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THE VENERATED MANIFESTO FOR OBSCURANTISM

For far too long have we, as people, moreover as artists, been overshadowed and marginalized by events as impermutable as they are innumerable. This generation spanning problem is by no means a product of our outermost desires, but rather one of and amongst others. Furthermore, simplistic approaches towards the regularity of perceived tasks have caused us to be reduced to infinitesimal cogs, grinding amidst an infinite mass of worn gears and disestablished norms. Perceptibility, coupled with perceived threats within unguided autonomous movement have caused us to lose our sense of direction amidst an imperceptibly hostile world. Contrary to this, articulation is stifled amidst the rapid expansion of ever-present motives for actions. We must pave a new path.

In response to the adversity thrust upon us by modern schools of thought, the Obscurantist Movement proposes that the utmost opacity must be achieved through writing in order to elevate social status; to be perceived by others as being a member of the elitist of intellectuals. First we must begin by unraveling this key concept in its entirety, so as to form a benign understanding of our intentions.

The roots of Obscurantism can be traced to two origins. Originally, in order to keep the proletariat uneducated and thus unable to question their lives in the scheme, the most elite of medieval society used Obscurantism to refer to the deliberately intentional withholding of information and deeper knowledge. This inability to comprehend their relation in time and space to their forebears, or even other civilizations, ensured that these peasants were kept in line with their engineered societal standing. Withal, the adoption of this truly fascinating and inspiring term in modern society is where one must look to garner a true understanding of the intent of this movement. Many of the great philosophers of the preceding Century were criticized unjustly for presenting their radical and ingenious theories to a largely ignorant society. These overly vocal critics were naturally all too willing to brandish the title of 'Obscurantist' upon these progressive and imaginative figures. Such slander ought not be tolerated, for such slanderous accusations are akin to blasphemy. As such, I propose that the definition of Obscurantist be embraced in this regard, providing a formal defense against these clearly unfounded remarks. We must find validation in vilification, for to show submission, even in the slightest, to pervasive criticism invalidates the entire foundation of this movement. The foundations provide the structural support for our extravagant façade, and must therefore retain their integrity by all means.

The Obscurantist is one who prides themselves on their intelligence above all others and all else that matters in the tangential tangible world, and is confident and willing enough to steer conversation on a course that suits their particular interests, choosing to avoid topics which they have not yet mastered the understanding of. However, once embroiled, their argumentative fallacies will unarguably fall apart as though struck by a firm device of some form or other. Our strength lies in our highly sophisticated perception of both our immediate and distant surroundings, for we present a comprehensibly lucid mirroring and mimicking of our oft chaotic, callous and contradictory environments. We speak a language, which for many is inaccessible to most, and understood only by those immersed in their own understanding of our world. We eschew the pre-existing notions of intelligence held by serious intellectuals, for we simply lack the depth of understanding of the certain fields they willingly engage with. Conversely, these same intellectuals whom we are encouraged to revere, lack the required summative experience required to comprehend our utterances. Using this advantage of ours, we must seek to subvert the widespread belief that to indulge in self-exploratory education is the frivolous pursuit of achieving nothing.

One must strive to present ones writing in such a way, as to confuse the readership with maximum efficacy. This is achieved through the usage of passages of great length and exaggerated meaninglessness - relish the grandiose feeling of freely getting your thoughts on the page with little concern for the editing process (which must also involve excessive convolution and lengthening of passages). The primarily oriented objective is to obfuscate the self-contained concepts laid bare in text, which lie openly exposed to scrutiny, in order to allow empirically originated credence to manifest itself latently in the magnificently towering ideas which over arch.

Achieving true obscurantism requires one also to strive to present even the most simple of thoughts in the most bizarre of ways. This disparages the reader from becoming immersed in the reading, as passages must be re-read and re-read repeatedly in order to make sense of the endlessly cyclical explanations brought about by re-reading. I must re-iterate the importance of this. In order for a message to truly mislead, an air of confusion must be summoned. At times one must coax the reader into wondering what the purpose of this essay is. This further distracts from retaining the content of the essay. Frustration becomes latent in the vast majority of the audience due to this extensively calculated process, for they are situated with the precipitous realization that their perception of their time has substantially increased in value. These very people who at first attempted to clutch the utmost precipice of our movement are now struggling to maintain their feeble grasp as we continue to stamp down with our intellectual might.

Critics of the Obscurantist movement are to be scorned, for these simpletons simply lack the neurological brain structure to make neither head nor tail of our progressive ideologies. Despite the all too oft repeated claims that Obscurantism is a form of intellectual self-aggrandisement, the irony is lost on these detractors whom are engaged in this very act with one another in doing so. One cannot sit and discernably reason with these irrational minds, for in order to argue with anyone that raises preposterous claims requires one to tailor ones thoughts to an inferior level, whereby one has been won over by the sheer ineptitude of their farcical propositional shortcomings. Outspoken accusations of delusions of grandeur are also all too readily ascribed to individuals engaged with the Obscurantist movement, however, these unfounded criticisms are all too oft stated with absolutely no regard for the hypocrisy of such utterances.

The aforementioned points are of utmost importance in grappling the relatively simple task of managing the presentation of varies differing ideologies, and matters of personal, albeit trivial importance. Grandeur, whilst seemingly appropriate, is to be regarded as a lesser mode of opacity, for the scorn of the masses can all too easily provoke an adverse reaction than intended. To a lesser extent, however, one must question the intent of the reader in consuming the Obscurantist passages, for the projection of meaning can in certain instances of specificity be regarded as the ulterior intent of disorganized, disarrayed paragraphing, listing and formulation of ideas. A general disregard of specifically minded rationalistic targeting of an audience is to be avoided, for the resultant outcome is of varying degrees of importance when channeling thoughts of such magnificent scope.

It is thus that the matter must return to the objective of Obscurantism. This tainted term ought simply be removed from the common understanding and reclaimed as serving a valid and albeit logically contradictory purpose. One must bear constantly in mind that considerable strains can be located from varying avenues of intersectional discourse. A considerable challenge which we are faced with can be found within this dilemmatic contradictory space, established to undermine reason and embrace fallacious understandings.

Culminating on this brief introduction to the logic of verbose and varnished confessions, I cordially invite those which remain presently in presence in this very moment, to engage in some Obscurantist discussion, whereupon we can henceforth engage on a level understanding of intellectual extremities the nuances of the here proposed Movement you have witnessed the reemergence of, today.