL CONTINUE TO EXIST BUT THAT NEW FORMS NEGATE SOME INTERNAL CONTRADICTIONS OF A "PREVIOUS" ONE. WE USE PREVIOUS TO DENOTE THEIR HISTORICAL CHRONOLOGY. NOT THAT ONE IS BETTER THAN THE OTHER.

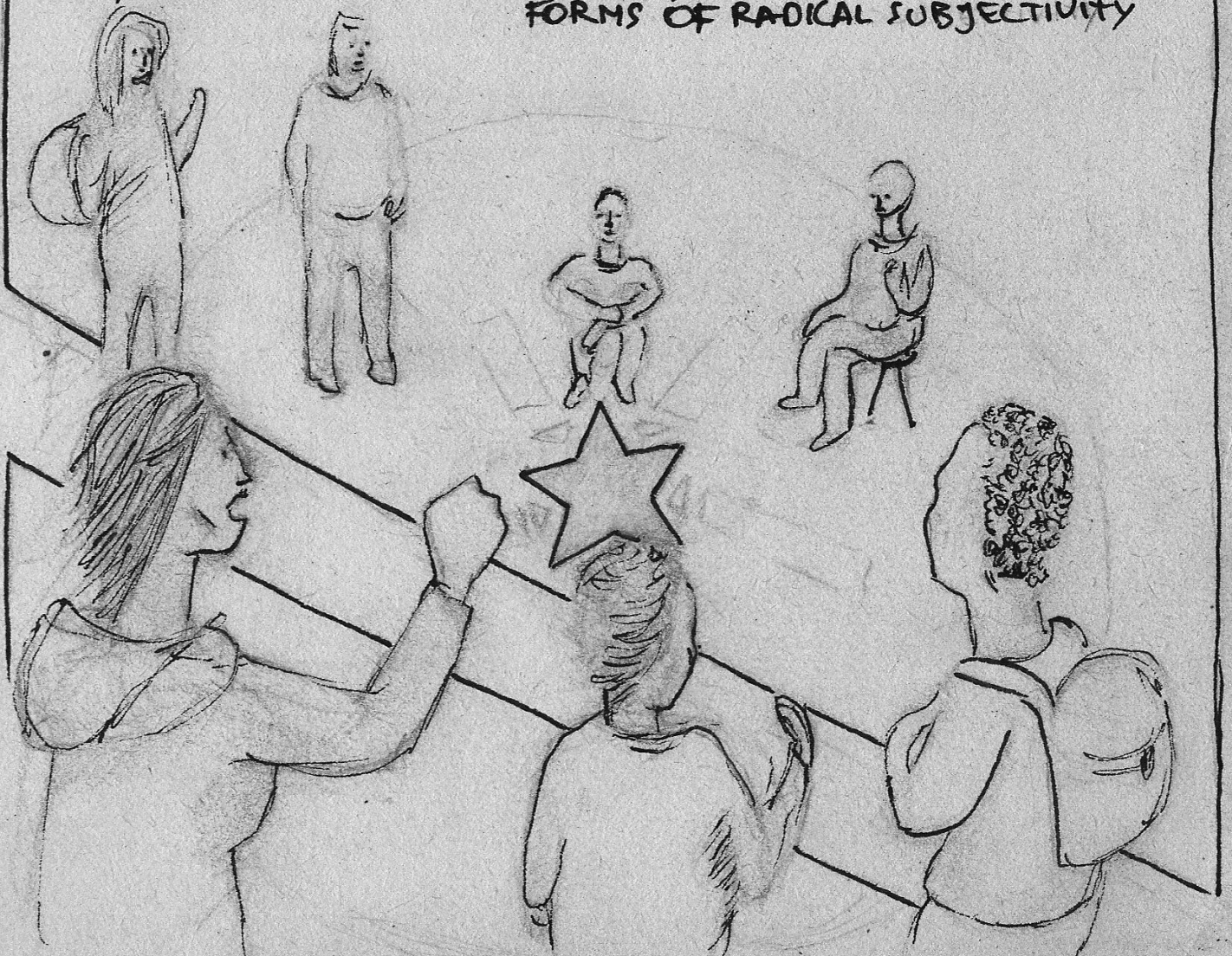
WITH SUBLATION (AUFHEBUNG) THE TRUTHS OF AN EARLIER FORM IS RETAINED...

SECRET SOCIETIES; AFFINITY GROUPS; SPONTANEOUS UPRISINGS;
MASS MOVEMENT; PARIS COMMUNE; POLITICAL PARTIES; COUNCIL GOVERN-
MENT; UNITED FRONT; NATIONAL PROTEST; PEACE; LIBERATION FRONT; CIVIL RIGHTS
MOVEMENT; STUDENT MOVEMENT; WOMEN'S LIBERATION MOVEMENT; ANTI-NUCLEAR; ANTI-WAR
MOVEMENT; WOMEN'S POLITICAL MOVEMENT; IDENTITY MOVEMENT; ALLIANCE POLITICS; CLIMATE JUSTICE MOVEMENT

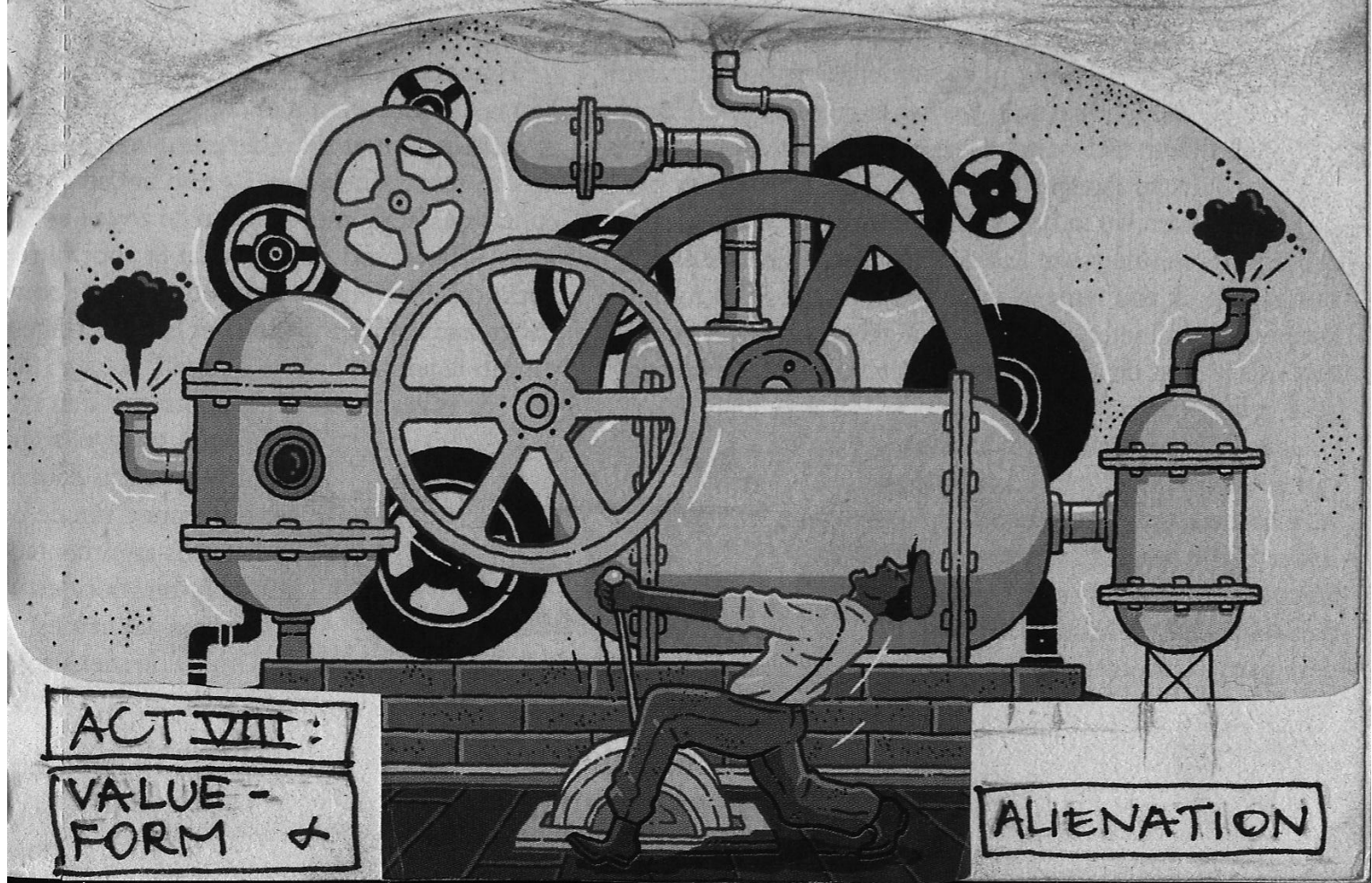


IDENTITY POLITICS RESOLVES SOME PROBLEMS THAT AROSE OUT OF THE CIVIL RIGHTS MOVEMENT AND WOMEN'S LIBERATION MOVEMENT... THINK ABOUT THE CRITIQUES GIVEN BY BLACK FEMINISM TOWARDS (LIBERAL) (WHITE) FEMINISM. ALLIANCE POLITICS THEN TALKS ABOUT HOW PEOPLE LIVING DIFFERENT OPRESSIONS (AND IDENTITIES) CAN WORK TOGETHER WHILST NOT DENYING THEIR OWN IDENTITY. EACH FORM ARISES OUT OF PARTICULAR HISTORICAL CONDITIONS WHEREAS AN EARLIER FORM WAS NOT ABLE TO DEAL SUCCESSFULLY WITH ACTUAL CONDITIONS. IT DOESN'T MEAN OLD FORMS ARE USELESS, ONLY THAT WE SHOULD ALSO TAKE INTO ACCOUNT NEW FORMS OF SUBJECTIVITY THAT SUCCESSFULLY RESPOND TO ACTUAL CONDITIONS, AND WE CAN UNDERSTAND THE DIFFERENT FORMS HISTORICALLY AND LOGICALLY... IF WE WANT TO CREATE A DIFFERENT SOCIETY IT IS IMPORTANT TO UNDERSTAND DIFFERENT FORMS THAT ARE TRYING TO CHANGE SOCIETY, POLICIES, THE POLITICAL ECONOMY, ... IF YOU WANT TO LEARN MORE, CHECK OUT:

FORMS OF RADICAL SUBJECTIVITY



OF COURSE: WE DON'T LIVE IN A SOCIALIST UTOPIA! CAPITAL REIGNS THE ORDER OF THE DAY. SOME ACHIEVEMENTS HAVE BEEN GAINED, THROUGH LONG STRUGGLES OF EMANCIPATORY MOVEMENTS, AND SOME RIGHTS BEEN INSTITUTIONALISED. BUT AT THE END OF THE DAY WE STILL NEED OUR WAGE TO REPRODUCE OUR LABOUR-POWER AND WE ARE DEPENDENT ON A MARKET TO ACHIEVE THIS. MIDDLE CLASSES AND SOCIAL GAINS (RIGHTS) IN THE GLOBAL NORTH WERE POSSIBLE BECAUSE OF A PLUNDERING OF RESOURCES ('PRIMITIVE ACCUMULATION') AND PEOPLE (SLAVERY), AND AN INCREASINGLY PROLETARIANIZED WORKFORCE IN THE GLOBAL SOUTH. TO TALK ABOUT RADICAL SUBJECTIVITY IT IS IMPORTANT TO KNOW HOW THE VALUE-FORM ALIENATES OUR ACTIVITY THROUGH WAGE LABOUR. IT IS A COUNTER-TENDENCY, OPPOSED TO "THE REAL MOVEMENT THAT ABOLISHES THE PRESENT STATE OF THINGS". WE ARE BEREFT OF ANY AGENCY IN THE ALIENATION OF OURSELVES, OUR ACTIVITY, OTHERS AND NATURE. WE ARE LIVING THIS CONTRADICTION.



ACT IX: LAST, BUT NOT LEAST

Some words on the different parts, since all the words I used are related internally (check out: theory of internal relations if you'd be interested...). I didn't elaborate a lot on Act I: Capital=Crisis. But: i assume you already knew, since we are all living in capitalism. Life is a struggle for most, if not for some a survival. So to live means to resist, since it shouldn't be about mere survival. Act II: choose your tool, the times of one big thruth is over. Today it's about building bridges, which brings us to base: which community are you based in? For which community do you fight? There will be intersections on shared opressions and exploitations here. Act IV,V,VI (Ideals, Individuals/Subject, Projects) fit nicely together. You can't have a project with a kept Ideal in Mind. And this all gets concretized by individuals in a certain community of practice or what we term philosophically a Subject. All the forms of Radical Subjectivity are in themselves also Subjects. And they have a life of their own. Subjects entail certain forms of social practice. And when looked at in terms of social movements they can go through distinct phases. We didn't touch upon this, but when you think for example about feminism it is clear that there were very subversive phases but there are also phases of institutionalisation.

Hegel is the philosopher par excellence if you want to read on how a Subject's life changes (Subject as a form of social practice). Next. Act VII. Forms of Radical Subjectivity are a linking of the precedent parts to the history of social struggle (the 'objective' life of a community also embedded in many

artefacts; f.e. language, objects,...). Forms of radical sub- jectivity are anti-thetical towards the commodity-form. With institutionalisation a lot of things (also radical forms) can get commodified. But institutionalisation does not equal commodification. Anyway, too much for a short outro to touch upon. The commodity-form is the archetypical form we find back in capital and there is not a neat dividing line. But if the Ideal is the opposite of the commodity-form, so will be its practices. The "commodity-form" is the logical constitution for the social mediations happening in capitalism. Sometimes it is called the commodity-relation. We are referring to the concept of "commodity fetishism". In Karl Marx's critique of political economy, commodity fetishism is the perception of certain relationships (especially production and exchange) not as relationships among people, but as social relationships among things (the money and commodities exchanged in market trade). As a form of reification, commodity fetishism perceives economic value as something that arises from commodity goods themselves, and not from the interpersonal relations that produce them. If you want to know more about the impact this has on people you could also look into the concepts of: "value-form" and "character mask".

A bit of theory to end it all. We all live in capitalism and if we deem ourselves anti-capitalist it might be wiser to know what we are talking about. We know since we live it daily, but there is a big gap between simple everyday knowledge and some understanding that goes to the heart of the matter. I hope this zine has been of some use in this regard...

thx to Andy Blunden for most of the theory... Check his Forms of Radical Subjectivity.

LOVE. POWER. CARE.

CALL WITH_DRAWN: SHARE LIFE THROUGH STORIES, IMAGES, . . .

In these times, knowing you're not the only one struggling with confinement and its consequences can help for your mental wellbeing, to build community support. It can help us also to re-claim our herstories to create the different world we so desperately need. Zines are part of a small self-organised way of communicating and claiming back herstory.

With a small collective (with_drawn) we are open to receive testimonies to create new zines.

Share your stories: the structural racism of borders and the carceral system, police brutality/abuse of power, overworked and underpaid care workers because of austerity measures, the impact of the situation on people struggling with f. e. OCD/anxiety/eating disorders/etc, domestic violence while in quarantine, being fired or evicted, having no access to healthcare, the lack of protection for 'essential' employees forced to go to work, domestic work being pushed once again on the shoulders of women, the pressure of productivity, . . . Your stories make it clear that the economy matters more than our lives and that patriarchy is still very much alive.

Sharing our stories is a way of dealing with the situations, acknowledging we live despite capitalism and we need something else, something better, something with a heart. Your life matters. Let's share resistance. Because the revolution will not be televised.

Testimonies in any way (writing, drawings, poems, audio, . . .) , can be shared to with_drawn@riseup.net.

Because our lives are more worth to be told than their profits are allowed to silence us.