

TECHNOPHILIA



AN INFANTILE DISORDER

By BOB BLACK



TECHNOPHILIA
AN INFANTILE DISORDER
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www.a-manila.org

Email: markn@resist.ca

Technophilia is, in its simplest definition, a strong enthusiasm for technology, especially newer technologies such as computers, the Internet, cell phones and home theater. It is not currently considered a psychological condition or a disorder, but is used in sociology when examining the interaction of individuals with their society, especially contrasted with technophobia. Technophilia is the antimodernist epigee of postmodern existence from the soft aesthetics of taste. The technophilic aesthetic is comfortable function.

The idea of **technophilia** used occasionally in the critical theory of society describes the new forms of enthusiasm for new technologies and technological innovations, according to the necrophilia-concept of Erich Fromm.

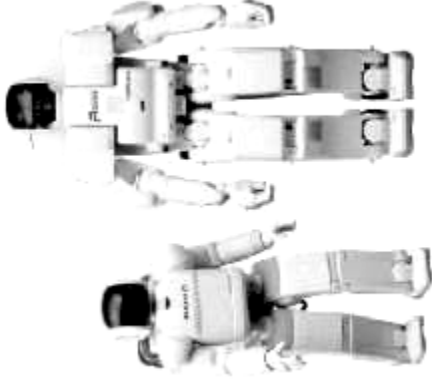
The relations between technology and society are described by technophilia and technophobia as two contrary points of view. The first position glorifies the achievements of technology and thinks to be able to use technical means (either intentionally or inadvertently) to improve individual behavior and social problems. The second position regards technology as destructive because it leads to a process of dehumanization and believes social reliance on technology is harmful.

The Spanish sociologist Manuel Castells has examined the changed interactions between technology and the society in his writings about The Information Age.

In common usage, technophiles are sometimes known as geeks.

Recently, the idea of technophilia is also used in connection with a behavior which realizes forms of sexual deviance with the help of the computer and the Internet.

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A Manila Infoshop Publication

Introduction (for the Third Millennium)

“Retro – the New Prefix,” by “walter alter,” appeared in *Fringe Ware Review* No. 6 (1994). I submitted the following rejoinder which was of course suppressed. *FWR* was a slick magazine marketed to the sort of techno-nerds who like to think that their cybermania and future schlock have some larger philosophical significance. Most techies fall short of even that rudimentary level of programmed reflection. But it reassures them to know that someone is doing their thinking for them, or appears to be.

I was slightly acquainted with Walter Alter under his real name (since forgotten) in San Francisco in the early 1980s. He was on the fringe of the “Z-crowd” around John Zerzan (anarchists, pro-situationists, nihilists, political punks like the band Flipper), as I was – especially anarchists originally from Chicago like Freddie Baer and Bernard Marszalek. I believe they knew him from Chicago. But Walter was no anarchist. He was a follower of Lyndon LaRouche, Jr., who controlled a small SDS faction which became the National Conference of Labor Committees, a 70s Stalinist – I mean, avowedly Stalinist – organization with all the attributes of a cult. Eventually LaRouche moved it to the extreme right, which required minimal ideological realignment. That’s where Alter got his extreme mechanical materialism. (And LaRouche got moved into a Federal prison for tax evasion.)

The *Fringe Ware Review* hippies were obsessed with their stoned dreams of a wired future. They knew nothing about the past, nothing about the history of technology, and certainly nothing about Walter’s weird ideological background. They were futurists who knew nothing about the original Futurists, such as their nationalism, militarism and Fascism. Walter was deliriously optimistic about inevitable technological progress, just like them, so these polytechnic Pollyannas must have assumed that

Walter’s mysterious statements about politics and aesthetics (Walter is some sort of artist) were just an expert’s applications of their shared ideology to these other areas they knew nothing about. Like Walter, they are uncritical exponents of expertise and the ever more fractured and fractional social division of labor. They never knew that Walter was a stealth Stalinist, not even after I explained it to them. That explanation follows.

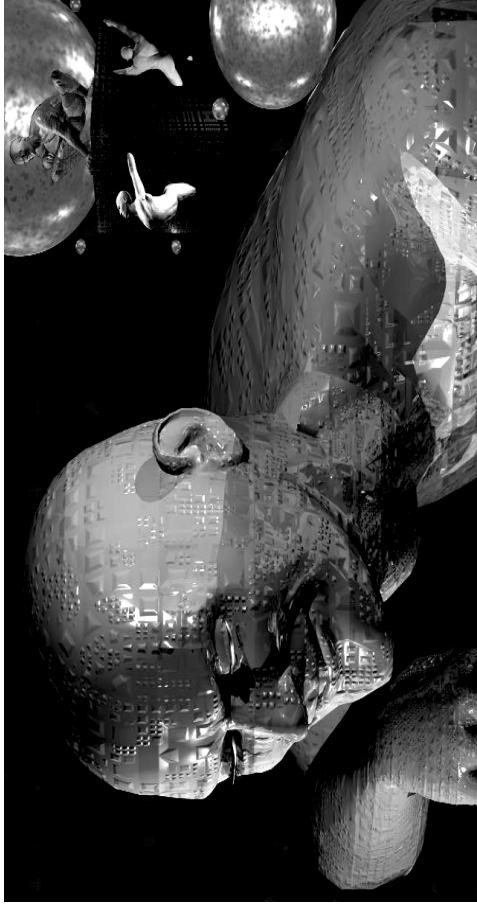
- **Bob Black (October 13, 2005)**



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Alter is much too upset to be articulate, but at least he's provided an enemies list -- although like Senator McCarthy, he would rather issue vague categorical denunciations than name names. High on the list are "primitivo-nostalgic" "anthro-romanticists" who are either also, or are giving aid and comfort to, "anti-authoritarians" of the "anarcho-left." To the lay reader these mysterious hyphenations are calculated to inspire a vague dread without communicating any information whom they are except dupes of the think tank social engineers and enemies of civilization. But why should the think tank social engineers want to destroy the civilization in which they flourish?



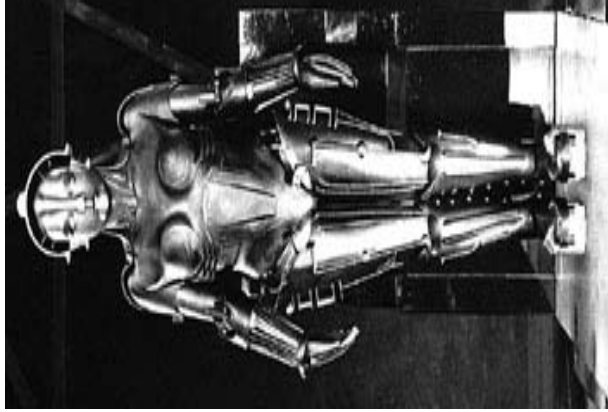
If by religion is meant reverence for something not understood, Alter is fervently religious. He mistakes science for codified knowledge (that was natural history, long since as defunct as phrenology). Science is a social practice with distinctive methods, not an accumulation of officially certified "facts." There are no naked, extracontextual facts. Facts are always relative to a context. Scientific facts are relative to a theory or a paradigm (ie., to a formalized context). Are electrons particles or waves? Neither and both, according to Niels Bohr -- it depends on where you are looking from and why. Are the postulates and theorems of Euclidean geometry "true"?

They correspond very well much of the physical universe, but Einstein found that Riemann's non-Euclidean geometry better described such crucial phenomena as gravitation and the deflection of light rays. Each geometry is internally consistent; each is inconsistent with the other. No conceivable fact or facts would resolve their discrepancy. As much as they would like to transcend the inconsistency, physicists have learned to live with the incommensurable theories of relativity and quantum physics because they both work (almost). Newtonian physics is still very serviceable inside the solar system, where there are still a few "facts" (like the precession of Mercury) not amenable to Einsteinian relativity, but the latter is definitely the theory of choice for application to the rest of the universe. To call the one true and the other false is like calling a Toyota true and a Model-T false.

Theories create facts -- and theories destroy them. Science is simultaneously, and necessarily, progressive and regressive. Unlike Walter Alter, science privileges neither direction. There is no passive, preexisting, "organised, patterned, predicted and graspable" universe out there awaiting our Promethean touch. Insofar as the Universe is orderly -- which, for all we know, may not be all that far -- we make it so. Not only in the obvious sense that we form families and build cities, but merely by the patterning power of perception, by which we resolve a welter of sense-data into a "table" where there are "really" only a multitude of tiny particles and mostly empty space.

Alter rages against *obnosis*, his ill-formed neologism for ignoring the obvious. But ignoring the obvious is "obviously" the precondition for science. Obviously the sun circles the earth. Obviously the earth is flat. Obviously the table before me is solid, not, as atomic-science mystics claim, almost entirely empty space. Obviously particles cannot also be waves. Obviously human society is impossible without a state. Obviously hunter-gatherers work harder than contemporary wage-laborers. Obviously the death penalty deters crime. But nothing is more

obvious, anything is, than that all these propositions are false. "Which is to say, they cannot qualify as "facts" within any framework which even their proponents acknowledge as their own. Indeed, all the advocates (of such of these opinions as still have any) stridently affirm, like Alter, a positivist-empiricist framework in which their falsity is conspicuous.



So then -- to get down to details -- forward into the past. Alter rants against what he calls the "romanticist attachment to a "simpler", "purer" existence in past times or among contemporary primitive or 'Eastern' societies." Hold it right there. Nobody that I know of is conflating past or present primitive societies with "Eastern" societies (presumably the civilizations of China and India and their offshoots in Japan, Korea, Burma, Southeast Asia, Indonesia, etc.). These "Eastern" societies much more closely resemble the society -- ours -- which "anarcho-leftists" want to overthrow than they do any primitive society. Both feature the state, the market, class stratification and sacerdotally controlled religion, which are absent from all band (forager) societies and many tribal societies. If primitive and Eastern societies have common features of any importance to his argument (had he troubled to formulate one) Alter does not identify them.

For Alter it is a "crushing reality that the innate direction that any sentient culture will take to amplify its well-being will be to increase the application of tool-extensions. Cultures are not "sentient"; that is to reify and mystify their nature. Nor do cultures necessarily have any "innate direction." As an ex- (or crypto-)

Marxist Alter has no excuse for not knowing this. Although Marx was most interested in a mode of production -- capitalism -- which, he argued, did have an innate direction, he also identified an "Asiatic mode of production" which did not; Karl Wittfogel elaborated on the insight in his *Oriental Despotism*. Our seer prognosticates that "if that increase stops, the culture will die." This we know to be false.

If Alter is correct, for a society to regress to a simpler technology is inevitably suicidal. Anthropologists know better. For Alter it's an article of faith that agriculture is technologically superior to foraging. But the ancestors of the Plains Indians were sedentary or semisedentary agriculturists who abandoned that life-way because the arrival of the horse made possible (not necessary) the choice of a simpler hunting existence which they must have adjudged qualitatively superior. The Kpelle of Liberia refuse to switch from dry- to wet-cultivation of rice, their staple food, as economic development "experts" urge them to. The Kpelle are well aware that wet (irrigated) rice farming is much more productive than dry farming. But dry farming is conducted communally, with singing and feasting and drinking, in a way which wet farming cannot be -- and it's much easier work at a healthier, more comfortable "work station." If their culture should "die" as a result it will be murder, not suicide. If by progress Alter means exterminating people because we can and because they're different, he can take his progress and shove it. He defames science by defending it.

Even the history of Western civilization (the only one our ethnocentric futurist takes seriously) contradicts Alter's theory of technological will-to-power. For well over a thousand years, classical civilization flourished without any significant "application of tool extension." Even when Hellenistic or Roman science advanced, its technology usually did not. It created the steam engine, then forgot about the toy, as China (another counter-example to Alterism) invented gunpowder and used it to scare away demons -- arguably its best use. Of course, ancient

societies came to an end, but they all do: as Keynes put it, in the long run, we will all be dead.

And I have my suspicions about the phrase "tool extension." Isn't something to do that advertised in the back of porn magazines?

Alter must be lying, not merely mistaken, when he reiterates the Hobbesian myth that "primitive life is short and brutal." He cannot possibly even be aware of the existence of those he tags as anthro-romanticists without knowing that they have demonstrated otherwise to the satisfaction of their fellow scientists. The word "primitive" is for many purposes --including this one -- too vague and overinclusive to be useful. It might refer to anything from the few surviving hunter-gathering societies to the ethnic minority peasantry of modernizing Third World states (like the Indians of Mexico or Peru). Life expectancy is a case in point. Alter wants his readers to suppose that longevity is a function of technological complexity. It isn't, and it isn't the opposite either. As Richard Borshay Lee ascertained, the Kung San ("Bushmen") of Botswana have a population structure closer to that of the United States than to that of the typical Third World country with its peasant majority. Foragers' lives are not all that short. Only recently have the average lifespans in the privileged metropolises nations surpassed prehistoric rates.

As for whether their lives are "brutal," as compared to those of, say, Detroiters, that is obviously a moralistic, not a scientific, judgment. If brutality refers to the quality of life, foragers, as Marshall Sahlins demonstrated in "The Original Affluent Society," work much less and socialize and party much more than we moderns do. None of them take orders from an asshole boss or get up before noon or work a five-day week or --well, you get the idea.

Alter smugly observes that "damn few aboriginal societies are being created and lived in fully by those doing the praising [of them]." No shit. So what? These societies never were created;

they evolved. The same industrial and capitalist forces which are extinguishing existing aboriginal societies place powerful obstacles to forming new ones. What we deplore is precisely what we have lost, including the skills to recreate it. Alter is just cheerleading for the pigs. Like I said, they'd pay him (but probably not very well) if he weren't doing it for free.

Admittedly an occasional anthropologist and an occasional "anarcho-leftist" has in some respects romanticized primitive life at one time or another, but on nothing like the scale on which Alter falsifies the ethnographic record. Richard Borshay Lee and Marshall Sahlins today represent the conventional wisdom as regards hunter-gatherer societies. They don't romanticize anything. They don't have to. A romanticist would claim that the primitive society he or she studies is virtually free of conflict and violence, as did Elizabeth Marshall Thomas in her book on the San/Bushmen, *The Harmless People*. Lee's later, more painstaking observations established *per capita* homicide rates for the San not much lower than from those of the contemporary United States. Sahlins made clear that the tradeoff for the leisurely, well-fed hunting-gathering life was not accumulating any property which could not be conveniently carried away. Whether this is any great sacrifice is a value judgment, not a scientific finding -- a distinction to which Alter is as oblivious as any medieval monk.

About the only specific reference Alter makes is to Margaret Mead, "a semi-literate sectarian specializing in 'doping the samples' when they didn't fit into her pre-existent doctrine" (never specified). Mead was poorly trained prior to her first fieldwork in Samoa, but to call the author of a number of well-written best-sellers "semi-literate" falls well short of even semi-literate, it's just plain stupid.

Mead's major conclusions were that the Samoans were sexually liberal and that they were, relative to interwar Americans, more cooperative than competitive. Mead -- the bisexual protege of the

lesbian Ruth Benedict -- may well have projected her own sexual liberalism onto the natives. But modern ethnographies (such as Robert Suggs' *Mangaia*) as well as historical sources from Captain Cook forwards confirm that most Pacific island societies *really were* closer to the easygoing hedonistic idyll Mead thought she saw in Samoa than to some Hobbesian horrorshow. Alter rails against romanticism, subjectivity, mysticism -- the usual suspects - but won't look *the real*, regularly replicated facts about primitive society in the face. He's in denial.

If Mead's findings as to sexuality and maturation have been revised by subsequent fieldwork, her characterization of competition and cooperation in the societies she studied has not. By any standard, our modern (state-) capitalist society is what statisticians call an outlier -- a sport, a freak, a monster --at an extraordinary distance from most observations, the sort that pushes variance and variation far apart. There is no "double standard employing an extreme criticism against all bourgeoisie [sic], capitalist, spectacular, commodity factors" --the departure is only as extreme as the departure from community as it's been experienced by most hominid societies for the last several Million years. It's as if Alter denounced a yardstick as prejudiced because it establishes that objects of three feet or more are longer than all those that are not. If this is science, give me mysticism or give me death.

Alter insinuates, without demonstrating, that Mead faked evidence. Even if she did, we know that many illustrious scientists, among them Galileo and Gregor Mendel, faked or fudged reports of their experiments to substantiate conclusions now universally accepted. Mendel, to make matters worse, was a Catholic monk, a "mystic" according to Alter's demonology, and yet he founded the science of genetics. Alter, far from founding any science, gives no indication of even beginning to understand any of them.

The merits and demerits of Margaret Mead's ethnography are less than peripheral to Alter's polemic. It wasn't Mead who discovered and reported that hunter-gatherers work a lot less than we do. There is something very off about a control freak who insists that ideas he cannot accept or understand are Fascist. I cannot denounce this kind of jerkoff opportunism too strongly. "Fascist" is not, as Alter supposes, an all-purpose epithet synonymous with "me no like." I once wrote an essay, "Feminism as Fascism," which occasioned a great deal of indignation, although it has held up only too well. But I didn't mind that because I'd been careful and specific about identifying the parallels between Fascism and so-called (radical) feminism -- about half a dozen. That's half a dozen more analogies between feminism and Fascism than Alter identifies between Fascism and anarcho-leftism or primitio-nostalgia. The only anarcho-leftists with any demonstrable affinities to Fascism (to which, in Italy, they provided many recruits) are the Syndicalists, a dwindling sect, the last anarchists to share Alter's retrograde scientism. It's Alter, not his enemies, who calls for "a guiding, cohesive body of knowledge and experience as a frame of reference" --just one frame of reference, mind you -- for "diagrams and manuals," for marching orders. There happen to be real-life Fascists in this imperfect world of ours. By trivializing the word, Alter (who is far from alone in this), purporting to oppose Fascists, in fact equips them with a cloaking device.

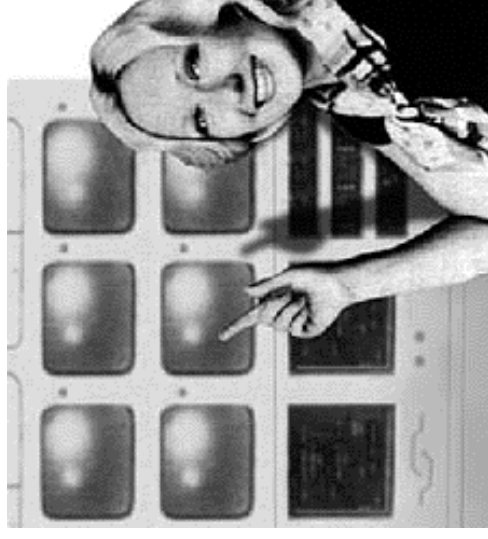
Artists, wails Waiter, "don't believe that technology is a good thing, intrinsically." I don't much care what artists believe, especially if Alter is typical of them, but their reported opinion does them credit. I'd have thought it *obnoxious*, ignoring the obvious, to believe in technology "intrinsically," not as the means to an end or ends it's marketed as, but as some sort of be-all and end-all of no use to anybody. Art-for-art's-sake is a debatable credo but at least it furnishes art which for some pleases by its beauty. Technology for its own sake makes no sense at all, no more than Dr. Frankenstein's monster. Tech-for-tech's sake is the antithesis of reason or I don't know reason from squat.

For a 21st century schizoid man of wealth and taste, Alter has an awfully retarded vocabulary. He assumes that babytalk babbled words like "good" and "evil" mean something more than "me like" and "me no like," but if they domean anything more to him he hasn't distributed the surplus to the rest of us. He accuses his chosen enemies of "infantilism and anti-parental vengeance," echoing the authoritarianism of Lenin ("*Left-Wing Communism, An Infantile Disorder* ") and Freud, respectively. A typical futurist -- and the original Futurists did embrace Fascism -he's about a century behind Heisenberg and Nietzsche and the rest of us. Moralism is retrograde. You want something? Don't tell me you're "right" and I'm "wrong," I don't care what God or Santa Claus likes, never mind if I've been naughty or nice. Just tell me what you want that I have and why I should give it to you. I can't guarantee we'll come to terms, but articulation succeeded by negotiation is the only possible way to settle a dispute without coercion. As Proudhon put it, 'I want no laws, but I am ready to bargain.'

Alter clings to objective "physical reality" -- matter in motion -- with the same faith a child clutches his mother's hand. And faith, for Alter and children of all ages, is always shadowed by fear. Alter is (to quote Clifford Geertz) "afraid reality is going to go away unless we believe very hard in it." He'll never experience an Oedipal crisis because he'll never grow up that much. A wind-up world is the only kind he can understand. He thinks the solar system actually is an orrery. He has no tolerance for ambiguity, relativity, indeterminacy -- no tolerance, in fact, for tolerance.

Alter seems to have learned nothing of science except some badly bumbled-up jargon. In denouncing "bad scientific method" and "intuition". in almost the same bad breath, he advertises his ignorance of the pluralism of scientific method. Even so resolute a positivist as Karl Popper distinguished the "context of justification," which he thought entailed compliance with a rather rigid demonstrative orthodoxy, from the "context of discovery" where, as Paul Feyerabend gleefully observed, "anything goes."

Alter reveals how utterly out of it he is by a casual reference to "true methods of discovery. " *There are no true methods of discovery*, only useful ones. In principle, reading the Bible or dropping acid is as legitimate a practice in the context of discovery as is keeping up with the technical journals. Whether Archimedes actually gleaned inspiration from hopping in the tub or Newton from watching an apple fall is not important. What's important is that these -- any -- triggers to creativity are possible and, if effective, desirable.



Intuition is important, not as an occult authoritative faculty, but as a source of hypotheses in all fields. And also of insights not yet, if ever, formalizable, but nonetheless meaningful and heuristic in the hermeneutic disciplines which rightfully refuse to concede that if they are not susceptible to quantification they are mystical. Many disciplines since admitted to the pantheon of science (such as biology, geology and economics) would have been aborted by this anachronistic dogma. "Consider the source" is what Alter calls "bad scientific method." We hear much (too much) of the conflict between evolutionism and creationism. It takes only a nodding acquaintance with Western intellectual history to recognize that the theory of evolution is a secularization of the eschatology which distinguishes Christianity from other religious traditions. But having Christianity as its context of discovery is a very unscientific reason to reject evolution. Or, for that matter, to accept it.

Alter is not what he pretends to be, a paladin of reason assailing the irrationalist hordes. The only thing those on his enemies list have in common is that they're on it. Ayn Rand, whose hysterical espousal of "reason" was Alterism without the pop science jargon, had a list of irrationalists including homosexuals, liberals, Christians, anti-Zionists, Marxists, abstract expressionists, hippies, technophobes, racists, and smokers of pot (but not tobacco). Alter's list (surely incomplete) includes sado-masochists, New Agers, anthropologists, schizophrenics, anti-authoritarians, Christian Fundamentalists, think tank social engineers, Fascists, proto-Cubists... Round up the unusual suspects. Alter's just playing a naming-and-blaming game because he doesn't get enough tool extensions.

"How many times a day do you really strike forward on important matters intuitively?" Well said -- and as good a point as any to give this guy the hook. Riddle me this, Mr. or Ms. Reader: *How many times a day do you really strike forward on important matters AT ALL?* How many times a day do you "strike forward on important matters" -intuitively, ironically, intellectually, impulsively, impassively, or any damn way? Or do you find as day follows day that day follows day, and that's about it? That the only "important matters" that affect you, if there even are any, are decided, if they even are, by somebody else? Have you noticed your lack of power to chart your own destiny? That your access to "virtual" reality increases in proportion as you distance yourself (a prudent move) from the real thing? That aside from working and paying, you are of absolutely no use to this society and can't expect to be kept around after you can't do either? And finally, does Walter Alter's technophilic techno-capitalist caterwauling in any way help you to interpret the future, much less -- and much more important -- to change it?

This is an response to Walter Alter's text "retro - the new prefix" which appeared in Fringeware Review. What follows is the "Retro- the new prefix" in the next page.

WALTER ALTER

retro- the new prefix

the primitivo-nostalgic frame of reference from which contemporary artists speak contains a number of clandestine Fascist premises. most analytic tracts on post-modern art fail to enumerate and appraise those unstated factors. primitivist trends, from the proto-cubist "Les Damoselles" to neo s & m, self-mutilatory performance, ritualistic autism and all the stick, feather and bone fetishes in between, is a lying hypocrisy formalized as "art" by a gang of elitist think tank social engineers with a high stake interest in the maintenance of Feudal caste stratification. Romanticist attachment to a "simpler", "purer" existence in past times or among contemporary primitive or "Eastern" societies ignores the crushing reality that the innate direction that any sentient culture will take to amplify its wellbeing will be to increase the application of tool extensions. if that increase stops, the culture will die. for all the praise of primitive ways, damn few native/aborigine societies are being created and lived in fully by those doing the praising. primitive life is short and brutal.

since technology-based societies require a highly educated labor pool, and since a highly educated labor pool is harder to flim flam with irrationalist superstition and self-deprecating fatalism, the superstitionist's target is applied science and the interested state of mind. scientific method is attacked from several directions. technology is reported as a runaway, life-threatening aberration of the human spirit, opposed to the "intuitive". the brain is categorized as left/right rather than something sensible like front/back (counterposing analytical to reactionary reflex

mentation), or inner/outer (counterposing primitive sub-mamalian functions to the cortical speech and dexterity areas), or electro/chemical (counterposing glandular endocrine biochemistry to mental electro-magnetic flux fields), or sympathetic/parasympathetic (counterposing rest and contemplatory states to active physical motion states). what is most troublesome is that never is this Papal doctrine about the ground state of existence called up for question by those freethinking, literate, idealistic rebels in the Radical anarcho-Left alignment. at best it is a double standard employing an extreme criticism against all Bourgeoisie, Capitalist, spectacular, commodity factors while letting all manner of doltish, contradictory superstition bed down by their campfire. at worst it is an agonizing stubbornness fueled by infantilism and anti-parental vengeance. the state will not wither, nor will it be overthrown. it will, however, be rendered obsolete by decentralist, time liberating electronic technology.

the diagnosis is obnosis- an inability to see the obvious. the "anti- authoritarians" expend a surprising amount of energy shoehorning twisted data into demented frames of reference as dictated by their "non- authorities". those aspects of pre-technological "primitive" culture which suit the tactic are caricatured out from their historic framework and given the impossible attribute of contemporary legitimacy. the anthropologist's depiction of "happy" or "noble" hunter-gatherers is a plantation breeder's living myth. Margaret Mead has been debunked as a semi-literate sectarian specializing in "doping the samples" when they didn't fit into her pre-existent doctrine. bad scientific method has been the subsequent hallmark of the anthro-Romanticist's nostalgia for primitive humanity's scarcity-dependent rituals. this is a strategy designed to destroy "sense". as our cultural and personal data fields contribute to the amplification of awareness and cognitive method (environmentalism is not a product of industrial waste, it is the product of electronic "picture" information on a global scale- a holistic, decentralist, de-specialist awareness of biosphereic

interdependence). remember that countless cultures hunted and gathered themselves to extinction. the wanton exploitation of an environment is not a recent phenomenon. cultures who outgrew their habitat either became predators upon their neighbors or succumbed. simplicity is simple mindedness.

whatever deity or chaotic attractor or big banger is responsible for this balloon full of calories we call a universe, the thing came out organized, patterned, predictable and graspable, by degrees, to be sure, but graspable nonetheless. the grasp, however, requires more than ten fingers and toes, it requires extensions via instrumentation into previously invisible domains on either side of the visible light wavelength spectrum. any obstacle to figuring this sucker out is Fascism. primitivism in art is a Fascist psywar strategem.

an irreversible cultural phase shift is occurring towards the more complex matrix of visual field simultaneity. cognition is directional. it is constantly facing an unknown- the future. this is the human condition. our instrumentation for illuminating this unknown has created a global village that has no room for global villains. we can no longer afford to rationalize evil as a necessary and designed-in everpresent yin-yang 50/50 counterbalance to that which is good. our task as artists is clear- it is the exponential increase of human intelligence, ie., the creation of human genius. if we don't take up the task, then piss on art; then let technology provide not only the instruments and tools for learning, but the lesson books and methods as well. info overload is relative to your skill level. the quantities of information we have access to today are the result of vast fields of flux throughout space and powerful negentropic vectors that have intersected on this planet to produce consciousness. life is not a spinoff of solar radiation. it aint the creation of cosmic angelic super beings either. it is the operation of potential from nothing. exactly how and why, we will one day discover. but we cannot discover it by examining mind alone. we must ping pong between that and an examination of physical reality. what

verifies this method is the increase and extension of life-everyone's.

you can't exercise wisdom by posting warning signs around certain areas of knowledge. to the curious and the interested the signal "don't go in here" is immediately translated into "don't go in...where!?" cultural acceleration of the coming magnitude will require a guiding cohesive body of knowledge and experience as a frame of reference. we can enter the 1st century with or without a heat shield. we need diagrams and manuals. damn few artists are moving to help with this. the few that do, involve themselves for all the wrong reasons. they really don't believe that technology is a good thing, intrinsically. they've been sold a load of psycho-mystico claptrap about consciousness, existence and psychology that obscures true methods of discovery. we have been programmed by think tank wrecking crews into harmful associative reflex-emotive fields through the use of a package of transparent behaviorist techniques to manipulate the imperceived into a surrender of autonomy- all this while proclaiming autonomy loudly. that's the trick. self-definition automatically precludes self-analysis, unless that definition is, a priori, one of self-analytical being. what yardsticks have been palmed off on us for the differentiation between the intrinsic and the manufactured? "gut feeling", "intuition". like that's going to keep you from being conned, cheated, fleeced and peeled clean as a hummingbird's butt.

if your intuition is so accurate, consistent, timely, and prioritizing, then why aint you won a million at the lottery, or made all the right decisions. clock yourself for the next hour. how many times a day do you perceive yourself operating with the aid of intuition, really extending a forecast into a verifiable future situation that is not based upon learned experience, common logic, a gathering of evidence, a conscious judgement, a weighing out of alternatives with their assigned scenarios? how many times a day do you really strike forward on important matters intuitively? schizophrenics get intuitions all the time.

their minds are a spider web of intuitions; their resultant compulsions and inhibitions.

we are currently coming out of a state of low intensity cultural warfare. it is sub-military, borderline sub-political, covertly attitudinal, but mainly employing all mass media as psychological warfare chess pieces. to the extent that artists play into the manufacture and distribution of "miracle relics" for the ideologically faithful, whether they be objects or catechisms, they are lackeys and bootlicks of the mover and shaker

Brahminocracy. irrationalist "New Age" theology is as much the opiate of the people as are the established religions. if Christian fundamentalism is seen to be an anathema to human intelligence by the radical vanguard and their artist popularizers, then so are all varieties of fundamentalism, including the "New Age" ones because their characteristic signature is equally the moronic embrace of some reifying dickhead's psychosis as dogma. they are all revelations in a cabbage patch designed to create an acceptance of blind dogma and sacrifice of logic.

the art game is rigged, this the art strikers know, yet the depth and breadth of the rig is not being probed with modern, well calibrated cognitive instruments, that is to say, frames of reference not crippled by ideology. we arters, not martyrs, must attempt to figure out why science is so powerful and gesture it to the side of the angels.if there was not an inner logic to existence, we would not be here.

irrationalism equals self-annihilation.

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