

Outrun the Mirage

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Organization, one of the focal parts of human development rests on such a concept. The bridge between absolute destitution and the reproduction of life is built through organization.

A human being in isolation cannot even live the life of a beast, for they would be unable to obtain nourishment for themselves, except perhaps in tropical regions or when the population is exceptionally sparse; and they would be, without exception, unable to rise much above the level of an animal. Having, therefore, to join with other humans, or more accurately, finding themselves united to them as a consequence of the evolutionary antecedents of the species, they must submit to the will of others (be enslaved) or subject others to his/her will (be in authority) or live with others in fraternal agreement in the interests of the greatest good of all (be an associate).

Errico Malatesta, *Anarchism and Organization*¹

However, when we speak of such a contentious matter we begin to hurdle shit at one another over what is to be done, what direction must we take, which is less authoritarian or libertarian, and even more how viable is such a strategy.

Beyond permanent conflict and Towards Irrationality

Combatting the retaliation-form

In the wake of the post-Fordist social movement, the powers which constantly have tried to appeal to our sentiments through processes of detournement, and recuperation, have put us in a state of dialogue even without notice. As the state of affairs exists today, one could possibly make the case, the apparatus of capture, power, and thus capital has no longer infiltrated us, it no longer is on the offensive, it can effectively go on vacation to do as it wishes, it's characteristic now I hold is one of imminence and daunt, in a stage of confidence. We are 'as it stands' predetermined to interact with Power, not vice versa. It is thus a pressing matter, we must see the basis within our organizational manifestation, this is not a matter of informal or formal, authoritarian or libertarian. We see this innate in what should be called the 'retaliation-form', this form of organization has the guilt even in the so-called informal mechanisms which emerge through an emergent method of permanent conflict, meaning their manifestation while being combative in nature is still fundamentally a dialogue with powers that exist, they are effectively locked within the management of logistical power which modularizes and atomizes its subjects.

We, therefore hold permanence is no longer a viable strategy, as it only implies indefinite attack, more importantly, we find this kind of conflict receives its basis of attack from the symbolic powers, it's no wonder the insurrection gasps for air to escape the protest-riot stage. The nature of this model has a guilty pleasure of permission from the ruling class in the truest sense, which can be summed in the phrase "speak when spoken too", it is in every respect a recuperated form. Regardless of what they will have you believe, by whatever platitudes of "self-organization", "Attack" or "consensus", the essence of the retaliation-form is within the framework of law, not in the literal sense but rather in a more abstract sense of being identifiable and managed. In thinking of attack as the end itself, we succumb simply to counterism, the negative formulation leads

¹ Errico Malatesta, *Anarchism and Organization*

us to only to restructure the retaliation of war, not move beyond its form. This goes beyond the simplistic notion of ‘not listening to rulers’ which should be a priori for any avowed rebel, we must recognize the hegemonic apparatus of rebuttal that encompasses our organization’s initial manifestation, to attack without proposition is to merely be a counter, not an abolition, which with for all intents and purposes can be nothing more than a framework itself.

The post-Fordist movement has become nothing more than a retaliation movement, a mere response, as opposed to the affirmation of joy, we have succumbed to the negation of proposition. The notion of permanent conflict is not enough we say, permanence does nothing to explain the contents or sequences of this method of attack, it’s not enough we live on the basis of fulfilled attack, the question of attack in and of itself is vital. We demand the irrationality of attack.

ir-ra-tion-al /i(r)raSH(ə)nəl/ adjective

adjective: irrational

1. *not logical or reasonable.*

Détournement is less effective the more it approaches a rational reply.

Guy Debord and Gil J. Wolman, *A User’s Guide to Détournement*²

For us, the only way to truly manifest a non-detournable mechanism of attack is to be irrational, it’s not enough to just be invisible, one must be uninterpretable to vestiges of power. Power in its roots is malleable, it’s adaptable, but for us to overcome this we must not simply become “adaptable”, which is to ‘fight fire with fire’, in an everlasting war for who can deterritorialize best, we must cease to be a mold itself whether this mold is autonomous or malleable, it’s a mold nonetheless. **‘BLOCK IT ALL’*** we say, we must be only observable to those who stand in perspective to us, we must only be measured by our measurements, only be framed through our logic, only be seen through our lens, only be talked to in our language. Otherwise, we will become another appetite of Empire itself. Power in this sense is a modularity, a self-regulating, autonomous entity, it does not require anything but its own desire.

Guerrilla warfare, the sad tales of drudged militancy

One could parallel the irregularity of guerilla forms and irrationality of aformality, but to us, the guerilla is also the product of recuperation, for the guerilla tactics engage in drudged warfare, the war of counter-war, which in all respects renders the strategy retaliative by nature. To become a guerrilla is to acknowledge war negatively, the absolute polarization of warfare and conventionality, which we admire but cannot succumb to, for the very essence of turning war on it’s head, falls right back into counterism and thus becomes a framework of The retaliative spectacle. The apparatus of striation is if anything the best friend of the guerrilla. To give credit, it’s the most nimble of the recuperated, for the irregularity of the guerrilla has simply become regular, its drudgery and protracted nature has succumb to capture, the wanderers have been out wandered.

The guerrilla for all its tactics of sabotage and mobilization has lost its ground, it’s scattered not on its own volition through fluidity, but it’s a teterritorialized stratum. The reality is statecraft supersedes a plane of exigency these days, the essence of globalization has given it an upper hand

² Guy Debord and Gil J. Wolman analyses and guide to detournment processes

of existing beyond its purview of control, the guerrilla is thus one of cartographic concentration. From the Protracted wars of the Philippines NPA [1969-]³, Peru's Shining Path [1980-]⁴, TKP/ML [TIKKO] [1972-]⁵, etc. The attempt at war on the infinite-map of striated statecraft is to chase one's tail, that which is being closed in on 'the world is getting globalized, but it's shrinking', **'LOSE THE BASE'**^{*}, and rupture with cartography.

As Deleuze and Guattari explains in *A Thousand Plateaus*:

One of the fundamental tasks of the State is to striate the space over which it reigns, or to utilize smooth spaces as a means of communication in the service of striated space. It is a vital concern of every State not only to vanquish nomadism but to control migrations and, more generally, to establish a zone of rights over an entire "exterior," over all of the flows traversing the ecumenon.

If it can help it, the State does not dissociate itself from a process of capture of Hows of all kinds, populations, commodities or commerce, money or capital, etc. There is still a need for fixed paths in well-defined directions, which restrict speed, regulate circulation, relativize movement, and measure in detail the relative movements of subjects and objects⁶

The acts construed today in all forms reek of the workplace, we drag the firm to the organization, we are in constant states of work even when we are proclaiming its denunciation.

We are in a state of drudged militancy, the militant is exploited by his own liberation, a soul which yearns for activity and play, but can only reproduce rigidity, he is the personification of the retaliation-form, he wants everything, but reproduces nothing, he must rupture. He is confined to the laws of the militant firm, the leaflets, flags, distribution centers, meetings, due collecting, he wants to do so much for he is detached from his desire. As stated by OJTR⁷, "*Just as the worker does not work for himself, the militant is not militant on his own behalf*", for we must not succumb to militancy which is to be an externality to our becoming, to place ourselves in a process beyond struggle, which we cannot be, we are fluid. The attack for us is but a mechanism of expression and desire, we are not disjunct from our desires we are in sync with them. This should not lead to the rejection of mutuality, succumbing to isolation, as militancy is not defined by "*trying hard to transform one's daily life, or directly revolting against oppression, but on the contrary means fleeing this terrain*". The militant becomes a part of the political Spectacle, he wishes for the role beyond simple acts of transformation, they wish to cement themselves in above the process of rupture and fluidity, to become a new agent of influence, the dead-end of militancy is the saddest tale ever told.

³ NPA and Philipene's guerilla movement <www.google.com>

⁴ Peru's Shining Path People's War and more details on their warfare, <incendiarynews.com>

⁵ TKP/ML History of the Communist Movement <www.bannedthought.net>

⁶ Deleuze and Guattari, *A Thousand Plateaus* p.385

⁷ Militancy: highest stage of alienation, Organisation des Jeunes Travailleurs Révolutionnaires <libcom.org>

Ruptures and becoming, A NEW ATTACK

*An accumulation of gestures is not enough to make up a strategy because there is no gesture in the absolute. A gesture is revolutionary not by its own content but by the sequence of effects it engenders.*⁸

The Invisible Committee, *To our friends*

We thus have our foundations for attack, indiscernible and irrationality, to be with all intents and purposes a Noumenon to power — for we have become predictable simply. The notion of ‘attack’ is a platitude at this point, when we speak of attack we should speak of becoming and sequences, to be indistinguishable is to become something itself, it is accepting you are now a being of absence, completely devoid of an observable arrangement. This, however, does not render you useless nor non-influential in the social upheaval, in fact, quite the opposite. When one becomes absent, they themselves become what they desire to be seen as, or whether or not to be seen at all, but more importantly, they become a creator of a sequence, not one of the old processes, but a rupture for the affirmation of something creative, a new form of totality, which is the return to form itself. To, not wither away but rather to become a new cell in the process of Autopoiesis.

We construe for us, attack is not merely a method, an act, nor a general principle, it is an active sequence of becoming, to attack is thus the process by which one ruptures his ties to something to become something total. To us, the process of attack is to be by nature irrational, because you render yourself indiscernible with everything you previously rested upon. When the prisoner attacks the guard, he is engaging in a process of becoming (in this case becoming free), he has accepted himself as the sequence in a series of becoming, the contents of attack for us must be of rupture, and this is only possible when it is indiscernible to its predecessor. Whether or not the attack is permanent seems of little importance, we must question the aspect of attack when trying to become new multiplicities.

The formless form and Aformality

Without form not against form

Yet this condition of survival, of outliving – of writing without addressee, or of a poet without people – leads neither to cynicism nor to desperation. On the contrary, the present time, which is the time that comes after the last day, a time in which nothing can happen because the new is always ongoing, achieving its full maturity, is the only true pleroma of times. What is true in such a time – in our time – is that, to a certain point, everyone – all the peoples and all the humans on earth – is recovering the position of a remnant. This implies, to those who look closely, that an unprecedented generalization of the messianic condition, which was in the beginning of the book only a hypothesis – the absence of work, the whatever singularity, the bloom – is becoming a reality. Precisely because the book was directed towards this non-subject, to this “life without form” and to this Shabbat of man – in other words, to a public that by definition cannot

⁸ The Invisible Committee, *To our friends* p.75

accept it – one can say that the book did not miss its aim and it did not lose, consequently, it's in actuality.

Tiqqun, *Postface to the Italian Edition of The Coming Community*, Agamben

When we speak of form, we speak of external appearance, the sensual remnants of structure, which is to say form in the most direct sense are the acknowledgment of something total. To be without form, which should not be mistaken with being against form, is to simply be without sensual remnants, to be most importantly a sporadic fissure to all that exists, it's exactly what it sounds like, lack of observable structure. However we cannot suffice for this just yet, for us we cannot be against form, we must be without form, which is to say any aggregate of 'indiscernibles' and those who inhabit it will naturally become formless, not internally through infrequent behavior, but rather one becomes formless when the external appearance is no longer comprehensible to that which exists.

Aformality which is the formless form, the lack of external acknowledgment, to be indecipherable to those who are of the possessors of our totality, the wretched grip of the personifiers of privilege which manifest themselves through forms and appearances have reached totality, they have in all true senses become whole. Aformality is best expressed in a quotation from Henry Wadsworth Longfellow "*The sky is filled with stars, invisible by day.*"⁹, for us through the process of Aformality, the Formless form breeds a dual character, it is one of becoming indiscernible and irrational, to be spasmodic to those who are of the existing totality, to look as though we are rhizomatic composition which operates without structure. However, simultaneously we say between those in conjunction with our process of becoming formless and a sequence in such concepts, the mutuality, the reciprocity will be plentiful, the truest affirmation of affinity. When we speak of such an idea we should clarify, the process of Aformality is the fluidity of action, it's the negation of rigidity. The need for temporary organization or informality becomes a mystical notion, we are forever temporary, we have no need to disband because we cannot be bound up by this old order in the first place. To accept the formless form is thus to accept the cutting of ties with your remnants, to acknowledge yourself as an embryo of totality, you cut your roots not to die but to regrow.

There can be no community of those who are there.

*Every community is both an actuality and a potentiality. When it claims to be completely realized, as in Total Mobilization, or remains pure potentiality, as in the heavenly solitude of Bloom—there is no community. When I encounter a body affected by the same form-of-life as I am, this is community, and it puts me in contact with my own power.*¹⁰

Tiqqun, *Civil War*

From rigidity to fluidity and hauntological forms

For us, aformality contains a tie to fluidity, the act of being fluid not only in the process of developing and becoming but also in the very acts of irrationality of attack lies a deep expedience

⁹ Morituri Salutamus: Poem for the Fiftieth Anniversary of the Class of 1825 in Bowdoin College BY HENRY WADSWORTH LONGFELLOW <www.poetryfoundation.org>

¹⁰ Tiqqun, Introduction to Civil War p.45

for fluidity. Not just in the way sequences should take place and be fulfilled, but also in the very essence of relation to the totality itself. For the only way harmony can be restored to facets of reproducing oneself, is through being fluid in one's practical activity, to engage in activity of form is to accept rigidity, fixation, specialization, and professionalism, all of which are remnants of retaliation, the gateway to becoming a recuperated and mocking to one's process of becoming, we must always be mobile. To accept rigidity and specialization is to accept form, to be observable in every sense of the word, to glue your life to the vestiges of something preceding your rupture, the absolute negation of harmony. To be harmonious is thus if anything, the formless form, total fluidity, the process in which powers no longer mediate our interactions and reflections upon ourselves, but we are in a state of constant fruition, not through some notion of productivism nor work, but through the desire to become nomadic, irrational, and multiplicitous.

The Formless form can thus be seen as a *REAL* specter, in every respect the hauntological form, we do not live in the minds of our adherents because our engagements and interactions are real. Rather we exist as a phantasm of irrational sequences to all those in opposition to us. To live in absence is thus to engage in a process of ghost warfare, to be with all intents and purposes the material specter of destruction with no sensual foundation or identifiable strata, the loudest silent letter. As Derrida says¹¹, "*The specter, as its name indicates, is the frequency of a certain visibility. But the visibility of the invisible. And visibility, by its essence, is not seen, which is why it remains epekeina tes ousias, beyond the phenomenon or beyond being.*" Pure ghost warfare, empty categories and euphemisms of "terror", "decimation of Western Civilization", "Radicals", and everything in between, symbolic of our affirmations which Empire simply cannot pinpoint, but can only speak in platitudes as we haunt them.

This is the essence of ghost warfare, for we are always in a civil war with semiotic powers, but rather than succumbing to retaliative linear-forms of attack, we become a phantasmic composition of rhizomes. The process comprises of Empire convincing itself it can relinquish the forms which underlie it, which it can never do, we are here to stay, for the ghosts have already taken shape, and they are constantly mobile. We know no separation between war and life, so long as the current construct exist today, we can only speak of war, for that's the constant way must sustain the activity of reproduction. We as formless forms are not merely lost futures, but also lost pasts, not through the cancellation capital has bred through crises, but we are convinced, the past has nothing left for us **—*** Lost pasts is thus not a cancellation of what could've been but rather what was, we are phantasms of the past, for we are the lost future which slipped through.

THE DEPTH of primordial being is called Boundless. Because of its concealment from all creatures above and below, it is also called Nothingness. If one asks, "What is it?" the answer is, "Nothing," meaning: No one can understand anything about it. It is negated of every conception. No one can know anything about it—except the belief that it exists. Its existence cannot be grasped by anyone other than it. Therefore its name is "I am becoming."¹²

Daniel Chanan Matt, *The Essential Kabbalah: The Heart of Jewish Mysticism*

The end of informality is inevitable, and the death of formality is even more pressing, the forces for these two rest on a retaliative character of attack, a fundamental law-abiding organizational

¹¹ Jacques Derrida, *Specters of Marx* p.100

¹² Daniel Chanan Matt, *The Essential Kabbalah: The Heart of Jewish Mysticism* <publicism.info>

strata, the processes of permanent conflict still fundamentally operates on a momentary basis, the moment only breaks when we become beings of absence. The aformal sphere is thus a fluid, irrational, and rhizomatic manifestation, it is not contingent upon anything preceding it, it's a new sphere of activity, a new mutuality, a rupture from the old vestiges of logistical power, it's the opposite of withering away, the aformal sphere is the process of our rupture into totality. **'AFORMALITY BE MY GOD'**.

Our Irrational nuclei and the nomadic gridlock

The commune of nomads and deformed forms

The irrational nuclei simply is the manifestation of de-formed forms, it's an insurgency of deterritorialization. A fundamental irrational neural pattern is in contrast to the old daunting forms of thought processes of centrality, the role of the nuclei is to be a deterritorializing reference point for us, in its aformal manifestation it's never a rigid confederation. The way the irrational nuclei functions is through the perception of signal transmissions, signals which only those in conjunction can receive. The notion of our sequences is thus one of ever escaping nomadic interactions with the end being recognition, which necessarily does not encompass the space of the existing geographical mechanisms, which we admire the TAZ¹³ for, however, we find 'absolute temporarity' and the process of becoming more capable of achieving true nomadism. To become absent is thus detachment from the topography of form itself, beyond the temporary notion of migration one must truly disappear, not encompassing the existing space which reeks of capital and order in the metaphorical sense, to become nomadic we say is to find alternative space and points, not euclidean coordinates.

The nomad has a territory; he follows customary paths; he goes from one point to another; he is not ignorant of points (water points, dwelling points, assembly points, etc.). But the question is what in nomad life is a principle and what is only a consequence. To begin with, although the points determine paths, they are strictly subordinated^ the paths they determine, the reverse of what happens with the sedentary. The water point is reached only in order to be left behind; every point is a relay and exists only as a relay.¹⁴

Gilles Deleuze and Félix Guattari, *A Thousand Plateaus* , p.380

For us, the irrational nuclei knows no apparatus of stagnation, the process of irrationality is the constant aggregate of ruptures and becoming. As mentioned, the schema is thus to be a phantasm, in the truest sense, we should exist in the figment of our enemy's imagination, but does it follow we reject material obstruction? Absolutely not, for the way to become new lines of flight is through material interaction. We can call this process 'active deterritorialization', but this seems to imply we have a territory in the first place, we have always been in a stage of deterritorialization, not as a phenomenon of being uprooted of territory, cultural practice, or social relations, because the nuclei are always in motion. As stated, we are not a stagnant form,

¹³ Hakim Bey, TAZ: Temporary Autonomous Zone, <ia800208.us.archive.org>

¹⁴ Gilles Deleuze and Félix Guattari, *A Thousand Plateaus* , p.380

but this does not mean one cannot remain, it's rather the motion of interactions which ostracize old cellular forms, it deterritorializes for the sake of desire of something new, and to manifest new velocities of attack. Sedentaryism is death.

The irrational nuclei is thus a kind of deterritorialized and nomadic distribution, it's designated force of prefiguration without sensual remnants or in other words as stated earlier 'like stars, we wish to be indiscernible during a period of observation', but we will always be there, in the stage of becoming whole. To prefigure is thus for us not merely building what we deem to be totality within the status quo, it's a acknowledgment of rupture, becoming a line of flight itself, we cannot simply recreate the isolated commune, which is to be separate but fundamentally cartographically identifiable. We must formulate multiplicities which is the true commune, the commune not of geographical significance but the commune of becoming, the commune of mobility, not stabilization. Similar to the Cellar spider species¹⁵, the web is only a endeavor for the spider's perpetuation, the web only signifies a capacity, the spider abandons and mobilizes sometimes in a day from the web, because it's capability lies within the spider's relation to it's milieu, not the cartographic location of the web. We are for the commune of relations, multiplicities and interactions, the commune which postures not what we are organizing, but how we as a nomadic sequence organize ourselves, to engage in the truest form of autopoiesis, mutuality, and *anarchization*.

*In rupture, not only has the matter of the past volatilized; the form of what happened, of an imperceptible something that happened in a volatile matter, no longer even exists. One has become imperceptible and clandestine in motionless voyage. Nothing can happen, or can have happened, any longer. Nobody can do anything for or against meaning longer. Territories are out of grasp, not because they are imaginary, but the opposite: because I am in the process of drawing them. To paint oneself gray on gray.*¹⁶

Gilles Deleuze and Félix Guattari, *A Thousand Plateaus* p.199

The mirage of power and alter-territorialization

The process by which we manifest our specter of totality and becoming, is through a nomadic gridlock, a social gridlock. As talked about earlier, power is fundamentally a modularization of all things in its purview, it atomizes us to later make us interdependent on abstractions. It's a post-logistical form of operation, prior to the era of information and decentralization, one could say there was the focal point of power to bombard (the factory, the parliament, the church, etc.). In every sense, power had an end and beginning, today power is more of a Lattice. Contemporary manifestations of power are the nodal-form, which is an illusional structure, in the form of aesthetics of control and importance, which is more akin to a sheep in wolf skin, the density of the nodal form lies within its ability to mobilize, to break and connect when needed.

Power, as it follows today, is an impersonal mediation of sentimental aesthetics, which try to befriend us through becoming our enemy, to find the most popular appeal to then again accrue its weaponization. The NYPD¹⁷ is a prime example, recently displaying their latest sentiment, 'The Digidog' a 70-pound automated best-friend which is the mobilizing infrastructure of power,

¹⁵ Cellar Spiders <entweb.clemson.edu/[web.archive.org]>

¹⁶ Gilles Deleuze and Félix Guattari, *A Thousand Plateaus* p.199

¹⁷ Digidog NYPD, <nypost.com>

it's a cuddly surveilling and stair climbing apparatus which has the impersonal phenomena of being the sentiment of aesthetics of obfuscation. The nodal manifestation of power is thus the weaponization aesthetics of importance, modularization, and logistics, it must have one node to spare time for the actual connectivity of its actual signal transfer.

*The politicians are not there for that, they're there to distract us, since power is elsewhere. And this correct intuition is what turns nutty in all the contemporary conspiracisms. Power is indeed somewhere else, somewhere other than in the institutions, but it's not hidden for all that. Or if it is, it's hidden like Poe's "purloined letter." No one sees it because everyone has it in plain sight, all the time—in the form of a high-voltage line, a freeway, a traffic circle, a supermarket, or a computer program.*¹⁸

The Invisible Committee, *To our friends*

Aesthetics of importance have been the best mobilization tools for power it seems, it has allowed itself amnesty through portrayals of suits, cult posters of politicians staring into the atmosphere, architecture with symbolic value, and the facets we should call finally, luxury interactions. The essence of this form of power is thus if anything the direct rupture between symbolism and reality, we must see power as it exists, more for what it is and not what we want it to be. The everyday power is the residence of life, and modularization, it is clear today power can no longer be said to exist tangentially to any set coordinates. The migratory nodes of breakage which for example constitute platitudes and symbolic regulations, the police stations no longer encapsulate the cop, the factories no longer constitute the worker nor his production, the parliaments no longer contain the law, and the embassies aren't beacons of National diplomacy.

As it exists today, power has become signs and apparatuses to daunt insurgents, the prospect of contemporary power is the goal of an *alter-territorialization*, it does not give up on the smoothening and striation process, but rather it's solely designed to redirect its power to ulterior forms and symbols. This process is used in cases to have the population smooth and striate on its own, through the creation of fictitious power the people now have a target of attack which has no material effects on power other than offering it a new prototype, which we manifest for it through our targeted destruction. In Greece, after admitting to the act, Revolutionary Struggle¹⁹, an organized nuclei of "terror" in 2007 managed to discharge a Wasp 58 grenade and likewise prior once more in 1996 the Urban Guerilla Marxist group '17n.²⁰ Targeting the US Embassy in Athens, having fired an anti-tank missile, both leaving the embassy in rubble. The important factor here is what resulted, the aftermath, in 2018 the embassy²¹ announced it was beginning a multi-year renovative process, a new striation of political machines are being composed.

The act of alter-territoriality is the manifesting of symbolic territory, to give power amnesty and the plausibility of territorializing new more apt machinery, a phenomenon of symbolic infrastructure. In this we should acknowledge the concept that power has begun to give people the symbols for its own reterritorialization, the alter-territorialization has begun, power has reached

¹⁸ The Invisible Committee, *To our friends* p.45

¹⁹ Revolutionary Struggle Attack on the Embassy in 2007 <www.nysun.com>

²⁰ 17n Embassy attack <www.theguardian.com>

²¹ \$342 Million Renovation of U.S. Embassy in Athens Begins "The four-phase project will provide new office space for the embassy, renovate an annex building, and *upgrade its structure, electrical and mechanical systems to meet modern design standards.*" <greekreporter.com>

its highest stage, the people have become convinced it resides within transcendental architecture, it's effectively has made us subservient to symbols of itself, a mirage in the truest sense, which we "destroy" just for it to manifest new more malleable symbols of regulation.

As soon as revolt sets in, the people in these movements spontaneously place themselves in front of parliaments, they set up a camp there, or try to attack or burn down the government headquarters, as was seen for example in Bosnia. However, it happens that most of the time, after having arrive there and forcing open the doors, they find that these sites of power are empty, as happened for example in Ukraine. What they discover, in other words, is that there is absolutely nothing of power within them.²²

The Invisible Committee, *Presentation of 'to Our Friends' in Chiapas*

Civilization and its malcontents

These "malcontents" they say, the barbarians, they call us? Such is telling for Empire, as whatever cannot be deterritorialized or overcoded is barbarism. Barbarism is the complement of those who desire a rupture from the desertification of life, and the striation of expression. Empire hates what it can't see nor grasp. Invoking us as personified barbarity, because we constantly are in a line of flight away from Capital and power, is also the case for our comrades who ask 'Socialism or barbarism', our response is "Yes." We are before anything else barbarians, because we understand whatever exists today we cannot recognize ourselves within it, for we are repressed no matter who controls it, no amount of self-management or democracy could resolve this.

"It's impossible not to laugh when codes are jammed up."

Gilles Deleuze, *Nomadology: The War Machine*

We must as the irrational nuclei be beyond limitations of simply attacks on architecture of power, which are husks of aesthetics. Today we say 'The gridlock is a milieu', the nuclei being the bond between us, for us the process of 'insurrection' is to not be within the powers purview of aestheticism, immanence and modules. It's for us finding the real residing forms of where the nodes connect and flow, and to lock them, break them, power when it can no longer expand its own influence, closes in on itself, it overflows into dendritic formats, the nodes of power must be blocked, only then can we really speak of becoming. For the gridlock is not migrational, for it's always in between, it is never coordinated to one node of power, we could use terms of autonomy zones or blockades but the essence of said form is cartographic, it travels from A to B. The irrational nuclei is interested in the commune of people, the prefiguration of relations, sequences, and becomings, which we must first harness through the period in which we halt the nodes by which power runs — not succumbing to retaliation and discernibility, but forever being fluid by which we can manifest the gridlock.

Our desire for rupture is not accomplished through adapting to power, our nomadicism is characterized by a desire to turn our interactions into a gridlock of flows. Such can only be recognized through rupturing with the old order of interactions. The infrastructure of modularization is right in front of us, the lines of voltage, the cellular networks, the markets of commodities, the traffic of

²² The Invisible Committee, *Presentation of 'to Our Friends' in Chiapas* <illwill.com>

speeds, the bridges, for we are no longer witnessing power of the personal, rather it encompasses us. We are constantly mediating through it's laws, we must not simply target the apparatuses, we must **'BLOCK THEM'***, and keep the nuclei moving. We've watched our friends go from blocking, to being blocked, for their activity is not fluid, they settled, they retaliated, for we must be multiplicities and rhizomes before anything. Empire's ability of recuperation is dialogue, Empire wants us to interact, and retaliate, to play it's game of subsumption. If we wish to be free from the periphery of power, then see power for what it is, immanent, nodal, modularizing, and fragmenting, we as it stands must acknowledge this.

For the best insurrection, is the last insurrection.

friends, lets communize an idea:

friendship as a form of life.

When its use is common we can communicate, conversations occur and perhaps, if this pleases us, we will find each other; we will become powerful.

If we succeed, all of this will become evident

The evident is what is held in common, or what sets apart.

It is here that we begin

Various Authors, *Friendship As A Form Of Life*

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