

## Response: Derrida's Deconstruction of Authority

by budgie Friday, Dec 16 2005, 1:35pm

international / philosophy / opinion/analysis

The inherent qualities of anarchism are egalitarian, democratic and cooperative relations. These qualities enable it to 'roam' at will within any cultural dynamic and to be seen or appreciated as compatible with whatever it encounters. However, its inherent qualities are not realised until after the host has been affected/'equalised' by constant dilution/dispersal of 'congested' power. The cuckoo's egg becomes the fully developed bird of a completely different genus to that which nurtured it.



**BANKSY**

[http://cleaves.zapto.org/clv/newswire.php?story\\_id=142](http://cleaves.zapto.org/clv/newswire.php?story_id=142)

The above discourse is a valiant though vain attempt to dislocate itself from the referential aspect of that which it attempts to subvert, relational (or contextual) meaning; that which is defined, assembled and delivered by the text/reader dynamic. Nothing escapes or successfully dislocates itself from 'contextuality'. Any claim that a successful dislocation has been achieved, with meaning intact, is a fiction or rather a ruse.

'Detached referentials' within a textual relationship (contextuality) are a fraud, as meaning would be lost if dislocation were achieved. Precedents and antecedents, as existential continuity, diminish the stature of the author and integrate the inscriber into a web of cultural inter-relationships within the overall heterogeneous flux (of culture). Infinity or the 'continuous' defies the writer's egocentricity (narcissism) as the central referent/originator or locus of discursive emanation.

The failure of Marxism is not the result of failed implementation; it is the result of a subservient binary relationship to its parent, Capitalism. It originally issued from a reactionary opposition to an existing model. Defined by and bound to an existing model it establishes a perpetual dependency on a set of predetermined relationships and relegates itself to a type of ideological infantilism.

Anarchism is free of dependencies and the need to displace or substitute. Its inevitability results from its ability to eliminate cultural models by affecting the substrate 'supports' of those models. Anarchism disperses or dilutes power by engaging the loci or points of emanation. It achieves this

dissolution by firmly embedding itself within a particular dynamic until it absorbs the character of that dynamic into itself - dispersal occurs as transformation. An analogy exists in nature as the cuckoo's egg.

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Anarchism succeeds via non-aggressive strategies; it is rarely recognised as something 'other' and is therefore embraced by all as it embraces all. Its attraction is its desirability - the promise of harmony achieved through equality and mutual cooperation. Anarchism achieves its objective [harmony] by avoiding polarised conflicts. It dissolves coagulations of power (on contact) and automatically re-distributes it through existing relations.

Its inevitability is assured; the erosion and final dissolution of power concentrated in specific locations is rapidly occurring today. The ultra-right/left authoritarian contractionism we witness today is symptomatic of its failure to harmoniously engage the greater (world) dynamic. The 'stronger' the contractionism/antagonism the greater attraction it creates for precisely those forces and conditions that would equalise it [dispersion] in the broader world context.

We continue as One process of renewal.

We are One.

Peace.



***BANKSY -- RCA dog***

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