
Pedeset teza: kritika neautentičnog življenja

Dragan Ćalović

Beograd, 2020.

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U znak sećanja na Gi Debora

1

U održanju carstva neživota, jednak je značaj želje za otuđenom moći, koliko i težnje da se bude potčinjen. Obe svoje ishodište pronalaze u volji za negacijom jastva.

2

Želja za potčinjavanjem vekovima je podsticana. Nije bilo dovoljno da se potlačeni pomire sa svojom podređenošću, već i da je iskreno prigrle. Nametnuta dominacija, uvek je samo potvrda moći tlačitelja, dok tek dobrovoljno potčinjavanje hrani njegovu narcisoidnost.

3

Tamo gde je dostizanje iluzije krajnji životni cilj, prihvatanje neživota postaje iskreno opredeljenje, alibi postojanja lišenog življenja.

4

Spremnost da se stupa u ekonomske transakcije čiji je залог autentičnost samog Ja, prvi je korak na putu potčinjavanja.

5

Izgradnja carstva neživota, nije posledica posebne faze istorijskog razvoja, već nužni ishod istorijskog razvitka.

6

Žudnja da se zadobije ljubav donosioca reda, poriv je degradiranog duha, užasnutog već i pomišlju na samoostvarenje. Opčinjenost redom, zarad statusa omiljenog potlačenog, lažni je ideal nametnut višemilenijumskom dominacijom tlačiteljskih sistema.

7

Kontrola seksualnosti u samom je temelju carstva neživota. I budući istovremeno sputavanje postupanja i ostvarenja emocija, kontrola seksualnosti oblik je ultimativne negacije jastva.

8

Odustati od autentičnog življenja, znači složiti se sa negacijom jastva, to je put neslobode čiji je krajnji ishod totalitet carstva neživota.

9

Pasivni pristanak, na kojem se svet bespogovorne potlačenosti izgrađuje, vekovima je efikasno nametan izgradnjom lažnog sistema znanja i uspostavljanjem straha, hranjenim pogrešnim predstavama o nespoznatljivom.

10

Revolucija koja svoje utemeljenje ne nalazi u suštinskoj izmeni svesti, ništa je do perpetuiranja iluzije osvajanja slobode.

11

Odbaciti strah, znači krenuti putem
oslobođenog življenja.

12

Razvoj istorije potčinjavanja manje je rezultat pregovaranja, koliko privikavanja.

13

Odbaciti uverenje da je svako kreator sopstvenog puta, znači odbaciti perspektivu samospoznaje.

14

Razvoj lažnog znanja na kojem se temelji razvitak civilizacija, proces je ulančavanja iluzija, motivisan vizijom uspostavljanja transcivilizacijskog panopsenarijuma, čiji bi jedini zadatak bilo konačno ukidanje samog pojma slobode.

15

Održanje otpora oganj je velikog preokreta.

16

Širenje logike ekonomizma u svim sferama života, uvodi oblast uživanja u domen tržišnih odnosa. Svest izrasla na pretpostavkama ovako postavljenog lažnog sistema mišljenja, interpretira autentični hedonizam kao neprofitabilno iscrpljivanje resursa, stavljajući ga na osuđeničku klupu. Tek uključeno u definisane razmenske odnose, zadovoljstvo postaje dopušteno, ali i tada, samo u strogo kontrolisanim uslovima održanja tržišta pasivnog nezadovoljstva u carstvu neživota.

17

Među posebnim oblicima ustrojstva, teokratija je najviši oblik otuđenosti od autentičnog življenja jer zahteva ne samo poštovanje, već i obožavanje mehanizama održanja vizije uređenosti. To je put samosuzdržavanja na račun autentičnosti duha.

18

Saglasje sa redom, ništa je do saglasja sa
potlačenošću - stanjem samonegiranja u
opčinjenom predavanju sistemu.

19

Uslove istorijskog uspostavljanja odnosa potlačenosti, ne treba tražiti u specifičnostima posebnih oblika proizvodnje života, već upravo u samom principu proizvođenja života.

20

Najčistija manifestacija ne-duha, zamisao je božanskog stvaranja po sopstvenom liku – aktualizovan ideal narcisoidnog duha, nemoćnog da prihvati *Drugo*.

21

U zajednicama zasnovanim na kontroli i teroru reda, život se izokreće u sopstvenu suprotnost.

22

Put ka slobodi započinje oslobođenjem misli.

23

Iskreno težiti otuđenju od sopstvene volje i ne prepoznavati apsurd fasciniranosti htenjima tlačitelja, konačni je stadijum utonulosti u neživot.

24

Poverovati u nužnost hijerarhije, znači podleći iluziji opravdanosti potčinjavanja. To je igra u kojoj je sâm princip potčinjenosti jedini pobednik.

25

Stepen otuđenja od života, osnovna je mera
čitavog istorijskog razvoja.

Pedagogija stvarnog, istovremeno je i dogma numeričnosti. I kako se svaka numeričnost temelji na principu fragmentacije, to se sâm život, zahvaćen efektima njenog delovanja, beskonačno usitnjava do stepena samoponištenja.

Najdelotvorniji mehanizam u borbi protiv represije raskrinkavanje je lažnih obećanja i nametnutog straha da može biti gore. Njihova delotvornost manje leži u upotrebljenim narativima, koliko u snažnoj moći da fascinacijom koju izazivaju skrenu pažnju sa istine da je neživot još jedino što ostaje.

Trgovina sopstvom, u osnovi je političko-ekonomskih sistema istorijskog perioda.¹ Redefinisanje onoga zarad čega se prihvata žrtvovanje jastva, samo je spoljni efekat dinamike širenja moći. Izmišljena bašta lažnog boga ili pretpostavka ultmativnog produžetka života, nisu ništa do lažni argumenti u učvršćivanju posebnih oblika trgovine.

¹ Razdvajanje politike i ekonomije proizvod je istorijskog iluzionizma.

29

Red uvek pretpostavlja potčinjavanje, dok
jedino kaos vodi slobodi.

30

Istorija potčinjavanja, istorija je ekonomije
perpetuiranja ne-Ja.

31

Istorijsko perpetuiranje ideala neživota, uporište svog delovanja nalazi u *potrazi* za bogom-tlačiteljem.

32

Ne-duh perpetuira sopstveno parazitsko postojanje negiranjem esencije života.

33

Prihvatanje uređenosti kao ideala, manifestacija je konačnog odbacivanja života.

34

Odbaciti umerenost, prvi je korak na putu autentičnog življenja.

Postaviti *u red*, imperativ je tlačiteljskog neduha.

Prihvatanje iskrivljenih društvenih odnosa zasnovanih na kontroli, ishod je višemilenijumskog povinovanja potlačenih sopstvenom disciplinovanju.

37

Jastvo se otkriva u neumerenosti.

Vođen nezajažljivom potrebom prisvajanja, apsolutista teži beskonačnom umnožavanju posedovanja, čija je jedina mera broj.

Pedagogija koja falsifikuje stvarnost, centralni je oslonac svih tlačiteljskih sistema. Krajnji ishod njenog delovanja svet je potpune potčinjenosti – izvrnuta realnost u kojoj se neživot ne samo pasivno prihvata, već i pogrešno doživljava kao život.

Sloboda duha preduslov je autentičnog
življenja.

41

Preduslov razvitka tlačiteljskih praksi, institucionalizovanih u religiji i istorijskim društvenim odnosima, jeste dominacija morala licemerâ.

Akumulacija zabluda osnovna je potpora održanja neslobode.

43

Umesto u religijskoj i političkoj dogmi, sponu zajedništva treba pronalaziti u oslobođenoj duhovnosti.

Dogma da je život zasnovanije proizvoditi nego otkrivati, tačka je preloma kojom započinje istorijski razvitak. Periodične smene zasebnih oblika proizvodnje života, kojima je čitav istorijski tok obeležen, imaju pandan u izmeni usmerenosti na disciplinovanje različitih aspekata življenja.

Društveni razvoj oduvek je bio praćen usložnjavanjem institucija nadzora i usavršavanjem metoda kontrole. Izgrađivanje temelja civilizacija na viziji neživota, obrazlagano je uspostavom reda – odnosa podređivanja slobode hijerarhiji.

Obrazlaganje zasnovanosti metodâ potčinjavanja oduvek je bilo centralni fokus lažnih sistema mišljenja.

Sigurnost neživota, izgovor je lenjog duha u stalnom prepuštanju ne-činjenju.

Čineći pretnju represivnom poretku, oslobođena seksualnost, kao znak prihvatanja jastva u njegovom totalitetu, tokom čitavog istorijskog razvoja predstavljala je nepodnošljivu drugost tlačiteljskom umu. Argument prirodnog priraštaja, proizvod je ekonomističke logike koja svoj konačni izraz prepoznaje u nezasićenom umnožavanju tržišno procenjivih resursa.

Proizvodnja kvaziargumentacije u prilog
pristajanja na potčinjenost, osnovni je
mehanizam perpetuiranja neživota.

Saglasje sa neslobodom, učvrstilo je lažnu predstavu o neživotu kao carstvu nužnosti.

Dragan Ćalović

**Fifty Theses: A Critique of
Inauthentic Living**

Belgrade 2020

In memory of Guy Debord

1

In maintaining the realm of unlife, the desire for estranged power is as significant as the aspiration to be subjugated. They both find their resolution in the will to negate the self.

2

The will to be subjugated has been encouraged for centuries. It has never been enough to simply reconcile the subjugation, but suppressed also had to embrace it earnestly. Imposed domination is always a mere confirmation of the oppressor's power, while nothing but voluntary subservience feeds his narcissism.

3

Where achieving an illusion is the ultimate life goal, embracing unlife becomes a sincere choice, an alibi of an existence devoid of living.

4

The first step on the path to subjugation is the readiness to engage in economic transactions demanding the sacrifice of the authenticity of the very self.

5

Building a realm of unlife is not a consequence of a particular phase of historical development, but the unavoidable result of historical development in its entirety.

6

The desire to win the affection of the bringer of order is an impulse of a degraded spirit, terrified of the very thought of self-realization. The fascination with order, for the sake of achieving the status of a favorite among the subjugated, is a false ideal imposed through several millennia of oppressive systems' domination.

7

The control of sexuality is at the very core of the realm of unlife. As it simultaneously implies foiling of action and of realization of emotions, the control of sexuality is a form of the ultimate negation of the self.

8

To give up authentic living is to agree to the negation of the self; that is a path to unfreedom the ultimate result of which is the totality of the realm of unlife.

9

Passive acceptance, on which the world of unconditional subservience is built, has been successfully imposed for centuries through the construction of a false system of knowledge and the spreading of fear, nourished by misconceptions of the inconceivable.

10

A revolution that fails to find its foothold in a profound change of consciousness, is nothing but perpetuation of the illusion of conquering freedom.

11

Rejecting fear means embarking on a path of liberated living.

12

The development of the history of subjugation is a result rather of conforming than of negotiation.

13

Rejecting the belief that everyone is the creator of their own path means rejecting the perspective of self- reflection.

14

The development of false knowledge, on which the development of civilizations is based, is a process of interlinking of illusions, motivated by the vision of establishing a transcivilizational panillusio-narium, the sole purpose of which would be the ultimate abolition of the very concept of freedom.

15

Keeping resistance alive is the flame of a great reversal.

16

The spreading of the logic of economism in all spheres of life introduces the area of enjoyment into the domain of market relations. A consciousness stemmed from the assumptions of a thus constructed false system of thought, interprets authentic hedonism as an unprofitable exhaustion of resources, putting it on trial in the process. Only as integrated into the defined trading relations, pleasure becomes allowed, but even then in a strictly controlled conditions in which the market of passive discontent is maintained in the realm of unlife.

17

Among the special forms of government, theocracy is the highest form of alienation of authentic living because it requires not only respect but also veneration of the maintenance mechanisms behind the vision of order. That is a path of self-restraint at the expense of the authenticity of the spirit.

18

Acquiescence to order is nothing but acquiescence to being enslaved – the state of self-denial in a spellbound surrender to the system.

19

The conditions of oppressive relations' historical establishment should not be looked for in the particularities of special forms of life production, but in the very principle of producing life.

20

The purest manifestation of the un-spirit is the idea of divine creation according to his own image – an actualized ideal of a narcissistic spirit, incapable of accepting *the Other*.

21

In communities based on control and terror of order, life turns into its own opposite.

22

The path to freedom begins by a liberation of thoughts.

23

To aspire for alienation, without recognizing the absurdity of fascination with the oppressors' intents, is the final phase of being overwhelmed by unlife.

24

To believe in the necessity of hierarchy means to succumb to the illusion that subjugation is justifiable. It is a game in which the very principle of subjugation is the sole winner.

25

The degree of estrangement from life is the basic measure of entire historical development.

26

The pedagogy of the real is at the same time the dogma of numeracy. And as every type of numeracy is based on the principle of fragmentation, life affected by the effects of that principle, shreds itself to the point of self-cancellation.

27

The most effective mechanism in the struggle against repression is the debunking of false promises and the imposed fear of things possibly getting much worse. Their efficacy lies not so much in the used narratives as in the immense power to use the fascination they elicit for diverting one's attention away from the truth that unlife is the only thing that remains.

Using the self as a trading commodity is in the very foundations of the political-economic systems of a historical period.² A redefinition of the idea for which one is ready to sacrifice the self is only an external effect of the power-spreading. The imaginary garden of the false god or the supposition of the ultimate extension of life are nothing but false arguments used to strengthen special forms of trade.

² The separation of politics and economy is a product of historical illusionism.

29

Order always presupposes subjugation,
while only chaos leads to freedom.

30

The history of subjugation is the history of the economy of perpetuating the un-self.

31

The historical perpetuation of the ideal of unlife finds the foothold for its action in *pursuit* of an god - oppressor.

32

The un-spirit perpetuates its parasitic existence by negating the essence of life.

33

Embracing orderliness as an ideal is a manifestation of the ultimate rejection of life.

34

Rejecting temperance is the first step on the path to authentic living.

35

To set things *in order* is the imperative of the oppressive un-spirit.

36

Embracing distorted, control-based social relations is a result of the millennia-old compliance of the oppressed with their own regimentation.

37

The self is revealed in intemperance.

38

Guided by the insatiable need for appropriation, an absolutist aspires to an infinite accumulation of possessions, the sole measure of which is a number.

A pedagogy that falsifies the reality is the central foundation of all oppressive systems. The final outcome of its action is a world of complete subjugation – an upside-down reality in which unlife is not only accepted but also misconstrued as life.

40

The freedom of the spirit is the precondition for authentic living.

41

The dominance of the hypocrites' moral is the precondition for the development of oppressive practices institutionalized in religion and historical social relations.

42

An accumulation of misconceptions is the basic support for the maintenance of unfreedom.

43

Instead of in a religious or political dogma,
the bond of communion should be looked for
in liberated spirituality.

44

The dogma according to which it is more prudent to produce life than to discover it, is the turning point at which historical development begins. Periodical shifts of individual forms of life production, by which the entire historical course is marked, have their counterpart in shifting the focus on the regimentation of various aspects of living.

45

Social development has always been accompanied by an increasing complexity of monitoring institutions and by perfecting of the methods of control. Building the civilizational foundations on a vision of unlife has been legitimized by the establishment of order – i.e. of the relation of subordinating freedom to hierarchy.

46

Legitimizing the foundation of the methods of subjugation has always been the central focus of false systems of thought.

47

The safety that unlife provides is an excuse of a lazy spirit in its permanent surrender to inaction.

48

Being a threat to a repressive order, liberated sexuality, as a sign of accepting the self in its totality, has throughout historical development represented an unbearable otherness to the oppressive mind. The argument of natural increase is a product of an economistic logic that recognizes its ultimate expression in an insatiable increasing of marketable resources.

49

Producing quasi-argumentation in support of acquiescent subordination is the basic mechanism of perpetuating unlife.

50

Acquiescence to unfreedom has reinforced the false concept of unlife as a realm of necessity.

O Autoru

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Dragan Čalović obtained his PhD in Science of Art at the University of Arts in Belgrade. His main research interest remains in the field of Theory of art, Theory of media and Islamic art. He has published five monographs and many scientific papers.

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