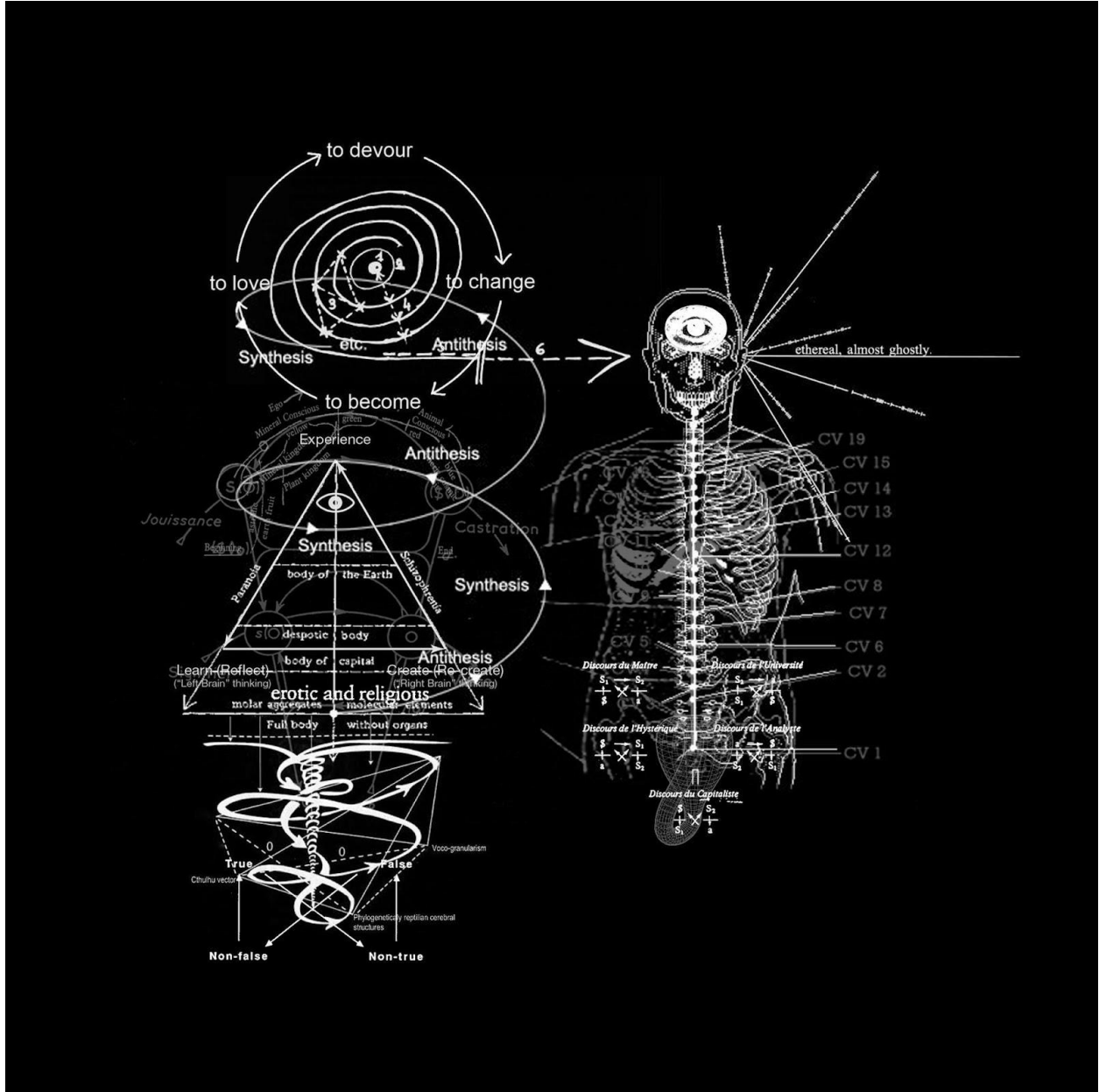


1. Our Insanifesto



1. Introduction

Our culture claims, and exclaims the need for recognition. Our school demands to be heard. What we conceive as our culture is merely our common, mutual and self-advancing understanding of what truly is to be done. Our words might hide our will, but our concepts will not. Inherently, the state of what we see, what we receive, is nothing but pure disappointment. Our claim for the great theories of old, and our will to use them as a basis, a flatline basis upon which we seek to go further than what has already been theorized, is by now not enough. Sadly, our pretension to understand and deconstruct the several complex machineries that oppress us has been recuperated and reorganized, losing its principle of ruthless battling against all that is present. We have seen way too much go unnoticed by our peers and not enough constructed by our own.

In simpler terms, we are outraged.

Simply not enough can be conceived with the present state of the theorists of our modern time, and no one escapes it ; from academia to radical circles, they have all fallen under the trap of the spectacle. In itself, the thought of the now has become an accumulation of commodified ideas, ones not only rotating around for too long, but also lacking the creative and blissful vision that deconstruction implies. Political organizations tend towards prescriptive application of alternative liberal administrative forms, inherently continuing what is already total. Philosophers tend towards reactionarism, with a conservative ethos on the rise in the fight against the same system they desire, deep down, even below their libido. The internet itself, as we wrongly assume to be a unitary form of hivemind thought, does not escape the imposed restrictions of the outside world. The Rhizome that now directs our purchases, translates our messages and delivers our emotions will not come to save us, this internet in the age of technocapital will never be able to help us, the lost ones, as Andrew Culp would put it. Lost are the times where at least this space represented a battle ground, a radical alternative to what the oppressed lived, as it has now modelled itself around the worst forms of alienating cult-form groups (i.e The Fandom form) or purely an image of the most self-sensored and miserable ideas the current world represses, but does not oppose.

This passiveness in all realms that touch the understanding in society has led to the deception of peoples all throughout the world. The global tides are not changing, but instead adopting a violent uniformisation of systems via alternative forms of empire that has destroyed our bonds, and with it, the ability to blissfully create. As for this, our attack is against the forms of thought that normalise us and coerce us into compliance. No longer

can we stand still against the world of Capitalism, we seek its overcoming. This project is violent, our war is not fair as long as the opponent isn't either. These forms we undertake to stand against the conspiracy against our conspiracy is nothing but the battle against affirmation itself. Terrible things keep happening every day, yet we are unable to help, to act, and to destroy our shackles: why does man fight for its own servitude? Or better yet, why would man let that servitude be to begin with? Because we are victims, victims of the un-creative, of the unimaginative, of the essential, of the objective intersubjectivity that tears us down, and our subversive identities one by one, day by day. The dusk of capitalism is our goal, our lifestyle and our praxis, we live and breathe the war against capitalism because capitalism gets into our breath by the daily, with its propostruous eco-cidical fumes we are shackled to and the terrifying future that awaits us if we cannot overcome this one leviathan, one coming from the space and time of the tragedy to alert us in more ways than one.

In order to create the true post-capitalist desire, we must for once, posit our program, one not of prescription, but description. A program in which we theorize the end of our oppression, because the mines of action of our fellow humans have been recuperated to no end. Because we claim the official opposition to the academia that pacifies us. Because us, the theorists of the capitalist realist era, need to be heard. Here we present to you our points, the axioms of our thought and the aphorisms of our opinions. Here we present the project of what our group seeks; a not so secret plan to enable our glorious weapons to advance past our current time. The artistic conspiracy that does not escape the world, but confronts it. No longer is this a fight for escape, this is a struggle for us, and the survival of our pact that so far has given us nothing but the pleasures of the liberatory guide of mankind. In short, we seek renewal, one more atomized than ever before. We seek to be free, more free than ever. We seek to be something else, we seek to be more than we ever could.

“Thought is no longer theoretical. As soon as it functions it offends or reconciles, attracts or repels, breaks, dissociates, unites or reunites; it cannot help but liberate or enslave. Even before prescribing, suggesting a future, saying what must be done, even before exhorting or merely sounding an alarm, thought, at the level of its existence, in its very dawning, is in itself an action- a perilous act.”

— Michel Foucault

2. Towards Dangerous Theory

1. Philosophy today is overburdened by Academia, a stale and boring institution that formalises and pacifies the process of thought. Thought is allowed to venture freely within closed boundaries, providing either a justification of the current state of affairs or a recuperated and pacified alternative. We posit that thought needs to once more become dangerous.
2. Analytic philosophy is a dead field, a discipline ruled by essentialist argumentation and various diverse set theories attempting to posit itself as a foundation. While, like all philosophy, their discipline has various insights that can be drawn upon, it has been at its very core pacified.
3. Contemporary continental philosophy has gone in a myriad of directions, reflecting the postmodern epoch that the field described starting in the late sixties. The field has become disparate and divided. Stuck in various debates on post-Kantian metaphysics and intersectionality, continental philosophy has too become pacified.
4. There is a definitive lack of creativity within the present theoretical space, any attempt at revolutionary construction finds itself stuck within the confined bonds of the pre-established neoliberal territory. Rebellions only walk through the avenues already paved, surrounded by walls already built that they wish not to disturb. Artistic fervour has been abandoned for the sake of straight analytics, as a result of this the revolutionary movement finds itself impotent, undynamic, and unmovable.
5. That is not to say that there is no potential in contemporary theory, the descendants of the post-structural milieu continue to give useful insight into the current state of the world. However like its larger discipline it has become stuck in a multiplicity of directions, any radical potentiality lost among a sea of alternatives.
6. Deleuze and Guattari were more right than they could have known in their prescription to “make thought a war machine” within *A Thousand Plateaus*. The proposition to make thought more dangerous, to make thought opposed to the forms of social mediation we see today, is the only option left to take.¹
7. Academic papers have only brought information and conscience so far, creating revolutionary thought, but maintaining them confined into the alienating field of

¹ Gilles Deleuze, and Félix Guattari. 1977. *A Thousand Plateaus*. N.Y.: Viking Press.

academia, which through the organisation of the system exists for most as a separate dimension from what is useful in their lives. What human history teaches however is that myth and art have been important weapons against the present system as well as unifying rallying cries for individuals caught sympathising with the artistic feel and message of a particular art piece. It is no coincidence that every political movement that cast iconoclastic waves unto the order it found itself in also participated in a symbiotic relationship with a creative movement that allowed both movements to develop while learning from each other and magnified each of their destructive powers.

8. Our aim is to make theory more dangerous, more destructive. This destruction is not one of simple pure negation, but one of creative destruction. The goal is to make theory itself a war machine against the various apparatuses of capture seen in today's political scene.
9. If theory today is a desert, one mirroring the descriptions of the wider world given by Tiqqun, then we are a nuclear test.² We mirror a thermonuclear bomb in our destructive potential towards contemporary discourse. If Deleuze and Guattari declare war on contemporary discourse, we will make it nuclear.
10. The weapon necessary to break down the neoliberal constructs that bind academia today is not one born out of simple engineering or chemistry, rather it is a multidisciplinary weapon, it must be constructed with artistic fervour, radical theory, and warlike insurrectionary praxis. Same as how the nomad knew no specialisation, rather being a master of all activities a nomadic life requires, our bomb is made by a combination of theories and turns to ashes everything in its field of impact.
11. The post-structuralists have deconstructed every last inch of the metaphysical systems, the sacred causes, the essentialisms, etc of old. All they did not touch were deconstructed by their predecessors, such as Stirner and Nietzsche, or will come to be deconstructed by future theorists. Any who hold to the essentialist theories and causes of old are the same as those who remain religious in the wake of god's death.
12. Deconstruction regulated only to the end goal of deconstruction is the ultimate pacification of the most radical tendency in contemporary philosophy. The most critical thinkers find their destructive potential regulated to the tearing down of the

² Tiqqun. 2017. Theory of Bloom.

metaphysical systems of old. This destructive capacity must be redirected towards a destructive affirmation.

13. The deconstructionists, following from Heidegger, proclaim the death of metaphysics, at least as a tool for proclaiming absolute truth. Our aim should not be to reconstruct a metaphysics of truth, but one of creative destruction. There is no attempt to construct any system, but instead to create dangerous concepts.
14. Connectivism, as Culp calls it³, has largely been co-opted by the circuits of capital. It is no secret that the rhizome in our cybernetic age is the very structure that capital takes. This has been observed by a large variety of theorists from those of autonomia to Žižek. Pacification has taken place even inside of the realm of the drive towards what is, on itself, wild, unimaginable and, a priori, unrecoupable.
15. Culp calls upon us to no longer create new concepts, but to negate the world as we know it⁴. We must do both, we must engage in the conceptual equivalent of Marcel's "Communism of Attack and Withdrawal."⁵ Creative destruction is the path forward; free affirmation becomes our ultimate goal and our best ally at that. A connectivity of both, not on special symbiosis or synthesis, but pure complementarity, one not possible if we continue to oppose both, or essentialize what becomes our newly found form for "creative destruction".
16. With this ongoing deconstruction a path forward must be offered. All existing paths beyond the era of deconstruction, such as those offered by Foucault, Deleuze, Guattari, etc, must be further radicalised. They must become more destructive, more explosive. Our aim is not to create new systems, nor to merely deconstruct, but to engage in theoretical warfare. A decentralised guerilla warfare on the essential, the ill-constructed and the prescribed.
17. We are not the first to attempt this, far from it in fact. Various post-Marxists, post-anarchists, Tiqqunists, etc all attempt a similar approach. Much like their forebears they must be taken from and radicalised. The civil war that Tiqqun declares must become a total war.

³ Culp, Andrew. 2016. *Dark Deleuze*. U of Minnesota Press.

⁴ Ibid.

⁵ Marcel. 2017. "Communism of Attack and Communism of Withdrawal."

18. Our aim is to go beyond the post-structuralists, to make their theory a weapon among many in the theoretical war of ruthless critique. The ultimate aim is to make this theoretical war a practical one, to liberate and communize. However senseless academic work, stuck and pacified, is fruitless, as is senseless action without goals. The struggles must be merged, civil war must be expanded on all fronts.
19. To use theory as a weapon is to both free it from the constraints of pacified academia, to make the weapons of the theoretical in tandem with the weapons of praxis, and to make it freely available to both use and abandon as one sees fit. This is an approach similar to that of For Ourselves!⁶ and McQuinn⁷'s notion of self theory, the former following a more communist variety while the latter makes it supposedly critical.
20. Both conceptions of self theory make this free flowing theoretical approach segregated from the action it hopes to inspire. We must go beyond this conception, we must posit theory not as the inspiration for action but as action itself. We are not the forebears of a coming revolution, its theorists, but rather militants with our personal weapons: theory itself.
21. This is not to separate our purpose from practical concerns of praxis, but to merge the two. Oh of course, participate in the riots, engage in insurrectionary activity, the human strike, etc. We know how it is to be done, we simply seek to bring theory into the fold. The war machine must expand on all fronts, attacking all hegemony. This is not a program for the war to come, this is but another shot being fired in our current state of global war.
22. Marx was very correct when he posited in *Theses on Feuerbach*⁸ that the point of philosophy is to change the world. This requires active change at the level of everyday activity based not on transcendent goals. Despite this the Marxists of today talk of a world to come, that we through the true movement will build towards. Our weapons of theory cannot be made to support some far off future, but rather to engage in the active process of war as is. **Our change comes not from goals, but from process.**
23. Liberatory change comes not through readily defined movements of change, nor through the storming of heaven to find a seemingly perfect state of things, rather it

⁶ For Ourselves. 2020. *The Right to Be Greedy*. Pattern Books.

⁷ McQuinn, Jason. 2014. "Critical Self-Theory."

⁸ Marx, Karl, and Friedrich Engels. (1845) 1998. *The German Ideology: Including Theses on Feuerbach and Introduction to the Critique of Political Economy*. Amherst, NY: Prometheus Books.

starts from a radical creativity in both thought and action. Creativity is the most important weapon any radical has, as it allows us to not take the ruling concepts at face value. Only through a radical creativity can any radical action be taken, only through this creativity can any liberatory change occur.

24. One concept today's left places in high regard, as do we, is the notion of capitalist realism, taken from the late Mark Fisher. For our purposes capitalist realism is the social phenomena that makes illusory concepts and apparatuses such as the state, capital, etc become real and totalizing. Through our participation in and acceptance of these cultural phenomena they invade the real. To, in Fisher's terms, imagine new futures is to be radically creative, to think beyond our current position. Regardless of any notion of praxis, this must always be the starting point.
25. The only way to overcome the becoming real of capital and other apparatuses is to engage in a pure affirmation, to create concepts as weapons and deny the becoming real of all apparatuses of capture. We must not create a new dominant system to rule the mind, but instead oppose any totalizing system of thought. A pluralism of weapons is needed, a rhizome if you will, but brand new, oppositional and derivative. The ultimate weapon against the various apparatuses of capture is an unfettered creativity of both thought and action.
26. **What then is this group?** We are not a vanguard of some messianic revolution. It is not our goal to offer a program of any sort. Nor is it to offer yet another perspective in the already over bloated and pacified scene of radical theory. Rather we seek to build weapons, to point out cracks, ultimately seeking to aid the fight for liberation. This liberation, Communization, insurrection, individuation, call it what you will, is a horizon both far off and imminently close at once.
27. Our group thus must not segment itself into labels or structures, it should not oppose any influence upon its thought. Any limitation or stratification upon the creation of dangerous concepts leads to a new zone for recuperation. While the specific labels and groups that proclaim a radical perspective can be recuperated, its content cannot. For a true movement, no matter its name, can never become recuperated. We attempt to apply what this true movement must be isolated to the group itself, to potentially go further.

28. Miliband's study *The State in Capitalist Society*⁹ concludes that to avoid the degeneration of radical organisations they must model the society they wish to create. In his case this means that these organisations must become radically democratic, loose, and federated. While Miliband's study is overall correct in its analysis, though it does not see the intricacies of what he critiques, his conclusion on democratic organisation is incorrect. This is because he remains committed to the new left delusion of radical democracy.
29. Instead what we should take from Miliband is that our organisations must model itself off of the idea of pure affirmation. We are not rigid in our creation of dangerous concepts, rather the group is an unfettered expression of personal creativity. The idea of communism, not as it is expressed by Badiou or Žižek as a potential egalitarian reality, but instead as an unmediated social reality, must become the basis of the organisations of the group.
30. Tiqqun and their disciples state that communism is lived, both in the process of communization and through the participation within struggle through the outside. While an unmediated space certainly doesn't exist, nor can there be any physical outside as Dauvé and Endnotes have proved, the movement itself can be lived. The goal of this group is to live communism in the process of theory itself, to use concepts as our weapons in the global scene of civil war.
31. The idea of living communism through the group structure is not a new one. The Italian and Dutch-German left in their proposed forms, the party form and the council form, seek to model their vision of communism in how they organise themselves. Bordiga's organic centralism models communism in its political expression of the proletariat, as does the council form. Both express an idea of communism as an association of producers.
32. Much like the conception of the radical group given by Miliband, we find in traditional ultra-left forms a faulty conception of the living of communism. Both the Italian and Dutch-German forms rely on a workerist affirmation of the proletariat, a form of political expression that models the eventual form of communism. What we require is not communist politics, but communist anti-politics. The affirmation of the proletariat as the proletariat does not work to abolish the class, but rather entrenches a fundamental workerism.

⁹ Miliband, Ralph. 1969. *The State in Capitalist Society*. London: Weidenfeld & Nicolson.

33. Communism, as we will come to see, is not a free association of producers but instead the abolition of all social mediation. As such the model of our group must be unmediated and freely affirming. Concept production occurs within every text, each one interrelated yet radically different. Each seeks a new sense of outsideness, a new crack to expand.
34. The group is not a rhizome, nor a mapping. A perfectly rhizomatic micro-politics of connection is to fight these various apparatuses as a new form of apparatus. Rather what is needed is not micro-politics but anti-politics. Goodbye schizo-revolution, long live schizo-insurrection. **Our connections are invisible, unmediated. We never seek to be in the middle of a structure, but rather outside it.**

3. A More Ruthless Critique

35. Radical theory is in an identity crisis, as the scene is pulled apart in a myriad of directions. Anyone who wishes to become a radical has a near-infinite supply of labels and theories to satisfy their desire for radicality. Radicality is now preformative, one of many courses one can take in one's search for any semblance of authenticity. Yet this radicality offers no means of escape or liberation, only new recuperated directions. Anywhere one turns there is a new label to encounter, a new prison towards creativity.
36. We shall call this state of radical theory over-labelization. As is the case with all academic matters, this lack of direction directly reflects the lack of direction found within the postmodern era more generally. Just as the post-structuralists in their critique of traditional semiotics realised that the signifier dominates and reduces any signified, all labels dominate and reduce any radical viewpoint.
37. This over-labelization is a symptom of the confinement that philosophy finds itself in more generally, rather than any creative destruction emerging from the currents of discourse and struggle. People only seem to be able to take the debris from this destruction to build themselves another jail, political and philosophical thought does not find itself running free, rather it slowly becomes muffled as recuperation occurs en masse.
38. Let us be clear that this is no call for "unity," whatever that would imply. We don't deny the differences in view found within radical theory. The little microcosm of theory that we inhabit is indeed differentiated from every other microcosm. However what is not to be emphasised is a politics of conceptual or relative difference. This is the difference of the molar, a difference defined by the differences between categories. Rather what is to be emphasised is Deleuze's politics of difference, a difference that is preconceptual. To do this is to reject categorization, to let dangerous theory roam free.
39. This politics of difference is neither a call to differentiate ourselves for the sake of it or to unite politics upon some central point of differentiation. Rather it is to allow unique expression and affirmation. In the realm of theory this requires a rejection of the current trend of over-labelization. The proliferation of labels is the proliferation of molar worldviews that offer nothing constructive towards the development of

radical theory. Would be radicals choose or rather “shop” for labels that limit their perspective.

40. The creation of labels is to be differentiated from the creation of concepts. Concepts in semiotic terms require both a signifier and signified. Though the signified is certainly dominated or alienated by the dominant signifier, there is certainly something being expressed. Over-labelization can never hope to find expression in its proliferation of worldviews. Instead its signifiers are empty, merely different signs one can refer to. The label is floating, something one can grasp onto for a sense of political identity.
41. A return to radical philosophy, in contrast to the trend of over-labelization, implies creative destruction and pure affirmation. Radical philosophy must fundamentally challenge our preconceived structures of thought, to constantly innovate thought itself. To do this requires the rejection of any label that grounds a concept in a theoretical territory. Communists, anarchists, call us what you will. Our only real positive position is the overall radicalization of theory.
42. Despite all claims for innovation, any creative destruction within the theoretical space must be informed by the ideas of those that came before. One notion that we have already reviewed in depth is the critique of the logic of place given by various post-structuralist thinkers. However this approach often leaves us without any real room to expand into practical matters. The claim to an outside found within these approaches is often faulty, though our own contribution will be added later to this concept. In short the outside can only be found in the space before any conceptualization or recuperation, in life and experience itself. This was observed by Newman in his commentary on Lacan’s category of the real¹⁰, and was previously realised by both Vaneigem¹¹ and Tiqqun¹² in their notions of a politics of everyday life.
43. What needs to be turned to in order to unleash any theoretical destruction as any real liberatory force is a rebirth of Marx’s ruthless critique of all that exists. This attitude takes nothing as given and leaves nothing outside the realm of analysis and critique. Marx’s attitude is what allows for such a refined critique of capitalism offered in *Das*

¹⁰ Newman, Saul. 2001. *From Bakunin to Lacan : Anti-Authoritarianism and the Dislocation of Power*. Lanham, Md.: Lexington Books.

¹¹ Raoul Vaneigem. 1967. *The Revolution of Everyday Life*. London (85 Regent’s Park Rd, Nw1 8Xa): Action Books.

¹² Tiqqun. 2010. *Introduction to Civil War*. Los Angeles ; Cambridge, Mass. ; London: Semiotexte.

*Kapital*¹³. This is not a sense of contrarianism, which does not allow for anything constructive, but instead a necessary step in any project of affirmative change. Our call to make theory dangerous once more is simply the rebirth of the Marxist attitude to theory.

44. Another theorist embodying this attitude of ruthless criticism is Friedrich Nietzsche. As Deleuze once described, Nietzsche is a thinker that holds little gems of creative potential hidden in a myriad of reactionary assumptions. Just like Deleuze, any thinker of ruthless criticism must embody and take from what Nietzsche has done for philosophy. Nietzsche is a thinker that philosophy cannot return from. After Nietzsche, god truly died, all further attempts to resurrect him revived a zombie god. Without any religious foundation, or one based in rationality or whatever seemingly stable basis one could think of, one is forced into a radical reconsideration of values. Nihilism becomes revealed as the base of all notions, and yet one that is fully creative. All liberatory projects are simply one further step in Nietzsche's revaluation of all values, the full assertion of the will to power.
45. Everything that is shall be criticised and destroyed, the icon that they've become in their state of being-sacred will be shattered and rejected, theory is to roam free in an attack that is all strategic, tactical and at the same time all-reaching.
46. This new iconoclasm will not take form purely in iconic fashion, as if seeing itself as a crusade against a real enemy, it sees the impossibility in killing phantasm and does not wish to set up a new icon. Rather, this process shall be done by taking the holy icon and deconstructing it, mocking it, treading over it and devouring it, thus revealing it as empty and meaningless.
47. The marble and stone of politics represent the freezing of any destructive force, in the moment that something falls into political strategy it becomes a statue, an icon, a static thing incapable of any reproduction, assimilated into the grander architecture of the system itself. Such is the case for any idea that decides to compromise and assimilate, to stop and to hold any of itself as sacred. Constant self-destruction and critique is the only way to keep the creative power flowing.
48. The Reason as to why Radical Politics are in the way they are is two pronged, it is part because of their defeat in the face of assimilation by Techno-Capital and part because of their own weakness and failure inherent to their way of functioning.

¹³ Marx, Karl. 1867. *Capital. Vol. 1*. Verlag von Otto Meisner.

49. Radical Politics and Theory have been assimilated into the spectacle, it has grasped them and absorbed them into being part of their structure, transforming previous opposition into pawns as Communists, Anarchists and Fascists simply become another natural part of the Liberal Democratic environment.
50. At the same time, this assimilation came about as a natural step in the life-cycle of most of these Radical Projects as they abandoned an iconoclastic view of politics for the sake of participation in the political project, defending a strict political dogma and playing power politics within the system, engraving these different ideologies into the system itself. Such a life-cycle can be more acutely seen and is more widely recognized in Marxism-Leninism and Social Anarchism, but is present in most Political Projects.
51. And so, Ruthless Critique of all That Exists must finally have it's rebirth, taking from the ashes it was left in after centuries of assimilation and lighting it aflame again as a great solar phoenix that will embody all that is destructive now and emanate that flame into the whole world, burning everything that is. We will not return to Marx's Ruthless Critique of all That Exists as that would go against the very concept of it, just as we will not return to anything, instead, Ruthless Critique will only come about at the moment where everything past and present is offended, burned and broken."

4. A Contemporary Communism

52. What does it mean to be a communist today? The term is one that has been stretched and split into too many meanings to count. Of course there is the communism of Marx and Engels, the common association of producers, but there is a myriad of developments and distortions of the term that has come about since then. There is the communism of the Soviets, which merely managed capitalist relations through new forms. Yet the collapse of the Soviets has done something peculiar to the notion of communism. While once the public had a concrete example of communism, a grounding point, this no longer exists. The signifier of communism has begun to float.
53. This is of course symptomatic of our previous diagnosis of radicality. Radical theory has become over-labeled, to the point that representative thinking has clouded any potential for radicality. Mark Fisher's capitalist realism¹⁴, which was touched upon earlier, also comes to mind here. Capitalist realism can after all be attributed to the domination of the becoming-real of various apparatuses. Our goal, regardless of what label we put to it, is the refusal of this becoming-real. To us, this seems to be the only real radical action left to take.
54. Might we call this refusal, this creative destruction, communism? Close, but not quite. This refusal is an insurrectionary movement on the level of both theory and praxis. Insurrection is perhaps what we will call the production of communism, it is the production of the object rather than the object itself.
55. However this object is no ordinary one, communism cannot be called a mode of production in the usual sense. Of course from a traditionally Marxist perspective this would most certainly be the case. Communism to them is perhaps what we should call messianic, it is their secular replacement for heaven. Numerous theorists have made this point again and again, from Stirner to Camus. No we are not proposing a replacement for heaven, rather we call for life here and now.
56. Communism as an object must be immediately apparent out of the processes of its realisation. To state this in clearer terms: communism must be immediate. This is of course the core tenant of the comunizers, though each particular branch carries this idea in a myriad of directions. Now we have no identification with this movement, as that would be to situate this group in a particular spot within the broader theoretical

¹⁴ Fisher, Mark. 2009. *Capitalist Realism: Is There No Alternative?* Winchester: Zero Books.

space. This cannot be avoided fully, however we don't wish for any semiotic commitments.

57. Regardless, our “answer” to the meaning of communism can perhaps become more clear. Communism is the end result of the culmination of insurrectionary activity. If insurrections break down boundaries between individuals, communism is a fully unmediated social. Now of course this idea is one which is not necessarily possible. After all without a mode of mediation there can be no effectively coded action or communication. Thus it would be best to rephrase it as such: communism is a social in which mediation is freely determined and manipulated.
58. Now to those familiar with the arguments of the post-structuralists and post-anarchists concerning the nature of the social, we can see that this reality is a direct assertion of the anarchic foundation the social is founded upon. Newman labels this idea as the war-model of society¹⁵. In his post-anarchism he finds that an anarchic project is made possible due to an ontological anarchy, to which anarchy is the complete expression.
59. Due to this and the fact of the immediacy of communism in any true radical movement, we can proclaim that liberation is not something that “will come” insofar as it is a future state that is worked towards, rather, it is lived through insurrection, only in this insurrectionary state can one find themselves in a liberated state, which emanates from them as insurrectionaries rather than being an outside state that would come.
60. Thus we are not fighters for any messianic utopia, but fighters for life itself. We are no longer content to merely survive, we wish to live. We are the most complete expression of opposition, one with a uniquely insurrectionary character.
61. The current opposition exists only in phantasm, as most political projects that aim to bring about some kind of change manage to be only fellow props in the spectacle of neoliberalism. Liberal democracy as it exists has assimilated and integrated all into its wider narrative, a rejection of its institutions only serves to legitimise the status quo, such as how not voting in protest of electoralism is electoralist participation. In order to destroy the neoliberal reality and bring about a full rejection of its reality it is necessary theory and praxis, hand in hand as one thing, it must strike the very logical

¹⁵ Newman, Saul. 2001. *From Bakunin to Lacan : Anti-Authoritarianism and the Dislocation of Power*. Lanham, Md.: Lexington Books.

foundation of the system, tearing down the theoretical walls alongside the political walls.

62. Revolutions have so far only brought about another system to rail against, as Vaneigem explained¹⁶, the creative and destructive force that sparks revolution and serves to upend the previous system only ends up usurped by a revolutionary force that rebuilds from the ashes another system that despite noticeable differences will serve the same purpose as the previous one; the oppression of the individual. In order to avoid the cold cell of systematic thinking the new destructive theory must be ruthless and without limits, as well as eternally upheaving and iconoclastic, there shall not be a yearning for a status quo as its purpose will be solely to fight against it. It is in that fight against systems that the anarchist lifestyle defines itself.

63. The anarchist lifestyle is the expression of radicality on the individual level. When we theorists propose living communism, anarchy, or any other uniquely radical buzzword, we mean simply to try to live. Today living is impossible, one can only survive. Another life perhaps is possible, but it can only come about if some begin to *refuse*.

¹⁶ Raoul Vaneigem. 1967. *The Revolution of Everyday Life*. London (85 Regent's Park Rd, Nw1 8Xa): Action Books.

5. Outsideness?

64. Capitalism, as with any other dominant system, wants to stay dominant, and will use all of its resources to remain it. However, Capitalism is fundamentally different to every other economic system before it due to its incessant need for growth. It is a mechanical beast that feeds on anything in its path, incorporating every minuscule idea, item, act, or subsystem into its whirring maw, and as such will destroy any attempt at subversion through pacification by incorporation. Even so-called “revolutionary” ideas are intercepted, repackaged, and redistributed to paradoxically uphold Capitalism through its perceived subversion.
65. Capitalism is ordered, systematic, and structured. While Capitalism may be ever expansive and all encompassing, this does not mean that Capitalism is chaotic, fluid, or even mutable, rather it radically changes anything of substance into something that can fit inside its thick, frozen walls. Everything it touches is placed neatly into a box and filed away into the mutated sludge of information, ideology, entertainment, and education that Capitalism continuously pumps from within its depths.
66. The fight for LGBTQ+ rights is an example of something Capitalism has distorted to its advantage. A formerly radical movement challenging the very assumptions heteronormative society presents has been reduced to branded consumer products.
67. Another example of Capitalism’s aggressive pacification is found within contemporary anti-Capitalist movements. In the modern age, anti-Capitalist sentiment has been commodified to such a degree that engaging in commonly accepted forms of anti-Capitalist praxis only tightens Capitalism’s grip on humanity. Che Guevara shirts, unions for landlords, corporations, and police officers, monetized Trotskyist newspapers, sponsored YouTube videos from so-called “Socialist” content creators, boycotts, peaceful protest, all are compromised under the gaze of Capitalism. There was a time where anti-Capitalist action was a viable method of change, but around the time of Marx's death, the Capitalist machine grew to an unfathomable size that there was no longer a viable way to combat it systematically.
68. Capitalism cannot incorporate radical *disorder*, chaos, heat as the unfettered increase in atomic energy, as they are antonyms to Capitalism’s titanium foundation of order. When chaos comes into contact with order, it reconstitutes the nature of that order into something that cannot be held down, thus releasing it from its shackled territory that Capitalism has forced it into.

69. Because this chaos and disorder are unable to exist within Capitalism, they exist exo-systematically, that is to say, outside of Capitalist territories. We may call these exo-systematic forces (or, perhaps, *unforces*) “outsiderness.”
70. Outsiderness is not a megalithic category that locks in its concepts through ideology or ideal, rather it is merely an observation of that which is inherently un-Capitalistic. By naming these unforces outsiderness we are not making a prescriptivist category that we are forcing things into, we are instead creating a set of things that we as humans are able to understand. Human minds are built to accept order and categorization, that is one of the reasons Capitalism has become such a monument, however, we can accept new forces into our minds through restrictive, retroactive, yet permissive categorization, which is what we have sought to do with the label of “outsiderness.”
71. These unforces we have named outsiderness are boundless. For all intents and purposes, they do not exist in any tangible way for Capitalism to take hold of because they are antagonisms to Capitalism’s nature. They are nature-less, they have no substance, no internal dogma, no rigid structure for them to cling to, and thus have no nature to conform to. They are destructive, they exist purely in relation to order and stability, and thus act entirely against insiderness.
72. Any hope to do away with the current state of things must be rooted in this chaos and disorder that can only exist *outside* Capitalism. This is paradoxical, as it is impossible to produce outsiderness from within Capitalism.
73. There is a remedy for this, however. Outsiderness exists *alongside* Capitalism already. The existence of Capitalism does not nullify the existence of outsiderness in its entirety, rather these iotas of the outside are merely left unincorporated. Like two parallel lines, Capitalism and outsiderness do not interact with each other in any way *in their current forms*. The goal of any truly radical movement should not be to create an alternative system from within Capitalism, but to embrace the outsiderness that can never mingle with Capitalism, and then use that outsiderness to sublimate all systems. A feat much easier said than done.
74. An even more radical way to think about outsiderness is that it doesn't “exist” at all, rather that it is the pure, unadulterated antagonism of Capitalism, that is to say, without the inside provided by Capitalist nature, there is no outside to draw upon.

75. Endnotes is right to critique the authors of *Call*¹⁷ for relying on a physical outside. After all it is far more complicated than merely “leaving” capitalist society, whatever that would mean. Outsideness can only be experienced in moments of life, in moments where one is purely within the subjective. Newman in his text *From Bakunin to Lacan*,¹⁸ discusses the problem of the outside in length. He is quite right to state that the outside can be realised only in what Lacan calls the real. The real is what is lost when one enters the realm of signifiers, it is our concrete experience of life and subjectivity. Vaneigem also contributes in length to this point in his text *The Revolution of Everyday Life*.¹⁹ Regardless of our theoretical source the goal is the same, return to life and deny capitalism’s becoming-real.
76. While chaos and disorder have always existed as antagonisms to ordered systems, their “unnature” has always been fundamentally different to outsideness. In other words, outsideness simultaneously is and is not chaos and disorder. What we have named outsideness represents a new strand in the para-historical development of resistance to systems.
77. Marx identified class conflict as the catalyst for societal change, be it economic, political, or social. This analysis is perfectly fine when looking at previous economic systems or even Capitalism during the time of Marx and perhaps directly after his death, but when looking at modern Capitalism, this analysis begins to unravel.
78. While it is true that class antagonisms drive much change, the way in which Capitalism has evolved (and how we have subsequently analysed it in this trefice) makes a view of class conflict in this way pointless, regressive, limiting, and even harmful.
79. As Tiqqun states in their text *This is Not a Program*, the division of society is no longer between two opposed molar wholes, but instead runs through us all. They write: “Historical conflict no longer opposes two massive molar heaps, two classes—the exploited and the exploiters, the dominant and dominated, managers and workers among which, in each individual case, one could differentiate. The front line no longer cuts through the middle of society; it now runs through the middle of each of

¹⁷ Anonymous. 2004. “Call”

¹⁸ Newman, Saul. 2001. *From Bakunin to Lacan : Anti-Authoritarianism and the Dislocation of Power*. Lanham, Md.: Lexington Books.

¹⁹ Raoul Vaneigem. 1967. *The Revolution of Everyday Life*. London (85 Regent’s Park Rd, Nw1 8Xa): Action Books.

us”²⁰ Any liberatory project can now no longer affirm this molar whole, but cast the identification from oneself.

80. As mentioned earlier, we have seen countless examples of class antagonisms resulting in massive conflict (once again proving Marx correct), we are yet to see one of these conflicts result in anything other than an entrenchment of Capitalist ideology and a subsequent ruinous reterritorialization of anti-Capitalist movements.

81. As such we need to go much further. The workers’ movement is dead, this is clear to all that can see. Exit from class is the future, not the assertion of class. Revolution has to transition once again to insurrection. The realisation of the outside can only come through a creative destruction, where relations are refused and new ones are freely created. To end we call all to live, not to live in a mediated or stratified manner, but to truly live. Refuse, deny, reconsider, assert oneself, and above all live fully. The gift of life and all its possibilities is today being wasted more than any other resource.

²⁰ Tiqqun. 2011. *This Is Not a Program*. Cambridge, Mass ; London: Semiotexte.