

>>> *continued* >>> But overall, I like to point out how capitalism, in its own formation, never had any plan, any manifesto, or any vision of what it wanted to become. The early capitalists simply began from a basic hypothesis, with a basic list of grievances against feudalism and Christianity and an even more rudimentary collection of legal and political changes designed to be viral and self-reproductive. What began in single cities such as Venice, Naples and Brussels, exploded across Europe into a unified, detailed critique of the existing power structure and the proposition of several seemingly moderate reforms in opposition to it.

Private property was the legal category posited as the negation of church and feudal dominionship, universal, right-based law as that opposed to clerical hierarchy

and *lex talionis*. But each of these seemingly moderate reforms established the conditions under which both the theorization of capitalism could take place (under writers such as Smith and the early political economists) and the bourgeoisie revolutions could occur. In our re-thinking of Communism, then, I believe it is essential to search for these centers of gravity which can be tipped in our favor, rather than trying to illustrate an image of the city on the hill we are promising the people of the world.

I believe that Kasama gives a perfect outlet for this kind of work. It is an organization which seems as much open to influence and engagement as it is itself capable of influencing and engaging with movements such as our Occupation.



AN
APPLICATION
FOR
MEMBERSHIP
IN
KASAMA'S
PROJECT

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Many of you know Kasama as a space for broad discussion among revolutionary people. Over the last three years, there has also formed a national communist network that calls itself the Kasama project. It has a unity around the final goals of ending oppression and class society, but seeks to approach philosophical and strategic ideas afresh.

The Kasama project has grown as collectives have formed in various cities, and as individuals have found their various ways to participate in its national work.

Here is a recent letter applying for membership in the Kasama project.

We share it both because it gives a sense of what our project is about and because it adds its own distinctive flavor and contribution to our discussions.

by P.N.

If you split California into three parts I am from its northernmost portion, the least populated and poorest part of the state. You can start in Modoc and drive west for six hours to the ocean without ever confronting anything but the most abysmal, meth-stricken poverty. Aside from that there is simply forest, the shifting, mudsliding mountains and the violent rivers which swallow anything and spit it out into the Klamath, washing up boats and bodies in the large ebb near Weitchpec. I was raised in the mountains above the Scott River.

Here, there are hardly means of production to seize, since there is so little production aside from the marijuana crops and meth kitchens. The

farmers receive all their profit from government subsidies. The mines are long abandoned and even the logging has mostly ceased.

In this scenario, we all begin with simple, panclastic rage.

Most who are raised there either leave immediately or get an insatiable taste for self-destruction. There is no logic of local injustice because there appears to be no injustice done, since it is so distant – since we are from the start so forsaken and there is from the beginning no fighting back. There is nothing near us to attack. Our enemies are invisible and distant, located in vague places with Spanish names along the coastline. But there is some benefit to this. If we can fight enough to

recognize the struggle we are immediately predisposed to its international, universal character. There is no local fight to win and thus it can never become a simple campaign of reform towards socialism-just-for-us, because to have anything we must receive it from elsewhere.

The journey here

I started as an Anarchist and though I now accept other positions when it comes to types of centralization, use of political parties and immediate transitional models, I still feel that traditional social Anarchism is closer today to Communism than most of the concrete programs of Communisms of the 20th century. David Harvey has pointed out that today the left is most similar to what it was after the first split in the International (the split from mutualism/Proudhonism), but prior to the second split between the communists and Anarchists. This gives us the opportunity to again greet each other with open arms. To responsibly address our own failures and to this time finally fight together forever, as we should have done in the first place.

As a laborer, I've worked blue collar jobs, white collar jobs and black market jobs

from California to Oregon, Wisconsin, Nevada and Thailand. Currently I work as a dishwasher and food prep assistant at a wholesale sandwich/salad company here in Seattle. It's one of those petit-bourgeois start-ups that are nearly impossible to unionize, since the structural constraints and profit-obligations are almost entirely external to the management of the company. Though I'm a recent immigrant to the Seattle area, I'm learning its demographic character quickly. Our Occupation is in the heart of the whitest, wealthiest part of a city gentrified nearly to its official municipal borders.

Theory, fidelity, aesthetics and the Communist hypothesis

As a Communist, I believe nothing is more essential than good theory. I am utterly, fundamentally against the position held by some on the left that practice is all that matters and that it generates itself spontaneously through the will of the people or the workers. All practice has a theory, whether or not it is stated anywhere. All spontaneity is simply an emotive fantasy of capitalism unless tempered with the discipline of what Badiou calls fidelity and the thorough practice of an uncompromising kind that's

effective both in the realm of the symbolic and as an attack on ideology.

So the project right now is to first and foremost re-theorize our basic engagement with the Communist hypothesis.

Secondly, we must not be afraid to engage in the aesthetic renaissance which made the original communist experiments so appealing. It is too common to refuse irrationalist forms of evangelism by comparing them to the fascist propaganda machine (the aesthetics of which were, of course, co-opted from early communist movements) or to today's capitalist marketing empire.

I believe that there are basic psychological dispositions produced by capitalism which make this form of propaganda effective. There is no reason why we cannot use it to bring people into the fold of critical reason.

Finally, I feel that we must resist at all cost any efforts to make our vision overly concrete. This does not mean that you do not offer concrete solutions or easily communicated practical means of action. We should develop immediate strategy using all resources available. >>> continued >>>