

And yet another incipient form or
face, venal "left" co-optative rump
of the WTO, NGO-ite operative's
proclamation - baldly - put

(quoting)

" In Brazil, WE

have

a movement, that is
particularly

eloquent

in showing

potentialities

for

Cultural

Change

forged

by

CIVIC SOCIETY

itself

around the ISSUE of

social exclusion

-ism

IT

has

a UNIVERSAL
dimension

despite

its

unique Brazilian

features

After all

[*after all*

- after all]

IT

appeals

to

CITIZEN'S

consciousness

the
movement
is
a
LEARNING

process

for

the

citizenry

based

on

ethical

INDIGNATION

the

movement

directs

ITSELF

to those

integrated

in

the current

development

model

to ENABLE

them

to see

OTHER'S

and

assume

responsibility

as

citizens

for

their

FATE "

* * *

The Dane
with disdain
for the peasant's recalcitrance
for their organization's
dissolving
into

the
"movement"

headquartered
in Brussels

headed by the
Schroederesque - "third way"-ist
anchluss

louse

who
has discovered
homo pluralisticus

for democratic

vistas...

is offended
(the Dane)

[by them self-organized trade unions too]

/// as to how come

you

and you

and you

have not LEARNED thee

the

rrr...RRR...*radical*

break

from the "bi-
polar

political"
past

into that

rrr...ludic

project

us

"masternarrativists"

"economists"

"idealists"

"workerists"

"statists"

"essentialists"

ortho- gap-toothed

foos

Notes on two pieces for Tripwire

“FRAGMENT 2000”

line in Spanish translates as
“a veritable prison, young man—listen to what I am telling you”

The fragment, lifted (and compressed) from actual “case progress” notes; my having been MG’s caseworker through the San Francisco County Mental Health Department / SEIU 535. Problematic was how to render the interpenetrative logic of capitalist accumulation—especially at the level of its failed (or inadequate) institutions. How expose it / to transform it; to make connections between political-economic structures and individual circumstances, as well as between the variegated systemic crises (which are really byproducts of the exigencies of accumulation) more palpable to activist audiences whose interests lie in intervening at concrete junctures of said logic. One important omission in the fragment, however, is how, or rather, what global forces brought MG to the U.S. in the first place (something not in her story as it was related to me).

Fragment 2000 was composed Before Seattle—or “BS”—in reference to the still too alienated avenues of political participation, or containment (i.e., the Democratic Party) along with their cultural-aesthetic spin-offs, i.e., plutocratically supported “identity” politics.

The CCA, or Corrections Corporation of America, is the largest privatized prison complex and prison-labor producer of goods in the U.S., having contracts with Starbucks, Microsoft, some of the largest airline corporations, as well as many textile companies. The Wall Street Journal has referred to it as “one of the most promising theme stocks for the new millennium.”

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“AND YET ANOTHER INCIPIENT FORM OR FACE, VENAL
‘LEFT’ CO-OPTATIVE RUMP OF THE WTO, NGO-ITE
OPERATIVE’S PROCLAMATION—BALDLY—PUT”

One central task of Transnational Capital is how to transform worker-based organizations (especially those which are perceived by their constituents to be legitimate representatives, and which therefore have the potential to resist the Transnational Corporations’ (TNCs’) Nation-State restructuring necessities) into the very relays of that restructuring. In other words, the end-game is to

socialize their investment risks. Right from the horse’s hoof! A delegate to the Third Ministerial Meeting of the WTO dribbles through some of this new doctrine in perfect form. So in the first part of the piece, all I had to do was give the eloquent monsieur a hand—that is, amplify the key (and rather absurdly transparent) words. What is called for in all such homilies is some form of “social solidarity” at “roundtable talks;” and it is there that the mysterious (and ever flexible—and sharp-as-a tack!) “citizen” is resurrected as the central agent of History. The Globalonialistic “end of the effectiveness of struggles at the national level” adds the needed backdrop to such “debates.”

The components of a new concrete cross-border Internationalism are just now being assembled—an Internationalism organized solidly around nationally-based labor movements against common enemies. The process is slow and painstaking, involving many twists and turns; but the important thing is that it’s being assembled at points along lines of production (along with the complex relations that they engender) that is to say, by producers (not “consumers”, or “citizens”).

At the same time, there are attempts at posing “internationalisms” that define themselves solely in relation to (albeit as “oppositional”) Transnational Corporation’s movements and culture, and that succeed only in coursing alongside it (or behind—or worse! “in front of” ... somebody once said to me “don’t you sometimes feel like you can keep ahead of Capital—and catch it?”) repeating its jokes and spinning them in ever-more clever ways. Such “internationalisms” declared, originating from the laboratories of critical and cultural theory, speak (mainly) from and to their own ranks, and are more easily co-opted by Capital than those which arise from a mobilized social base in its own name and interests; such as is the Labor Movement of every country.

“on s’engage et puis—on voit!”

one engages [it] and struggles—then one sees!

—V.I. Lenin, quoting Danton