

1972 - ON THE CYBERNETIC MODE OF PRODUCTION

BY THE RUE DU FLEUVE COMMITTEE IN EPHESUS - 1976

(1972-2004) *From Shadow to Half-Light*

The modern worker, a being and a thing that one no longer dares to name directly, performs his cybernetic task each day. Incarnation and reification, symmetrical processes, compose the yoke of his perfect exploitation. Taking pleasure in his decomposition and infinitely decomposing his pleasure in the camps of automated confinement set the rhythm of his working day. The incessant reminder of a possible and absurd destruction called catastrophe, and the sight of the terror called police, frame his activity. Passionate exhaustion through organized deprivation is his daily lot; and if he revolts, beware the old methods of concentration-camp exhaustion. Torture is no longer a reserved and private art, but has spread into a permanent threat that strikes at random, at any moment of his life. The walls of his virtual prison are called logic, and if he tries to break them, his masters confront him with the very real walls of chaos.

The modern worker still has a few riddles to solve: WHO are his invisible masters? How can the decoys presented to him through the many facets of ideologies be unmasked? How can one produce without being an alienated producer? How can one live without becoming the gravedigger of the lives around oneself? How can one open a world that seems hermetically sealed? How can one prevent the fragile democracy of workers' councils from being falsified, as has already happened many times, into a dictatorship of the collective by terrible plural masters, thereby prolonging cybernetic domination for a while longer in its most nihilistic form? These few questions, already present, and their solutions, will give color to the history to come.

March 2004

From Half-Light to Light, by Way of Darkness

*Every morning, children leave without worry. Everything is ready; the worst material conditions are excellent.
The woods are white or black; we shall never sleep.*

Andre Breton

1

For the cybernetic mode of production to develop, two conditions are necessary. First, the existence of a highly developed capitalist industry (production of signs); second, a rigorous and totalitarian science of organization: mathematical logic (production of order).

2

Every industrial capital, whether at the time of its formation or at the time of its maturity, likewise needs an army of technical and commercial organizers, but their sciences are entirely subordinated to the science of sciences of the capitalist mode of production, namely political economy (the science of capital's enrichment). This army is, at the outset, nothing more and nothing less than an army of servants, of watchdogs.

3

During the decline of the capitalist mode of production, as soon as accumulation becomes such that it obstructs itself, the army of organizers presents itself as a mediator capable of achieving two things, depending on whom it is addressing: first, restarting the capitalist economy and satisfying workers' demands; or even, when the worst has already happened, securing the victory of the revolution (bad luck in that case for the new bourgeoisie: until now this has occurred in regions where primitive capitalist accumulation had not yet taken place; it then had painfully to transform itself into a state bourgeoisie). Two dupes: the bourgeoisie and its industrial and peasant proletariat, which, by delegating their mandate, emancipate the new bourgeoisie and inaugurate the cybernetic mode of production. It remains for this mode to eliminate capitalist production completely, which has not yet been done (there are still regions of the world where capitalist accumulation has not even begun), as well as the proletarian project - but that is its central problem and its reason for existing.

4

Against the old political economy, the new bourgeoisie sets its own science of sciences (rational logic), which is the theoretical instrument of its unification as a class and the practical instrument of its own emancipation. All the old theoretical and applied sciences must, willingly or by force, bend under the yoke of rational logic, which succeeds the yoke of political economy. Mathematics must develop the formal language of this logic, and epistemology must ensure that the language is properly used in all other fields of knowledge, so that they are gradually metamorphosed into spectacles, thereby enriching the structure. Rational logic is the science of the enrichment of structure.

5

Rational logic is therefore both the ideology and the weapon of the new bourgeoisie; a weapon that it uses with great success against the dying old bourgeoisie, and with which it deceives the proletariat and exploits its youthful vitality in order finally to eliminate its rival. The new bourgeoisie is therefore directly linked to the proletariat, and must negate it as the class of consciousness in order to affirm its own power as the ruling class. The new bourgeoisie is the class of logical thought; and the practice of this thought is cybernetics.

6

Logical reasoning, the dead time of intuitive thought, becomes, with the new bourgeoisie - that is, with modern science - the strong moment of every intellectual process. The recent invasion of the old bourgeois sciences by rational logic is the final outcome of the slow rise of quantitative ideology. The reign of the new bourgeoisie is the reign of measurement, and the whole history of the sciences becomes nothing more than the history of their quantification, which means that an abstract axiomatics gradually replaces what those sciences originally were. The real roots of each field of theoretical and technical knowledge are replaced by axioms which, developed solely by the means of rational logic, completely reconstruct the discipline in question; the elements of knowledge have become signs, while logic is the movement that confronts these signs with the whole construction in which they acquire their meaning (information), transforming the scientific field they define into a spectacle.

7

Logic is the grammar governing the normal and rational movement of the structure; it is the metric forcibly imposed upon the new social world.

8

The new social world is a world of objects, all subjected to the same implacable law of a logic of power that is the power of logic. In this world, if one confines oneself to appearances, the false-true becomes the symmetrical counterpart of the false. Everything that favors the development of the structure is true; everything that hinders it is false, which means that it must be eliminated and replaced by a perfectly logical symmetrical construction.

9

Logic is a metric of a religious character, because it must recognize its own and mercilessly destroy everything that is not itself. It is a metric because it makes it possible to measure all the objects that constitute its world; their logical value is proportional to the complexity of the construction that forms them, that is, in the last analysis, equal to the quantity of social labor they contain.

10

Logic is the ideology of the new ruling class because it is the instrument it needs in order to develop its own sector of production. Originally, the questions raised in practice as well as in theory by the contradictory development of the capitalist world could have two outcomes: first, reducing these contradictions through external logical manipulations, which amounted to regarding the world as an imperfect mathematical object whose problem a learned class had to solve, relying upon a miserable proletariat whose emancipator it proposed to be; second, reducing these contradictions from within, by means of the radical subjectivity of the social class that suffered the world while constructing it, and which therefore possessed the practical means of transforming it, lacking in the long run only the consciousness of this possibility, and through that consciousness the means of grasping the problem from the outside by becoming dialectical. This is the whole distance between a dialectician such as MARX and a fool such as LENIN; the sequel is well known! Now the questions have become much simpler: with the bourgeois class losing ground in developed countries, the two antagonists of the new social question are the proletariat and the class of organizers; capitalist power now serves only as a decoy from which the new bourgeoisie - both the one already firmly installed in the positive and the one hiding comfortably in the negative against the proletariat - hopes once again to work wonders. This new bourgeoisie is unaware of its tragic destiny: to be a social class even more ephemeral than the old bourgeoisie, condemned by the hyperbolic development of its field of activity, in fact by the congenital disease that gnaws at every ruling class and that history relentlessly reproduces at a higher degree, thereby facilitating the proletariat's seizure of power (in order to destroy it and transform it into collective power over the world). Rational or logical activity, which at first seemed a good method for improving the condition of people subjected to the anarchic laws of capital, now reveals its true face as the new yoke weighing upon a proletariat that is better fed (for in order to endure logical domination one must at least have a full stomach) but even more dehumanized than its ancestors. The violence required by ruling classes to preserve themselves as such has been refined over the centuries: the brutal subjugation of the agricultural world was followed by the calculated domination of the bourgeois world, and that in turn is followed by the infinitesimal domination of the new bourgeoisie.

11

Our modern scholars and specialists are less and less discoverers and more and more petty shopkeepers calculating and logically developing enormous structures that are, they believe, both the justification and the means by which they will secure their power as new bourgeois. Already ridiculous in the eyes of enlightened proletarians, they are now becoming what they have really been for a long time: a new ruling class in gestation, populated by poor wretches who have retained from the masters of the past only their pseudo-qualification as a reason to believe in their own worth. We can state with certainty that their sciences are, and increasingly will be, grotesque edifices without use or result, except as spectacles proclaiming before our eyes the extent of our present dispossession and the dreadful prospect of an even darker future if we do not crush them immediately.

12

Thus the lost images of the old idealist scientists recede into a bygone past: they put all their passions into a game that intoxicated them, elaborating according to their intuitions the foundations that enabled the old bourgeoisie to develop the productive forces; an extinct race that still haunts the dying imagination of the mechanical specters working in the laboratories and offices of the cybernetic world now taking shape! We shall take back their knowledge, subject it to our desires, and enrich it with our passions in motion.

13

The proletariat will judge theoretical or practical knowledge by its results, and above all according to desires collectively approved within workers' councils, in regard to its use for satisfying them.

14

Thus, the owners of land are succeeded by the owners of machines, and they in turn are succeeded by the owners of the means of organization. The loop is closed; dispossession can go no further, because beyond it lies mineralization, and no ruling class can exist without a class of subjugated subhumans whose vitality it exploits and from whom it derives its vainglorious consciousness of being a superior class.

15

Human history, from the original matriarchy - the golden age of which ancient legends speak only in half-words - to the patriarchy that is ending today by dwindling away endlessly, tells us the slow and obscure path of the negative:

*The procession passed and in it I searched for my body
All those who came along and were not myself
Brought one by one the pieces of myself
Little by little they built me as one raises a tower
The peoples piled up and I myself appeared
Formed by all bodies and all human things
Guillaume Apollinaire*

16

The radicalism of the agricultural proletariat in the era of aristocratic property consisted in demanding collective possession of the land and its products; this was the necessary and sufficient condition for its emancipation and revolutionary development.

17

The radicalism of the industrial proletariat in the era of bourgeois property consisted in demanding collective possession of the factories and their products; this was the necessary and sufficient condition for its emancipation and revolutionary development.

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The radicalism of the modern proletariat in the era of new-bourgeois property consists in demanding collective possession of the means of organization and their products; this is the necessary and sufficient condition for its emancipation and revolutionary development.

19

Collective possession means, for each individual, that at any moment they can control what they produce and the use they make of it through the proletarian instrument that is the workers' council.

20

For the modern proletariat, the words 'workers' council' are therefore the magic words, because collective possession of the means of organization is quite simply synonymous with 'workers' council'. If, for the agricultural proletariat or the industrial proletariat, the occupation of the means of production and their restarting for its own

benefit constituted the irreversible revolutionary act that sooner or later implied the formation of councils, for the modern proletariat the creation of workers' councils simultaneous with the occupation of the means of production and organization is a matter of life or death. It is the first moment of its emancipation. From the very beginning of the insurrection's victory, the workers' council must function, delegate, organize all necessary tasks, and demonstrate that the proletarians have become the most marvelous dialecticians.

21

The workers' council is the instrument recognized by insurgent proletarians in every country as the means of overthrowing the last form of class domination; it is the place where consciousness takes body and can act upon the world by transforming it.

**H.G.H.
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HEGEL MATERIALISTE

2004-2021

The new bourgeoisie, having over time become entirely logician through its progressive seizure of power, has abolished the semblance of dialectics that still remained; the fictitious opposition between its two illusionist currents - left and right - is definitively over. All parties have collapsed into infamy and no palliative remains. Only two classes remain face to face, engaged in a mortal struggle: the logician elite, increasingly nihilistic, which maintains order through chaos, and the elementariat, this renewed proletariat, which is gradually losing the last freedoms won by preceding proletariats (women, slaves, workers).

The operation underway in today's world, whose principal instruments are the fight against two chimeras - global warming and the coronavirus - is unfolding before our eyes. The first skirmishes between nihilists and the elementariat have already begun. It is a merciless battle with no negotiated way out, because neither of the two classes has a future outside the disappearance of the other. There apparently exists no possible mediating class that could serve as a new ruling class...

A reduction of the human population, this dream of nihilist eugenicists, now a proposal openly formulated by the logicians because it is considered technically possible, economically justified, socially viable, and morally acceptable, will turn into a nightmare; their total victory will lead to their own disappearance. What a strange idea, to wish to ride chaos: in the end, it swallows you. Before it is too late, both for us who are the many and for them, let us propose to our masters, those pitiful heirs, that they surrender - following in this the good example of the brave Burghers of Calais - unless they seek to commit suicide!

H.G.H.