

∴ Memetic Desiquescence ∴

A Meta-Hegelian Framework For The Intellectual Subaltern | 2017/3/17

All this talk of a culture war but no one has yet to raze any buildings. Let us be the first then to distend the anal sphincters of a great many, as the very architecture this war is predicated on is but a simulacrum of that which it feigns to fight for. We are speaking on the alt-right, the alt-left, the mainstream media, the CIA's division of content propagandists; they are all culturally perverse. This is no mere night-post detritus, this is a very real attack on what many have paraded in earnest to be *cultus concreta* - be very aware that to dispel this work as anything less than a portent outline of invective annihilation that contemporary culture faces would be to relinquish your rights as a capable reader.

Truly now, this is all to say that memetics qua particular instantiates of comedy in the public realm are **not** proper functionaries. They are touted as private instruments of cultural change and ideological locomotion but memetics had only a few finite years where its potential as meta-instantiates of the cultural dialectic could have possibly been reified. Now, as the internecine resultant, we are left with the lesser moiety of the dialectic, one that cannot bring about any real-world relations that drive their subjects, no *relata-abstracta* left in its purview. This cultural dialectic is that of Hegelian division, meaning there is a cultural Lord and a cultural Bondsman, both of which have been abused and perverted and both of which have culminated in the jocular attempts at 'reclaiming' of such by people particularly in the alt-left, alt-right, and most recently and poignantly the American CIA.

What is meant by this is that the individuated units of culture that have been typified as memetic content are only properly described as such when they are also functional in the same capacity, functional in the sense that they can relate back up the causal chain and hold affect on those that create said culture. In this way there is a subject-object relation that individuated culture must maintain lest we lose culture as individuated. This is why it should be very clear that there is a meta-Hegelian framework that memetic culture takes on, as it is only by means of the Lord, by means of the subject, that the valuation of the Bondsman, the ascribed value of the object, can possibly take place. Further, it is only when the existence of the Bondsman is directly threatened by the Lord, only when a culture-object is risking destruction, that we see what value it truly had. In this way it is only possible in principle for individuated culture, for memetics, to be meaningful if it is privatized, scarce when concerning the public realm, and ultimately mortal. The issue, as you will see, is that by being made public, culture becomes immortal and thereby loses its value.

Less tergiversarily, this is to say that when particular units of culture that only work properly when existent in limited forms become too popular, they perverse their *object-finitude*, and are self-defeated, as we find they literally cease to exist. An example of this would be the too-popular memetic frog that has quixotically changed over the last two years and lost all content of what it once was due to its introduction into the public realm.

This unit of culture started as a piece of meta-content capable of influencing its beholders by inverting the psychological environment of culture from loneliness to radical individualism whenever it was instantiated in a thread online. This is a profound start for any piece of content, but nota bene that content like this, memetic content, can only be known as such because of its meta capacities as

previously outlined. Only when a particular culture-object can transcend its objecthood and become subject-capable does it fulfill this capacity, as we saw with the memetic frog literally transposing the psychological environment that it was placed in. Only when the culture-object can force a subject-change can we say that the culture-object in question has the capacity to function as a memetic instantiate. Only then can we say the culture-object exists as a meta relation between meaningful domains in the world.

But it no longer has this capacity. Its usage became too frequent and it went from meme to trope, as we now see that rather than being a force for dynamic psychological environmentalism it is merely a semiotic toy, a sign of ideological title and nothing else. After looking somewhere else, anywhere else, we find myriad examples concomitant. We find an endless ocean of meta perversions, a verdant hillside of content-objects with the flag of 'public realm' flying over it. Whence went the Lord of culture? Whence went the original functional content with truly creative features and relational capacities? We find there is no such thing left. Not a single piece of content existent as such.

How did this happen and who is to blame? As defined, the meta-Hegelian cultural dialectic is collapsed when one moiety is popularized over the other, when one is placed in the public realm. This can occur to the subject as well as the object, to the content Lords as well as the content Bondsmen, to the creators as well as individuated objects of culture. As soon as one is made the focus of the labor over the other, the prior disappears. With a negation of the other, the continuation of the prior becomes impossible. What this means is that when content creator is held above their content in a public sense, their content loses all valuation and becomes unparticular without relation to its creator, becomes non-individuated content. When content is held above its capacity to relate back to its creators, when content becomes public without a creator to guide its instantiation, the creator loses valuation capacity and the content becomes ultimately meaningless, as all public content can then be repurposed and revaluated impartially and non-discretely.

All memetic content of the contemporary communication medium has been birthed in the public realm, and therefore has necessarily been instantiated as ultimately meaningless content without non-arbitrary individuation and without subject relational-capacities that could have otherwise saved it from being a dull, flat, culture monad. This means that by the very nature of the game, by the very way in which the internet is set up now, there is no new content that can ever transcend its objecthood, no new content that can ever transcend its instantiation as mere object into a meta-functional unit of culture with meaningful essence.

Both the alt-left and alt-right, with their never-ending persistence of ideological narration have turned meaningful memetics into vapid signing of paltry ideation. While they all claim to be *homines bonae voluntatis*, they overuse and thereby kill content as if it were some means of lalochezia. However, the perspicacious amongst them have taken note and have started their recession into parochial trundling, as that seems to be the only place left that the CIA won't bother to steal and appropriate content from. All involved with the popularization of this semiotic derision in the public realm are at fault, and despite this coming over the transom, it will not be without consequence. These are real attacks, ideological attacks, that are destroying our capacities to shape the psychological environment and further our meta-epistemological relations with the world. This is a dangerous cultural war, one which, if not fought seriously, will end with the complete annihilation of culture itself.