

[The spoken word of the following wordbeat is from the April 5, 2015 show:

“150409outerfrominner.mp3”: “[Of the processes that stem... from 'capital's ongoing centralization...] the second and third... entail the redefinition of trajectories. For the de-nationalization of domestic labor forces suggests a fundamental change, on the part of the left, as to what “national” means.... To accomplish the reconception will entail a degree and kind of substantive and rhetorical inventiveness not presently in ascendance within prominent movements. And the third, the increasing salience of the gender question, entails... the further generalization, from the pauperization of women to the pauperization of people on a world-scale, that is precisely the change in consciousness the very effectiveness of the organizations in core zones may help to bring about, as part of world-scale movements that bypass and so subvert interstate arrangements.” (We're going to be thinking more about this... the suggestion that you can 'bypass and so subvert interstate arrangements...' and still keep intact the overall centralization of capital processes that are going on – or... in the terms being developed here... maintain the global-state-statesmen... the 'power'-guys... hidden 'power'. And we're also going to be pondering this whole issue of: How do we create a global consciousness of our shared purpose and objectives...) “The Outer – from the Inner... Derives its Magnitude – [...we're going to have to think about what Emily Dickinson is saying in relation to this system of 'class'... because it is a wheel that has been turning for thousands of years... and we have been arguing that... these 'power'-guys' longing to create their vision... that this vision of theirs has been turning the world for at least 250 years... and that the world of class itself... in a sense... has been turned by a longing for 'supremacy'... a longing to maintain a system of 'rule' that allows the very... very few to feel like 'gods'. So... we have been allowing this compulsion of the tiny few to drive all of us... so... we need to take charge of that 'axis' with a healthy longing: our longing for love... and truth... and beauty... and for the continuous growth of our humanness.] “The Outer – from the Inner... Derives its Magnitude – 'Tis Duke, or Dwarf, according... As is the Central Mood –” [I like the way she puts that... that sort of covers it all... 'the central mood': be that 'dangerous... unhealthy obsession...' or be that... 'life's longing for itself...' (nothing healthier than that...)] She's describing the micro that applies equally to the macro... of this deadly... dangerous... system of 'class' we've been stuck in.][Spoken word is from our April 5, 2015 radio broadcast.]

---

*Today's show:* “Longing' Is the Taproot” (Part 2)

[“150412deeplove.mp3”:]

[Sisters and Brothers... because edits to the “Embracing Global Goals (Part 2)” page no longer 'save'... I am posting the html text for this show on the: “Excerpts from Arrighi and Gramsci” page (which I am now also calling the “Embracing Global Goals [Part 3]” page...) but please also download the pdf form... available on the main 'Blog' section of the website... – P.S.]

April 6, 2015... Sisters and Brothers: In last week's show we noted the words of Zora: that it was vitally important that she find people, and they find her. This is, I'm arguing, what moves us – we-stuck-in-a-'class'-system –when we're young... and in possession of a deep connection to the earth...

...this was one of my motives – an important one – in starting the Nascence - to reach out to find my tribe...

...and while I don't yet have a tribe (I'm hoping to find one in time...)

...I did find love... a passionate... encompassing... voracious... love...

...deep love...

Who... tell me... who would walk in and take the hand of someone in the global-state's crosshairs... legs knee-deep in the morass of hidden 'power'?

Who would walk into that fire?

Nobody.

Nobody but her...

...and what did she get as recompense?

...nothing but trouble...

...she had no choice but to bend...

...and now I fear for her...

...I don't know all of what's going on... but please... hold her in your thoughts...

...I owe this woman so much...

I'd lost my passion by the side of the road...

...and she picked it up... and claimed it.

She's helped me see so much – which is not why... but derived from:

...my love for her is endless.

—

[“150412newworldpremises.mp3”:]

*“Abstractions Re-Establish Hierarchical Relations”*

When our Good Three said last week that the centralization of 'capital' is merely formative of the terrain on which our movement strives to achieve universal human freedom... and is “not strategically a legitimate concern of movements...” I questioned whether reclaiming our human energy necessarily... simultaneously... 'de-centralizes capital'... thereby re-making the 'terrain' on which we organize ourselves – the means also being the destination.

What's key... I think... is this notion of “by-passing interstate relations...”

...and how can we do that... given that each one of us manifests 'the state'... if we don't connect through our earth-taproot? We are all sprigs from that source... and we either choose to *be it*... or choose not to.

We either manifest the earth... or we manifest the state...

...because... in the absence of our 'establishing-conversations'... the 'fall-back thoughts' tend to kick in... after which we tend to picture the forms by which we usher in our freedom in terms of some 'next-level-organization'... particularly as we must combine our energies to challenge 'power' –

...and abstractions – a form of 'mind-deification'... when what is wanted (missing) is the integrity of the sufficient soul... and the structure / design that itself protects / ensures healthy human interrelations... both with each other... and with the broader earth (and that design... I'm arguing... I'm arguing... is 'distributed generation' – automatically establish... or re-establish... hierarchical relations...

...which is why 'soul-sufficiency' phrasing... and like terminology... is key.

How do we honestly source our original creative energy – expressed in any number of forms – inviting... re-igniting... our amorous play with that fire...

...and fall in love with our amorous selves?

What would entice us away from the 'power'-guys current almost exclusive hold on our attention...

...away from their version of events?

You see... they have taken away... from those of us closely monitored... almost all rivals for our attention. All other stimulation except that which is provided by 'power' (differentially... of course) – jobs... school... social relations dominated by the 'logic' of 'exchange' (safe routes for 'power') – has been removed from us... while they trap us in a utilitarian frame.

But...

...consider what utterly absorbs us in those rare moments when we experience it: those moments when we work together with others on creative projects... completing the circuit with our taproot...

...and then consider how completely absorbing is the project of founding a new world on a fresh foundation... based in premises that are opposite to the 'logic' of 'rule': non-commercial... non-utilitarian... our right to develop our earth-gifts without force being applied to this process (continuous growth...)

Publication – is the Auction  
Of the Mind of Man –  
Poverty – be justifying  
For so foul a thing

Possibly – but We – would rather  
From Our Garret go  
White – Unto the White Creator –  
Than invest – Our Snow –

Thought belong to Him who gave it –  
Then – to Him Who bear  
Its Corporeal illustration – Sell  
The Royal Air –

In the Parcel – Be the Merchant  
Of the Heavenly Grace –  
But reduce no Human Spirit  
To Disgrace of Price –

(Emily Dickinson, # 709)

...a project therefore... with clear 'terms of engagement'... with clear terms for our coming together... rooted in the understanding that we are... first... reclaiming our 'lost' gifts (which are not lost... are always there... waiting... to be re-ignited...) second... that we are... each one of us... the axis that turns the wheel. There can be no more ceding... giving up... relinquishing... our power... our leadership capacities... to some supposed possessor of 'higher knowledge'. This has been 'power's principle con for millennia.... Third... agreement that it is our responsibility to... literally... reclaim the world. And... fourth... all of our creative projects must be 'inclined' toward our future – our future together uncoerced...

And there is a fifth: our projects acknowledge the existence of hidden-'power'... we need safe spaces that are safe in every sense... 'safe houses' all over the world working on this... on ending 'class' and making our interrelations with each other... and with the earth... healthy.

We have to be free of all coercion to speak in our true voices.

This is what makes all the various 'speak-out' projects / exercises fundamentally so false (not 'false' in a 'personal health' sense... and not to trivialize the importance of this... but 'false' as a political strategy for challenging 'power'...) 'false' because they approach the problem of our silencing too (and intentionally so...) literally... as about simply relating events of our lives (generally what we do to each other as representatives of the state...) a form of group comfort in group-sharing... but devoid of means for achieving understanding... only possible if 'hidden power' is acknowledged.

Each generation... it seems... re-discovers 'speaking bitterness' (as our Chinese Sisters and Brothers put it...) – and though it might infinitesimally or even marginally alter 'power'-relations... within the life of the individual that effect cannot survive the constant pressure of created and imposed material scarcity – i.e. 'the job'... in whatever form it takes (including 'the job' of being a cautionary tale for 'power'.)

'Coercion' is the dinosaur in all the 'state-sanctioned' 'living room discussions' of 'social problems'.

For instance...the local weekly now includes a parenting column in which the author advised parents to follow their dreams rather than impose them on their children. We've made a very similar point here... although usually framed in the context of 'listening to our bodies'.

But as my son said to me recently: we live in a world in which you *can't* listen to your body... a fact never acknowledged ... let alone discussed... in pundit-speech.

—

[Today's reading: the resumption of Chapter 5 of Giovanni Arrighi's, Terence K. Hopkins', and Immanuel Wallerstein's *Antisystemic Movements*... "1968: The Great Rehearsal"... – P.S.]

—

["150412worldrevolution.mp3":]

Chapter 5 of Giovanni Arrighi, Terence K. Hopkins, and Immanuel Wallerstein's *Antisystemic Movements*... "1968: The Great Rehearsal" began by saying:

There have only been two *world* revolutions. One took place in 1848. The second took place in 1968. Both were historic failures. Both transformed the world. The fact that both were unplanned and therefore in a profound sense spontaneous explains both facts – the fact that they failed, and the fact that they transformed the world....

1848 was a revolution for popular sovereignty – both within the nation (down with autocracy) and of the nations (self-determination, the *Volkerfruhling*)....

...1968... was a revolution against the counterrevolution represented by the U.S. organization of its world hegemony as of 1945. It too was an attempt to fulfill the original goals of the Russian Revolution, while very much an effort to overcome the limitations of that revolution...

...our reading resumes...

Since the states could control the masses and the powerful strata could control the states, it was clear that a serious effort of social transformation would require counter-organization – both politically and culturally. It is this perception that led to the formation for the first time of bureaucratically organized antisystemic movements with relatively clear middle-term objectives. These movements, in their two great variants of the social and the national movement, began to appear on the scene after 1848, and their numbers, geographic spread, and organizational efficiency grew steady in the century that followed.

What 1848 accomplished therefore was the historic turning of antisystemic forces toward a fundamental political strategy – that of seeking the intermediate goal of obtaining state power (one way or another) as the indispensable way-station on the road to transforming society and the world. To be sure, many argued against this strategy, but they were defeated in the debates. Over the following century, the opponents of this strategy grew weaker as the proponents of the strategy grew stronger.

1917 became such a big symbol because it was the first dramatic victory of the proponents of the state-power strategy (and in its revolutionary, as opposed to its evolutionary, variant). 1917 proved it could be done. And this time, unlike in 1848, the revolutionary government was neither suborned [bribed] nor overturned. It survived. 1917 may have been the most dramatic instance but it was not of course the only instance of successes, at least partial, of this strategy. The Mexican Revolution beginning in 1910 and the Chinese Revolution of 1911 culminating in 1949 also seemed to demonstrate worth of the strategy, for example.

By 1945, or perhaps more accurately by the 1950s, the strategy seemed to be bearing fruit around the world. All three major variants of the historic “old left” antisystemic movements – the Third International Communists, the Second International Social Democrats, and the nationalist movements (especially those outside Europe) – could point to notable successes: the armed struggle of the Communist parties in Yugoslavia and China, the massive 1945 electoral victory of the Labour Party in Great Britain, nationalist triumphs in India and Indonesia. It seemed but a matter of decades until the goals of 1848 would be realized in every corner of the globe.

[We are seeing here... once again... how critical is the focus on 'class'... the question of language... controlling the definitions... and... of course... acknowledging hidden 'power'... including the fact that each one of us *is* 'the system of class' in microcosm... – for if the 'central mood' moving that axis is 'rule'... 'hierarchical control'... the system of 'class'... and we do not challenge that... we are not 'antisystemic'.

This was written... or at least presented... in 1988... and so obviously did not have the benefit of Keith Lowe's *Savage Continent*... and its devastating portrait of where Europe was at in 1945... and the notion of a *global* antisystemic 'sentiment' at that moment that is 'optimistic'... 'minus Europe'... unless simply delusional... cannot stand up. It throws in even more stark relief the importance of Keith Lowe's accomplishment... – P.S.]

["150412fivesins.mp3":]

This widespread optimism of the antisystemic forces was nonetheless quite exaggerated, for two reasons.

One, the institutionalization of US hegemony in the world-system as of 1945 made possible a generalized counterrevolutionary thrust...

[...not to belabor the point too much... but... the view from the ivory tower (and we must include among those who wear the 'ivory tower' tag the hierarchically-structured Left leadership of that day and beyond – remember Lowe's documentation of how surviving Jews were thrown under the bus by such?) is necessarily skewed. We-down-here-in-the-cheap-seats are able to see that the “generalized counterrevolutionary thrust” had been stomping on us well before declared war removed millions of us from the planet: that the 'thirty-years'-war... as our Good Three view the combined world wars of the twentieth century... constitute a 'counterrevolutionary thrust'... well before the US claimed world hegemony... after the field had been cleared... – P.S.]

One, the institutionalization of US hegemony in the world-system as of 1945 made possible a generalized counterrevolutionary thrust to slow down the pace of the growing political strength of the antisystemic movements. The US sought to “contain” the bloc of Communist states led by the USSR. And in Greece, in Western Europe, in Korea, they succeeded in such “containment.” The US government sought to “defang” the Western labor and social-democratic parties by rigidifying historic differences between the Second and Third Internationals and by erecting “anti-Communism” as an ideological carapace [shell]. This attempt too was largely successful, within the US itself and elsewhere. The US sought to slow down, dilute, and / or coopt the political expressions of Third World nationalism and, with some notable exceptions like Vietnam, this effort too was largely successful.

Were the counterrevolution all that had occurred politically, however, its effect would have been momentary at most.

[By defining 'counterrevolution' narrowly – i.e. to exclude totalitarianism with a 'Left' face – so distorts reality as to make it unrecognizable as such... – P.S.]

Were the counterrevolution all that had occurred politically, however, its effect would have been momentary at most. A second thing occurred to dampen the optimism of the antisystemic forces. The movements in power performed less well than had been expected; far less well. Already in the interwar period, the Soviet experience of the 1930s – the terrors and the errors – had shaken the world's antisystemic movements. But in a sense Hitler and the long struggle of the Second World War washed away much of the dismay. However, the terrors and the errors repeated themselves after 1945 in one Communist state after another. Nor did the social-democratic governments look that good, engaged as they were in colonial repression. And, as one Third World nationalist movement after another created regimes that seemed to have their own fair share of terrors and errors, the optimism of the antisystemic forces began to be eroded.

While the US, and more generally the upper strata of the world system [...what I call 'power'... or 'the global-state-statesmen'... – P.S.], attacked the antisystemic movements exogenously [externally] as it were, the movements were simultaneously suffering ailments endogenous to them, ailments which increasingly seemed to be themselves “part of the problem.”

It is in reaction to this double (exogenous and endogenous) difficulty of the traditional old left movements that the new social movements emerged, more or less in the 1960s. These new movements were concerned with the strength and survivability of the forces that dominated the world-system. But they were also concerned with what they felt was the poor performance, even the negative performance, of the world's old left movements. In the beginning of the 1960s, the concern with the power and the evil of the proponents of the status quo was still uppermost in the minds of the emergent new movements, and their concern with the inefficacies of the old left opposition was still a secondary consideration. But as the decade went on, the emphasis began to shift, as the new movements began to be more and more critical of the old movements. At first the new elements sought to be "reformist" of the tactics of the old antisystemic movements. Later, they often broke outright with them and even attacked them frontally. We cannot understand 1968 unless we see it as simultaneously a *cri de coeur* ("a passionate appeal") against the evils of the world-system and a fundamental questioning of the strategy of the old left opposition to the world-system.

At its height, and when it had reached the highest level of screeching, the new left accused the old left of five sins: weakness, corruption, connivance, neglect, and arrogance. The weakness was said to be the inefficacy of the old antisystemic movements (the Social Democrats in the West, the Communists in the East, the nationalist governments in the South) in constraining the militarism, the exploitation, the imperialism, the racism, of the dominant forces in the world-system. The attitude towards the war in Vietnam became a touchstone on this issue. The corruption was said to be the fact that certain strata had, through the efforts of past antisystemic action, achieved certain material concessions and allowed their militance to be softened by this fact. The connivance was the charge of corruption taken one step further. It was said to be the willingness of certain strata worldwide actually to profit by the exploitation in the system, albeit at a lower level than that of the dominant strata. The neglect was said to be the obtuseness about, if not conscious ignoring of, the interests of the truly dispossessed, the real lower strata of the world-system (the subproletarians, the ethnic and racial minorities, and of course the women). The arrogance was said to be the contempt of the leadership of the old movements for the real problems of the lower strata, and their ideological self-assurance.

[Even a momentary plunge... into the sterile waters of 'categorization' following the vivid reenactments of *Savage Continent* feels jarring to me... but it highlights how far we've come... these past almost twenty-seven years... towards a living... practical-actual... global unity of humanity... because we are more and more... I'm feeling... rejecting these empty categories that we're told to think in terms of... and recognizing that this strategy of 'power' to impose this veneer of 'scientific rationality' on our lived and living experience in which we exchange mutually all the time... in which we reject categories all the time... we're moving... we're fluid – we're always... always changing and in motion... and... academe... I believe... has been complicit in the process of trying to freeze us in place...

["150412walkinstep.mp3":]

...we are feeling the future arriving... even as the ongoing 'counter-evolution' is doing all 'it' can... to stop it... It also seems to me... there is an insufficient appreciation of the point they were making... just two years previously... i.e....

"...Perhaps the central question is this: how, and to what extent, can the well-organized arms of progressive movements in Western Europe, framed as they are by their current forms and immediate concerns, recompose themselves into agencies, not of national realization but of world-historical transformation? This recomposition would mean they became in the future as subversive of the interstate system *per se* as they have in the past been its products and proponents...."

["Of the processes that stem... from 'capital's ongoing centralization...'] the second and third... entail the redefinition of trajectories. For the de-nationalization of domestic labor forces suggests a fundamental change, on the part of the left, as to what "national" means.... To accomplish the reconception will entail a degree and kind of substantive and rhetorical inventiveness not presently in ascendance within prominent movements. And the third, the increasing salience of the gender question, entails... the further generalization, from the pauperization of women to the pauperization of people on a world-scale, that is precisely the change in consciousness the very effectiveness of the organizations in core zones may help to bring about, *as part of* world-scale movements that bypass and so subvert interstate arrangements...."

And... of course... von Werlhof's point... that: "...An alternative is possible only if we, men and women, succeed in getting back forever not simply the wage, but much more – namely the means of production: our bodies and our children, our houses and our land, our knowledge and our creativity, and the results of our labor...." This was published at least four years earlier... written for some time before that... and by a woman in their own circle of academics... Why was it not followed up on?

There's confusion as to language in our Good Three's analysis: 'antisystemic' for instance... a point Giovanni Arrighi will himself be making... in the article excerpt shared on this page.

So we see... language... defining... is not some superficial nicety we glance at as we frame our strategic advancement (of the species... to our freedom...) – rather... it's the whole ball of wax...

...for without linguistic clarity we cannot have theoretical clarity... without which... we cannot... all of us globally... walk in step. Presently... we are not... walking in step... there is a gap...

...and what did Emily tell us about closing a gap? 'To fill a Gap... Insert the Thing that caused it – ' Brilliant woman, isn't she? What caused the gap... between us as human beings?... our having our common earth stripped from beneath our feet... our mooring... our *lingua franca*... our mother-tongue... Who speak it?... the tribe called 'Artists' are among them... those of them... I should say... who attend to the task for all humans in this moment of filling that gap... advancing our ancestors' gifts... restoring our humanness... – P.S.]

[“150412sixtyeight.mp3”:]

These were heady charges and they were not made all at once, or from the outset. It was an evolution from the mild questioning of the Port Huron founding statement of SDS in 1962 to the Weathermen in 1969 and after, or from the conventional views (if militantly implemented) of SNCC in the early 1960s to those of the Black Power movements of the late 1960s. It was an evolution from the Jeunesse Etudiante Communiste in France in the early 1960s who dared to be “pro-Italian,” to the barricades of May 1968 in Paris (and the virtually open break with the CGT and PCF). It was an evolution from the Prague Spring which emerged in late 1967 to the founding of Solidarnosc in 1980.

When 1968 exploded – in Columbia University, in Paris, in Prague, in Mexico City and Tokyo, in the Italian October – it was an explosion. There was no central direction, no calculated tactical planning. The explosion was in a sense as much of a surprise to the participants as to those against whom it was directed. The most surprised were the old left movements who could not understand how they could be attacked from what seemed to them so unfair and so politically dangerous a perspective.

But the explosion was very powerful, shattering many authority relations, and shattering above all the Cold War consensus on both sides. Ideological hegemonies were challenged everywhere and the retreat, both of the powerful strata of the world-system and of the leadership of the old left antisystemic movements, was real. As we have already said, the retreat turned out to be temporary and the new movements were checked everywhere. But the changes in power relations effected by the movements were not reversed.

[“150412legacies.mp3”:]

### *The Legacies of 1968*

Four main changes can be distinguished. First, while the balance of military power between West and East has not changed appreciably since 1968, the capabilities of either the West or the East to police the South have become limited. The Tet Offensive of early 1968 has remained to this day a symbol of the impotence of capital-intensive warfare in curbing the intelligence and will of Third World peoples. Within five years of the offensive, the USA was forced to withdraw from Vietnam, and a new era in North-South relations began.

The most dramatic expression of this new era has been the frustration of the US government's multifarious attempts to bring the Iranian people back to “reason.” It is no exaggeration to say that events in Iran since the late 1970s have had far greater influence on the internal affairs of the USA (notably on the rise and demise of Reaganism) than events in the USA have had on the internal affairs of Iran. This frustration is not the symptom of some peculiar weakness of the United States as world power, or exceptional strength of the Iranian state as an antisystemic force. Rather, it is a symptom of the increased national sovereignty enjoyed by Third World peoples in general since the withdrawal of the US from Vietnam. The close parallel between the recent experience of the USSR in Afghanistan and that of the US in Vietnam provides further evidence that the unprecedented accumulation of means of violence in the hands of the two superpowers simply reproduces the balance of terror between the two, but adds nothing to their capabilities to police the world, least of all its peripheral regions...

[What can we say... now that the dynamics – of which the events our Good Three observe are the visible effects – have advanced a bit... since when this was presented... in 1988?

When they point out... as they did earlier... that: “...the institutionalization of US hegemony in the world-system as of 1945 made possible a generalized counterrevolutionary thrust...” to which we replied: 'By defining ‘counterrevolution’ narrowly –

i.e. to exclude totalitarianism with a 'Left' face – so distorts reality as to make it unrecognizable as such... – suggests a response... Recall how they put it:

“And, as one Third World nationalist movement after another created regimes that seemed to have their own fair share of terrors and errors, the optimism of the antisystemic forces began to be eroded.”

We have been arguing... that with the lens 'keeping the cattle herded'... along with “'power'-plans are clandestine” (a version of: “all politics... intra-state and inter-state... is theater...”) we can see clearly enough to begin to 'de-nationalize' ourselves as a whole... not just our 'labor'. Does Germany secretly work together with Russia to sink all hope of self-determination for Ukraine? Do the myriad 'terrorist' groups... from Mexico... to Nigeria... to Iraq... receive clandestine support from the global-state-statesmen? If we are waiting for 'proof' provided by the 'power'-vetted media to deliver us certainty on such questions... we wait in vain... It is to ourselves and our mutual authentic communications that we must now turn... to plan an authentic future... – P.S.]

[“150412statuscracks.mp3”:]

...Secondly, the changes in power relations between status-groups such as age-groups, genders, and “ethnicities,” a major consequence of the 1968 revolution, have also proved to be far more lasting than the movements which brought them to world attention. These changes are registered primarily in the hidden abodes of everyday life and as such are less easy to discern than changes in interstate power relations. Nevertheless, we can say with some confidence that even after 1973 (when most movements had subsided), the commands of dominant status-groups (such as older generations, males, “majorities”) continued in general to become less likely to be obeyed by subordinate status-groups (younger generations, females, “minorities”) than they ever were before 1968. This diminished power of dominant status-groups is particularly evident in core countries but may be observed to varying degrees in semiperipheral and peripheral countries as well.

Thirdly, and closely related to the above, pre-1968 power relations between capital and labor have never been restored. In this connection, we should not be deceived by the experience of particular national segments of the capital-labor relation. What must be assessed is the likelihood that the commands of the functionaries of capital be obeyed by their subordinates over the entire spatial domain of the capitalist world-economy, [...I really like their rootedness in the concrete there... rather than abstractions... I like their practical definition of the strength of existing 'power'-relations... – P.S.] and over a period of time long enough to allow for the interplay of commands and responses to affect the relations of production and the distribution of resources. From this point of view, the central fact of the 1970s and 1980s has been the growing frustration experienced by the functionaries of capital [...I would say of the 'global-state-statesmen'... the 'power'-guys... – P.S.] in their global search for safe havens of labor discipline. Many of the locales that in the early 1970s seemed to provide capitalist production with a viable alternative to the restive labor environments of the core zone...

[...Now... this is not rooted... in my mind... as directly as it needs to be... that when we're talking about 'capitalist production' that is an effect of the underlying social relations of domination of us... we-the-people... and we're going to be saying next week that 'the economy' is merely 'class' relations quantified... and if we allow 'the economy' to be sacrosanct... so we are then therefore allowing 'class' to be sacrosanct... Because... recall what job they do... these functionaries... in the furthering of this global-state: they privatize the globe... and they serve their masters without question... and they both 'serve' and 'are' – there's a lot of cross-over... I would imagine... – P.S.]

Many of the locales that in the early 1970s seemed to provide capitalist production with a viable alternative to the restive labor environments of the core zone...have themselves turned, one after another, into loci of labor unrest – Portugal, Spain, Brazil, Iran, South Africa, and most recently, South Korea. [We'll return to this thought next week... I think... because we need to consider where we are right now on this issue... – P.S.] We may well say that since 1968 the functionaries of capital have been “on the run.” And while this heightened geographical mobility has tended to dampen the unruliness of labor in the places from which the functionaries of capital have fled, it has tended to have the opposite effect in the places in which they have settled.