

YAWN is a sporadic communiqué which seeks to provide a critical look at our culture in all its manifestations. We welcome responses from readers, especially observations of a critical nature. Be forewarned that anything sent may be considered for inclusion in a future issue without specific prior notification. Submissions are welcome and encouraged. It is our policy not to attribute work, unless the content benefits from such attribution. **YAWN** is a collective, mostly anonymous, effort. Contributors receive a copy of the **YAWN** in which their work is used. Monetary donations are requested to help defray the costs of publication. Subscriptions are available for \$10 (cash or unused stamps) for 25 issues. Archive at <http://yawn.detritus.net/>.

A M A N I F E S T O O F COUNTERREVOLUTIONARY COMMUNISM

1. The concept of "revolution" is inherently "religious" and refers to an unrealizable abstraction. Those who act for the collective transformation of the world must reject the concept of revolution and all other concepts which locate change in an undefined and distant future. Until we have crushed the concept of revolution we will be slaves to history.
2. Dialectics are mystification. It is naive to assume that the interaction of ideas within social process will mechanically resolve social contradictions. The concept of historical inevitability is completely laughable. An understanding of "history" shows the accumulation of "contradiction," the identity of which is produced by the logical habits of the observer.
3. The emotional desires which are expressed as "social theories" have never been rigorously "scientific," and it is the worst mystification for revolutionaries to couch their agendas in a "scientific" context. That a "revolutionary" would want to is indicative of the general lack of critical engagement towards "scientific thought" present in "revolutionary" culture. Science is a fascist ideology which perpetuates itself through a technical elite that produces "truth" in support of capitalism. It is based on a variety of false premises which remain relatively unchallenged. Most notable is science's reliance on "cause and effect," a warped version of the capitalist ideology of "individuality," positing "individual causes" directly linked to individual "effects" within a coherent universe. Though this concept is in practice highly elaborated, it has its roots in the fragmentary worldview transmitted by capitalism. Communists should attempt to collectivize "truth" and overthrow the scientific "knowledge" which has brought destructive technology and industrial slavery.
4. "Revolutionaries" tend to engage the system only within their own minds, creating separate identities which "self-manage" their alienation. To be a "revolutionary" is to engage in a nostalgic fascist mythology, part of the entertaining stage set of the "western world." To achieve change it is imperative that all separate identities be destroyed along with the institutions and attitudes that support them.
5. "Community" is the abstraction by which ethnocentrism is reified on a local scale. The concept of the community, as an abstraction, further situates human life within the comprehensibility of a productive, receptive discourse outside of its own control. To be part of a "community" is to reinforce an identity as alienated as "individual" identity. The resolution of the collectivization of power stands outside the existence of banal and comprehensible cultures.
6. Massive change on a local or total level is possible and in process. [SMILE]

GENDER STRIKE 1990 — ∞

"People have become way too comfortable with the established differences between men and women. Any refusal to recognize these can jeopardize comfort; the closer the affront to these divisions, the more threatened they become. The breakdown of sexual roles leads to a natural breakdown of the mystique of heterosexuality; homophobia prevents the elimination of separate genders in favor of one common one. Biology has little to do with what we do, whereas socialization has a lot to do with our biology."

Civilization operates by virtue of the energy that is harnessed from the splitting of certain entities which would otherwise exist in a complex interrelation. These are split into separate and dualistic categories. In the process of splitting these entities apart, they are redefined by civilization, their meaning and value being obtained from their social context. They are defined as opposite halves which are opposed to one another yet must have one another in order to exist. Extreme tension between the halves is created, which civilization utilizes to fuel its engines of oppression and destruction in its eternal alignment with death. Parent/child, thinking/feeling, work/play are examples of this process. These are entities which do exist separately, but their *relational* unity has been destroyed. We are interested in how these entities have been confused and mystified into concepts which control the behavior or function of the entity in its relation to other beings or functions with which it has contact.

One of the most fundamental and insidious of these dichotomies is female/male, as imposed by gender roles. It divides humanity into two halves which then begin to battle one another, with those in power reaping the benefits of the confusion and pain. As in all other instances, the dichotomized entities have been created and defined by a ruling elite. It is they who create the language, control the mass media, and, with patriarchal society, keep a tight control of us through the strictures of codified behavior.

The categories of female and male have little real bearing on an individual's personal inclinations, or on a person's biological differences from others, and forces per to adopt certain kinds of behavior based on the type of genitals pe has, rather than according to per internal feelings, desires, needs.

We intend to question the role of gender itself and its relation to the dynamics of power within patriarchal society. We call on all those participating in this contrived fiasco to put down their roles, costumes, and masks, their assumptions, notions and standards of gender-oriented behavior. It will be necessary to adopt appearances and behavior which is contrary to one's personal gender history. This will constitute the early part of the strike. It must not remain in this stage, however. It must begin to continually shift in a puzzling and dizzying conglomeration of behavior and appearances that will disorient the observer's gender-based judgments, and eventually those of the strikers themselves, until the gender role loses its meaning as a criterion for reality assessment. This action is intended to shake patriarchal civilization to its very foundations.

THE EMPIRE NEVER ENDED

LET'S END IT NOW!

READ • CONTRIBUTE • EXPERIENCE

YAWN cares to make little distinction between its "readers" and its "contributors" as such, and would like to bring about an interaction among all such participants and cultural workers. In addition, the issues of concern to **YAWN** are substantially more general than previous output would tend to suggest. That is to say, **YAWN** is very interested in publically exposing ideas and discussion well beyond what is dealt with in the Art Strike. Culture generally is the target of our collective discourse. The potential is vast. This is all part of an effort on our part to bring

about a critique of culture that tests the basic assumptions of those who tacitly support our culture, even if they do no more than function in it. It is those least challenged of assumptions which demand the most attention. Use your experience as a guide. Write down or diagram what comes to mind. Submit it to **YAWN** as part of the ongoing dialog. **YAWN** seeks letters, essays, commentaries, cartoons, graphics, and the results of cultural research. Any format, no returns without SASE, copy of published work will be sent to the participant.

Art Strike Notes

STEP UP. *The Art Strike. By definition it's decentralizing and anti-authoritative, designed to stop production and provoke discussion of and about art and the very limiting contexts in which art is defined and allowed to evolve and how that effectively determines and controls the lives of artists.*

STEP 2. *Society has developed an intriguing approach to living which has provided educational facilities, hospitals, prisons and factory farms, all with surprisingly similar structures and functions, with some discernible differences in comfort and privilege.*

STEP 3. *Rebellion is encouraged. There is no movement of information in static systems and information always moves towards the dominant system.*

STEP 4. *It always pays to fund the opposition. A potential threat is diffused through definition, duplication and dependence. A new market information for saturation and eventual consumption of the mutation.*

STEP 5. *Stop.* [ASAC-CA

ART STRIKE AT THE ARMORY

FOR IMMEDIATE RELEASE

KAREN ELIOT TO SPEAK AT THE ARMORY!

In commemoration of the opening, Karen Eliot, spokesperson for the Art Strike Action Committee (Philadelphia) will present a 5 (five) minute video and create an open dialogue regarding the Strike.

Coinciding with the show's theme of "refused" cultural commodities, the presentation will focus upon refusing preconceptions as well as the mystification of the commonplace.

for more information:
Art Strike Action Committee
838 Lombard St.
Phila. Pa. 19107
phone: 931-4011

for more information:
Johanna Goodman
222-8771

THE OPENING IS FRIDAY APRIL 27, 1990
KAREN ELIOT is going to appear at 9:15 sharp.

A
"SALON DES REFUSÉS"
103RD ARMORY
33rd & LANCASTER - PHILADELPHIA
APRIL 26-29, 1990
10:00 A. M. TO 10:00 P. M.
PHONE (215) 222-8771
Sponsored By MOONSTONE, INC. A NON-PROFIT CORP.

Cultural Workers in Support of YAWN

ASAC (United Kingdom), BM Senior, London WC1N 3XX, England
Xexoxial Endarchy, 1341 Williamson St, Madison WI 53703
Wendenshoe Books/Karen Eliot, 112 S 20th St, Philadelphia PA 14103
Lettre Documentaire, B.P. 249, 33012 Bordeaux Cedex France

