

An abstract graphic design featuring a white background with several thick, black horizontal and vertical bars of varying lengths and positions. The bars are arranged in a way that suggests a staircase or a series of steps. The text 'BURNING THE CASSETTE' is printed in a bold, black, sans-serif font, with 'BURNING' and 'CASSETTE' on separate lines and 'THE' centered between them. The text is positioned on the right side of the image, with the bars framing it from the left and bottom.

BURNING

THE

CASSETTE

A

B

We believe that every asylum and prison should be destroyed without exception. Just like the churches and workplaces, asylums and prisons are places where the living go to die. We are against the capitalist conception of work but we are not against providing for ones immediate needs.

We are against those who fight for peace while ignoring the fact that they murder while doing so. We are against the ideology of non-violence, the neutralizer of resistance. We champion neither non-violence nor its illusory opposite. We oppose all false dualities created by capitalist consciousness. We are against every nation and the patriotism they create within their subjects. Insurrectionary anarchists have no allegiance to a nation. Nor have we any allegiance to a race or a people. We never attempt to equate the male to the female, the female to the male. The reign of one or the other is a reign we will never accept. There is no restrictive system imposed from above that we will follow or obey. No delegate will ever act for us, no representative will ever speak for us, no vanguard will ever fight for us. We act for ourselves, provide for ourselves, and speak for ourselves. We champion neither the farm nor the expropriation. We believe in survival, health, and self sufficiency, whether that is in the form of home-grown or stolen tomatoes. We may use money, but we must never forget our desire to burn it.

The insurrectionary anarchist does not posit or proscribe a future economic system. There will be no economy if the insurrectionary anarchist is successful. There is no blueprint for the future egalitarian society. It will take shape of its own, out of necessity. We will be able to influence the geographical area we live in, but our reach will extend no further than those who trust and live with us.

We can say what we are against. What we wish to create must be kept a secret. We will tell only those who create it with us. It is essential that every insurrectionary anarchist create something. It is not essential that we tell everyone about it. A fire should be visible. Lighting a fire should not be.

THIS WAS WRITTEN TO A PERSON REFERRED TO IN THE TEXT AS "YOU."

THE "WE" USED IN THIS TEXT REFERS TO A SINGULAR AUTHOR WHO HAS SPOKEN WITH OTHERS.

THE SECTIONS TITLED "A" AND "B" ARE EXCERPTS FROM A CASSETTE TAPE.

THIS TEXT IS FOR ARTISTIC PURPOSES ONLY.

# I: SHADOW

There are many answers to this question. We will attempt to keep it simple.

As insurrectionary anarchists, we are against centralized authority and the State in all of its nefarious manifestations. This includes all forms of representational democracy. We are against all forms of totalitarianism, including the green variety. Every government is a centralized authority, the crystallized manifestation of power. We are against government and all of its projects, even community projects. The micro and the macro must be considered as one and the same.

We are against capitalism. Capitalism is not just the flow of commodities, the consumption of commodities, the production of commodities, or the selling of commodities. Capitalism is also the people involved in intentionally planning and expanding the market economy across the planet. Just as we are against the multiform manifestations of the State (the courts, the police, the army, the school), so are we against every manifestation of capitalism (newspapers, television, the internet, trade unions, multinational corporations). Any resistance movement that has a symbiotic relationship with capitalism or the State is a movement that ultimately bolsters the strength of both. For this reason, we are against all mass-unions and reform movements. Our opposition comes from outside capitalism, not within it. This being-outside capitalism is mental just as it is physical.

We are against the nuclear family, being that it is a worker-reproduction unit. We are not against two parents and their children or what they do to survive. We are against the image of the family that is created by capitalism. The family with a house, two cars, a full fridge, and a big television is a false family created to be consumers. Credit is what has allowed the untenable illusion of the nuclear family to persist. The capitalist illusion of the nuclear family is artificial and should not exist.

Every politician who claims to represent us is our enemy. Anyone who imposes a representative upon us is our enemy. Any political party that shares powers with the other parties is our enemy. We oppose fascism, the unrestrained and unrestricted projection of centralized authority. We oppose every church and religion that promotes subservience to the State.

APPENDIX:

WHAT IS  
INSURRECTIONARY  
ANARCHISM?

*This pseudo-critique of the spectacle only speaks the language of the Spectacle – even in spite of itself. The critique of the Spectacle is either metaphysical or not a critique at all. And it must be explicitly metaphysical, or else it will turn against itself and reinforce the Spectacle.*

**-Tiqqun**, *On The Economy Considered As Black Magic*, 1999

Every identity has been absorbed and integrated into the Spectacle. We can no longer speak of recuperation. Every identity that once formed autonomously inevitably became a new fad, constantly recycled and refracted, becoming compost to feed the next identity, the next fad. The Spectacle feeds itself endlessly. The machine is almost perfect. Recuperation no longer exists. We *are* capitalism at this point. It would appear that there is no way out. This is not the case. Resistance to the machine is possible. That is not a question. What is a question is whether or not it can withstand the assault of the Empire. We will attempt to answer this question and explain how resistance can survive.

Autonomous identity, spontaneous group identity, is a potent force and has always fueled any revolutionary struggle. The anarchists of Spain in the 1920's and 1930's knew themselves to be anarchists. They told each other so over the radio, across the television, through posters, and from podiums. The squatters in Berlin in the 1980's knew they lived in the same area and knew they were not going to leave it. These simple identities, utilitarian and practical, existed as long as the struggle required them to exist. In other words, these identities served the revolutionary struggle.

In the 1970's in London, insurgents, criminals, and artists began to commingle and a synthesis between art, illegality, and insurrection produced a group identity that the Spectacle dubbed punk. Once that happened, the group identity that had allowed for white British and black immigrants to fight the police together started to disintegrate while simultaneously spreading across the planet. The new group identity of punk started to revolve around playing music and wearing clothes. Many albums were sold. Once they began to sing of riots and revolution, the possibilities vanished. If people can dance to the music of revolt rather than begin to revolt, they will dance. And they will be revolutionary for doing so. They are punk.

This was how the Spectacle absorbed a potent threat from its own midst: by defusing its content, by scrambling it, by spreading it so far away from itself that it no longer knew what it was. And now, over thirty years later, we have inherited the anarchy of the Spectacle. The story of the Paris Commune is confused with the French Revolution, the Watts Rebellion had something to do with Rodney King, the Greeks invented anarchy,

conspire with them or not. You are not fighting for something beyond you, some mythical Eden where everything is comfortable and stable. You are fighting for the places where you live. If the networks collapse, if the system crashes, or if the Empire disintegrates, the world that you find yourself inhabiting will be unstable and volatile. But that world will be free of the mono-culture, the eternal prison, the Empire. And that is enough. We do not build utopias, we end nightmares. It is useless to make prophesies regarding the future. Let it be said, however, that in any future we will still be ourselves: people with a distaste for power.

For those of you who have made it this far, for those of you who still exist: remember who you are. Keep it a secret if necessary, but never forget who you are. Without convictions, you are a malleable capitalist subject, swayed by the economic and cultural flows. Hold onto something. Without you, there will be no lines of communication, no transmission of subversive wisdom. Without you, the fire goes out. Keep it burning. Everything depends on this.

We touched you once, and you touched us. Now we touch again. We have passed through time together, we have tested each other, we have grown to love each other. The moment we had is the moment we will always have, the moment without time where we knew each other without meeting. Our kind meets in the folds of time, in the places where what is expected does not happen. We will meet again, forever.

# Stay free.

You have found each other again. Old comrades, new comrades, silent comrades. In the midst of the flows you have collided, clumped together, and removed yourselves from the pushing and pulling of capitalist flux. Once more, you find yourselves living outside of time, walking together with no course, scheming on how to plot one. This is reformation, the reward of patience. It is only because you have waited for so long that this moment smells so sweet. Savor it before it turns into sweat and nerves and commitment. It is what you have been waiting for.

And here you are, fellow travelers, this is the new world, pulsing with information, transmitting its signals from screen to body to cash machine, registering every movement, cataloging every disorder, correcting every deviation. It changes far faster than you do, with your silence. Go on the internet and listen for a moment. You will hear the sound of millions of people, all screaming for recognition, status, fame, and answers. Everyone shows each other what to buy and how to dress. They do this constantly, and that is why this world changes so quickly. In your silence, you have begun to age outside of the eternal adolescence of capitalist subjects. Each one of your actions stands out because you appear so out of place, so foreign in your detachment. You are a barbarian.

Imagine jumping off a cliff. There is no end to the abyss you have jumped into. As you fall, you catch up with others who have jumped in as well. Together, free from gravity or attachment, you begin to cluster together, knowing that for the rest of your lives you will be in flight.

There are many things behind you. It is possible to see the traces of what you have done, but they are always supplemented by the traces of what others have done. You are confident in your ability to act, yet you forget that you have ever done anything. You have aged, you have lost your memory, and now every moment is fresh, potent, and filled with possibility. Now you are one of the ancients, robbed of your illusions, free from the hypnotism of the Empire. In this Empire of perpetual childhood, you will be both young and old, consumer and destroyer, friend and enemy.

Take your time. Leave no task neglected. Do not forget the people around you. They are the ones who you travel with as you struggle, whether you

and so forth. Everything has become scrambled: history, lineage, purpose, goals, memory, transmission. Those who call themselves anarchists must struggle to do so. It requires a lucid mind to navigate the formless void of capitalist society, where identities are analyzed, deciphered, and put on display.

Every intensity displayed through a group identity will be noticed and surrounded. Like bees to an open flower, people will begin to diffuse its purpose and meaning by displaying it to each other. Anarchism has been displayed endlessly and absorbed into the functioning of the Spectacle. It is a minor news item. It merits no attention. Nevertheless, the well of young anarchists never dries up. Anarchism can be about anything. People become anarchists just as they would become hipsters. Anarchism stops being a coherent practice and refracts into a large blur projected through the Spectacle. No one has to do anything in order to be an anarchist except be an anarchist. Just like a punk.

Punks are hipsters. Hipsters are punks. Hipsters are anarchists. Anarchists are hipsters.

This is where we are. Our enemies surround us on all sides. The only thing keeping us from being refracted is our practice, our deeds, and our efforts. Everything else is an image that sticks to us like a slime. Our actions keep us outside of the endless incubator of capitalist hypnotism. Between our actions, we swim in the flows of capitalism, covered in an image that is shown to us wherever we go. Those of us who still exist walk through our own shadow.

**A:**

*...you are going to die so enjoy everything, display everything, live life to the fullest, there is nothing to take too seriously, after all, so treat everything the same, let it flow past your eyes, it is all an annoyance, a delay, it makes life difficult and stressful, don't let them pull you away from us, here, where we can see you, keep working for us, keep living in our houses, we will take care of you, we can see everything you do, we can hear everything you say, no one will hurt you, we are your friends, you will always be yourself, everyone knows you, there are no more secrets, you can be anything you want, everyone will always know what you are, we are all the same, anyway, so be different like the rest of us, you are going to die, enjoy everything, it is all there, it is all yours, don't leave us...*

*Revolutionary movements do not spread by contamination but by resonance. Something that is constituted here resonates with the shock wave emitted by something constituted over there. A body that resonates does so according to its own mode. An insurrection is not like a plague or a forest fire – a linear process which spreads from place to place after an initial spark. It rather takes the shape of a music, whose focal points, though dispersed in time and space, succeed in imposing the rhythm of their own vibrations, always taking on more density. To the point that any return to normal is no longer desirable or even imaginable.*

**-The Invisible Committee, A Point Of Clarification, 2009**



VII:

REFORMATION

II:

OBJECTIVES

*Destruction is not a metaphysical idea. Destruction consists of going into a place and wrecking something, but the process that can allow us to carry out this action is a process that must involve us in our totality, as complete human beings.*

**-Alfredo M. Bonanno, *Destruction And Language*, 1996**

**B:**

*...there is no one here but myself, we are different, the world is not whole, one, united, I am alone, there is no one else, you have left me here alone, you, the one I wanted to catch, stuff in a jar, carry around, and smile at, no, we wanted it too much, we are alone, I am alone, and I can't see anyone...*

There will be long expanses of monotony in your life once you have disintegrated. Capitalist life is fast but it is also predictable and routine. Despite all this, you may happen to find yourself at a basketball game that turns into a riot, a neighborhood that is thoroughly against the police, or a bank that is robbed by someone you don't know. In these moments, you will experience the volatility of the population and be able to get a taste of what is boiling under the surface of society. These strange acts will have nothing to do with you. They are reminders that rebellious energy is unpredictable and constantly in flux. But once these moments pass, there will be monotony and repetition once again. In the midst of this tedium, you will inevitably meet people like you, or perhaps you will run into old friends who give you a wink. Slowly, all of you dispersed and wandering individuals will come together, having seen and learned many new things about the places you inhabit together.

When you find each other, do not dwell on the success or failures of the past. There will be plenty of time to make more mistakes and have new successes. Let your past efforts inform your strategy but do not let them drive you to act. Act because you must, not because you have before. Action is intentional, it is not nostalgic.

Your kitchen sink is not dispensing enough water. Every other water outlet in your house has sufficient pressure. The Problem must be with your kitchen sink alone. You investigate and find that the Problem is the filter, clogged with years of accumulated minerals. Suddenly, you remove the filter and place it on your kitchen counter and stare at it, forever. This is the Problem.

What do we want? Who are we? These are well-intentioned questions, requiring a lifetime to answer. Unfortunately, there is very little time for any of us to answer them. As individuals, anarchists want different things out of life. As a group, some anarchists want the same things. We are insurrectionary anarchists. What do we want? (*See appendix*)

The destruction of the Empire is our objective. We wish to see the complete shutdown of the capitalist economy and the proliferation of self sustaining communities that are completely independent from the system and its networks. These communities will sustain themselves on their own without our meddling. The networks that feed the system its commodities and energy must no longer function. Data must stop flowing. All control mechanisms should be attacked until they are gone. People should be allowed to determine their own lives, however they see fit. Their lifestyle and moral choices have nothing to do with our objectives. We merely wish to have our chance, free from monolithic control mechanisms.

Who of us knows what we actually want with life? Our longing is indescribable, our existence is filled with emptiness. Do we just want to play on the swing at the farm all day? Maybe. But we also want to feel a sense of purpose. Some people call themselves anarchists in order to give their lives a purpose. There are many types of anarchists, but one objective of anarchism as a whole is the end of capitalism. If anyone who calls themselves an anarchist ever hopes to achieve this objective, they must stop staring at the filter sitting on the kitchen sink and address the Problem.

Unfortunately, being an anarchist has become synonymous with being a hipster. The definitions, objectives, and goals of anarchism have become as nebulous as the definition of the hipster. Every intensity that an anarchist generates is incorporated into the Spectacle in the same manner

that fashions are incorporated into the arsenal of the hipster. Everything grows out of focus once it is incorporated into the Spectacle. The hipster is the walking receptor for all diffused potency, all assimilated culture, and all captured intensity. The hipster is a punk, a democrat, a proletarian, a junky, and a politician. The hipster now has the ability to be an anarchist, minus the objectives. The incorporation of anarchism into the Spectacle has made the clarification of objectives urgently necessary. Without a firm commitment to these objectives, the anarchist will be stuck forever in the flows of spectacular delusion.

The hipster is a neutralized body. Our first task, before meeting any of our objectives, is to become a potent body. A potent body is a free body, aware of itself as such. A potent body can act with a purpose that is not dictated by the pushing and pulling of cultural and economic flows. Cultural flows keep the body fixated on glamorous, seductive distractions. Economic flows keep the body fixated on wages, rent, security, and bank accounts. A potent body intentionally removes itself from these flows in order to have the time and freedom to stop them from functioning. Beneath the clothing, the accessories, and the image, we will find our true body. The body is our weapon. We do not mean this metaphorically. The body is our only weapon and in regards to our objectives, it has a precise use. The Problem we are facing is not abstract, it is physical. The flow regulators, the control mechanisms, the economy, and the information networks can only be destroyed physically. We must discover how to use our bodies to hinder, disrupt, and destroy these physical systems.

But who really is an anarchist anymore? A child of the upper classes, living a bourgeois lifestyle, is an anarchist. A child of the lower classes, living in poverty, is an anarchist. What separates them? The class lines are blurring as well, and the elites have been granted the title of anarchist. In this horrid stew pot of ambiguity, the only people who are anarchists are the ones who attack the Empire. The rest are bourgeois in togas, little Roman subjects, potential magistrates, and decadent hipsters. Let us make it clear: to be an anarchist is to fight against a clear enemy. Do not mistake the bourgeois for anything other than what they are: frightened Romans attempting to make the world safe, uniform, and comfortable.

Once you and your co-conspirators have disintegrated into the flows of capital and information, you may find yourself longing for the chance to act again. You may hear talk of your deeds at a party, at a bar, or on the evening news. Not only must you ignore all of this, you must never let it influence you. Once you have decided to disintegrate, there is no going back. The Empire can never be left with anything to pursue, and if you suddenly snap, reacting in ways the authorities are anticipating and hoping for, all of your work will be for nothing. Let the Empire, in its pursuit for a subject, an author, or a conspiracy, tear away at its own breast. Just as a mosquito sucks blood and takes flight, so must you be, leaving behind an itch that will be scratched. If the Empire notices you are on its body, it will constrict its veins, flood you with blood, and make you explode.

The networks of the Empire break down when they cannot locate the source of a disturbance. In their attempts to locate something that has broken down, the networks will themselves break down. While searching for prey that has disintegrated, the predator will be forced to disintegrate. If the authorities create a fictitious author for an anonymous act, all that is necessary to destroy this fiction is a prolonged silence. They will spend a month spinning tales of non-existent threats, whipping people into frenzies, and preparing for actions that never occur. Without an actual enemy, the authorities will eventually have to let their illusions crumble and vanish. This will diminish their capacity to mobilize the population against the next non-existent threat. By crying wolf too many times, the authorities will undermine the blind trust that is given to them. Their power will start to disintegrate.

The population has grown used to situations and events being handled by the authorities. When a situation becomes unmanageable, when the culprits cannot be found, when the conspiracy seems to be imaginary, the population will begin to doubt the omnipotence, power, and intelligence of the authorities. The only way the authorities can counter this loss of faith in the population is to produce a culprit, to round up a conspiracy, to link an author with an act. Do not act when they want you to act. It is best to wait out the storm, to find another target, another style, another anonymous method.

Today, the pixelated camouflage of the US military breaks down the eye's ability to perceive what the camouflage is hiding: the body. This is the armor of the Empire, this breakdown of everything: the mind, the body, the ears, the voice. We will break down in a similar manner, but we will break down completely, truly becoming invisible. We will disintegrate, and in this act we will cause the Empire to disintegrate with us.

When there is nothing left to do, when you have reached an impasse or the fulfillment of your objectives, it is best to disintegrate and return to the flows of capital and information. Once again, you will have to navigate those murky waters, avoiding the control mechanisms and data collection apparatuses. Not only must you be silent about everything you have done in the past, you must never fall prey to the urge of reviving what is gone. Never attempt to give any metaphorical, mythical, or historical significance to your actions, whether that be to other people or to yourself. Your actions are strategic and physical, not the first seeds of a new cult. Under pain of stunting your imagination and limiting your possibilities, you must transcend and relinquish your own past.

Some of the ex-Black Panthers in the US have become politicians, capitalizing on their revolutionary past to cement their power. Once any militant begins to bask in their own public reputation, they become another administrator of the Empire. Their endless interpretation and mythologizing of past revolutionary activity always serves them in their quest for power. Martin Luther King said this, Abby Hoffman said that. Some Weathermen stayed in my apartment once, some Sandanista's told me this once, Huey P. Newton told me this another time. By invoking the grand revolutionary moments of history, these ex-militants render the past into propaganda for their election campaigns. Be wary of those who invoke the past. They are always doing it for a reason.

Even if you were successful in your actions, even if you could form a cell, a cult, a party, or a movement because of your success, you must remain silent. Do not avoid power as if it were some metaphysical demon. Avoid it as you would a bear-trap. There are very real consequences for wielding power. If the Empire cannot incorporate a power other than its own, it will destroy that power. Remain invisible.

They are not anarchists, even if they live in a communal house or speak the lingo. They find that talking seriously about using the body to destroy is in poor taste, constitutes bad manners, and is overly aggressive. They are shit. Their posh, green, sustainable bourgeois manners are shit. Their sensibilities are as feeble as their broken imaginations. Let them implode into the depths of their politeness and feigned radicalness. If they ever become concerned with anything besides themselves, we will be surprised. They are their own Problem. Forget them.

We will be seen as criminal, destructive, violent, and dangerous by our enemies, but their condemnation of our actions will reveal them for what they are. These anarchists-in-name will not help us accomplish our objectives, they will attempt to incorporate us into what keeps them enslaved.

**B:**

*...this is how it always is, don't imagine that there is anything else, this is it, everything you know, it was created for you and you love it, you know you love it, this, what you have always done, what we have always done together, this, do you really want to destroy it, no, you don't, you really just want to destroy yourself, the problem is with you, not us, not this, see, the rest of us are enjoying it, this keeps us alive, you'll never escape it, all you can do is flow with it, let it carry you away, all your attempts to stand apart, to be someone different, in the end you end up being just like us, looking just like us, what's the point, we're all the same, we've been made the same, there is no escape from this, and in the end it will all fix itself anyway, just wait for 2012...*

*Nothing is more attached to the past than our imagination. My past, everybody's past, I only accept it as a learning process. I categorically reject it as nostalgia.*

**-Lia Magale, *The City In The Female Gender*, 1980**

VI:

DISINTEGRATION

III:

IMPLEMENTATION

*Victory goes to those who will be able to  
create disorder without loving it.*

**-Guy Debord, *Theses On The Cultural  
Revolution, 1958***

**A:**

*...where are you, we can't see you, come back, don't leave, where are you, this  
doesn't feel right anymore, I don't know where I am, it feels like I'm not in  
control, none of us ever knew how much we needed you, it's as if you were our  
ability to act, we wanted you so badly, and that's why, we knew you were acting  
in our place, doing what we could not do, and we wanted to pull you down,  
to make sure that we were no different from you, that nothing was amiss, that  
everything was in its right place, but now it isn't, there is an emptiness here, an  
emptiness, is it my emptiness, is that what I wanted you to be, the emptiness  
I've never faced...*



between the lines. In the words of the newscaster you will hear your opponents strengths and weaknesses. Once they classify your actions and repeat those classifications to the public, you will know that you have threatened them. If they are not ignoring you, that means they are after you.

Never provide your opponent with anything tangible to relay to the public. If you remain unseen, the media and the authorities will conjure a ghost. The longer that they conjure and simultaneously chase that ghost, the more unstable the situation will become for them and the more hysterical the public grow. An action should never take place during a period of public hysteria. You will merely increase the unpredictability of the situation to your detriment. Unpredictable situations (chaos, hysteria, insurrection, etc.) enable new worlds to blossom, but they also give the Empire an opportunity to channel that energy according to its designs. This has happened with every Fascist revolution. Only act during these times if you are shaping the situation faster than the Empire. This is what happens during every insurrection. We spontaneously change reality before the Empire can change it back. Once they are in control of the unpredictability (in other words, when the situation has become predictable), your further actions will most likely benefit your opponent.

The third and final thing to do during this period of observation is to decide whether you will continue your efforts. Based either on the volatility or the viability of the situation, you should decide to act again or to disintegrate. If you chose to act again, you will take as long as necessary to achieve your objectives. If you chose to disintegrate, you will all wink at each other one final time and never speak of the places you have been together. Friendship does not have to end, conspiracy does.

The mythical yellow brick road of least resistance is a marvelous Empire of wonder. The road of least resistance is endless but nevertheless, when the road ends, the walker will find themselves face to face with the Wizard of Oz, the ruler of the Empire, the calculator of control, the Spectacle's projectionist. The implementation of our plans to destroy the Empire can only take place outside of Oz and off the yellow brick road of least resistance. We must remain in Kansas, where the world is sepia and we know who our friends are. We are like Dorothy, knocked unconscious by a brutal, stormy world that terrifies us. And in our fright we dream of Oz. It's time to wake up, Dorothy. The pigs and the shit are still outside.

Implementation will take place where you live. In your towns there is the micro/local economy and the macro/world economy. Your local city government accumulates capital in order to fund itself and its urban development plans. This flow of capital can be hindered or stopped. If a drunk were to walk down the street with a large wrench and unscrew every parking meter, they would be a drunk who is hindering the flow of capital to the local city government. This is true for the macro economy as well. Capital flows into the nodes of multinational corporations that exist in our cities in the form of banks, restaurants, dispensaries, and stores. A burnt bank is an inoperative bank. The flow of money in a city continues to be a physical act, moving from hand to machine. A machine is a physical object, just like a hand, just like a body.

Newspaper boxes and their contents can be destroyed, but print media has largely become outdated and replaced by the internet. Billboards and street advertisements can be destroyed, but the internet is still filled with models selling perfume and clothing. The diffusion of capitalist propaganda is widespread and cannot be stopped with the simple destruction of delivery trucks, printing presses, or window displays. Counter-information in the form of alternative newspapers and websites possess a certain utility, but they have largely proven themselves unable to compete with the pervasiveness and consistency of mainstream news sources. When they can compete, they are doing just that: competing with an opponent, taking on the features and negative attributes of that opponent, and becoming simply another viewpoint incorporated into the Spectacle. This is equally true for the selling of fair-trade and green commodities. Incorporation into the

body of the opponent is the outcome of all attempts at competition with it.

With the intrusion of the internet into everyday life, capitalist propaganda and control mechanisms have been able to craft the human landscape to its needs in ways hardly conceivable fifty years ago. We are now living with the first generations to have never known life without the consensual voyeur culture of the internet and media.

A person will see a music video on the internet of someone wearing neon blue glasses while dancing at a party. That person will go to a party with neon blue glasses and put a picture of themselves on Facebook, Myspace, or another similar node. From viewing this Facebook picture, twenty three more people will replicate the same viral trend in the same manner. This is the new diffusion of capitalist propaganda. This is the resilience and adaptability of the control mechanisms. The flows radiate outward from the phone screen and the computer screen, carrying people away into Oz. There is no more recuperation. There is only endless feedback leading people into pointless cycles of commodity consumption. The internet and the mass-proliferation of its nodes (in the form of Ipads, cellphones, etc.) have helped create a massive, living tissue through which commodities can travel and be consumed. A disruption of the internet would severely hinder the functioning of the economy.

Implementation will take place where you live, but it will not be seen on Facebook, nor spoken of at the bars, nor described at a party. Your plans will not be influenced by any vague thought conjured up by the Spectacle, nor any romantic notions distilled from radical imagery, nor the displays put on during diner parties. No one will collect any data from you because you will stop releasing any data. Your actions will not be seen by anyone. There will be nothing to incorporate into the Spectacle. Keep silent at the exact moment everyone wants to hear what you are doing. Only speak to the people around you who need to hear. These people will usually be your best friends, who are also interested in silence.

Your body is your true weapon.

your way is blocked. The population may become enraged, the target may strategically withdraw, or the landscape may alter to such a degree that your path is now at an end and a new one must be chosen. A campaign that is blindly continued onward into an altered landscape will become dangerously predictable. That predictability will make it that much easier for you to be encircled, diffused, and neutralized. The first attack against a target will always better equip your opponent against the second attack. It is best to only have to attack once. Every attack leaves a ripple or causes an interruption in the flows. The system always adapts to these disturbances. If further attacks ever become impossible, do not fall into the trap of being mobilized by what you are fighting, propelled by a speed that is not your own.

The second thing you should do during this period of observation is go outside. The only place your efforts should manifest themselves is where you live. This is true for one reason: you must physically explore and observe the world you are altering. You must know the territory as you know your body. **We cannot rely on disembodied means of communication to understand where we live.** Talking to people you don't know, listening to what people are saying on the street, and asking questions of the right people is the best way to observe what is happening where you live. A computer screen is not a replacement for your legs, your tongue, or your eyes. If the power were to go out, you might find yourself either with a bunch of strangers or a group of comrades. The people down your streets and hallways are the only ones who will be right there. You cannot trust someone through a computer screen.

Sometimes it is impossible to go outside. If that is the case, you will have to rest for a long time.

When assessing the effectiveness and resonance of your actions, don't become influenced by the media's attacks on you. Know in advance that they will attempt to deface your actions to the best of their limited ability. It is necessary, however, to watch the movements and advancements of the media. Ignoring these movements would be similar to turning your back on an approaching wave. If you don't watch the nightly news, you will never know that your face is on the screen. Watch the news, but learn to read

In order to see the effects of what you have done, it is first necessary to rest and observe. Everyone is constantly moving, outrunning what they will never escape, fearing stillness, fearing rest. It is stillness that brings on horror towards the world, towards subservience, towards hopelessness. Stillness requires reflection and that is why it is feared. Very few people want to reflect on the absolute lack of hope in their lives. Capitalism cannot tolerate idle bodies. Idle bodies have a tendency to wake up, to experience the dread that reality inspires in them, and to act against what is keeping them in constant motion. When we are swept up in the flows of capitalism, when these flows put us into motion, we cannot think clearly. Under pain of being a gear in someone else's machine, an actor in the revolutionary struggle must rest and reflect after an undertaking, action, or period of insurrection.

Rest is not idle, it is active. The period of rest and observation is not a distraction or an escape, it is an absolutely vital process. Without observing and processing the constantly shifting conditions and challenges of the Empire, you will be crushed. A blow for a blow, an action and reaction without a pause for reflection, is not a sustainable strategy. To fall prey to this logic of constant mobilization is to willingly enter a domain of speed where they are the fastest. They crafted this machine, this Empire, to function swiftly.

Speed is the norm, but slowness is not the solution. Blindly reacting to the speed of capitalism with vegetation, stagnation, and slowness is not a way to escape the binary of capitalist logic. For us, speed is necessary at times, but we do not form cults dedicated to it, nor do we form cults dedicated to ease and idleness. We are neither guerrillas who worship the gun and the attack, nor are we wanderers who drift without purpose. We are insurrectionary anarchists who move as quickly as possible to achieve our objectives. In order to do this, it is necessary to rest and observe. This process can take some time.

During this period of observation, the first thing to look for is the manner in which your undertakings have been absorbed and incorporated by your opponent. Perhaps your original path (a sustained campaign against a specific institution or apparatus, for instance) is no longer tenable and

A broken window has a symbolic meaning that is irrelevant. All that is relevant are the physical consequences of a broken window, which are minimal. Unless people enter into a building through a broken window and destroy it, a broken window produces a few hours of stress and diminished productivity. If the goal is causing a minor impairment to a target's daily functioning, a broken window is simply one way to do that. If the goal of breaking a window is anything but this, it will be symbolic. An action becomes a symbol when it is seen, whether from the street or from across the internet. A symbol can have an effect, but it is unpredictable. Every physical action has a physical consequence. There are physical actions that have effects far greater than breaking a window. Our target is not a symbolic one. The networks, nodes, and control mechanisms of this culture physically exist. It is not enough to simply escape them, nor can we destroy them with idle, living-room chatter.

Symbols have limits. Driving down the road, you will see a billboard for British Petroleum. The company pays for these billboards, these symbols, in order to spread knowledge of its gas stations. The company can tweak those billboards, making them green or eco-friendly, but they will never be able to fully control what the viewer of these symbols thinks. A symbol has a threshold beyond which it cannot pass any further into a human mind. A billboard advertisement attempts to convey a simple message, just as a slogan written in spraypaint does. Symbols have a basic utility. In order for them to be effective, the same symbol must be everywhere at once or powerful enough to linger in the viewer's mind long after it is first seen. All a symbol can do is convey something that you want other people to receive. An action is not what it represents symbolically, it is what it accomplishes in reality. The symbol is not the goal, it is the means.

Regional politicians can sometimes be taken down by talking shit at a bar and disseminating propaganda. The goal of toppling a politician is not to become a politician or to affirm representational democracy (although it could be). The goal is to remove a politician from their seat of power and that is all. If a group of you open up a bar in the metropolis, it is not to foster a healthy art scene or improve the local economy (which it may end up doing). It is solely to make money and possess a physical space. The negative consequences of running a capitalist enterprise are inescapable and

must be factored into any decision to start such an enterprise. Lucidity is always necessary.

Nothing is taboo, as you have been told countless times. All tools should be used when necessary. It is best to know how to wield a tool before using it. It is possible to juggle a hammer, and this action might even be fun. If hammering nails is not fun, we still need to learn how to hammer nails. Other people will not build our houses forever. Only in Oz do houses fall from the sky.

The world is not Oz. The world is Kansas.

*People don't give to the person they take from. Because people who take, take over. Don't know how to take well, don't know the secret of good taking, which is: if you take something, take it in, learn. If you take, discover the source: lean over the water and for an instant respect it. Gently respect its depth, its limpidity, before drinking. Then the water that is respected is even more refreshing.*

**-Helene Cixous, *The Book Of Promethea*,  
1983**

# OBSERVATION

V:

A:

*...we'll see everything you do, anyway, you just want us to see you, why else would you be doing anything, you'll always radiate an image, that's how we communicate with each other here, by the way we look and act and speak, we are what we look like, and so are you, so come on, don't pretend you aren't like us, we all want to be seen, to be known, that's why we have the internet, the phone, we all want to be close and so we are, we can see everything you do, we see who you are, we have access to everything now, don't you want to know everything, to always know that you are never alone, that no one is different, that we're all the same, wouldn't that make life easier for you...*

IV:  
DISSIMULATION

**B:**

*...you may have made a fool of us, you may have shown us you don't need us, but you still had to talk to us, you still had to experience us, taste us, touch us, and now you know us, we're not so different, the only thing keeping us apart is your anger, rage, resentment, give it all up, why do you need it, this separation between us, you are no better, we are all the same and we love you, we want you, we need you, how all else will we be one, indiscernible, blurry, all difference erased, it is difference that causes discord, violence, war, you are a war-maker, a stand-alone, and now that you have left you will cause more problems, destroy more communities, and break the hearts of everyone who loves you...*

unofficial one. If this authority did not exist, there would be no scene to police, no rules to enforce, no informal codes to obey, no leaders to destroy or incarcerate. There must always be an avant-garde responsible for every event, a crew behind every scene, a star in front of every camera. A scene makes leaders, and that is why all scenes must be imploded through dissimulation.

The dissimulator will always be perceived as the leader. It is their responsibility to deny this role by exposing the idiocy of the scene surrounding them. The dissimulator must never identify with the power and fame being thrust upon them under penalty of becoming a walking control mechanism. A dissimulator assaults the people surrounding them mentally, intellectually, spiritually, and physically. The insecurities, neurosis, complexes, and fears of the scene must be drawn out and exposed. The bankruptcy of a scene's ideas and thoughts must be incessantly revealed. Just as the scene gravitates towards the dissimulator, they will be repelled by the dissimulator's hatred, animosity, ridicule, and scorn towards them. Either they will ignore and shun the dissimulator (a desirable outcome) or they will reach a mental crisis and stop looking for leaders and stars (also a desirable outcome). This hostility is strategic, it is not emotional or personal. The dissimulator is conscious of the role they are playing and willingly enters into it, unlike the fan-loathing rock star who is swept away by their own self-importance. As soon as the fetish for the conspirators is destroyed, the dissimulator disappears into nothingness, happily. The rock star lingers on.

Dissimulation is a risky undertaking. For those of you who are unlucky enough to have to deal with the vampires, remember this: It is wise to stammer unintelligibly like a barbarian to the agents of the Empire. It is unwise to speak unintelligibly to each other.

*All revolutionaries will have to become parasites of society, and more and more irresponsibly at that, or they will still be the knights of some morality or another. Our energy is devoted to the destruction of the animal that feeds us, and this remains true for those of us who inevitably feed it in return.*

**-Guy Hocquenghem, *The Screwball Asses*, 1972**

A young man and an old man play chess. The old man has played chess for decades of his life, training his mind to see patterns, standard moves, predictable tactics. While he and the young man play chess, the old man cannot find any pattern or form to his opponents moves. For this reason alone, the young man nearly checkmates the old man without him realizing it. Bewildered, the old man wants to teach the young man how to win the game next time. The young man has no interest in playing chess and was only indulging the old man. When he is asked to play another game, the young man stands, says goodbye, and leaves the room. This is the young man's way of solving the Problem of chess.

To be successful, you must remain non-incorporated in relation to any data collecting apparatus, social identification system (a scene), or voluntary publicity. You will stop making moves on a chess board. You will stop playing chess. This is how dissimulation starts.

If the media floods your neighborhoods or cities, if the journalists are trying to track you down, do your best to avoid them. If you cannot, if they are standing at your doorstep, tell them flagrant, believable lies about sensationalized nothings with the same ease as you would use to itch your scalp. Or, if you have no desire to do that, throw buckets of water at the camera. It is possible, while under the camera phones that plague intensity and disturbance, to craft an image that reveals nothing. This image is not created for fun, amusement, or status. This image is created only when it is necessary, when it is not possible to escape temporary incorporation. It is also created to be destroyed as quickly as possible. It is well-crafted, intentional gibberish that resembles cotton candy at a carnival sold to children. Or, it is the act of destroying a camera or spitting on a lens. It is insubstantial, fluffed-up sugar made to be eaten quickly and forgotten. Journalists, hipsters, gossips, and other nodes in the data collection network should be fed cotton candy whenever it is impossible not to feed them. They will flock to your spit.

Dissimulation is the controlled dispersion of chaos into the network. The dissimulator makes the most of the one advantage they have: irresistibility. Whereas the movie star, the internet personality, the academic, the anarchist, and the activist all create and linger in their own status and designa-

tion, the dissimulator attempts to avoid all status and designation, and for this reason they are more seductive to the crowd. If nosy people and curious journalists want to capture the dissimulator, they will end up poisoning the networks they are plugged into. Seemingly spontaneous outbursts of destructive incomprehensibility are flooded into the nodes whenever an intensity occurs. These strange acts have no author, and so the vampires descend, eager to find an author. The blood that is sucked and diffused away from the dissimulator is blood that is poisoned. It is a poison that drives the vampires to destroy what is giving them life. Such is the objective of the dissimulator: to craft an output that will disrupt, hinder, or destroy the apparatus that receives it as input.

Dissimulation is a difficult craft to master and should be avoided at all costs.

Dissimulation is what occurs when people begin to hear about attacks on the Empire, when the first data on an action is processed and diffused through the network. A culture, scene, or community will sometimes form in support of these actions, but these formations occur in response to something seen as representation and image, not as physical acts requiring time and effort to execute. Only a silent community can truly support an attack on the Empire. A silent community is a community that knows what it is without speaking or writing about it. A conspiracy is lived, not telegraphed to the world. Dissimulation neutralizes the false community that inevitably wraps itself around any potent grouping of conspirators. There is a point where that false community becomes a draining force, and it is necessary to make it implode.

One must never visibly display their allegiance to any image or scene that generates around a group of conspirators. By visibly display, we mean dressing according to an informal code, donning a uniform, respecting a logo or symbol, and obeying an unspoken hierarchy. Usually, when these hierarchies form, the conspirators are usually placed at the top of the pyramid, exposed and revealed to the forces of order. These hierarchies arise because of capitalist hypnotism. It makes people think there must always be a star, a leader, a light of the party, a charmer, an avant-gard. Capitalist control mechanisms require subservience to an authority, even an