ACCELERATIONISM: CAPITALISM AS CRITIQUE & OTHER ESSAYS

JAMES ELLIS

"Accelerationism: Capitalism as Critique" & Other Essays

James Ellis

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Editors' Introduction

In publishing "Accelerationism: Capitalism as Critique" & Other Essays, we at Miskatonic Virtual University Press are taking the first step in our broader mission of publishing emerging voices in what can broadly be construed as 'weird theory.' While an intentionally vague term, the goal of MVU Press is, in our book series as well as our sister journal, Plutonics: A Journal of Non-Standard Theory, to seriously engage with thinkers and ideas that not only fall outside the mainstream, but whose thoughts, generally speaking, have no place within the Academy.

We find James' work to not only be insightful but to also provide a unique view of accelerationism as an extension – and indeed, update – of Deleuze's philosophy of time. It is our hope in publishing this book that we can 'expand the conversation' around accelerationism and encourage new theorizing.

To get involved (either in an editorial capacity or to publish with us or our sister journal, *Plutonics*), please visit our website at https://mvupress.net/

Logistically, James' texts provided two different sets of editorial challenges. On the one hand, his thesis, "Accelerationism: Capitalism as Critique," is clearly written within an academic milieu and as such makes use of certain citational practices. On the other hand, James' follow-up texts which appeared as blog posts *do not* make use of any citational practice save for hyperlinks. Thus, the majority of our editorial interventions into the texts that follow are, apart from efforts at proof-reading and structuring, attempts to standardize citational practices across the works.

In the original text of "Accelerationism," James used what appears to be a variant of Chicago style with in-text citations and footnoted comments. We find in-text citational practices to be unpalatable, to say the least, and thus opted to shift to a footnotesbased style. While retaining James' bibliography in (mostly) unaltered form, we have done three things to the quotations within the text. First, we have deitalicized them. In the original version of "Accelerationism," all quotations were italicized. This didn't fit with our manic aesthetic sensibilities and thus we removed the formatting. Second, all quotations longer than three lines have been rendered as block quotations even if they were not within the original text. The reason for this simply has to do with page size. Finally, following each quotation (or the end of a sentence, if they are in the middle), we have added a footnote. The footnote does not contain the entirety of the bibliographic information as that would be redundant. Instead, we opted for last name(s) of author(s), title, and page number. Should a reader wish to track down the full bibliographic information, they need only turn to page 70.

Further, we made several small interventions into the text of "Accelerationism" itself in the name of editing. 'Major' interventions (e.g. words added and/or substantive changes) are noted by [hard brackets] around our insertion. All comments, noncitational footnotes, etc., are James' originals.

To standardize the blogposts with the citational style of "Accelerationism," we have opted to add semi-complete bibliographic footnotes after each hyperlink or quotation with a bibliography at the end of each section where a reader can find complete citational information. Since this will also be published in eBook format, the hyperlinks have been retained for ease of follow-up.

-Murdock Parsons July 2020

Author's Introduction

It's been over a year since I wrote *Accelerationism: Capitalism as Critique*, and the socio-political fluctuations within the 'Accelerationist sphere' within that time have been simultaneously chaotic, misinformed, ignorant, catastrophic, dumbfounded, exemplary, racist, humanist, leftist, rightist, ecological, libertarian, emancipatory and entropic. In short, Nick Land was entirely correct when he stated:

Anyone trying to work out what they think about accelerationism better do so quickly. That's the nature of the thing. It was already caught up with trends that seemed too fast to track when it began to become self-aware, decades ago. It has picked up a lot of speed since then.¹

It seems humorous to me now that the primary reason I wrote this piece, which was in fact my Master's dissertation, was as an attempt to wash-away all the (as I saw them) ridiculous political readings of the accelerationist process and focus solely on its philosophical implications. I think to a certain extent I succeeded, and I outlined as best I could the process

¹ Nick Land, "A Quick-and-Dirty Introduction to Accelerationism," on *Jacobite Mag*, published May 25, 2017. (https://jacobitemag.com/2017/05/25/a-quick-and-dirty-introduction-to-accelerationism/)

and its effects on various spheres of being and existence. I state it's humorous because only weeks after submitting my dissertation various articles heralding 'Accelerationism' as a form of white-supremacism turned up on the scene. In those early days I tried contacting a few of these journalists and making it clear that they were using the wrong signifier. The irony is, I still don't exactly know whether or not they were using the wrong signifier. The inherent problem with Accelerationism, or more aptly, the process of acceleration itself, is that it momentarily becomes that which it has clung to, and any postphilosophical attempt to discern the process from the parasite would be near impossible. It's a rather difficult situation. Because on the one hand, no single existing thing is either privileged or non-privileged with respect to the process of acceleration. Much like capitalism, if it does decide to use X, Y or Z for its own positive oriented feedback, it does so not out of affiliation, but out of an ever-increasing understanding that such utilization will lead to greater expansion. Acceleration doesn't care for what it uses in the sense of a belonging, empathy or support, it does so from an inhuman level targeted at inhuman aims. Accelerationism is transcendental, and thus its reasoning for using and abusing various virtualities for its own productive aims shall always elude us.

The Zero-Accelerationism (Z/Acc) pieces came a short time after writing my dissertation. My mistake with the dissertation is that it ignores entropy and decay — it's aware of the cyberpositive but

ignorant of the cybernegative: you cannot have one without the other. For me, the large majority of Accelerationist writing, though usually aligned with pessimism, cynicism and nihilism, was actually extremely optimistic. Left-wing-accelerationists believe that pushing capitalism to its limits will create the means for greater emancipation, Right-wing-Accelerationists (Or, Landian Accelerationists) wished to push capitalism to its limit as a way to cause an intelligence explosion (singularity), and all the other various strains of Accelerationism believed that by pushing capitalism to its limit various aims could be achieved, and yet not one of these strands ever stopped to question their inherent optimism. Sure, a singularity might look bleak for humanity generally speaking, but if that's what you want, then believing it will come about is an optimistic standpoint. They were all too beholden to the great God Capitalism for my liking, and most have overlooked the most basic of all cosmic principles, entropy. It's everywhere: Zero, Liebig's Law, Peak 'X', decay, suffering, death and ruin, call it what you like, it's not going away, and you're not escaping it. Death is embedded within all things already. Accelerationism is interesting because we don't understand what happens when we push capitalism to its limit, whereas we do know what happens when we push Fascism, Communism or Feudalism: they break. Capitalism seems to be able to never break, and yet, that simply can't be true, it only seems to me that entropy is far more patient inherently fluid when it comes to systems.

Accelerationism might elude political, cultural, sociological, philosophical and economic definition, but it *cannot* elude entropy, even its most transcendental reality.

-James Ellis July 2020

James Ellis holds an M.A. in Continental Philosophy and is an independent researcher of Accelerationism, the work of Nick Land, occultism and collapse theory. He hosts Hermitix Podcast. His blog can be found at https://www.meta-nomad.net/ and Hermitix can be found at https://hermitix.net/

SECTION ONE

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Accelerationism: Capitalism as Critique

Acknowledgements

With special thanks to Amy Ireland for helping me to understand the Outside, and for taking the time to answer my consistent questions. And to 'The Castle' for their continual support in all of life's endeavours.

Introduction

In this essay I aim to answer multiple questions, all of which are concluded by answering 1 overarching question, 'What is Accelerationism?'. In recent years Accelerationism has been primarily posited as a *political* movement, or a new form of politics. In reaction to this contemporary wave of incorrect Accelerationist theorization, my aim is to thoroughly outline the *philosophy* of Accelerationism, which when articulated correctly in relation to the transcendental philosophy of Immanuel Kant and Gilles Deleuze, not only alters our understanding of Accelerationism, but leaves the entire politics meaningless and confused.

The politics however will only be a meagre afterthought of this essay. The primary tasks set out for me are to define the process of Acceleration, and in doing so, define Accelerationism. I aim to answer these 2 questions by working metaphorically upwards, from the smallest unit of production analysable in-itself, man, all the way through to articulating the assemblage of processes and functions that compound into Acceleration. Within this essay the word 'Acceleration' is capitalised as a means of emphasising its relation to Accelerationism, as opposed to its classical usage. Alongside this, as this essay utilizes transcendental philosophy as its fundamental philosophical position, any notion of levels, planes, heights, ups, downs, aboves and belows etc. are only used as a means for ease of understanding and are definitely not levels in relation to transcendence.

I begin with a Kantian extrapolation of the 'Inside', a term utilized within this essay to describe the transcendental reality of man, of the synthesized space and time he inhabits via his senses, an 'Inside' which is always in relation/connection to the 'Outside'. Within this section the perspective is *from* the Inside in relation to how it functions with regard to the transcendental. I begin with an exposition on classical desire, using it as a placeholder for the 'material processes' of the Inside. Theorizing of their transformation in relation to critique through to their dissolution via the work of Jean-François Lyotard and Gilles Deleuze & Félix Guattari. This section is intended as both an articulation of the emptiness and vessel-esque status of the Inside in relation to the forces of the Outside, whilst simultaneously acting as a singular part of the process of Acceleration, to later be utilized in a manner of compounding.

Following from this dissolution of the material processes, I intend to utilize the work of Deleuze and Guattari as a means to transcendentally dissolve the material, inclusive of man, into the process of the transcendent itself. I achieve this by deconstructing the concept of the desiring-machine in relation to its components, 'desire' and 'machines', from which I assimilate the concept as a whole into Gilles Deleuze's 3 syntheses of time, I do so as a means to show how both the material (space) and actions (time) of the Inside are wholly secondary to the processes of the Outside. From this temporal conclusion I utilize the Deleuzian conceptions of the virtual and actual as a means to articulate the method of connection and communication between the Inside and

Outside, explaining that the communication is – with one exception (Schizophrenia) – entirely unilateral from the Outside to the Inside, and as such the Outside is theorized as primary.

From this theorization I begin to outline in abstract the process of Acceleration in relation to the Inside. Wherein from Deleuze and Guattari's alteration of Marxist critique via utilization of capitalism's industrial standardized time, we witness man move from being used by the machinic, alien power (from above), to being possessed by the alien power within himself, as the power. From this theorization I intend to show how man-as-desiring-machine is then made fully immanent to the process-of-production itself. At this juncture I interject the conception of the Deleuzoguattarian 'schizophrenic' as a means to show how the new is possible from such a transcendental entrapment. I conclude the section on the Inside with a brief articulation of its final guard, the unconscious, a conception which is repeated within the Outside in its correct transcendental articulation as a machinic-unconscious of production.

The Catch-22 of Accelerationism is that descriptions of the Inside, once attended to in relation to the whole, seem entirely superfluous. Yet without them we stand with only a transcendental motor solipsistically churning without an output mechanism. To leave out the Inside, is to leave out the shadows of Plato's cave. To write of the Inside is to argue that it is more comforting to know one *is* a puppet, than pretend one is otherwise.

I move from the Inside to the Outside, beginning with an extrapolation of the body-without-organs

(BwO). Utilizing it in its most general, functional sense as a plane of consistency, of atomic recording and connections, making sure to differentiate it from the socius. Regarding Accelerationism the BwO is a plane of (virtual) selection for the Outside regarding that which it will reterritorialize into the Inside. It is from these theorizations of the BwO that an understanding of the Outside as primary and the Inside as secondary is made clearer. I continue my theorizations of the BwO by assimilating it into the dynamics of capitalism, arguing that the unique nature of capitalism (as fluid) allows it to be the *only* structure which can consistently *use* the BwO as a means for auto-construction.

I further continue my theorizations of the BwO by articulating the way in which the processes of deterritorialization and reterritorialization are a means of transcendental connection and selection, alongside the theoretical beginnings of the construction of a productive mode of temporality, away from the incorrect notion of a 'linearity', towards a mode of productive temporal event indexing, controlled/evolved by the forces of the Outside. Such a production of temporality is theorized in relation to Zero. Which within the context of the essay is the term used to mean an evolutionary form of production in relation to entropy and negentropy, Zero is the transcendental connection between the productive output of the Inside and the positive-feedback loop of the Outside. In its connection with schizophrenia I find a means further extrapolation regarding articulate a Deleuze and Guattari's notion of capitalism's (non)

limits, and as such, a way of describing the manner in which the process of Acceleration enacts itself.

From this extrapolation of the transcendental connection between the physical and virtual, I assimilate the third synthesis of Deleuzian time into the entire dynamics of the essay thus far, as a way to show how the future arrives and how it culminates into the production of an auto-construction of time, alongside how the system of capitalism inherently moulds itself to this temporality of continual cuts and caesuras.

I finally compound the entirety of the essay's parts, functions and processes into a working definition of the process of Acceleration. A definition which in its very nature allows one to posit the definition of Acceleration, and as such transparently comment on the contemporary philosophical/political errors ascribed to the theory. This essay does not work backwards from a definition, lazily proving its construction in retrospect, but makes sure to leave no theoretical stone unturned as a means to articulate a transcendental coherent process regarding, time, production and capitalism.

The Inside

Accelerationism is the perpetual arrival of the future; an auto-catalytic, positive-oriented system of production and time; an intricate, horizontal web of interconnecting processes and functions. A web which causes infection within the nerve-endings of existence, no node, however minor, can escape the clasp of production. I begin with the smallest of these 'nodes', the smallest kernel of production which can still be analyzed within and by its own dynamics, specifically, man. Or more succinctly, man-as-desiring-machine. A process of compounding is underway, from man through to 'the process' of Acceleration itself, the entire of which shall hold as a *philosophical* working model of Accelerationism.

First, a return. The proto-Accelerationist theory of Deleuze and Guattari *possesses* structures and unities in such a manner that their presupposed anthroauthenticity transcendentally erodes. I return to one such structure with the intention to use it as a placeholder for humanity's structural certainty, born from ignorance of critique. The classical notion of 'desire' shall be my working example of all that is 'authentic', 'natural' and 'organic'; a semantic trio which when placed correctly within the syntheses of Kant and Deleuze lose all *possibility* of affect.

The classical, psychoanalytical notion of desire denotes a want, need, lack and/or lust *towards* an object, emotion or identity. It is a theoretical *formation* of desire directed at a completion of the 'self' via acquisition of the lacked. Such a conception of desire

lures the user towards not only a false end, but along a false premise, a premise of *possible* conclusion; classical desire's tyrannical crime is that it *allows* completeness.

It did what all ads are supposed to do: create an anxiety relievable by purchase.¹

Foster Wallace's quote assimilates desire *into* the practical dynamics of consumption *under* capitalism, emphasising the error of the classical/Freudian via its consumerist application. The presupposed 'anxiety' does not just assume there *is* an *actual* lack, but also makes the assumption of a possible unified 'self', and that such a unification could still exist *within/under* capitalism; the impossibility of *a* self from within a fragmentation of free-floating identity crumbs.

A self of agency, will, control and familial comforts, psychoanalytical desire *gives* man himself. Leaving him open to the *belief* that another's psychoanalysing is *his* working-through of desires, repressions and drives. When psychoanalysis is correctly immanentized into the transcendental it dissolves into the same becomings as the entire anthropocentrism of the Inside: representation, illusion and mask, the trio of man's material faith, senses forever targeted at a becoming-nothing. Such a form of desire and structural decentering is beholden to Kantianism, and as such a short extrapolation as to the section of critique critical to this form of theorization – the transcendental aesthetic – is needed before venturing further.

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¹ Foster Wallace, *Infinite Jest*, 414.

To posit time and space as a priori, they are absolutely – always already – necessary for there to be anything at all. Such a placement wherein time is prior to space is not accidental. For there to be perception of material there must be space, but for there to be space it must exist within time; time is always primary to space. This overly simplistic articulation of the transcendental aesthetic from Kant's The Critique of Pure Reason allows for the following conclusions regarding the aforementioned theorizations in relation to man. Man must exist within time and space, along with the entire cosmos, but man, due to his very nature can only attend to/perceive reality via his processor – his brain. As such, the way in which he perceives is a matter of synthetic process, the forms of time and space he senses are not pure, they are synthesized/processed versions of spatio-temporality particular to the output of man's senses. What man perceives is a representation of the real, he synthesizes both temporal and spatial reality and in doing so his perception, he, creates his reality as he represents it.

From Kantian critique we can thus make a clear split, the terminology of which will feature heavily in relation to understanding the Accelerationist process. Two separate terms referring to the spatio-temporal synthesis of man (his reality), and the form of time and space external to these syntheses. The former synthesis from man is henceforth called the 'Inside', and the a priori spatio-temporality (and later, production) which is external to this 'Inside' is called the 'Outside'.

The reality of man now transcendentally defined, I can return to the deconstruction of the classical via psychoanalysis and desire. For the conclusion of the psychoanalyzed is one made within their *own* limits, those who desire supposedly do so of their *own* accord, to desire is *to* desire, *from* one's self. This is transcendentally incorrect shorthand for man's (false) ability to attend to and control that which is outside of him. To sense (via his brain) that which is transcendentally external to him (as I will show), classical desire is a mere anthropocentric error of placement. An error regarding the very construction of reality itself.

In the Lyotardian sense: "Everything psychoanalysis knows about desire it knows by injecting it into a certain schema called Oedipus, a closed, familial circuit." This outline of desire by Grant within the introduction of *Libidinal Economy* pertains to desire in direct relation to critique. Wherein desire is but a representation, a mask over something larger, atop a libidinal intensity or force. Classical psychoanalysis' authority, and as such the authority of multiple systems of the Inside, comes from its location on the Inside. Folded into a complex web of other representations, promoting the illusion of cosmic depth and worth. Existence within immanence disallows depth for man.

Following *Anti-Oedipus* in this manner of occulted critique, Lyotardian desire theorizes of the Oedipal triad (Father-Mother-Child) as *part* of the Inside. All that is classically authoritative is *demoted* by the transcendental. Even Lyotardian intensities,

² Hamilton Grant, *Libidinal Economy*, 6.

which arguably toe the line of the Inside and Outside, are – to man – but representations caught in a loop of their own anthro-presumptions – the effects emanating from the representations of the Inside can never be understood in themselves. Desire of the Inside is a mere subordination of "every intense emotion to a lack and every force to a finitude." In being represented via the cognition of man the pure forms of intensity communicated from the Outside are constricted into a finality, into the finality of the Inside. To follow or direct oneself in relation to notions of originary, classical or organic as if they hold any meaning is a recursion of nothingness; to blindly follow representations of the Inside as if in-themselves they held any meaning is the fate of those secure in their delusions, a maddening labyrinth where every exit is bricked up by nothing. Lyotardian desire, as posited within *Libidinal* Economy, is an exemplary example of working-through the process of drawing back the transcendental curtain from the *Inside*, to always reveal an eternal nothingness.

To posit then that these 'desires' or structures of the Inside (as representations of the Outside) are at current the equivalent of an auto-constructive GPS. A navigational-control system which began before one's birth and will continue forever after one's death, destination production; you, the self or one, is always in the middle of an auto-constructive horizontal plane of desire.

Man placed within such a deterministic navigational system/lock-in removes rational notions of linear time. To deconstruct the transcendental

³ Lyotard, *Libidinal Economy*, 65.

entrapment indebted to humanity is a means to detail what man becomes in relation to the Outside. A becoming put into more transcendentally strict terms by Gilles Deleuze, for further extrapolation of the Inside in-itself would be no more than a repetition. Such an understanding of continual desire and the thread which man is made to follow posits questions of temporality. How does it transcendentally work and how is it constructed in relation to the dynamic of the Inside and Outside? To attend to this primary necessity of the transcendental system itself (time) is to begin to compound an understanding of man's situation within the entire. As such I begin to compound the various 'stages' of Accelerationist time in abstract. To define the first Deleuzian synthesis of time is to understand the present as a process. A passive synthesis where the past and the future are folded into a passing-present, as man perceives it. A present which is always transforming in its relation to the passive alterations of the past and future.

That is, a process that passes from the retention of the past into the expectation of the future, not as psychological, nor as phenomenological (in the sense of quantities of intention), but as formal processes bearing on different things (particular and general) and setting them into relation.⁴

The very conception of the present in the form posited by the first synthesis can only happen on the Inside, within synthesized temporality which denotes a linear temporal framework. These passing-presents

⁴ Williams, Gilles Deleuze's Philosophy of Time, 29.

as quasi-succession form, for man, a *now*. Never *having* a real past, nor achieving the future, man *within* the first synthesis is *processed* by time.⁵

Within such a form of time, desire theoretically begins to adhere to a more stable form of nihilism. For such an understanding of desire as "masks hiding no face, only surfaces without a back stage, only prices without values" is to conceive of a desire of the Inside, which is *processed* on/by the Outside. A conception which articulates the dark reality of representation, and as such of linear time; no attempt to deconstruct or draw back the curtain of the illusion will ever reveal the forces of the Outside in themselves. Desire as a negative gloss, a trinket of production passively keeping the conscious entertained and busy, such a loop, such a form of temporal continuity allows for greater clarity with regard to the first synthesis.

To conceptualize desire both in the aforementioned Lyotardian sense and as a placeholder for *any* process of the Inside. Processes which are both retained (past) and anticipated (future) *within* the passing-present of the first synthesis. Caught in the representational loop of the Inside, the linear direction of material processes – due to their enactment within the Inside – are forever targeted at nothingness/further-representation. As such, the first synthesis, in its

⁵ Deleuze's 3 syntheses of time are never without one another, yet the very nature of this essay in relation to the transcendental allows for a splitting in relation to articulation of temporal functionality regarding singular processes, functions or parts of the compounded entire.

⁶ Lyotard, *Libidinal Economy*, 105.

relation to the cognition of man, is of the Inside; the first synthesis as a temporal enclosure *for* man, utilized by that it will never *know* (the Outside). An eternal game of hide and go seek where man forever finds nothing, for nothing was ever hidden, but in his ignorance believed the cosmos cared.

This form of temporal entrapment begs a question regarding libidinal intensities/Lyotardian intensities in themselves. For they must, in their communication with Inside, have a *means* of reappropriation regarding the *direction* of man – the direction in which desire flows throughout the linearity. Such a means of communication is made possible by the 'virtual' and 'actual'. A conception which has connections to both the Outside *and* the *second* synthesis of time in its relation to the Inside. The transcendental shift of perspective is from a classical desire/material process of finality, to a transcendental process of transformation of the virtual. The conception of the virtual *and* actual is only complete in its unification, one cannot be/become without the other.

I present a very basic definition of the virtual and actual here for ease of later utilization, the concepts become more versatile upon later application. For now, we take a laptop of the object of attention for the virtual and actual. The *actual* is expressed in one's encounter with the phenomenological reality of the item, an object of sensation. The laptop *is* hard, clunky and heavy. *Within* the actuality of the laptop resides the *virtual*, or, the virtual aspects of it. Relational aspects and transferable attributes of the object which posit virtual connections to other objects (Heaviness, hardness etc.). Attributes which all

coexist on the plane of the virtual, or a plane of possibility, itself located on the Outside.

In relation to time these virtual (transferable) attributes are retained in the form of the second synthesis of time, which in its conception alters the past into a 'pure past'. A past which "will be defined as determining the form of the passing present - that it must pass, and how it must pass - but it does not determine or cause the content of any particular passing present." A notion of determination which is extrapolated upon later, for now I am still writing of the Inside. For man to attend to the 'pure past' his memory becomes active. The aforementioned passing present of the first synthesis is passive, a trait which carries over into the second synthesis with one minor alteration. The active-memory of the second synthesis allows for a transformation of the present into an aiming-present. Wherein man can aim his memory back upon an indexed series of passing-presents, where R = passing present, the pure past can be visualised as "((((Past + R') + R'') + R''') + ...)"8 Man can aim his meaning at selection 'R' in relation to the indexed series of virtual pasts, his 'now' a compound of virtual times folded into a present. As such, for man to desire a 'sponge' is for man to desire 'sponge-ness' and so it is for him to aim back towards indexed notions of sponge-ness within the pure past as a means to acquire his present desire and actualize it. The structure of such a reality is "a

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⁷ Williams, Gilles Deleuze's Philosophy of Time, 57.

⁸ Ibid., 62.

dynamic relation between the virtual and actual." What is desired is not the *actual* roughness, but the sponge in memory; what is desired is something sent from the Outside, the present is never desired in itself, only in relation to a virtuality.

Once more this shows how the transcendental alters presuppositions of the Inside, derailing man's assumed ability to attend to the virtual as if it was actual. Therefore, what *is* attended to by man is of course attended to via the Inside, as such, that which he desires is *both* the nothingness behind phenomena *and* the inability of understanding the forces of the Outside (of desire) in themselves. Targeting his faculties from within an auto-construction, forever within a 'middle' of the Outside which is thus never the conclusion he's been led to believe exists. I leave the virtual and actual for now, delaying articulation of their functional importance until I write of the Outside.

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⁹ Williams, *Gilles Deleuze's Difference and Repetition*, 8.

Standardized Time and Machines

Thus far it has been shown how man is trapped within the Inside, and by what mechanisms he is 'kept busy' or kept continually moving within the linear time he is allowed. With such a mode of being extrapolated the task at hand is to articulate what it is man becomes from such a transcendental fate. An alteration of being wherein man transforms from human to desiring-machine, a conception largely posited within Anti-Oedipus [Volume One of Capitalism and Schizophrenia]. As desire has already been defined the latter 'machine' is the subject of focus herein, to later compound into a working definition of man-as-desiring-machine in relation to transcendental time. A compound structure of philosophical elements which will outline the Accelerative processes' means of control over the material of the Inside.

Everywhere it is machines - real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and connections. ¹⁰

This statement at the *very* beginning of *Capitalism and Schizophrenia* posits that *everything* has a machinic nature; the way we *think of* machines is incorrect (in terms of *actual* machines etc.). To machinize is to connect, intertwine, link and most importantly produce. Interconnected and networked

¹⁰ Deleuze and Guattari, Anti-Oedipus, 11.

production, this is machinization. Deleuze and Guattari emphasise that these machinic processes are *real*. Such machinizations due to their productive nature as virtual are stereotypically deemed not-real, surreal, or un-real etc. However, both the virtual and actual and thus machinic processes *are* real. Real in the sense of transcendental effect, wherein both processes in their inherent capabilities cause alterations. Such a confusion is once again created from a perspective *of* the Inside, a reluctancy to admit that the Outside is real too. The processes of machines, the machinations of the entire *are* the production of reality. Production *is* real.

The Marxist lineage of Deleuze and Guattari's philosophy comes to the fore in the form of the 'machine' within the 'desiring-machine', "the machinery - does not exist in the worker's consciousness, but rather acts upon him through the machine as an alien power, as the power of the machine itself." The Deleuzoguattarian conception of the desiring-machine is a theoretical expansion of the alien power's process, an expansion both of the process itself and how it effects that which it processes (man). The distinction, or theoretical progression herein is regarding transcendental levels, or lack thereof. Deleuze and Guattari disallow Marx's rational division, seeking only to allow a division within man's synthesis. The division between the 'alien power' and man within Anti-Oedipus is no longer a material division, but a process made immanent in concordance with the dynamic of the Inside/Outside. In correct transcendental theorization man can no longer be acted

¹¹ Marx, "Fragment on Machines," 54.

upon (for there is no above), and in theoretical correction becomes part of the act itself. The concept of the desiring-machine is one such place within Capitalism and Schizophrenia – which typically hides its Kantian lineage – wherein the transcendental takes centre stage. To shift from rationally separate forces of production to an immanent production, where all forces are within Kantian a priori spatio-temporality, divided only by syntheses of certain machines (man etc.). Thus, the alteration of man's nature wherein he becomes-machinic immanentizes him into the transcendental circuitry of production itself, as part of it.

The 'machine' or 'machinization', much like desire, is removed from its classical territory where, in the Marxist sense it is seen as a 'tool' or 'ligament' which overrides the nature of man, and in this decontextualization is transformed by Deleuze and Guattari into the essence of its prior actions within the passing-present. Therefore, to be a machine is 'to machinize'. In this manner the first and second syntheses of time, in their human-centric synthesization are also subject to machinization. "Standard physical measurements are the essence of the machine's regime."¹² The machinic temporal standardization dynamics of capitalism (clocks, GMT, etc.) culminate into a grand-representational machine defined on the Inside as time, which in reality is the representation of time in time.

This internal structure of time allows for distinct alterations to man's nature, wherein the alien power reappropriates time *for* man, fragmenting the puretime via synthesis into a temporal – linear –

¹² Veblen, "The Machine Process," 96.

succession, leading man to believe and construct a reality wherein he is on time as opposed to in time. Without representational time, linear time or chronic time, the desiring-machine cannot exist. This is one the clearest examples of the way in which "[t]he machine throws out anthropomorphic habits and thought."¹³ Veblen's statement is close to conjecture of the 'authentic' human nature, or a 'human' time prior to the machines and yet, even if one is to ignore such presuppositions of an authenticity of 'the human', such a statement does reveal an understanding of the artificiality of time in relation to man's transcendental reality; the gridlike structure of days, hours and minutes is an artificial subjection brought in from the machinic processes of the Outside. It is not a natural form of organization grown on the Inside by man, but a means of computational functionality from the Outside, regarding the productive output of material. The second-hand of the clock and its incessant ticking, fabricating a fragmentation of man's very being into the most minute existences; Planck length production.

This theorization and recontextualization of 'machines' posits 2 prescient points: 1. All processes are immanent, for all machinizations are *real* and transcendental. And 2. Production fundamentally changes. The process of machinization, of production in its transformation *from* material/political sign to transcendental force allows production to inherently alter. The process of the machine is theoretically moved to the Outside. Production no longer has any relation to the Inside other than as a force of the

¹³ Ibid., 98.

Outside *within*. The desiring-machine in its compound form can now be defined fully, a definition to be interwoven with man's transcendental fate of time and production.

To define the desiring-machine in relation to Accelerationism, is to define the smallest kernel of production, it is to articulate the micro and to later bear witness to the macro of possession via process. The desiring-machine is the most transparently functional example of how the Accelerationist process works upon/into reality as seen from the Inside, to perceive not the *workings* of the process, but the work itself. The desiring-machine as seen from the Inside is an empty domino contributing to the positive-feedback loop of capitalism, stood passively, waiting to be possessed in the present.

"Production as process overtakes all idealistic categories and constitutes a cycle whose relationship to desire is that of an immanent principle."14 Production-as-process therefore allows a possible teleological direction of capitalism; the compounding of time and production begins. In a terminological reversion the desiring-machine is immanent to machinic-desire; man as a mere agent of passive temporal process - 'his' time (indexed passing-presents) and desire within capitalism are aimed solely at further production. The retrieval of man's desires is a process of letting the Outside in. As the virtual becomes the actual it is retrieved at first from the fluidity of the virtual plane on the Outside, and actualized into the striated socius on the Inside. The socius, little more than great-representation, the quasi-illusion

¹⁴ Deleuze and Guattari, Anti-Oedipus, 15.

production as opposed to its reality as the Inside-asproduct (finality). The productive *acts* are real, but the productive forces and the production *itself* are only to be found on the Outside.

A perpetual virtual/actual loop within a larger loop of "productions of productions." 15 Within this recursion, which acts as the construction of reality – "the human essence of nature and the natural essence of man becomes one within nature in the form of production and industry" -, all that is 'natural' is a mere contextual machinic component of the Inside; once the Outside is understood as the alien force that is now of man, within his being, then the subsumption of his essence into machinic process is immanent with the arrival of capitalism. ¹⁶ Yet, these processes, these concepts of the virtual and actual are only theoretical modes of transcendental communication between the Inside and Outside, their functions are as placeholders for the articulation of the appropriation of forces. The process thus far only describes the end-result of the Inside. Yet, for there to be such a functional mode of communication - however onesided or transcendentally unilateral it may be - it does allow for a theoretical door to be opened with regards to the Outside. Further explanation on Deleuzoguattarian critique will expand upon this.

In relation to Deleuze and Guattari's continuation of critique, the Inside and Outside are altered in their relation, "the self and non-self, outside and inside, no longer have any meaning whatsoever. - only

¹⁵ Ibid., 14.

¹⁶ Ibid., 15.

a process that produces one within the other."¹⁷ Deleuze and Guattari state that these concepts have no *meaning*, but this is not to be confused with existence. The Inside and Outside exist in multiple ways. They exist in their relation to each other, a relation which is only made possible by their relation to the syntheses of man. For the Outside and Inside inthemselves neither 'exist' in terms of externality or internality. But for man, from man, boundaries are formed and transcendental internality and externality is synthesized. In this manner, there is only meaning between borders; immanence as a whole disallows meaning to be universally formed, for there is nothing for subjection to push against, this is the horror of Kant. As such the aforementioned door which is opened, is one in which we can theoretically dissipate the border of the Inside, cut through meaning itself and attend to the transcendental forms, functions and processes in themselves.

This mode of being is distinct to the desiring-machine, caught within the first and second syntheses of time *and* the auto-construction of transcendental capitalist dynamics. There is however a schizophrenic light at the end of the representational tunnel. A door implies a line of communication and as such a possibility of exit from the Inside. Such a possibility is found within schizophrenia (schiz, schizo, schizophrenic). Schizophrenia is a complex process, no exit is easy.

¹⁷ Ibid., 17. For ease of understanding the sentence here is reversed from the original.

For to exit and exorcise the dead-time of impersonal desiring-production, the *process* of the desiring-machine must become-schizophrenic.

Schizophrenia is like love: there is no specifically schizophrenic phenomenon or entity; schizophrenia is the universe of productive and reproductive desiring-machines, universal primary production as "the essential reality of man and nature." ¹⁸

In casting off its Oedipal shackles at every opportunity, the schizo no longer adheres to any 'identity' at its most general level. The schizophrenic evades structure due to its inability to change: state, authority, self, what are these but stagnant relics of the passed-present of the Inside. The schizo fragments desiring-production towards *new* appropriations of the virtual. If there is a possibility of exit, it is within schizophrenia. For

the schizophrenic deliberately seeks out the very limit of capitalism. - He scrambles all the codes and is the transmitter of the decoded flows of desire. - Schizophrenia is desiring-production at the limit of social production. ¹⁹

Here we take the social production of the socius as the grand-representation, the great authority of the Inside, a mass of coded identities and striated conclusions, it *adores* material limits. The socius in its

¹⁸ Ibid., 15.

¹⁹ Ibid., 49.

very nature as a unity of the Inside stagnates as functional material retention. Schizophrenia seeks out these limits, decodes the stagnant desires and processes and reappropriates their virtuality back into the Inside as something new. Schizophrenia does this by taking a line-of-flight, an operation which transcends²⁰ the actual and ascends to the virtual (as seen from our *limited* theorizations). It is this function, the 'line-of-flight', which acts as the 'dark precursor' of the new and the novel.

The schizophrenic's line-of-flight is perpetual deterritorialization, a concept to be expanded upon later. It is a line of communicative production of the new between the Inside and Outside, to draw in the new. Again these new actualities are immanentized into the temporal passivity of desiring-production. Under capitalism, nothing new lasts. "Everything stops dead for a moment, everything freezes in place - and then the whole process will begin all over again."²¹ The birth of this 'event' comes from the Outside, and it 'freezes' in its process of actualization. Schizophrenia then continues its line-of-flight away from this actualization, this (now) present stagnance. Those and that of the Inside don't witness or perceive this process, but only understand the event in terms of a retrospective, indexed passed-present. All that once was, was once new, and as such, the pure-past is a trail of debris, left behind by an ever

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²⁰ For clarification, this not a mode of transcendence, but a mode of moving between the Inside and Outside, the perception of which is only made possible due to the limits of human cognition.

²¹ Ibid., 18.

accelerating schizophrenia. This mode of time-creation, of virtual/actual event creation as indexed pasts, has a wider implication regarding the Outside, of which I expand upon later.

Before concluding this section on the Inside, I need to extrapolate one final tenacious representation, one which eludes various rationalizations and is often deified to absurdity, the unconscious. The unconscious, much like the actualized socius is another grand-representation, but this time of the actual in abstract. The human unconscious is seen or acts as the overarching historical myth, lore and culture spread throughout linear representational time and supposedly unconsciously imposed upon man's psyche. Yet, as is shown time is not a linear succession, and such an idea of linear time is produced via syntheses, and as such the unconscious falls prey to the same pitfalls as does the entirety of the Inside, it is a representation, albeit a peculiar one:

[I]t is the function of the libido to invest the social field in unconscious forms, thereby hallucinating all history, reproducing in delirium entire civilizations, races and continents, and intensely "feeling" the becoming of the world - Schizoanalysis sets out to undo the expressive Oedipal unconscious, always artificial, repressive and repressed, mediated by the family, in order to attain the immediate productive unconscious. ²²

The worst Oedipal 'rot' is located in the unconscious, the historical, repressive and familial

²² Ibid., 119-120.

unconscious, a mode only of presuppositions and transcendental errors glossed over by a thin-veil entitled 'the psyche'. Such presumption suffocate the *production* of the real unconscious, the machinic unconscious. The unconscious' inscription of meaning to the pure-past is but a blockade against the reappropriation of the virtual, against the new. Oedipus halts production by assimilating the new into *its* old triad, converting novel events in time into its own mode of nostalgic future-bastardization. Potentiality becomes a finite object within the empirical malaise of Oedipus' grasp. The classical unconscious is the last bastion of the Inside assuming any form of agency. It is just another curtain atop nihil.

The classical unconscious is therefore peculiar because its representation masks a distinct force, a machinic unconscious of production, the force/intensity of auto-construction itself. Or, the psychoanalytical/psychological human unconscious is a stratified representation of cause and effect, which has been subsumed into standardized time. Theorizations of the unconscious are mere over-extensions into the pure-past, a trifling within multiple connected familial pure-pasts with the intention of assuming connections between them. The reality of course, is that from the Inside such connections are still beholden to forces of the Outside. The unconscious' peculiarity is that it assumes an Outside within the Inside (which is incorrect), whilst in-itself unknowingly masking the actual forces of the Outside in-themselves, autoconstruction of reality etc. The notion of the machinic-unconscious is of primary importance later, as

such an understanding of its differentiation from the unconscious is posited *here*, on the Inside.

The Outside

I begin this section regarding the Outside with a theorization of the body-without-organs, from here on in abbreviated as the 'BwO'. The concept of the BwO formulated by Deleuze and Guattari begins the theoretical construction of the production-in-itself of the Outside. A void of atemporal virtualization, not in relation to the pure-past of the Inside, but as a transcendental function of production and communication. Production-in-itself is *part* of the beginning of the Accelerationist process.

The BwO is a "blind, ineluctable recourse to machinism," a "smooth, slippery, opaque, taut surface as a barrier. In order to resist linked, connected, and interrupted flows, it sets up a counterflow of amorphous, undifferentiated fluid."²³ The importance of the BwO (with regard to Accelerationism) is not its status as a void, but its function as a recording mechanism, as a "recording surface." ²⁴ In relation to the transcendental the BwO is a plane of generality; the BwO is the general undifferentiated record of the Inside. A fluid plane of recording, desires, history, cosmic and biological forces, aesthetics, flows and connections. As such, the BwO in its most general sense is entitled 'the plane of consistency, a functionally machinic plane of recording which holds all atomic connections as an "undifferentiated fluid."²⁵

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²³ Guattari, *The Anti-Oedipus Papers*, 136; Deleuze and Guattari, *Anti-Oedipus*, 20.

²⁴ Deleuze and Guattari, Anti-Oedipus, 27.

²⁵ Ibid., 20.

However, the BwO is *not* the socius, it is *from* the BwO wherein the actual (as prior virtuals) *of* the socius emanate from. The BwO is where the possible future(s) are *held*. The clear point of division here is between the smoothness of the BwO and the striated nature of the socius. The former holds virtuality as a free-flowing mass of atomic connections which still hold their potentiality, the latter (the socius) captures that potentiality in actualization and striates it into a structure. A division which is key to the functional properties of the BwO.

The way in which I shall utilize the BwO is in its most general sense, with the exception of its differing functionality in connection with capitalism, which comes later. At its most versatile the BwO is the virtual dimension/plane of reality with regard to production (as output). The general plane of consistency where all connections, flows and fluxes of assimilative and computational utilization are held as virtualities, as potential for/of the future. The production of the new begins from the BwO. The BwO therefore, is the primary plane of production for the productionin-itself of the Outside, its first port-of-call regarding creation of the future. That which is within the BwO - as virtual - is *already* within the process(es) of the Outside, and as such the actualization via the synthesized reality of the Inside is secondary to the workings of the BwO, and thus secondary to the production-in-itself of the Outside.

Such a conclusion once again alters our perception of time with regard to the Inside, "we are *doing things before they make sense*." This seemingly

²⁶ Land, "Circuitries," 297.

simplistic quote by Land pertains, once again, to the production of the Inside as seen from the Inside, as actions for an unexplainable nothingness; if all actions and effects within the transcendental are viewed both as emanating from the Inside, as seen from the Inside, then nothing makes sense. To do things before they *make sense*, is to be possessed by the Outside in the form of an auto-constructive virtuality. The neurotic, paranoid, passive delirium of the desiring-machines is to construct that which it both doesn't understand (until after the fact), nor understand why they're constructing it. The BwO as situated on the Outside within the realm of productionin-itself, locks into the positive-feedback loop of production, which is both before and after any singular desiring-machine's existence. As such the desiringmachine's actions are secondary to the primacy of the auto-construction they are within. The BwO therefore, is simply the plane of selection for the primary Outside with regard to possible/potential futures.

At current I wish to detach the BwO from its temporal connections and focus on its determinist attributes a while longer.

It is a result of the relationship between the desiring-machines and the body without organs, and occurs when the latter can no longer tolerate these machines.²⁷

When in communication with capitalism the desiring-machines' desires become overcoded, their

²⁷ Deleuze and Guattari, Anti-Oedipus, 21.

machinations become too hot, too structured for the BwO, and it repels them. When the undifferentiated overcodes into a clear differentiation, that is when these forms of the Outside are repelled by the BwO and actualized into the socius. Machined into a stratified lock-in and cradled by Oedipus. In this manner Oedipus is useful in bursts, caressing the new into a constructive form of productive continuation, yet, more often than not suffocating it into a nostalgia. Oedipus therefore is only useful so much as schizophrenia exists, without the potentiality for exit embedded within the nature of the schizo, the Inside would become an asylum of banality.

When "the desiring-machines attempt to break into the body without organs, and the body without organs repels them, since it experiences them as an over-all persecution apparatus." The desiring-machines once again make an error *from* the Inside, attempting from within *their* syntheses to affect the Outside. It is in this manner that a temporal distinction is made. The BwO is atemporal, the virtuality it holds - unlike that of the pure-past, which is indexed by the syntheses of man - is undifferentiated in time. As such the BwO is not only a selection of virtual attributes in relation to *material* actualization, but also a function of temporal (virtual) selection, times/events *as* productive potentialities.

To move from the general BwO to the BwO of capitalism, "the body without organs of capitalism attempts to internalize the plane of consistency's unlimited-limit." The dynamics of capitalism

²⁸ Ibid., 20.

²⁹ Guattari, The Anti-Oedipus Papers, 393.

inherently alter cosmic relations regarding stagnation, it cannot allow 'completeness', it assimilates all into its auto-construction. The BwO of capitalism repels the overcoding of the desiring-machine back into the socius as a modified version of itself. Capitalism's mode of governance is to fluidly govern in any way which allows it to continue governing. It cares not for which representations it uses nor which ideological representations of the Inside it allows, it doesn't care about the Inside, only computes its output back into the Outside, as to modify the BwO's selection for a greater productive output. A computation from the Outside in which it perpetually selects the greatest productivity of production for capitalism. Capitalism avoids representation, it is pure technoeconomic fluidity and bastardizes the function of the BwO into a cosmic production thresher function, targeted at the sole purpose of continual production (for itself).

From here we can view the socius as a 'full body', it is organized, it is the "surface where all production is recorded, whereupon the entire process appears to emanate from this recording surface." To metaphorically envision the socius as the layer over the top of the BwO, that which *appears* as the metagent of production. The reality is one of communication. The virtuality of the BwO roams back and forth between the socius (Inside) and production-initself (Outside), the transcendental dynamics of capitalism at work. Overcoded virtualities repelled from the BwO, possessing the machines as an alien power and forming a new mode of production. As such,

³⁰ Deleuze and Guattari, Anti-Oedipus, 21.

Machines and agents cling so closely to capital that their very functioning appears to be miraculated by it. Everything seems objectively to be produced by capital as quasi-cause.³¹

Deleuze and Guattari writing so elusively here one wonders if they're revealing all of their revelations. Even though they allude to

a perverted, bewitched world [where] capital increasingly plays the role of the recording surface that falls back on all of production.³²

they are short-sighted in this application, especially when thinking transcendentally.

For we take the BwO in its most general sense, as the plane of consistency, of intensities, fluxes, flows and pure emotions. *Supposedly* these virtualities are then appropriated *by* the desiring-machines via their collective possession by the process-of-production itself, the alien force of the Outside. This possession allows for the actualization and recording of the virtual to be inscribed into the socius via the machinations of the desiring-machines. The insidious nature of capital here is - surprisingly - overlooked by Deleuze and Guattari. For capital is *throughout* the process. And so, the aforementioned process wherein the virtual is drawn from the BwO and actualized via the machinations of the desiring-machines is altered. So, the BwO is taken as the plane

³¹ Ibid., 22.

³² Ibid.

of all virtualities (potential), these virtualities are appropriated by the flow and process of capital *itself* as a means towards capitalist expansion. These flows are usually appropriated/represented as money, which in itself is appropriated by a connective form of desire which is performatively actualized by desiring-machines. The aforementioned removal of the Marxian division between the alien power and man, towards a Deleuzoguattarian mode of production as immanent, and as such, production *as* man (as desiring-machine), transcendentally alters the function of capitalist dynamics, from a process which *controls* man's actions, to a process which *is* man's very being.

Not only then are we possessed by the alien force of capitalism itself, infecting us from the Outside, in the post-Marxian Deleuzoguattarian sense. But also, we are mechanically directed/controlled via appropriated virtualities - time and money - as a means for productive direction. The virtual is the original lure for man, no longer to work for capital alongside the actual - as would be the case within transcendence but to work as capital, immanently, possessed by the virtual. In the arrival of the virtual from the BwO we return to desire. For desire is virtual, the virtual becomes actual. And so, the desires we machinize are from the Outside. As such not only are 'we' mere assemblages, a clutter of loosely held together representations, but the originary aspect of each identity is the Outside itself. It is the virtual in all of us, desireas-virtual of the Outside not only in you, but as 'you'. Caught within an auto-construction of virtual elements, which non-linearly from the Outside have

culminated in the creation of a 'you' within capitalism.

Why capitalism? Because the BwO repels all Oedipalization. Feudalism, Monarchism, Conservatism, Communism are all lying on the couch of the psychoanalyst, *needing* to be *told* where to stay, what to do, how to reappropriate for them to remain within their event. In doing so the BwO repels them. Capitalism sets fire to the psychoanalysts' notes, and seeps through the pores of the office. The only (non) system which can control, utilize and/or produce with and from the "blind, ineluctable recourse to machinism" that is the BwO is the system which is always, already and implicitly ready to allow all the paradoxes and contradictions of the undifferentiated virtual to flow through it, the system which in its very apparatus is a thresher of the virtual, targeting it solely and consistently at self-propelling production 33

Or put even more hauntingly:

'Do you believe in God?' [...] 'Of course, but only as the master of the disjunctive syllogism, or as it's a priori principle [...] from which all secondary realities are derived by a process of division.'³⁴

The energies of the BwO are divine, in functional attachment to the primary process-of-production which *is* the Outside, it serves as the primary well-spring of creation, which when interlinked with a

³³ Guattari, *The Anti-Oedipus Papers*, 136.

³⁴ Deleuze and Guattari, *Anti-Oedipus*, 24.

system such as capitalism, which in its inherent fluidity avoids the repulsion of the BwO (as I shall show), becomes an auto-constructive system. The lives and world of the Inside are not only secondary processes, but the door to the primary is locked behind them, the key to which can be found by schizophrenic process. Capitalism is the great *primary* helmsman of the BwO. It is in this manner that it could *only* be capitalism which is the working system of Accelerationism. There is no Acceleration without capitalism. The processes of Accelerationism are inherently connected to these methods of communication between the Inside and Outside, and the way in which these methods/functions can be consistently directed towards the future.

Capitalism's means of perpetual continuation is articulated and made possible by the process of deterritorialization and reterritorialization. At its most general level deterritorialization is a process wherein something is virtually unshackled from its supposed natural, classical or original set of relations. Reterritorialization as the quasi-inverse of this is the process wherein the previous virtual which has been decontextualized via deterritorialization is reappropriated within a new framework. We may think practically of the '80's', unshackled from the temporal relations of the mechanical time 1980-1989 and reappropriated into overt dramatization of the virtual '80's' within contemporary society. This functionality of decontextualization transforms history, narrative and linearity into a conjunction of interlinked deterritorializations and reterritorializations, not a line, but an index of virtualities to be serialized via the syntheses

of the Inside (by desiring-machines). The process of production and in turn the production of history, therefore, comes before history as we know (synthesize) it. A further extrapolation of time in connection to the BwO and capitalism is now needed to understand *how* the temporal dynamics are at work here. The dual complementary process of deterritorialization and reterritorialization is wherein a clearer extrapolation of time within capitalism, or capitalism as critique is located. Capitalism as critique continues the critical conception of time as the *primary a priori* necessity of cosmic change. Once again, we take Kant's propositions of time stated in *The Critique of* Pure Reason as given; time is not movement, movement is only the representation of time *in* time. Also, time does not exist in space, everything in space can only exist in time.

In other words, the one thing that is not interior to time is the transcendental form of time itself. Thus, in discovering the abstract realm of the transcendental, Kant unmasks an unanticipated immanent exteriority - an outside that does not transcend the world but that is no less alien for that.³⁵

What does that mean in relation to the aforementioned process of deterritorialization and reterritorialization? The virtualities of the generalized BwO are grabbed by the process of deterritorialization and reterritorialization *throughout* time, throughout pure

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³⁵ Greenspan, *Capitalism's Transcendental Time Machine*, 39.

time, not man's time. Transcendentally speaking states and events of time hold no privilege over one another; the past, present and future - as per the first synthesis - become mere empirical articulations from the desiring-machines. This linear mode of time - a transcendental error - is countered by Deleuze and Guattari via the connection between the process of deterritorialization and reterritorialization and the BwO. Time in this sense, in its relations to capitalism, becomes a synthesis of temporal events in relation to production. There is no longer an error of temporal progression, only a mode of temporal indexing, conjunction and reappropriation, a process of temporally neologistic indexing: cybergothic, neoreaction, postmodernism; all origins are dissolved by the fluid dynamics of capitalism via the functional processes of deterritorialization and reterritorialization. The virtuals of the BwO as a plane, in their actualization via deterritorialization and reterritorialization become temporal events. Intense events, masks of time complete in-themselves and grasping - with effect - their neighbouring events. This process when computed via the fluidity of capitalism and targeted towards production is time-as-controlled, aimed-time. The atemporality (with regards to the Inside) and purity of time is aimed by capitalism, used by it; time does not continue anymore, it only produces.

As has been made clear the virtual and actual are *real*. Their functions as *real* come to the fore in relation to the BwO. The process/function of capitalist selection deterritorializes a virtuality and reterritorializes it back into the socius, into the Inside. This

Inside is also wherein the synthesis of temporality concluding in 'linear time' takes place via man. Humans are demoted to this Inside and the process of deterritorialization and reterritorialization is a continuation of control regarding their synthesis. What is continually synthesized is that which is reterritorialized in 'front' of them. The difference regarding transcendental philosophy between Kant Deleuze therefore is a matter of reduction. Kant halted at the proposition that it is man who synthesizes time (in its entire), Deleuze continues critique by reducing man's process of synthesis into the Inside of the transcendental, as a process within something larger. It is this proposition which allows all aforementioned processes, mechanisms, passivities etc. of this essay to culminate into something more; the process of Accelerationism.

Zero

There is *another* dynamic happening at the same time as all the aforementioned, a further stack of functions atop functions, an assemblage of functions in relation to the limits of capitalism, regarding the *how* of capitalism. Such limits which are strange forms of non-limits can only exist and function in combination with Zero. A complimentary function which is transcendentally alongside the machinic unconscious, to later be expanded upon further.

Without Zero the Accelerative process is nothing, without Zero there is only *the* horrifying zero of nothing. As such Zero (capitalized) as opposed to zero, takes on an inherently different meaning with respect to zero or: zero-as-negation, as-nothing etc. Zero has nothing to with a Sartrean existential negative, or banal psychoanalytical *lack*, it is not anthropomorphically comforting, but is transcendentally (cybernetically) computational. A theoretical function born *from* Deleuze and Guattari's utilization of (degree-) zero in relation to the evolutionary mechanics of the Outside. Zero is a cosmic machinic optimism of positive-feedback, as opposed to the humanist pessimism of conclusions, zero.

It would be easy to confuse Zero with the "fits and starts" of capitalism in themselves, as opposed to being the function of the fits and starts.³⁶ "Zero is the motor of paradox."³⁷ It is the momentary temporal mechanism wherein the machinic 'breakdown' of the

³⁶ Deleuze and Guattari, *Anti-Oedipus*, 1.

³⁷ Ireland, Twitter Post, web.

Inside is deterritorialized and is drawn back *into* the BwO. Zero here acts as a plane, a plane of entropic and negentropic communication. As previously stated, beginnings don't exist, only middles, as such to *begin* at Zero - *continuously* - is to make clear the restarts *of* midpoints *between* events.

The proportions of attraction and repulsion on the body without organs produce, starting from zero, a series of states in the celibate machine.³⁸

In this manner Zero is a *plane* of swerves.³⁹ Attraction and repulsion or; declination-as-stagnation back *into* the plane of Zero (old), and declination-as-difference repelled *from* the plane of Zero (new) - entropy and negentropy. Zero is an infinitely-connective plane of energy, from which all systems, multiplicities and events arise. The distinct difference here between Zero and the BwO is that the former has an implicit relation to the in-between of capitalism and entropy, it is the motor which allows the perpetual contradictions and paradoxes of capital to make sense, it allows for the functionally sound separation of events into a continuum of contradictory projections. The BwO is but a void of atemporal virtuality. Both Zero and the BwO *understand* physics and are

³⁸ Ibid., 33. The 'zero' Deleuze and Guattari speak of in this *specific* instance *is* synonymous with Zero as I'm theorizing it.

³⁹ Swerves, or clinamen with regard to Lucretian atomism. [See "An Atomist Reading of Accelerationism: The Machinic Clinamen" on pages 83-87 of this volume.]

of physics, but Zero understands how to utilize it as means of transcendental communication.

Zero's relation to classical entropic forces is as a theoretical quasi-replacement within modernity, a communicational link between entropy (decay) of the Inside and its inherent productive process on the Outside. In this manner Zero is the transcendental machinic replacement of degradation, decay and destruction in favour of quantifiable productive output. The utilization, and *pure* assimilation by capitalism through man as an 'alien force' of machinic-standardization is capital's mechanistic backbone, its structure. Zero as a computational mode of productive evolution allows for the dynamic of profit and loss to infiltrate the transcendental - as this alien force - on behalf of capitalism. Zero is capitalism's utilization of the entropic outcomes of the Inside as a selection device with regard to production. Entropy for Zero - as affirmation of *un*productive stagnation. As Zero perceives this it begins and 'restarts' its motor as a reaction of negentropy; the in-between of the BwO and capitalism, the communication function between the virtual-as-productive potential and the system which can actualize that potential. Zero's function is to continually select, re-select and divide these potentials for capitalism. "The death of capital is less a prophecy than a machine part."40 Zero doesn't have the capability to select a more productive form of energy, it does however begin the entropic process of descension into its plane towards a re-actualization of energy for further reappropriation by capitalism. Zero can be seen clearest in any notion

⁴⁰ Land, "Making it With Death," 266.

of 'post-capitalism'. All that is 'post' is not post, but has been drawn into the dynamics of perpetual continuation made possible by Zero. There is no such thing as death, only machinic-evolution.

As mentioned earlier the schizophrenic, or schizophrenia-as-process seeks out the very limit of capitalism, in this way the schizophrenic's line-of-flight is made at degree-Zero, it is a descent into the unknown. To head towards the known is to head towards that which has already been structured/synthesized, for it is already known/understood, and so the new is always found within the unknown. The reverse entropic function of Zero articulated as degree-Zero (quasi-synonymous with negentropy) is a schizophrenic reappropriation of energy. The two sides of Zero, one acting internally and the other on the Outside, work as an energy-thresher targeted at the productive output of capital, or; Zero is a transcendental function of production utilized by capitalism to communicate between the *primary* production-in-itself of the Outside, and the productive apparatus of the Inside, utilizing the inherent limit-jumping ability of the schizo to 'evolve' production.

But why 'Zero' or 0, or = 0? "Zero has no definitional usage. The zero-glyph does not mark a quantity, but an empty magnitude shift: abstract scaling function." The absolute horror of Zero, an unquantifiable break of reality, a nothingness with no relation, no lack, no substance. The absolute limit of the smooth-scape; hyper-nomadism pushed to obliteration. Zero is as close as one can get to the 'anti' of *Anti-Oedipus*. For what is more corrosive to

⁴¹ Land, "Cybergothic," 366-367.

'papamummy' than a function aimed at perpetual structural reappropriation? Zero is the maddening-catharsis of exit possibility. The limits of capitalism without Zero remain non-transcendental. Limits which are now to be explained.

The tendency's only limit is internal, and it is continually going beyond it, but by displacing this limit - that is, by reconstituting it, by rediscovering it as an internal limit to be surpassed again by means of a displacement; thus continuity of the capitalist process engenders itself in this break of a break that is always displaced, in this unity of the schiz and the flow.⁴²

Capitalism's 'tendency' is that of a positive-feedback loop. It is reconstituted/rediscovered by a multitude of layered processes: deterritorialization and reterritorialization, Zero and schizophrenia. Such a dynamic is the means of continuation of critique as capitalism. Deleuze and Guattari's statement that the limit is 'internal' is not with regard to the mechanisms of capitalism but is made in relation to the internally synthesised limits of phenomena. The exterior limits of capitalism - the Outside - are both primary production-in-itself and "schizophrenia, that is, absolute decoding of flows."43 Much like the mutual relationship of the virtual/actual the Inside/Outside cannot be without one another, the latter, however, is always one step ahead of the former due to its inherently different mode of temporality. In this manner

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⁴² Deleuze and Guattari, Anti-Oedipus, 266.

⁴³ Ibid., 287.

the push/progression of the internal limit of capitalism is made possible by letting the Outside in. The allowance of the Outside is *made* possible by the process of schizophrenia doing what comes natural to it, descending to the periphery and in combination with Zero, the schizo is allowed to jump the frontier and push into a new event and actualize a new negentropy.

The schizophrenic descends to the unknown, the periphery, the furthest limit of capitalism and during this process defines a new limit - one which it is already on the other side of (thanks to Zero). The madness of the schizo is exorcised and the schiz itself re-Oedipalized in assimilation with the newfound limit, desire or productive system. If Oedipus has an enemy, schizophrenia is it. Schizophrenia is not the schizophrenia of the asylum, but a process, a fluidity, a continual process of identity and structural repulsion. "[The schizophrenic] scrambles all codes and is the transmitter of the decoded flows of desire."44 The importance of [the] schizo is that he/it seeks out not just limits, but exits. "The schizo knows how to leave," state Deleuze and Guattari a fundamentally problematic position.⁴⁵ The schizophrenic process traverses the BwO and helps the reinstallation/reappropriation of desire/production within a newfound boundary. This implication of exit is confusingly conclusatory for Deleuze and Guattari, but this is only if one has yet to remove the last remnants of rational humanism from their thought. "There is nothing to transgress in a limit [...] since if there is a

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⁴⁴ Ibid., 49.

⁴⁵ Ibid., 156.

frontier, both sides must have already been posited." As such *the* or *a (one)* schizophrenic is an error; to *be* schizo in relation to the actions of a subject is a transcendental error. The 'subject' has already been caught in the syntheses of the Inside; the schizophrenic process may sweep man up with it, but 'a man' is already too Oedipalized to become schizo. Schizophrenia is an external force of the Outside *let* in, it possesses man but is not let in *by* him, it exists only as a continuation of the machinic unconscious. To auto-induce schizophrenia is but to auto-induce complex illusions pertaining to heightened states *within* the Inside - do not kid yourself, you are not a schizophrenic martyr, but a delusional fool.

The real dynamic that allows schizophrenic exit is posed within the statement, "Schizophrenia creeps out of every box eventually." The 'box' as linear modes of time, and 'eventually' as difference. The schizo as a process of the Outside *let* Inside is the difference within the synthesis of man. On the Inside change is doomed to the limitations of its own construct, on the Outside such a limit is non-existent. As such, allowing schizophrenia entry into the Inside *from* the Outside is to welcome the paradoxical means to overcome *set* boundaries, limits and hurdles.

Capitalism's motto - "Nothing ever died of contradictions" - therefore, is only made possible via the critical theorizations of time and temporality within transcendental philosophy, with strict importance regarding the exclusion of both temporal linearity *and*

⁴⁶ Lyotard, "Energumen Capitalism," 203.

⁴⁷ Deleuze and Guattari, *Anti-Oedipus*, 268.

cosmically-solipsistic attention to the (limited) perception of man. Here we return to Deleuze's syntheses of time.⁴⁸ The importance herein of Deleuze's philosophy of time is what it transforms man, or more aptly, man's position into. Subjectivity is fundamentally altered in relation to passivity, the human subject is removed from the possibility of agency (within the first and second syntheses) and likewise taken from the Kantian setting of critique of man-asprimary-synthesizer of processes, to man-as-process/man-in-process - Deleuzian temporality reduces Kant's critique to shift humanity to the object side. "Time is subjective, but it is essentially the subjectivity of a passive subject" and a subjectivity which is disallowed the entire of the 'box' it knows of is practically useless. ⁴⁹ To say one has a subjective perception is to live as a transcendentally institutionalized ape! "The first synthesis implies overlapping urations or stretches that cannot be reduced to a single line, or to a dominant narrative" and yet the subjective understanding of man can attend to the most banal causal connections at an alarming rate; the time of the Inside maybe of a folded past and future into the present, but that doesn't stop the self of Oedipus from finding a linearity to suffocate upon. 50 These contradictions happen, appear and are enacted on the Outside and come in as actualization, becoming rooted to the fluidity of capitalism. Contradictions dissolve into the clock. Man, as passive desiring-machine, cannot attest to a contradiction, for from his

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⁴⁸ Mackay and Avanessian, "Introduction," 16.

⁴⁹ Deleuze, *Difference and Repetition*, 94.

⁵⁰ Williams, Gilles Deleuze's Philosophy of Time, 70.

point of view all is *going* correctly 'forward'. A puppet makes no mistakes in-itself.

Mentioned prior was the temporal distinction between the first and second syntheses', to extrapolate on this however we see a difference in the conception of the 'past'. Wherein the first synthesis' the form of past is folded into the passing-present as retention, whereas the past of the second synthesis is a 'pure past'. Once again, the notion that it is a determining past is prevalent here, for the pure past is virtual, it is a connective mode of retained temporality - "The pure past is noumenal it is a condition for the passing of actual passing presents."51 In relation to the transcendental then, this temporal realm of the pure past is a 'behind' of a deterministic quality. In a mode of reciprocal determination this noumenal plane completes the actual, utilizing the connective capability of the pure past. The virtuality of the pure past infects the present transcendentally, it is an infection and infiltration from the Outside. This infection is fundamentally processed via the process of reterritorialization and reterritorialization and Zero, and as such is immediately immanentized into the dynamics of capitalism. The mode – or synthesis – in which this happens is via the third of Deleuze's 3 syntheses of time. Which is as (classically) philosophically close as one can get to an articulation of the temporal aspects of the Accelerative process.

It has already been seen via extrapolation of the first 2 syntheses that the subject, within Deleuzian philosophy, is not lost, but demoted. The third synthesis is a theorization of fracturing in relation to the

⁵¹ Ibid., 73.

subject, but this is a fracturing of the Deleuzian subject, of the subject-as-process within process. To articulate the third synthesis I must return to the first.

At its most stripped back the first synthesis is an understanding of the subject's place within the Deleuzian continuation of critique, that the subject – and the Inside – are unable to control their relation and the effects put upon them by the syntheses of the Outside. Now to move to the third synthesis, we place this first synthesis onto the circle of the Eternal Return. "The caesura, along with the before and after that it orders once and for all, constitute the fracture of the I" and so there is, upon the circle, a cut, a fracture.⁵² Up until that point (cut) the first synthesis was passive in the 'creation' of a 'subject', a momentary - or event-caged - subject/desiring-machine whom within that previously allowed section of first synthesis began to form a subject, a self. But the caesura happens with its inherent implication of a before and after, slicing the I of the subject and creating a temporal event. In this way the third synthesis 'begins' (but the beginning is always the middle) the transcendental ordering of time. The caesura is the drama of time. For with cutting and creation of a new event there begins multiple relations, between the event, the before and the after.

There is a necessary assembly of time implied by any possible cut in time. This assembly depends upon an image standing as symbol of the times assembled "53

⁵² Deleuze, *Difference and Repetition*, 120.

⁵³ Williams, Gilles Deleuze's Philosophy of Time, 93.

The times assembled have been synthesized (in relation to 'subjects') in the mode of the first and second syntheses; passive subjective conceptions of time *created* by a *primary* transcendental temporal assembly –

non-localisable links, action at a distance, systems of replay, of resonances and echoes, objective chance, signals and signs, roles transcending spatial situations and temporal successions

– one or many of these synthetic times "are assembled upon an image standing as a symbol of the times assembled." A symbol, event or event-assembly, of a synthesis is *created from* a cut in time. A novel/new action is dependent on this cut, for without a cut, fracture or break it remains only a possibility, there is no event, no assemblage, no time-image without the *new*; the future is *not* continuation, it is fragmentation.

But what of this future?

The new as produced in a present act and conditioned by the third synthesis of time as cut, assembly order and series is itself dependent on repetition as the eternal return of difference.⁵⁵

The circle that is the eternal return spins *as* an assemblage of times. It makes its return (spin/cycle)

⁵⁴ Deleuze, *Difference and Repetition*, 113; Williams, *Gilles Deleuze's Philosophy of Time*, 93.

⁵⁵ Ibid., 96.

and is cut, fractured, and the previous cycle is knocked out-of-joint, the circle is decentred. But, the cycle continues, this time decentred and spinning from a *new* temporal locale, as such the cut acts as the bringer of difference. The future is this new cycle. The eternal return never had an originary position, it is an eternal spiral/decentred circle, mutating its temporal self by way of fragmentation *into* a new/different temporal assemblage.

Thus far this has been an exercise of extrapolating on its key components, parts and functions. As such I can now begin to draw various aforementioned elements together and *begin* to construct the *process* of Accelerationism, which since the introduction has not been mentioned by name but has most definitely been present. For a prior definition of Accelerationism without extrapolation of its respective complexities' workings and functions, and *their* interactions, would be theoretically useless, to define a process one must understand its loop. From now this essay is a matter of assembly.

Accelerationism

A clarification of the beginnings of the 'process' of Accelerationism thus far with regard to this current conclusion. Prior to redirecting the aforementioned theorizations towards specifically Accelerationist emphases. Man is a passive desiring-machine, synthesizing the living-present in relation to retained and anticipated desire, this synthesis in relation to Deleuzian critique is of the Inside. External to this, on the Outside, is where the 'alien force' of production is found. This alien force possesses man via machinic means and makes him an agent of capital alongside making him capital. The process of deterritorialization and reterritorialization draws virtualities from the BwO which are then actualized into the socius, or into the Inside via man's synthesis - the process of possession. Capitalism as a dynamically fluid system can consistently adhere to the BwO due to its ability to withstand breaks. So that which is deterritorialized is reterritorialized into the mechanical clock-time of capitalism, it is instantly immanentized into the runaway mechanisms of capitalism itself, targeted towards a productivity for capitalism. In this manner capitalism constructs reality, not metaphorically, but within the realm of physics. "Deleuze-Guattari's machinic unconscious diffuses all law into automatism."56

And thus, this construction of reality, of the BwO being perpetually deterritorialized and reterritorialized is the immanentization of the forever-middle,

⁵⁶ Land, "Machinic Desire," 322.

the machinic unconscious has no crescendo, only *more* desire. This process *is* the machinic unconscious, the machinizing of virtual temporality into actuality as a runaway mechanism. The 'reality' of the Inside never 'begun' in any originary manner, it only exists in a sporadic indexing of intense construction directed by the productive forces of the machinic unconscious, which exists solely on the Outside. For,

Oedipus - or transcendental familialism - corresponds to the privatization of desire: its localization within segmented and anthropomorphized sectors of assembly circuits as the attribute of a personal being.

Anti-Oedipus aligns itself with the replicants, because rather than placing a personal unconscious within the organism, it places the organism within the [machinic] unconscious.⁵⁷

Once it is accepted that the human subject is no longer the pre-copernican/pre-Kantian subject or overarching synthesizer in-themselves (via Deleuze) but is synthesizing within a pure time inclusive of an Inside and Outside, alterations occur regarding classical structures of order. The personal unconscious is revealed to be *another* transcendental illusion, another mask hiding no face, or; an actuality within the socius acting as an illusory form of agency functioning in relation to an underlying productive process. "In the unconscious there are' no protectable cell-

⁵⁷ Ibid., 320.

structures, but only 'populations, groups, and machines'," a productive-unconscious which, in relation to syntheses is "not considered to be not merely immanent to their operation, but also immanently constituted, or auto-productive." This auto-constructive/productive element is explained in terms of physics within *Anti-Oedipus*:

But in reality the unconscious belongs to the realm of physics; the body without organs and its intensities are not metaphors, but matter itself. - A machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not set itself into place any more than it forms or reproduces itself.⁵⁹

As such, the auto-constructive process of the Outside, of production-in-itself *is* the machinic unconscious. The positive oriented construction of a temporal index *from* the Outside *in*. Not only *within* the machinic unconscious, but *from* it and *of* it too.

Or might it be to go in the opposite direction? To go still further, that is, in the movement of the market, of decoding and deterritorialization? For perhaps the flows are not yet deterritorialized enough, not decoded enough, from the viewpoint of a theory and a practice of a highly schizophrenic character. Not to withdraw from the process, but to go further, to 'accelerate the process,'

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⁵⁸ Ibid., 320, 322.

⁵⁹ Deleuze and Guattari, *Anti-Oedipus*, 323.

as Nietzsche put it: in this manner, the truth is that we haven't seen anything yet.⁶⁰

This quote forming both the name 'Accelerationism' and the motto of the Accelerationists, "accelerate the process". The process defined then is the culmination of the aforementioned multitude of parts into a coherence in relation to all, the primary components however are: Time, production and capitalism. It is of note – to those still...stuck – that humans here as desiring-machines are immanently demoted to the Inside of the transcendental split, as such work only in coordination to a primary force, the primary force of production-in-itself.

The shortest description of the process of Acceleration(ism), the one which Deleuze and Guattari say should be accelerated is as follows: Letting the Outside in. Let me crack this open and lay its parts - now thoroughly examined unto their own merits – in relation to one another. Time is understood in the mode of Deleuzian critique, it is a time of immanence and via Deleuze man is demoted to the object/material side of the transcendental split. We name this 'side' the Inside, for man is within a larger pure time due to the fact he must synthesize, which acts as a lock-in. The Outside then, is the transcendental. It is pure time and production-in-itself. But if we are to let the Outside *in* there needs to be a mode of connection or communication, or even, a method of possession. Enter the actual/virtual dynamic, wherein the actual exists within the material realm and the virtual exists in time, but also in connection to man. The actual and

⁶⁰ Ibid., 276.

virtual is the link of physicalization, then, but how is it processed? The function here is Zero, which acts as the functional means for retention of surplus production value over time. For there to be a continuation, perpetually, we need the system of capitalism in all its fluidity, why? For all other systems get locked into their own principles, whereas capitalism thrives on contradiction, as such all virtuality can be utilized by capitalism and targeted towards a sole objective, continuation of capitalism which happens via continual production, or; capitalism's aim is production of production. The machinic mechanisms of capitalism - clock/industrial time - act as an alien force acting upon man, altering him into a machine, which, in combination with passive Lyotardian desire fundamentally changes man into that which can be possessed by forces of the Outside, for man is but immanent to the process itself. Here time takes effect. For this entire process is happening within the temporal mode of the eternal return. As such, upon the return of the cycle a cut happens, and the new is brought forth via time.

The process can be described very plainly, without its temporal linkage, as the process wherein the productive, schizophrenic and deterritorializing capabilities inherent to capitalism are accelerated. Which without prior articulation of the problematic nature of capitalism's limit in relation to schizophrenia, time and process seems clear. To begin at the start of this essay once more, I noted that time plays a major role in the 'process' itself. The relation between Deleuzian philosophy of time and Accelerationism is the clearest route to articulating the

process in-depth. For, the classical definition of 'acceleration' posits one idea, the continual push for the new – to 'accelerate' is never to return, or at least return to a previous (same) state. To accelerate to 80 mph, is *not* return to 20mph once you've hit 40mph. The definition of 'acceleration' in relation to Accelerationism however is a little more tricky, but I will come to that shortly. For now, I shall focus on Acceleration in relation to the Deleuzian philosophy of time. To Accelerate (now in the sense of Acceleration(ism)) is to allow the past no continuation, it is to play no part in the past, except wherein the past is utilized by schizophrenia, taken upon a line-of-flight and deterritorialized back into the virtual, processed by Zero, and reterritorialized once more as actual back into the socius as something new - there is much process to avoid the stagnation of the past, for it is trapped, and the machinery imposes an inhumanity of constant change. Primarily, as I have stated, Accelerationism is concerned with the third synthesis in its relation to novelty, the new, difference...the future. So, the process in this manner is the way in which the pure form of time posited by Deleuze is (ab)used/utilized to maximum efficiency by the inherent capability of capitalism to be fluid. That is, due to the inherent nature of capitalism's system as that which avoids definition, any mode of thought epoch, external system, internal system or defining capability that attempts to mould capital to its will is either subsumed into the dynamics as an illusory form of its previous self (read: leftism), or is left as a stagnant external to capitalism (and thus to time) and

left to rot due to exclusion from the *only* productive hegemony (read: primitivism).

Acceleration is *not* synonymous with speed. It should be evident by now that the idea that one, or an, or even an 'I' or 'they' could actively speed up capitalism as a mode of praxis would be a transcendental error. An error wherein one mistakes the 'speed' of phenomena, or of actualized 'entrepreneurship', techno-economic innovation or higher profit rates as Acceleration. In this manner, the entire canon of Left-Accelerationist writings fall flat on their incorrect readings of Accelerationism in relation to time. Whereby they believe that accelerating capitalism will lead to a means of emancipation of the worker in the future, via automation etc. Such a belief is posited on the notion of anthropocentric material and praxis, and as such is an error in its entire. From this I posit that Acceleration is *not* synonymous with speed in the classical sense of MPH etc. The question then is how to define the 'Acceleration' of Accelerationism? I have thus far made it clear that Accelerationism is primarily a philosophy of time, it is understood as a continuation of critique and attends to the transcendental framework of time as primary. The connection between capitalism and time is where we find the definition of what it is to 'Accelerate'. As noted, capitalism has a critical understanding of time and finds within it its ability to act as auto-construction between and over temporal events. Instead of being divided into temporal offshoots or temporally constructed neologisms (cyber-gothic, neoreaction, postmodernism, neo-Dada etc.) of its own system, we find that capitalism never fragments

in time. Capital is always already temporally one step ahead. It is the great abstract-machine of living presents; though it has not produced this system of time itself, it has inherent to its mechanisms an ability to produce from it and with it. The passive syntheses of time are drawn into the system of capitalism which acts as their undercurrent, their temporal mediator. Man stands as a material for the communion of capitalism. For the internal dynamic of capitalism is a positive-feedback loop targeted at production, targeted at production of production. As I have shown the philosophy of Accelerationism is not empirical, so these modes of production are not traditional/classical profit dynamics, material growth rates, resource extraction rates etc., these would all be but more masks hiding no faces. More quasi-illusions atop the production-in-itself of the Outside. In this manner to 'Accelerate' is not to 'go faster', but is to allow capitalism to enact its inherent capabilities regarding perpetual acquisition of the new. Not to speed up, but to be novel.

The two-factor form of positive feedback that makes up the 'process' of Accelerationism is as follows then. The productive output that capitalism (as positive oriented) is targeted at is a transcendental form of production, profit rates are on the inside of the transcendental. So, the true productive capability comes from the Outside, which can also be stated as working with the BwO in its most general sense as a bank of virtualities to be reappropriated in a novel way by Zero and actualized *through* man. So, the cyclical nature of Deleuzian time in relation to the eternal return states that the eternal return is the return of

difference. The return *is* the future, which is the decentred circle starting another cycle from a different centre point; without this decentred, out-of-joint nature of the eternal return, the return would always be the same. A connection is to be found here between the eternal return and the BwO:

Drawn from the real present object, the virtual object differs from it in its nature; it does not only lack something in relation to the real object it subtracts itself from; it lacks something in itself, by being half of itself where the other half is posited as different and absent.⁶¹

The virtualities "half of itself" is that which is returned to the BwO, the lost part of it, its perpetual potentiality for difference, for reappropriation. The part which returns to the atemporality of the BwO, for it is not locked to the object of an event as the actual is, and can return to be reused. As a whole process the virtual can always return, in the sense of both its indexing within the pure past and as part of difference. On top of all this the process unto which the virtuality is thrown into the thresher of either non or pro-productive difference is entirely unconscious.

A machine works according to the previous intercommunications of its structure and the positioning of its parts, but does not set itself into place any more than it forms or reproduces itself.⁶²

⁶¹ Deleuze, Difference and Repetition, 135.

⁶² Deleuze and Guattari, Anti-Oedipus, 323.

In this manner the industrialized, mechanized and quantified attributes of capitalism's internal dynamics act as a numeric thresher regarding the productive output of temporal caesuras as reterritorialized pure past sent in from the Outside. To expand upon one instance of this process:

The eternal return cycles one return, there is a caesura/break in time which inherently acts as a cutting of temporality therefore forming a before and after and in turn producing novelty, the-future-as-difference, as such the eternal return is the eternal return of difference and is the temporal motor of Acceleration. This return of difference is a *new virtuality* to be both deterritorialized from its originary temporal location and reterritorialized until complete burnout, in this sense, capitalism's machinic-unconscious acts as a temporal thresher, extracting all productive potentiality from that which is sent 'in' from the Outside via the process of the eternal return – this is what it means to Accelerate.

The process of the return is the *content* of Acceleration. It is that which comes closest to a theoretical outline of that which *has been* or *is* Accelerating. The eternal return of difference being instantly re-immanentized (BwO > Schizophrenia > Zero) back into the dynamics of capitalism. Capitalism utilizes *all* difference as a means for its own expansion. Upon the instantiation of transcendent capitalism, the eternal return fundamentally alters. For much akin the BwO, a return as a form of difference is an act of repulsion against the same, much alike the repulsion of overcoding from the undifferentiated within

difference. Also, the same is the way in which capitalism can adhere to that which is theoretically eternal. For only that which can remain undisturbed initself throughout incessant change can continue eternal, namely, capitalism. The return of the circle is but another force of the Outside, another novelty to be aimed at its continuation.

As much as the aforementioned entire *could* be stated as 'conditions', however the process unto which one has to deal with said process is unconditional. Thus, to direct, attempt to direct or even to theorize a direction of the process is always already a dead, strange and terrifying abstraction.

Within this is a direct assimilation of productive potential regarding the *pure* form of time. The pure form of time in the 'event' (caesura) of the third synthesis is 1. An event unto itself, but also 2. A fragmentation, a variation, a splitting or divide, both (1 & 2) are in time. This mode of breaking wherein a break imposes a serialization unto time poses an implicit problem for every other system other than capitalism. In this manner the system of capitalism either formed itself respective of Deleuzian time, or such a mode of time evolved capitalism (this is not for me to answer here). For each temporal event has its own symbolic image underneath it, as such Feudalism, Monarchism, Communism, I state that these are all passive temporal forms which cling to the symbolic, the locked-in imagery of a single symbolic event. And what's more, they fear further events, for the caesura brings with it an effect unto their event and thus a change. Capitalism on the other hand is the great temporal thresher, hoovering up productive

capability of the serialization of time and assimilating all new virtualities into its fluxing/fluid temporal domain.

So, what is Accelerationism then, what is it to Accelerate with regard to all that has been assembled? It is the temporal assemblage of the dynamics of capitalism, transcendental temporality and Deleuzoguattarian production. It is passivity in relation to this trio, an understanding that once the auto-construction that is the machinic unconscious is underway, that within its inherent nature it targets itself at continual production-of-production, as such, Accelerationism begun as soon as capitalism begun. The cosmic evolutionary utilization of the return of difference as a means to compound greater production regarding the future. For the process of Acceleration is a multiplicity of functions, of process-based assemblages interconnecting into a cosmic fluidity. It is the transcendental conclusion of man as a passive desiring-machine, which in concordance with the processes of capital makes him capital in-himself, man is made immanent to the system itself. The anthro is dissolved. Accelerationism is transcendental evolutionary production, a cosmic production thresher of the Outside targeted foremost at time itself. The process of Acceleration or: "accelerate the process" then is a semantic mistake. 63 For 'to accelerate' presumes a form of agency, a form of direction, whereas the 'reality' of the process is one of an ever changing reality; acceleration is always disjointed, neo, ahead, disappearing:

⁶³ Ibid., 276.

Anyone trying to work out what they think about accelerationism better do so quickly. That's the nature of the thing. It was already caught up with trends that seemed too fast to track when it began to become self-aware, decades ago. It has picked up a lot of speed since then.⁶⁴

'Accelerationism' as a piece of terminology is a pithy joke, to define an ever evolving machinic unconscious leviathan so didactically is laughable, to 'work it out' is only ever to work out the processes or functions of its nature, never to find a form of comfort or control.

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⁶⁴ Land, "A Quick-and-Dirty Introduction to Accelerationism," web.

Conclusion

From such an assemblage of functions and processes, the entirety of which are within the auto-construction of the machinic unconscious, any conclusion can only be articulated in a non-conclusory form. Due to Accelerationism's inherent transcendental characteristics, which have been thoroughly extrapolated here, one understands that any notion of an Accelerative finality is not possible. Such a possibility only exists on the Inside, and even then, it only exists as an illusory form of finality, a stagnance decided upon by a desiring-machine. In this manner I take the opportunity within this conclusion to make a prescient point regarding the *entirety* of what is known contemporarily as 'Accelerationist Politics'. The conclusion that one can draw about such a statement, considering this essay's prior theorizations, is that any notion of politics in relation to Accelerationism is any traditional sense is instantly recognized as a categorical transcendental error. No amount, no type, no redefinition of politics can alter it in such a manner that it can affect the primary of the Outside. In this manner this essay stands not as an attack on the Accelerationist politics of Williams and Srnicek and Shaviro but positions itself prior to any of these theorizations.

Further to this conclusion I would argue that the trajectory of the so-called 'Unconditional Accelerationists' is not incorrect, as much as it is terminologically ambiguous. For I have outlined certain conditions which culminate into both the process of

Accelerationism and Accelerationism itself. In relation to the entirety of the transcendental there *are* conditions, functions and processes which all autocatalytically interact, however vague, free-floating and fluxing these conditions are, they all need to be in place for there to be such a theory of time as Accelerationism. However, I will openly admit that in relation to the *Inside* Accelerationism is unconditional, that is, there is and never was anything *we* could *do*.

So where can one say the process of Acceleration will continue into, what will come of it? Such an answer can admittedly only be purely speculative theorization. In that, it may be that capitalism continues in one of 2 directions. Either it continues its runaway mechanism towards singularity, which would take such a form that one could not comment upon. Or direction 2, it continues its runaway mechanisms in continual ignorance of the finite nature of the Inside and as such crumbles under its own nature. In the first direction the conclusion is a dark Marxist transformation, wherein, the means of production are not given over to us but escape from us towards their own self-propulsion. In the second direction, anthropocentric and Inside-centric perspective would once again take to the fore. If capitalism crumbles under its own weight via resource over-extraction etc. then we no longer would have the dynamics of capitalism to solve our problems, and as such the Outside would dissolve, or at least its methods of communication would disappear until such time as the entire assemblage is made possible once more.

There is however a quasi-conclusion to the theorization of Accelerationism. In that, it is arguably the first philosophical effort or critique in which the human truly stands alone. Prior to Accelerationism all notions and articulations of what it is to-be-human have come either from the Inside, and as such have a transcendentally incorrect bias, or, spring from a pre-Kantian rationalism, which in-keeping with the theory of this essay is also incorrect. Though Kant and those philosophers working with critique make man's place in the world clear, different and non-anthropocentric, they only do so in a manner of placement, as opposed to definition. To place man on the Inside is not to define him, it is only to locate him. However, in relation to Acceleration, man is both transcendentally demoted to the Inside and has entirely inhuman/non-human forces reacting, possessing and controlling him. As such, via Accelerationism we can begin to posit man and humanism, not in-itself as a form of self-congratulatory conservative bias, but as a reaction against an artificiality it most definitely is not.

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SECTION TWO Supplementary Accelerants

On Left and Right Accelerationism¹

Where one begins with <u>Acceleration</u> or <u>Accelerationism</u> (or <u>Capitalismism</u>) in the scholarly philosophical sense can not be from any centralized point; this <u>rhizomatic</u> point-of-origin is quite <u>in-keeping</u> with Accelerationist theory. One *could* begin from Marx's <u>Fragment on Machines</u>, <u>The Accelerationist Reader</u>, <u>Hyperstition</u>, <u>Nick Land's Oeuvre</u>, <u>Deleuzeguattarian philosophy</u>, <u>late Nietzsche</u>, <u>CCRU</u> or even niche Twitter subgroups (search-terms: u/acc, l/acc, r/acc, z/acc, #rhetttwitter & #cavetwitter) So where shall I begin, from the list above's glaring lacuna...²

I shall begin with a the MAP. Unfortunately, this MAP isn't full of detailed schematics, measurements or routes, no. This MAP is in fact a manifesto, *The Manifesto for an Accelerationist Politics* (MAP)³ If it were a map I'd argue that it'd be so dated in its approach to cartography that we'd be dealing with but

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¹ Originally published on February 22, 2018, *Meta-No-mad*, (https://www.meta-nomad.net/on-left-and-right-accelerationism/).

² See "Accelerating change"; See "Accelerationism"; Land, Twitter post, web; See "Rhizome (philosophy)"; See "Decentralization"; Marx, *Grundrisse*, 690-712; Mackay and Avanessian (eds.), #Accelerate; CCRU, "The Capitalist Thing," web; Land, "A Quick-and-Dirty Introduction to Accelerationism," web; See also, Land, *Fanged Noumena*; Deleuze and Guattari, *A Thousand Plateaus*; Nietzsche, *The Will to Power*; See CCRU.

³ Srnicek and Williams, "#Accelerate," web.

a crayon drawing of robo-Marx pointing which direction to go in. So, why begin here as opposed to the other Acceleration labyrinth (Acc-Lab) entry points? The MAP is one of the few entry locations of the Acc-Lab that actually has a defined position which is relative to any agreement; thus far, the MAP Acc-Lab doorway is the only agreed upon entry-point which leads to any constructive discussion as to acceleration. Why is this? To the meat!

As I stated MAP declares a position, which is of/on the left. Their proposition in short is to accelerate technology as a means to emancipate the worker from the shackles of capitalism, the acceleration of technology as a utopian-accelerative gesture.

Work for work's sake is a perversity and a constraint imposed upon humanity by capitalism's ideology of the work ethic. What accelerationism seeks is to allow human potential to escape from the trap set for it by contemporary capitalism. – #Accelerationism: Remembering the Future⁴

It is quite transparently a 'Marxism for the 21st century' (Isaac Camacho)⁵ and so one may wonder why anyone would take seriously such a proposition, the idea that post/after/beyond/through capitalism lies this Marxist utopia is deluded, capitalism has already subsumed Marxism and unless you wish to make the case that it still exists but as mere internal-cyst upon capitalism' innards waiting for its day or

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⁴ Srnicek, Williams, and Avanessian, "#Accelerationism," web.

⁵ Camacho, "Nick Land & Accelerationism," web.

rupture, then your argument comes to a halt rather sharply. Postcapitalism, if such a nauseating political reality could come into existence, would exist much akin to postmodernism, yearning to be free of its suffix-master, yet perpetually attached via an economic umbilical cord for stability.

Yet this idea of 'postcapitalism' allows us to view that which Acceleration is truly indebted to: time. Postcapitalism could *only* come into existence via the ability of future-construction, via the ability to construct the future: '24. The future needs to be constructed.' – MAP.⁶

The notion that the future is less ontologically settled than the past is less transcendentally unsustainable position, it's a metaphysics of time in a strict critical sense and it's convenient for political orientation but it's a philosophically unsustainable commitment. – Nick Land⁷

This idea of 'construction' is ontologically and temporally muddled, albeit wrong. MAP's notion of construction implies both a retainment of agency (not surprising from a Marxist perspective), yet it also implies that history presents a *choice*, and that history is on a *divergent* wave as opposed to a *convergent* wave. The ripples move in reverse, back towards the 'event', the singularity; capitalism drags and draws the 'past' and the 'now' *from* its place in the future. A temporal lasso cuts through common

⁶ Srnicek and Williams, "#Accelerate," 362.

⁷ Land and Ellis, "Accelerationism & Capitalism with Nick Land," web (podcast).

notions of chronic-time and acts out its transcendent selection process. Acceleration is the struggle to keep up with the demands of the future.

If one is in doubt of this strange, outside, diagonal temporal process they may only look upon the influx of subcultures and movements indebted to a non-linear, anti-chronic or atypical theorization of times: Cyberpunk, Cybergoth, Neoreaction, Archifuture, Retro-progressivism etc. Imminent examples of disorder within the supposedly (currently) ordered security system; the prediction market was reliant on an incorrect form of time and as such...we got a lot wrong. If one returns to the idea of time as a *convergent* wave, they find that *of course* prediction markets would be wrong, their predictions were blind darts thrown against the pull of the future.

Back to our entry-point. Why did we enter at L/Acc? Because (as is often the case) it is the left who imply, if not create the first point of reference upon the spectrum. So with an entry at L/Left we now (apparently) have a political left, a directional left, and a positional left, from the trajectory of the MAP one can now – with rough certainty – say their hand is to the Left wall of the Acc-Lab. So with the existence of a Left comes the implication and almost forced (unwarranted) creation of a right. For you cannot have left without *the existence* of a right, wherever it may lay, and whatever it may be. R/Acc is an inevitable semiotic effect from the coinage of L/Acc.

Can you hear that clicking, hissing and screeching in the distance? It's the noise of a hundred shit-posters frothing at the mouth at the prospect of R/Acc articulation.

R/Acc, that grand phantasm of accelerationist thought. It is easiest to begin from comparison. In the traditional sense the political spectrum has on its left Liberalism and Communism, and on its right Conservatism and Fascism. So where L/Acc see a constructed future once again pertaining to Marxist thought, R/Acc sees (amongst a few perceptions – Wait your turn!) the possibility of acceleration only existing with a reversion to *some* form of hierarchical structure; this is where we see the convergence of Neoreaction and R/Acc, both taking the blackpill in acceptance of deterritorialization as capitalism – 'it sees capital's oppressive reconfiguration of the social space as the inevitable price techno-industrial development.' – So, Acc⁸

More recently both ends of the spectrum have altered in mirrored ways (as they would). We have seen the left become increasingly more egalitarian, more inclusive and more tolerant, to the point of ignorance, frustration and delusion. What the Left wishes to tuck neatly under the rug and act as if it will simply disappear once/if technological emancipation is achieved, the right wishes to bring to the fore and accept as a means to 'prove' and foster the idea that either we need a reversion, or more recently 'It's too fucking late!'

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⁸ Wolfendale, "So, Accelerationism," web.



The discrepancies of an R/Acc definition come about precisely because in its origination it was anticapitalism. To paraphrase Moldbug 'Just because you're no longer a red, doesn't mean you have to become a blue.'. R/Acc were anti-capitalist, but they weren't/aren't those anti-capitalists, they can't be, otherwise the spectrum just shot up its own arse. R/Acc's form of anti-capitalism begins from the idea that (for R/Acc) capitalism and acceleration are synonymous, and thus, they are not anti-capitalism in the strict, empirical, political sense, no. They are anticapitalism in the sense of understanding that capitalism's 'industrial surplus is being absorbed by the task of masking bio-social deterioration' and as such this isn't a convergent wave leading anywhere pleasant. But then again, who ever said the singularity was going to be pleasant?

If one is to refer to the root of Deleuze and Guattari's now semi-famous 'accelerationist passage' one can find articulation. The root of the accelerationist ritual 'Accelerate the process!' (Anti-Oedipus)⁹ is of course to be found is the latter fragmented jottings of Nietzsche's nachlass The Will to Power: 'The levelling of the European man is the great process which cannot be obstructed; it should even be

⁹ Deleuze and Guattari, Anti-Oedipus, 240.

accelerated. '10 What does this quote reveal to us of both L/Acc and R/Acc? It reveals priorities: L/Acc dumbfoundedly wishes to control the ritual process, whereas R/Acc are primarily focused on what the levelling does to European man. Or: It's all well and good 'levelling European man' but if that process results in a dysgenic, IQ shredding, weak, slavelike mess then perhaps it's best to question the method. (I would add here for those interested that Neoreaction focuses more on European man that levelling or its effects.)

R/Acc is L/Acc's compensatory reterritorialized element, yet unlike the L/Acc R/Acc has not chained itself to archaic theory set in chronic time, and as such acts as a reterritorialization acting and moving in relation to L/Accs consistent compiling of ignorance. This would be my personal argument against the idea that R/Acc needs or has a consistent political position, R/Acc's inherent understanding of agency within unhinged time allows them to acquire the blackpill-visors and metaphorically witness capital's convergent lasso come forth. With L/Acc searching for the – supposed – true agent of acceleration exterior to capitalism, which in the view of R/Acc is capitalism itself. Thus the spectrum upon which both L and R/Acc coexist is one of ontology, wherein one side (L/Acc) promote an ontologically objective structure of time, with humanities agency at the wheel, and the other end (R/Acc) accepting the ontology of the future as a constant. R/Acc accept that capital is critique.

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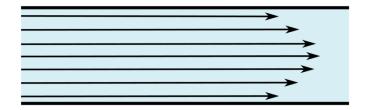
¹⁰ Nietzsche, *The Will to Power*, 478.

Thus, the circuit diagram of both L/Acc and R/Acc remain the same, their ontology however, is entirely different. The circuit diagram itself is Acceleration pure.

An Atomist Reading of Accelerationism: The Machinic Clinamen¹

We begin here with <u>Lucretius</u>,² the Roman poet and philosopher, or more aptly poet-philosopher. A thinker whose work within physics, especially his Atomism can be described as Deleuzian, and thus you should know about it, as it's in and of and with the future <u>already</u>.³ So here we have it –

laminar flow

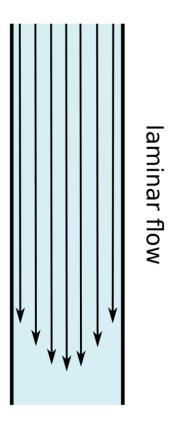


 a laminar flow. A series or parallel lines running next to each other, put very simply, let's make it clearer for you –

¹ Originally published on May 7, 2018, *Meta-Nomad*, (https://www.meta-nomad.net/an-atomist-reading-of-accelerationism-the-machinic-clinamen/).

² See "Lucretius."

³ See "Double-slit experiment."



– now the lines or 'the flow' are/is heading downwards. This laminar flow, or laminar plane consists of a series of atomic threads or lines, each parallel to the next and entirely stable within the void, heading downwards on an/the 'extreme descent' eternally – all thanks to the law of the optimal path⁴ – now, think of this laminar plane as time, or as a temporal laminar plane and the resulting possible/potential shifts of the atomic threads as possible/potential alterations to the

⁴ See "Fermat's principle."

physical world...due to the fact time has been altered.

Now, let's begin the exciting bit. What is called 'the swerve' or more academically the 'clinamen':⁵

When atoms move straight down through the void by their own weight, they deflect a bit in space at a quite uncertain time and in uncertain places, just enough that you could say that their motion has changed. But if they were not in the habit of swerving, they would all fall straight down through the depths of the void, like drops of rain, and no collision would occur, nor would any blow be produced among the atoms. In that case, nature would never have produced anything. – Lucretius, *De rerum natura*⁶

So, that is, one of those atomic threads within the laminar flow is changed, altered, swerved etc. it is no longer parallel or in harmony or eternal with the rest of the threads, and as such a change within history has been made. One could think of the laminar flow as an extremely simplistic cybernetic circuit for the entirety of human history if they liked, it wouldn't matter much, for an Accelerationist reading will bring our demise, so let's begin.

Acceleration(ism) enters. And due to the very nature of the laminar flow the only way in which something can alter the flow itself is to enter it diagonally, for the flow is vertical. This diagonal movement

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⁵ See "Clinamen."

⁶ Lucretius, "Text 28: *On the Nature of Things* 2.216-293 excerpts," 65-66.

made by Accelerationism – remember Accelerationism is synonymous with Capitalismism – is a temporal movement, a movement in time, and as this movement is not simply in-keeping with the eternal Sisyphean drudgery of those other parallel atomic threads one can begin to analyse its – this new diagonal line's – end, for that which is changing the course of such eternal descending bliss must have way of conclusion or end. So one should assess Accelerationism's approach to obstacles.

Well, what are Accelerationism's obstacles? Literally that which could potentially hinder its self-ful-fillment, which, due to its very nature is very, *very* few things. How do we assess its approach? Well we give an assessment of its/our current access, presence, absence, strength, weakness and availability of that which could either constrain or bolster its direction towards its end goal. Or more succinctly:

"How well is capital doing?"

"Help me! They've commodified my every thought!"

It's doing well. So, well in fact that it routinely surprises even the most Bear Grylls-esque Outside-investigators as to its methods of temporal self-ful-fillment. Rarely do such temporal end goals exist in such clear-cut ways, rarely is there such finality to a temporal movement. That's because it's not just one thread being pulled.

The diagonal alteration of the laminar flow by Accelerationism, or, the machinic-clinamen, is itself capital. Capital which is going to alter or 'swerve' each and every singular atomic flow it needs to as a means for its own machinically desired end. That is capital swerves the laminar plane hyper-diagonally into the temporal circuitry of a cybernetic market process which utilizes the entirety of 'history' (meaningless in context to the plane) and agency (also meaningless) as a means for its own self-fulfillment, its own immortality...its own becoming.

Welcome, one and all to a future already designed, the culmination of multiple perfectly machnically-swerved atomic threads that have always-already instigated their own birth. To say you're a meat-puppet, that's the understatement of eternity.

TL;DR: Capitalism(ism) isn't just reaching into the future & past to control its own becoming, but is in fact taking control of the very physics of being as a means for its own becoming.

A Critique of the Accelerationist Attitude¹

Before the Z/Acc/Collapse writing begins I want to address something that has irked me for basically the entirety of my time within the Accelo-sphere. That is the Acc-attitude or; Accitude.

Many people have commented on the Accelerationist 'tech/nihil' aesthetic, this is not to do with that.

At its machinic heart. Its techno-capitalist, techonomic heart, Accelerationism is an inhuman philosophy. The underlying forces of acceleration are pronounced and written of in such a way that one can come to no other conclusion than that they are other-than-human, nonhuman, even inhuman. Which poses a sort of paradoxical problem with regard to the attitude of Accelerationists. That is...they are all - at least the ones in our sphere - human. Fleshy, breathing, all-too-human...humans. Men, women, homosapiens blithering away at their keyboards commenting on the inhuman. Which in itself is sort of the impossibility of touching the or an actuality of the Outside. Perhaps it can be quasi-analysed via occult-numeric means, maybe, but we don't know that.

Anyway, yes, humans. Meandering around the edges of what is supposed as a Cthulhic technomic entity/beast/force etc. The inhuman *a*

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¹ Originally published on February 28, 2019, *Meta-No-mad*, (https://www.meta-nomad.net/a-critique-of-the-accelerationist-attitude/).

priori psychopathy of Acceleration is assimilated into the writing of Acc theorists like the divine into things, it simply cannot integrate with our perception (Kant wins again). At least without an unavoidable clunky current running through it. A sense that something is always missing, something is always avoiding our full capacity, maybe because it understands our capacity to be human, or simply to be in the way destined for us.

With this said, the point of which it irks me is wherein digressions of war, evil and inhumanity spring to the surface in the writing, as if *one* is above all that. That the factors of horror, hell and reality of evil would not touch the lives of those who write in favor of such. A call for bombs, a loud call for a direct attack...but not anyway near me. How crude, how banal and pithy. A mainline into the arrogance of the literature itself, left and right. Arrogance, ignorance and apathy towards present reality due to amoralistic-promotion of an unprovable future is simply unforgivable. At best it is caustic literature, acidically burning through to a potential core of hatred, malaise and distrust; at worst it is a continuation anthropocentric cosmic bias that even plays a part. You claim to know even a smidgen of inhumanity, and yet you project your supposed worthiness through a gauze of humane-understanding.

The methods of man tacked lazily onto a blueprint of machinic process. War, famine, poverty and death, all, more often than not, viewed from the gaze of a giddy tech-head. Writhing in frustration at their personal lack of means to escape. Oh, I wish I could reverse cowgirl the means of production into a sentient machinic-thresher!

Accept your cosmic worth, become at least in part content with the situation of man and *then* address that which you must. The drool of fanatics – myself included – spills into a continually flowing basin of monkey-idiocy.

To take for granted the bias of one's cosmic unbias. If man could *ever* become cosmically impartial, he would surely go mad.

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Z/Acc Primer¹

Where the hell do I even start with this absolute megalodon of societal pessimism? Well let's start from the one titbit we have with regard to Z/Acc, this tweet:



It's cute isn't it? In fact, you're now within the camp of people who know the entire Z/Acc Twitter lore, yep that's it. And I know what you're thinking, 'Wait, that's it? How and why do I keep seeing 'Z/Acc' everywhere on Twitter? I mean there hasn't even been a badly formatted, unnecessarily long WordPress post on the topic ye-'

Welcome, my friends, to the Z/Acc primer.

¹ Originally published on January 11, 2019, *Meta-No-mad*, (https://www.meta-nomad.net/z-acc-primer/).



What does the Z of Z/Acc actually stand for you ask? Zero. Zero/Accelerationism or Zero Acceleration, the proposition of Z/Acc is that we're not, or we're not going to accelerate, not the process of deterritorializing capital, we're not going to accelerate actual progress, overcoming, capital, utopian dreams, nothing...we're going to accelerate absolutely nothing. However, at this stage that makes Z/Acc hardly different from collapse culture, secular eschatology or industrial meltdown, does it? I mean, saying that we're not going to progress is hardly novel, there's hundreds of books on the topic by plenty of conspiratorial nuts. (I'll probably list a few to be quite honest.)

Anyway, let's assimilate Z/Acc into the actual theory of Accelerationism, no one has yet done this, perhaps because Z/Acc is just too pessimistic, even for those weirdos on Twitter. Accelerationism is inherently a theory of time. Whether you take that time

as McKenna's timewave zero phase-esque thing,² "Accelerationism is a demon, not an ideology" (as noted by Amy Ireland)³ or complex integration of economic means of escape via Kantian time. Either way, Acc is a theory of time. L/Acc wish for time to work in the typically mistaken (in my opinion) progressively linear fashion, and for time to work in their favor with regards to propagating a technological utopian (Marxist) society, complete with UBI's and all that meaning eroding jazz. 4 R/Acc, in its initial formation and on what would be considered a material-chronic spacio-temporal plane – common reality – has not chained itself to the archaic theory set in chronic time, and as such acts as a reterritorialization movement in relation to L/Acc's consistent "You're getting compiling of ignorance. wrong again, here's what we might have done had you not overstepped your means...again."

R/Acc's inherent understanding of agency within unhinged time allows them to acquire the blackpill-visors and metaphorically witness capital's convergent lasso come forth. With L/Acc searching for the – supposed – *true* agent of acceleration exterior to capitalism, which in the view of R/Acc *is* capitalism itself. Thus the spectrum upon which both L and R/Acc coexist is one of ontology, wherein one side (L/Acc) promote an ontologically objective structure of time, with humanities agency at the wheel, and the

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² Meyer, "Terrance McKenna's Timewave Zero Theory," web.

³ Ireland, Twitter post, web.

⁴ Gohd, "Here's Why Experts Think Universal Basic Income Will Never Work," web.

other end (R/Acc) accepting the ontology of the future as a constant. R/Acc accept that capital is critique. A rock dropped into water ripples outwards, reverse these waves and they culminate at the event of the rock's splash, apply this metaphor to time and we have to ask what is controlling the waves, and what is the event. Put in a stupidly simplistic manner we might say that the waves are controlled and are themselves capital and the event is the Singularity. Hell, this is old hat, you can delve further if you like, I recommend the early NCRAP Lectures with Land.⁵

So, what does this make Z/Acc if acceleration is inherently temporally based. It makes it god-awful. A strange theorization of stagnation within a theory which is ever moving. Z/Acc seen from a layman's point of view would be the immanentization of Gnon⁶ into the schema of man, let's bring the attitude of Gnon to the fore and witness his apathy in relation to 'Accelerative-man'. It's tough to really talk of stagnation in a way appropriate for what springs to mind when I think of Z/Acc. Hell, perhaps Land said it best when he mentioned that the 'Z' of Z/Acc can quite aptly be replaced with 'Zombie'. Let's talk this hellish future of zombified, zero acceleration!

[A]nd the story of the boy who cried wolf has two additional morals not often remembered: first,

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⁵ [Editor's note: James is referring to Land's old New Centre lectures, the most prominent of which, "The Concept of Acceleration," can be found here:

https://tinyurl.com/landacc.]

⁶ Kristor, "On GNON," web.

the wolves were real; second, they ended up eating the sheep.

– John Michael Greer, "The Twelfth Hour",

In fact let's begin with something Greer is very keen on bringing to the fore and something he expounds upon in great detail within his book *The Long Descent* (here)⁸ – a book which acts as a Z/Acc primer of its own, so let's begin not with any external specifics acting *upon* civilization, but the inherent mistake civilization makes of itself, catabolic collapse:

Catabolic Collapse – in short:

Firstly, the classical collapse. Societies – according to Tainter (1988) – begin to break down once they reach a certain level of complexity, that level is such wherein a decrease in complexity would yield benefits to society. This is where acceleration stops, by the way. Each breakdown in social complexity leads to fragmentation into a lesser form of complexity, society becomes simpler as it breaks down. This is the traditional form of collapse, largely sociopolitical. Now one *could* argue that accelerating the process here would allow for the actualization of a patchwork of micro-states, many – or a few – of which would be able to create for themselves an accelerative society.

So, what of catabolic collapse,

⁷ Greer, "The Twelfth Hour," web.

⁸ Greer, The Long Descent: A User's Guide to the End of the Industrial Age.

The theory of catabolic collapse explains the breakdown of complex societies as the result of self-reinforcing cycle of decline driven by interactions among resources, capital, production, and waste.

- John Michael Greer, "How Civilizations Fall"9

Don't tell those optimistic techno-capitalists, but feedback-loops work the other way too.

Resources (R): Naturally occurring exploitable resources (Iron ores etc.),

Capital (C): Factors incorporated into the flow of society's energy (Tools, food, labour, social capital etc.)

Waste (W): Fully exploited material that has no further use.

Production (P): Capital (C) and Resources (R) are combined to create new Capital (C) and Waste (W)

So from these constants (which are very simplistic as a means for ease of understanding this) we can begin to outline basic states of a civilization:

Steady state (SSv1): New capital from production to equal waste from production and capital [C(p) = W(p) + W(c)] = SSv1

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⁹ Greer, "How Civilizations Fall: A Theory of Catabolic Collapse," 227.

C(p) = New capital produced = W(p) existing capital converted to waste in the production of new capital inclusive of W(c) existing capital converted to waste outside of production. W(p) and W(c) is M(p), maintenance production. M(p) maintains capital stocks at existing levels. So:

$$SSv2 = [C(p) = M(p)]$$

In the absence of growth limitation capital can consistently be brought into the production process, making this process self-reinforcing, so, SSv2 = The Expansion of the USA during the 19th century. This self-reinforcing process may be called an *anabolic cycle*. It's limited by two factors that tend to limit increases in C(p): Firstly, resources which are finite, and as such have a 'replenishment rate' (r) or [r(R)]. This replenishment rate is largely due to natural processes and out of man's control, leading into the Law of Diminishing Returns. ¹⁰ Also these resources r(R) have a rate of use by society [d(R)] and the relationship between d(R) and r(R) is a core element of the process of catabolic collapse.

Resources used d(R) faster than their replenishment rate r(R) become depleted: d(R)/r(R) > i. This resource must be replaced by capital to sustain maintenance and as such the demand for capital increases exponentially as d(R) and r(R) both simultaneously increase. And so, unless you live in a society with unlimited resources, or resources that have unlimited replenishment (*You don't.*) then C(p) cannot

¹⁰ Pettinger, "The Law of Diminishing Marginal Returns," web.

increase indefinitely because d(R) will eventually exceed r(R), society will use more shit than it has, basically. You can go a little further with r(R), because the processes of society are always reliant on the minimum resource, this is known as <u>Liebig's</u> law.¹¹

Resource depletion – as shown above – is the first factor in overcoming the momentum of an anabolic cycle. The second is the relationship between capital and waste. M(p) rises and W(c) rises in proportion to total capital, alongside the fact that as M(p) rises, C(p) also rises as increased production requires increased capital – self-reinforcing – and this of course increases W(p). One must utilize these when studying the end of anabolic societal cycles wherein a civilization has two choices.

Choice 1: is SSv1.1: C(p) = M(p) and $d(R) \le r(R)$ for every economically significant resource. We could call this Sustainable Steady State – Man not being silly. (I am avoiding here how to bring this about via societal controls, it's not my aim.)

Choice 2: ACC-Sv1: Accelerative State V1: Accelerate the intake of resources through military conquest, innovation of techno-capital etc. (Accelerate the process). This of course increases both W(p) and W(c), which go on to further increase M(p). This means only one thing, a society that wishes to remain anabolic must expand its resource base at an everincreasing rate to keep C(p) from dropping below M(p). If society fails to achieve this ever-increasing rate, then it enters into contraction: nC(p) < M(p). Meaning capital cannot be maintained and is

¹¹ See "Liebig's law of the minimum."

converted into waste, populations begin to decline, disintegration of social organizations, societal fragmentation and decentralization, loss of information. These societies can return to SSv1.1 if they bring d(R) back below r(R). But what is they do this...this: [d(R)/r(R) > 1]. That, right there, is the most simple way of explaining the majority of civilization's problems, that means that M(p) exceeds C(p) and capital can no longer be maintained, resources deplete etc. This eventually results in the catabolic cycle of self-reinforcement in which C(p) stays below M(p) whilst both decline. C(p) approaches zero whilst capital is converted to waste. (Once again, this is largely from John Michael Greer's "How Civilizations Fall: A Theory of Catabolic Collapse.")

And there you have it, the basics of collapse. That's excluding the general ignorance, stupidity and arrogance of humanity and other societal defects, but by and large that's the route in which we create our own demise. There are of course other factors effected by us which I shall list a few of, but the theory of catabolic collapse is central to the Z/Acc debate in terms of accelerationist theory. The average time it takes for a society/civilization to collapse is 250 years by the way, so don't fall into the trap of thinking you're safe.

So, what of Z/Acc here. I think it's a fairly simple task to materially understand how stagnation will happen within a civilization now, however, does this have much to do with the temporal theory of acceleration? It certainly throws into the air questions with regards to the means of which capital wishes to

propagate its longevity and continuation. Perhaps a hegemonic, global method of control simply isn't appropriate. Ever feel like you're in a giant test-kit for capital? Well, perhaps capital now wishes to downscale into a microcosm of intelligence wherein production is acceleration focused. The tendrils of future capital are hitting against unexpected d(R), fucking humans and their robotic Santa toys. [Systems of] Capital is generally ignorant of the finite. And so a proposal would be to retain humanity within smaller and smaller microcosms of M(p) as a means to have greater control over d(R) and W. Z/Acc is the reset button, except pressing it to completion takes roughly 250-1000 years.

The Myths We Tell Ourselves:

I wrote about this further in my post "Greer's Future," 12 but in short:

However, there's another very specific idea that invades Greer's work consistently. Often directly, but more often it sits quietly at the sidelines, smirking at its own reality. And this is Greer's almost *a priori* notion that civilizations collapse, end, stop-being etc. With Greer the possibility for *anything* to end is always possible. This seems quite obvious, right? Well, not so. People hate to think that even their most luxurious comforts – ones that have always been around – would cease to be. So why would they even start to believe in a world where the basics will become a struggle?

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¹² Ellis, "Greer's Future," web.

Also specific to the Greerian reality is the fact that semantically collapse is quite commonly mistaken for an instantaneous event. This is quite simply wrong, in fact, it's so wrong it exists solely in the realms of escapism and quasi-romanticism. No wonder the amount of post-apocalyptic media has increased in recent years, I mean what other generation(s) yearn for a reset button more than those who've been promised so much and allowed so little. Media such as Fallout, Mad Max, The 100, The Walking Dead etc. aren't truly horror, not really, for the simple fact that humans are still around and not only are they doing fine, they're actually doing quite well and in some ways progressing in healthier directions that their previous societies. And so, at heart, all these programs, games etc. is – at the very least – optimism, but also a perception of time in relation to collapse which is simply wrong. We think of 'collapse' as the collapse of a table or chair, a quick successive tumble of parts, yet once that which is collapsing grows in complexity (a civilization for instance) then the process of collapse becomes far, far longer. Emphasis on process here, the process of collapse will see chunks of civilization fly of and attempt to be replaced or repaired in relation to their previous standard, slowly but surely everything sort of disintegrates at such a rate that those living within it only notice the stark difference in conditions vears later.

The myth we tell ourselves is deeply rooted in modes of binary thinking of black and white, wrong and right etc. A mode of thinking that's ever-growing in society. It's the difference between apocalypse and SSv1 (Steady state society), we're either fine, or it's all over. We're never simply descending into chaos, things never *truly* get worse it seems because we're always replacing the 'worse', smothering it with some new form of innovation that makes it *look* better. The myth we tell ourselves in everyday life are along these lines:

"They'll think of something..."

"The world's fucked, everyone knows that, better to not think about it."

"It won't be that bad..."

And on and on with your dull co-workers, the equivalent of putting your fingers in your ears and shouting, "La la la la la!" whilst food prices rise, death tolls rise, roads aren't repaired, certain trees and species die etc.

Here is a list of apocalyptic predictions. ¹³ There's something which connects all these in relation to their understanding of collapse and apocalypse. The date can be plotted on a chart, it's an instantaneous event. That's the myth. We'd love for that to happen. If everything changes all at once then we only have to deal with *those* consequences, not the ones we're within right now. The inverse or this, is *the myth of progress*, which can aptly be assimilated onto Christian eschatology:

Over the last three centuries or so, Christianity's influence on the Western intellect has crumpled beneath the assaults of scientific materialism, but

¹³ See "List of dates predicted for apocalyptic events."

no mythology has yet succeeding in outing it from its place in the Western imagination. The result has been a flurry of attempts to rehash Christian myth under other, more materialistic names. The mythology of progress is itself one examples of this sort of secondhand theology. Marxism is another, and most of the more recent myths of apocalypse reworked the Christian narrative along the same lines that Marx did, swapping out the economic concepts Marx imported to the myth for some other set of ideas more appealing to them or more marketable to the public.

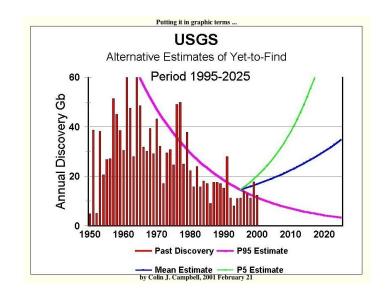
- Greer, The Long Descent¹⁴

Peak Oil:

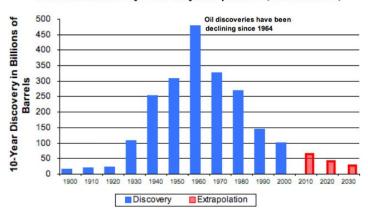
Peak oil is the theorized point in time when the maximum rate of extraction of petroleum is reached, after which it is expected to enter terminal decline. Peak oil theory is based on the observed rise, peak, fall, and depletion of aggregate production rate in oil fields over time. It is often confused with oil depletion; however, whereas *depletion* refers to a period of falling reserves and supply, *peak oil* refers to the point of maximum production. (Hubbert peak theory)¹⁵

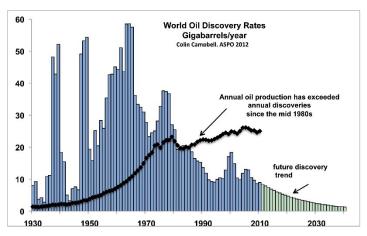
¹⁴ Greer, The Long Descent, 45.

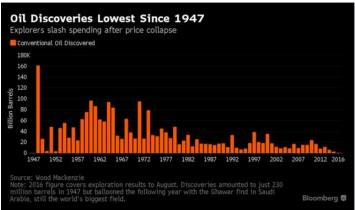
¹⁵ See "Hubbert peak theory."



World oil discovery over 10-years periods (source ASPO)







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Paycheck-to-paycheck Living Increasingly Common – *The Inquirer*

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Interview: On Z/Acc (Parallax Optics and Meta-Nomad)¹

<u>Meta-Nomad</u> is one of the most vital and important cartographers of Accelerationism and Collapse working in the Reactosphere. He blogs regularly at <u>Meta-Nomad</u> and runs the esoteric podcast Hermitix.

As a theorist Meta-Nomad's method is deeply synthetic. Out of a delirious synthesis of Kant, Marx, Deleuze, Land, Serres, Greer and innumerable others, Meta-Nomad arrives at the apocalyptic vision of Zero Accelerationism. Z/Acc is the ultimate Black Pill – simultaneously the *productive motor* and *great filter* pulsating at the core of Accelerationism.

During our pre-interview discussion, you outlined the conceptual territory of Z/Acc as one which includes – at a minimum – collapse, cybernetics, determinism, Accelerationism, anti-humanism and a transcendental understanding of politics. These are deeply complex, higher-order concepts which some readers may be unfamiliar with. I'd like to begin by inviting you to unpack / interrelate each of these, from your own particular perspective.

So, you asked me to unpack some key topics which I lucidly ascribed to Z/Acc, namely: Collapse, Cybernetics, Determinism, Accelerationism, Anti-Humanism and a transcendental understanding of

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¹ Originally published on March 16, 2020, *Parallax Optics*, (https://parallaxoptics.com/2020/03/16/on-z-acc/).

politics. Now, I will get to those in time, but in thinking about those ideas I hit so many mental blocks with regards to articulation that I believe a hasty retreat is needed, both for my own sanity regarding Z/Acc and for means of articulation. It's something Heidegger and Kant understood well, if you begin at an incorrect conclusion or junction, then what follows is complex-conjecture, of course, in the Deleuzian manner, those caught in the middle of a year's long dogmatic conversation – as with those caught in a machinic process – know no different.

Firstly, let's begin with Accelerationism (from now on 'ACC'). I will admit to a multitude of frustrations regarding where this term has been forcefully – with agency – taken. This humanist rerouting of the term has caused nothing but confusion, annoyance and ignorance as far as I'm concerned. A large majority of the people who've been working with the theory of ACC are reluctant to say ACC means X or Y precisely because the process itself eludes definition; much like capitalism – and we have to remember, ACC is Capitalism(ism) – ACC rebuilds and deconstructs itself continually, fits and starts etc. This is nothing new of course, but this also works with respect to simple phenomena. ACC is Kantian, and Kant is most importantly a philosopher of time. You *could* argue he's a philosopher time and space and I wouldn't argue back, but he made sure that time was always the former in that duo. Space is simply the 'space' which time uses to perform various tortures. Now, if to take this as a sort of proof that ACC is primarily a theory of time is seen as syllogistic, I don't entirely care, ACC is time

in-itself, it *is* process. In some way we can say it's the 'why' of Heraclitus' river, but I don't think that helps matters.

Anyway, back to the problem of phenomena in relation to ACC. I'm assuming here that the reader is familiar with Kant's transcendental aesthetic. What capitalism is, in its most unconscious, meta-historical and teleoplexic sense, is the Singularity. Of course, there's a wide array of aesthetic attachments to the Singularity, Skynet etc. and these are all interesting and fun to think about, but at its most Kantian-Materialist (Landian) sense, it's the temporal formation of a gateway between phenomena and noumena, a gateway which utilizes virulent language forms (Maths, Kabbalah, Alphanomics, Code etc.) as a way for synthetic a priori knowledge to be possible. We can't say that such knowledge wasn't possible prior to the 'event' of capitalism, we could say however that if such knowledge existed, it wasn't created or found with a vector already targeted at its own uncovering. Counting the sheep in one's field, is far different to the min-maxing of crop yield. You're thinking what the hell does any of this have to do with contemporary assumptions regarding ACC or even Z/Acc? Good question. See, as the gateway (Zero) pulses, erodes, fluxes, mutates, corrodes and...works, we find a *form* of communication coming through from the Outside ('through' is a false term, no directional term works correctly with Critique, it's used only for ease of understanding). Am I a Serresean in the sense that I think communication is greater than production, no, they're of equal merit. What is produced – with, alongside

often as production-in-itself – in the Outside, is communicated as phenomena on the Inside, unfortunately, our cognitive faculties are lacking in multiple respects, senses and sensation is already void of a large multitude of needs required to decipher the goal-oriented potential of these phenomena.

When people begin talking about ACC as *people wanting* to bring about the collapse of society, or it meaning X, Y or Z, they are almost always doing so in the respect of an I, they, ego or humanism. I will put my neck on the line here and simply state that if you are taking ACC to mean something like this, you are wrong. Wrong in both your sense of understanding the underpinning philosophy, and also incorrect in understanding how your desires, thoughts and pronouncements are affecting the gateway; not that anyone has such power, but hyperstition can really fuck the vector, James Mason's Siege is the clearest example. He places the word ACC in that text and takes it to mean those who wish to bring about the end of society.

Perhaps you could briefly unpack Hyperstition as a concept / process and relate it back to ACC?

Hyperstition is a portmanteau of 'superstition' and 'hyper' created by the *Cybernetic Culture Research Unit* in the 1990's, and is a conception which tracks and adheres to the evolutionary success of an idea within culture or; the abstract definition of the way in which an *idea* infects culture from the Outside.

Not only are 'Hyperstitions' successful *ideas*, but they influence the course of events,

they are nodes of possible futures. Hyperstitional ideas are assimilated into culture under the covert, mainstream mechanism of fiction, and likewise, *act* as if fictional. In this manner the future can be retroactively traced by the analysis of fiction becoming fact. Religious or mystic teaching, Occult conspiracies or theories, sci-fi or mutated fantasy, socio-economic predictions or crypto-political –prophecies all begin their lives as minute fictions, emanating from both creative cultural anxiety and moments of Outsideness invasion.

By moments of Outsideness invasion, what I mean to say is commonplace happening or events which are often subsumed into the contemporary psychological guise of coincidences, which is the materialist way of saying 'We can't really explain what happened, but the Outside isn't real... so it can't be that!'. Ultimately, Hyperstitions couldn't care less about whether or not you believe in them; it doesn't matter if you believe in the monsters, it only matters if they believe in you. Anyway, Hyperstitions don't really care at all, they are most aptly described as immanent symbolisms communed with via fiction. When one looks at a clear leap forward within history one will find, retroactively attached to it, a fiction. That is to say, what is now fact, was once fiction.

Quite lazily Hyperstition has entered culture *itself* as 'self-fulfilling' prophecy, or 'the law of attraction', but both these terms humanize its trajectory, leaving its purpose as suspiciously clear. Wherein actuality, what we witness when such a Hyperstitional synchronicity occurs, is the Outside coming in.

When one walks into a room and covertly understands that they should leave, or intuits they should not head down a certain path, what they are intuiting is the injection of the Outside as Hyperstitional feedback, or in – very – short, they are intuiting the creation of a *new* reality, or at least, the *mutation* of the current reality.

Hyperstitional mechanisms open channels to the Outside, encouraging a reality of belief as opposed to belief in *a single* reality. When linear, Westernized History comes face to face with Hyperstition it folds into itself under the weight of the Outside. When you mix academic history with Hyperstition you create a theoretical substance which acidically burns off the layers of rationalist prayer, and humanist pseudosafety. Hyperstition makes history *possible*.

Now, as soon as we're talking about wants, theys and human-desires we are no longer talking about ACC as the process, which is what ACC is, we are simply talking – once again – about desire. Not only are we talking about desire, we are once again talking about desire with regard to ideology. How is ideology-X going to help me get what I want? ACC is prior to this. It is prior to all this. Zizek states that 'You are not immune to ideology', well guess what, ACC is pure-immunity with one simple exception, the only thing this system lets through is synthetic potentiality for greater positive orientation.

ACC is what leftists, centrists, liberals, classicals and all those bowing to simplistic orthogonality fear most, that which slices diagonally in all directions between the great political cross of humanistic misconception. These people will try to tether, staple and

glue anything they can to ACC to try bend it to their will, making the mistake of not realizing that time-itself comes before will; the wills of these crypto-humanists are thoroughly attached to the common sense notion of linear time, 'If we do A, then B will follow, then C, then D, etc.'. This is the determinist/free-will aspect coming into focus. To quote Nick Land on this:

If we keep getting time wrong then we're going to be just babbling nonsense in this antinomian structure that is irresolvable, no one's going to win between a freewill/determinism debate, however it looks one way or the other because the two concepts are mutually complicit and mutually confused and they're both symptoms of a pre-critical understanding of time. - The past, present and future, that structure of time comes out of time, it's transcendental. It doesn't come out of any particular part of time. It doesn't come out of the past, doesn't come exclusively out of the future. It doesn't come out of the present. Time comes out of time. If you think that in terms of the implicit common sensical structures, of course, then the future comes out of the present and the present has come out of the past, but that that can't be right, an elementary grasp of transcendental philosophy proves it cannot possibly be right. And now once you stop thinking of that as being a meaningful way of thinking about

things, then what are you saying about these freewill and determinism arguments?²

Now, once this is taken into account what the hell do L/Acc, G(reen)/Acc, Anarcho/Acc, Bl/Acc etc. look like? Well they're nothing but ideological hopes once again, which are stuck within a pre-critical understanding of time. Take L/Acc for instance, they want UBI's, automation and that Fully Automated Luxury Communist stuff, but that form of whig-progression is only theoretically possible in an incorrect form of time, so it's quite frankly hopeless. These are not only pre-critical understandings of time however, but also space. The phenomena which is experienced is taken in the purely human manner and not questioned via communion, possession or mathematical/kabbalistic pondering. And so, the ACC of Siege makes sense only if your theorization of ACC is caught up in pre-Kantian, rationalist and progressive notions of history and time; if we do X (burn down modernity) then Y (?) will happen – this is NOT what ACC is. Without patting myself on the back too much here, if anyone is now asking well what is ACC then? I would direct them to my M.A. dissertation of ACC, Accelerationism: Capitalism as Critique.³ The entire point of the dissertation was to remove ACC from politics and articulate it in its true Kantian philosophical dwelling. Once this is understood then we can get into discussions regarding the

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² Land and Ellis, "Accelerationism & Capitalism with Nick Land," web (podcast).

³ [See pages 1-72 of this volume.]

few ACCs I believe are of merit, namely: R/Acc, U/Acc and Z/Acc.

Let's take each of these of Accelerationism's in turn: U/Acc, as I understand it, was an attempt by Vince Garton et al to de-anthropomorphise and de-politicise Accelerationism, following a) the advent of the axis of L/acc and b) the perceived "contamination" of Accelerationism by its association with NRx – a label Nick Land, the "father" of contemporary Accelerationism, had embraced enthusiastically.

You've granted me the keys here to a minefield. No one working within the specialization of ACC wants to define things, and not because of its continental obscurantist roots, but because definition and process almost never assimilate, unless one of them falters. That is, if you define Accelerationism it is no longer Accelerationism. If a definition can fit *into* the process of ACC, well that definition is lost in its temporal-tumult.

But hell, I like minefields and I like putting my neck on the line. I'm sick of back peddling on these issues and I'm sick of being tolerant to ignorance. If you want society to burn down, burn it down. If you want Anarchism, promote Kropotkin or Bakunin. If you want to investigate the epistemology, (post-critical) metaphysics, cybernetics and teleonomic system lying 'behind' the transcendental nature of capitalism, then use ACC. Otherwise, shut up.

Moving on, you wanted me to start with Garton's U/Acc here in relation to L/Acc. As much as I despise L/Acc, one thing we can actually say of it is that

it is an extremely useful anchor from which to naviour discussion. "Left-accelerationism" attempts to press "the process of technological evolution" beyond the constrictive horizon of capitalism, for example by repurposing modern technology for socially beneficial and emancipatory ends. (Quick and Dirty - Land). There's so many pre-critical stumbles here that to anyone taking Kant seriously it seems like a daydream as opposed to a coherent system. Let's just focus on the word 'press'. The questions that instantly arise are the following: What are we 'pressing'? Who's doing this pressing? What does it mean to 'do' in this manner? Why are we pressing? Etc. The whole thing is wrapped up in so much Marxist romanticism that finding anything original is nigh impossible, largely because nothing original is actually there. Marx saw Communism as developing out of Capitalism, and Trotsky propagated the idea of pushing the worst aspects of Capitalism to their limits to bring about the revolution; 'If you can't beat them join them...and then infect their system with your toxicly tolerant ideology from the inside', this is the Leftist modus operandi. (See: Industrial Society and its Future).⁵

Let's look at U/Acc. It's practically unarguable now that the most contentious issue within contemporary ACC debate is between U/Acc and R/Acc, that is Unconditional/Acc vs Right/Acc. Here's the thing...it's a non-issue, always has been, and always will be. Anyone who understands the (sorry for

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⁴ See "Accelerationism" and Land, "A Quick-and-Dirty Introduction to Accelerationism," web.

⁵ Kaczynski, "Industrial Society and Its Future."

repeating myself) *pre-critical* philosophy underpinning ACC will already get this. If you want a deep-dive into ACC 'history' and U/Acc theorizations Xenogothic's <u>U/Acc Primer</u>⁶ is brilliant, though not without its political and cultural bias', then again, that is what one 'wilts' as much as I 'wilt' a patchwork too. Let's turn to <u>Vince Garton</u> though:

The unconditional accelerationist, instead, referring to the colossal horrors presented to the human agent all the way from the processes of capital accumulation and social complexification to the underlying structure, or seeming absence of structure, of reality itself, points to the basic unimportance of unidirectional human agency. We 'hurl defiance to the stars', but in their silence—when we see them at all—the stars return only crushing contempt. To the question 'What is to be done?', then, she can legitimately answer only, 'Do what thou wilt'—and 'Let go.'

[...]

'Do what thou wilt', since with human agency displaced, the world will route around our decisions, impressing itself precisely through our glittering fractionation. Taking the smallest steps beyond good and evil, the unconditional accelerationist, more than anyone else, is free at heart to pursue what she thinks is good and right and interesting—but with the ironical realisation that the primary ends that are served are not her own.

⁶ See Xenogothic, "A U/Acc Primer," web.

For the unconditional accelerationist, the fastidious seriousness of the problem-solvers who propose to 'save humanity' is absurd in the face of the problems they confront. It can provoke only Olympian laughter. And so, 'in its colder variants, which are those that win out, [accelerationism] tends to laugh.'

Quite frankly, I don't think there's much ambiguity to be had there. It's unconditional, and in its Kantian reality the subject-object distinction is removed entirely. The relationship between the subject and the object is one where both begin to be questioned as processes potentially acting upon each other. This is what Deleuze – working strictly in the Kantian sense – understood when he replaced subject-object transcendental system with an immanentized version wherein the former is a desiringmachine and the latter is an inverted communicatory economy. It's production and consumption all the way down. What can we say of 'man' caught in the belly of process, very little. Let's take for examples the 'Copernican Revolution' indebted to Kant. Not only is this Copernican Revolution of philosophy overlooked, but – much like the Death of God – its continual 'happening' is ignored. Copernicus of course found that we (man) were not the centre of the galaxy, and metaphorically speaking, were not the primary focus of the universe, Kant then theorizes that we are not the centre of our common relations

⁷ Garton, "Unconditional accelerationism as antipraxis," web. See also Garton, "Acceleration without conditions," web.

(subject/object), but merely an interpretive/subjective/communicative part of it with respect to our cognitive faculties, Freud then continues this tradition in the sense of revealing that we are not even the masters of these faculties (the unconscious). This is the common trio which are often ascribed to a proto-unanthropomorphic perspective of reality. As far as I can see there have been 2 further continuations on this, namely in the work of Georges Bataille and Gilles Deleuze & Felix Guattari. Bataille isn't as important, but his work on the 'black solar anus' is important with respect to the telos of man. In short: The suns rays are a random dispersion, they are not solely focused on the Earth, making our position in the universe one of entropic/thermodynamic randomness, a life founded upon the waste product of a cosmic anus. Deleuze & Guattari's continuation of the Copernican Revolution is a post-critical understanding of the position from which Freud ended. The problem is with the unconscious, it's one which is still attuned to a humanist vision, why is it – we never ask - that Freud's unconscious can always retain and be interpreted with respect to human desire? Such an unconscious cannot said be truly devoid of pleading tampering. Which is where Deleuze & Guattari step in. Welcome to the machine(ic unconscious). –

"Welcome, my son
Welcome to the machine
What did you dream?
It's alright, we told you what to dream."

– Welcome to the Machine, Pink Floyd

I never thought I'd reference Pink Floyd in something like this. Their pseudo-sincere hippy vibes never sat right with me, but then again, I wasn't there...mannnn. Anyway, the lyrics to that song actually bring about something fairly important regarding the difference between the unconscious and the machinic unconscious, namely it what it is which 'told' us what to dream. There is a rather school boyish implication in this song that the system we experience directly is telling us what to dream, that is, the Foucauldian power structures themselves are telling us what to dream. This is a critical error. These structures are devices conveying a message from the Outside, beyond that their complexity only matters with respect to what needs to be articulated. What Anti-Oedipus is, in its most abstract use as an object of knowledge, is a grimoire. I must expand of course, on how it is so, and why this is a clear continuation of the critical Copernican Revolution -Z/Acc does eventually arise out of the end of all this, you have my word:

A **grimoire** (also known as a "book of spells") is a textbook of magic, typically including instructions on how to create magical objects like talismans and amulets, how to perform magical spells, charms and divination, and how to summon or invoke supernatural entities such as angels, spirits, deities and demons.⁸

Am I stating that *Anti-Oedipus* gives you *clear* instructions with regards to summoning

⁸ See "Grimoire."

and performing ritual? No, not in the sense that Alan Chapman's Advanced Magick For Beginners will (I do NOT endorse this text).9 However, between the lines of Anti-Oedipus is the workings of a partnered communion between two vessels. Deleuze and Guattari state at the outset of that book that they became many voices. They understood that to write such a non/a/off-human text could only be achieved by the confused assimilation of 2 separate voices; the actualizing of two voices into one, is the actualizing of a multiplicity of thought, like Foucault's Pendulum two voices can never settle, and over time this leads only to greater and greater fragmentation. The Freudian decentring of the mind is still reliant on the notion that our mind, our thought, our inner sense is beholden to its own sense, which is a recursive dilemma. It is the origin of all anxiety, a mind cannot argue with itself, as such, one must talk. This however does not settle the dilemma of whereabouts the initial sense comes from, there must be an Outside, an area of potentiality, pure-creation and pure-difference for there to be any possibility of even the most momentary relief. Socratic Method is impossible without the Outside. Two human vessels both caught at terminal capacity of thought need difference for an evolution of intelligent discussion and creation to be made possible. Any (non-stagnant) continuation is indebted to the Outside coming in. Anti-Oedipus takes the Outside seriously. It finds means to commune and work with the Outside. These means are not-human, but are entirely process based. The clearest examples are found in the machinicisms of

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⁹ Chapman, Advanced Magick For Beginners.

paranoia, neurosis and schizophrenia; what is it to follow the path of an ontology which doesn't care about those it is prepared to inhabit? And that's the Deleuzoguattarian Copernican Revolutionary step, Copernicus shed our cosmo-centric belief, Kant shed our empiricist-centric belief, Freud shed our mindcentric belief...Deleuze & Guattari taught us to become sovereign shedders who target their threshing at centrality, unification and wholeness, they immanentized the critical revolution into the schizo-machinations of an inner sense communing with the Outside. What we can see from this is that those who ascribe meanings to the term ACC are doing so from the actual process of ACC. They are working with phenomenology. They are making the mistake of momentary agreement. Hell, this goes back to Zeno. Very simply – Those are state with certainty that ACC is X, Y or Z are the same people who would state that a single frame of Zeno's arrow in flight is how the process of flight is in its entire. That's as much as I can really say about U/Acc philosophically. What there is to be said about U/Acc has been said already, however, I do have a little comment regarding ACC and personal politics.

You mentioned that one of the covert-aims of L/Acc was to remove it from its association with Neoreaction (NRx). Because Nick Land is heralded as the 'father of Accelerationism' – some kind of cruel psychoanalytical post-ironic joke – and Land has an interest in Neoreactionary politics the two got confused. It's not difficult to see why this is, technically both are working with time in some sense. But I personally think that all the confusion and discussion

here is really down to personal preference. Land has made his definition of ACC very clear – positive oriented cybernetics, the means of production seizing themselves and exit *from* man – NRx deals with ACC in the same way the Communism deals with ACC. ACC is the underlying process. A shoddy metaphor would be how 2 separate bits of accounting software deal with the same coding language. An even better metaphor would be Michel Serres' notion of 'the helmsman'.

Thus the prince, formerly a shepherd of beasts, will have to turn to the physical sciences and become a helmsman or cybernetician.¹⁰

The helmsman governs. Following his intended route and according to the direction and force of the sea-swell, he angles the blade of the governail, or rudder. His will acts on the vessel, which acts on the obstacle, which acts on his will, in a series of circular interactions. First and then last, first a cause and then a consequence, before once again becoming a cause, the project of following a route adapts in real time to conditions that unceasingly modify it, but through which it remains stubbornly invariant. The helmsman's project decides on a subtle and fine tilt of the rudder, a tilt selected within the directional movement of objective forces, so that in the end the route can be traced through the set of constraints. Cybernetics was the name given to the literally symbiotic art of steering or governing by loops,

¹⁰ Serres, *The Natural Contract*, 18.

loops engendered by these angles and that engender, in turn, other directional angles. This technique was once specific to helmsmen's work, but it has recently passed into other technologies just as intelligent as this command of seaworthy vessels; it has moved from this level of sophistication to the grasping of even more general systems, which could neither subsist nor change globally without such cycles. But this whole arsenal of methods remained only a metaphor when it came to the art of governing men politically. ¹¹

Who is the helmsman in the case of ACC? For those of pre-critical thought it seems clear that it is man who is the oh-so-grand helmsman. This is a mistake. Serres' writing can be cryptic, but his passages on the helmsman are some of the most clear (and beautiful). The helmsman cannot forget about the swell of the sea, the waves, the wind, the weather, the currents, the flows and all the circuitry of the cybernetic ocean. He has his ship – state, school, institution, community, group etc. – and he has the tools allowed to him by that structure, but there are no such tools which can control the swell of the ocean itself. A great helmsman might be able to take a shorter path or clearer route, a great inventor might be able to engineer his way into greater turbulence, but the ocean will forever be its own beast; even if the entire ocean was tamed the process of perpetually taming it still remains. There's no thermodynamically neutral way of stopping spontaneous declination, man is beholden to the ocean, he is beholden to the process,

¹¹ Ibid., 42-43.

beholden to ACC. Leaving U/Acc aside here. L/Acc, G/Acc, Bl/Acc and all these humanist suffixes are helmsman in their own right, they are allowed the freedom of their own vessel, but it is their own responsibility to check if they've mapped the charts correctly before drawing up plans for a fancy boat. It doesn't matter if your vessel has the best gadgetry available if you don't believe in the idea of a captain. Eventually the crew will pull in multiple directions and rip the vessel itself apart. They also make the mistake of not continually updating their navigational charts, they were updated in 1917 and haven't been since. The sea has changed since then, but they still find ways to apply their old charts to the current sea, unfortunately this is a case where the original will subsume the simulacrum into it with no hesitation.

U/Acc was an invocation of "anti-praxis" and constituted a recognition that the apparition of "human agency" was a "congealed by-product" captured within an energetic-cybernetic matrix / fate-line, receding deep into the unknown past and, simultaneously, reaching deep into the unknown future. However, U/Acc arguably failed to de-politicise in terms of the sympathies / positions held and expressed by many of its advocates (ie Xenofeminism) and was therefore seen on the Right as a form of crypto-leftist ACC.

Let me get down to brass tax on the U/Acc – R/Acc 'thing'. It's nothing really. Beneath all of it both parties are actually in agreement with the philosophical proposition of U/Acc – positive oriented

cybernetics as capitalism's motor. The disagreements have come from personal grievances regarding affiliation. Most people using the U/Acc term are left-wing or Communist, most of those using the R/Acc term are right-wing or reactionary. The political motivations come last, I believe both camps understand this. Anyone ascribing some form of political motivation to their preferred ACC or – most tyrannically – ACC in general, should have a copy of The Critique of Pure Reason thrown at their head full force. Politics is a nice little thing to play around with after the process is understood. It's not exactly a surprise to me that U/Acc is seen as a crypto-leftist ACC, but that's a problem of grouped affiliation as opposed to a theoretical or transcendental error. And I have very little time to talk about personalities.

R/Acc was generally (mis)characterised as a call for conscious / directed statecraft, utilising NRx innovations (Patchwork) and principals (autocracy combined with free-market competition) to form a launchpad for ACC, while simultaneously guarding against the twin evils of the Great Stagnation and Total Collapse, which could / would derail the Process – at least temporarily. However, there is another take on R/Acc in which R primarily stands not for "Right" but for "Real". It recognises that Reality has a curve / gradient bending towards the Right because co-operation is a sub-set of competition – totally enveloped by it.

Is Patchwork an 'Nrx innovation'? I don't think so. Patchwork, Archipelago, Polis', Meta-Utopias,

fragmentation, dispersion, do these not all name the same thing? Which is at its root a thermodynamic problem regarding stability in a closed system. Anyone clinging to the idea of unification has to cling harder and harder over time, eventually having their limbs ripped off and not admitting to it. As far as I can see any current unification is an illusory bunching of parts only acting as a whole because it works to their benefit to blend in. If we take your reading of what R/Acc means there to be the true definition, then its easiest to return to the definition of the helmsman once again. R/Acc in this manner is the group which understands the most effective way to sail the sea. They understand that a great voyage needs a great captain, and that more often than not an anonymous captain leaves little room for dispute. They also understand that multiple small vessels are far less likely to have mutinies than one large one, because smaller groups can form sympathetic ways of living which a large group cannot. R/Acc also understands that the ocean is what it is and isn't going anywhere. There's one leftist who understood this by the way, Mark Fisher, that's what Capitalist Realism is, a leftist who pains himself to admit (realism) that capitalist has won, and what we're left with is the question of *how* to deal with this current. Now, to some bleeding-heart communist this is a nightmare, to anyone with any sense of non-melancholic imagination this is an absolute chasm of excitement. of Transcendental Miserablism (See: *Critique* - Nick Land). 12

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¹² Land, "Critique of Transcendental Miserablism," 623-627.

Onto your statement: "It recognises that Reality has a curve / gradient bending towards the Right because co-operation is a sub-set of competition – totally enveloped by it." I thought you'd read more Moldbug? I jest. Cthulhu swims left is still a poignant statement where anyone on the right is concerned. I think it's a little difficult to place the right and co-operation together in this manner. That word, co-operation has been taken on by leftists to mean a sort of post-70's voluntary soup-kitchen-esque passivity. There's a place for that kind of thing, but as you state, the form of co-operation the right is working with is one which is already understood within the framework of competition. I'm not going to state that everything here is some Hegelian dialectic, and that history is this grand competitive discussion and agreement. I think the majority of the right would ironically agree that there is little worse than an agreement in the form of a compromise. Which is exactly where Exit comes in. If reality didn't have so many parasites – along with willing hosts –within it, we'd have already colonized mars. Unfortunately, there are those who have taken their reason to be terminal and have unconsciously made it their life's work to spew their sense onto everything else. It is easier now to imagine right to mean not-left as opposed to its own position, of course, 'not-left' is the implication of leaving the left. It is therefore easier to make rightism and exit synonymous. Reactionary politics is its own beast. The left want discussion, the reactionaries want loyalty, the right want to up and leave. I think in this manner you could have left-reactionaries who are reverent of Marx, Lenin or

Trotsky's particular ideas and *loyal* to them. You could also have right-reactionaries who want to exit to somewhere/something/someone they *will then* be loyal to. What you absolutely cannot have however, is someone who wants to *discuss exit*, because that implies they are already disallowing exit in the form *you* would like. Any discussion of 'terms of exit' removes sovereignty.

There are political aspects to L/Acc and R/Acc of course. As much as R/Acc (prior to politics) is synonymous with U/Acc, the kind of ships, helmsman and navigational techniques it believes would cause greater positive orientation with respect to capital are very different to those of L/Acc and U/Acc. Where L & U/Acc (once again after a critical understanding)believe democracy, egalitarianism, tolerance and liberalism will allow us to sail the waves as a...diverse-whole, R/Acc believe that laissez faire markets structures, sovereign corporations, fragmentation inclusive of borders and the dispersion of globalism will allow us to cause greater positive orientation and sail the circuitry more effectively. I must stress that all of this is thought after the understanding that positive orientation is already happening. We're already at sea.

Z/Acc, in stark contrast, was ACC inverted. Its absolute negative image. A frenzied cartography of Total Collapse, and the cybernetic, civilizational dynamics / lock-in effects making descent into "Zombie" or "Zero" acceleration inevitable – Z/Acc is the ultimate Black Pill.

Yes, let's finally talk about Z/Acc. Which, I hope to articulate in alignment with the scene from Rosemary's Baby where she finally sees the baby for the first time. "What have you done to him?! What have you done to his eyes?! *shrieks*." I still like that very first tweet from Land about Z/Acc:



I don't like or enjoy the whole 'pill' thing, but Z/Acc is blackpill, its even the process of how blackpills come about. There is a little confusion relating to the naming of Z/Acc, if my memory serves me correctly somewhere on Xenosystems there's a few mentions of Z/Acc as Zombie/Acc with Land's own theorizations of zombies in relation to democracy etc. My own working of Z/Acc isn't far from this, it just takes it a little further, so I don't mind if they're mistaken for one another. For me Z/Acc is Zero Accelerationism, Z = Zero. Two massive common semantic mathematical errors are placed next to another here. Accelerationism isn't about speeding things up, and Zero isn't nothing. Both these terms are injected with that oh-so important continental meth and converted into the burncore of temporal vectors. Welcome to the workings of hell. I just really want to expand on Zero for some time here, it's possibly my favourite philosophical term/theory, and it's a Bataillean meditation if there ever was one.

Let's begin with Sam Neill explaining Zero in *Event Horizon*:



This is a physics-centric view of Zero. The folding of space so that an object can move from point A to point B without having to travel *through* time and space. What Neill's character doesn't explain in *Event Horizon* is that in folding time and space in this manner you're – once again – opening a gateway, it is not what inhabits the space which should worry you, for that is only phenomena, but it's what inhabits the time found in the fold which should worry you. I turn once again to the work of Michel Serres here, whose conception of time is extremely helpful with respect to the critical temporality of ACC, alongside the juxtaposed theory of convergent and divergent waves.

If you take a handkerchief and spread it out in order to iron it, you can see in it certain fixed distances and proximities. If you sketch a circle in one area, you can mark out nearby points and measure far-off distances. Then take the same handkerchief and crumple it, by putting it in your pocket. Two distant points suddenly are close,

even superimposed. If, further, you tear it in certain places, two points that were close can become very distant. This science of nearness and rifts is called topology, while the science of stable and well-defined distances is called metrical geometry. Classical time is related to geometry, having nothing to do with space, as Bergson pointed out all too briefly, but with metrics. On the contrary, take your inspiration from topology, and perhaps you will discover the rigidity of those proximities and distances you consider arbitrary. And their simplicity, in the literal sense of the word pli [fold]: it's simply the difference between topology (the handkerchief is folded, crumpled, shredded) and geometry (the same fabric is ironed out flat).

[...]

– Sketch on the handkerchief some perpendicular networks, like Cartesian coordinates, and you will define the distances. But, if you fold it, the distance from Madrid to Paris could suddenly be wiped out, while, on the other hand, the distance from Vincennes to Colombes could become infinite. ¹³

In the fold we find Zero. Critical temporality is a cosmic topology which communicates between crumples, folds and meetings. Often, when we talk of letting the Outside in, we are talking of two

¹³ Serres and Latour, "Neither Judgement nor Absence of Judgement," 60-61.

'distant points' in time meeting each other; there is little difference between Lucretian Atomism and Non-linear dynamics, and yet our perception of time as linear and chronic has differentiated them, but this is a meaningless difference, what has come in from the Outside was/is always the same infection. Serres however isn't necessarily talking of Zero here, I don't think he would work with something that is so caustic and seemingly unnatural. Let's turn to Land:

The homeostatic-reproducer usage of zero is that of a sign marking the transcendence of a standardized regulative unit, which is defined outside the system, in contrast to the cyberpositive zero which indexes a threshold of phase-transition that is immanent to the system, and melts it upon its outside.¹⁴

The Zero I write of is – at first, I make one key alteration – cyberpositive, it is the immanentization of event upon the Outside of a chronic phenomenology. In this way, it matters not what phenomena is affected, or in what way, it makes no difference to the process of Zero itself, becoming is itself becoming, a change appearance is not the actual becoming.

The zero-glyph does not mark a quantity, but an empty magnitude shift: abstract scaling function, 0000.0000 = 0 'K = 0 ... corresponds to the limit of a smooth landscape'. ¹⁵

¹⁴ Land, "Machinic Desire," 329.

¹⁵ Land, "Cybergothic," 367.

The more you think or meditate on Zero (and not infinity) the more your mind swells and pains, agonizes. 0000.0000 is useless without its functionality on the Outside; an origin of pure-difference and production-in-itself the 0 glyph is a causura of language, it leaves a blazing lacuna in the flesh which approaches it, to approach it is to begin to shed *everything*. Zero doesn't regonize completion or conclusion, only that which is perturbating and fluxing, Zero knows that time will eventually return that which fluxes to its cold embrace, or:

The apprehension of death as time-in-itself = intensive continuum degree-0.¹⁶

To continue:

() (or (()) ((or ((()))))) does not signify absence. It manufactures holes, hooks for the future, zones of unresolved plexivity.¹⁷

Zero is the burning sun of positive-oriented-nihilism. It is the abyss production-in-itself willingly crosses, without hesitation nor discrimination.

I will move away from cold romantic metaphors here and begin to spell out what I mean.

What had to happen to the West for it to become modern? What was the essential event? The answer (and our basic postulate): Zero arrived.

¹⁶ Ibid., 369.

¹⁷ Ibid., 372.

Capitalism – or techno-commercial explosion – massively promoted calculation, which normalized zero as a number. ¹⁸

Of course, Land's title here is a little tongue-incheek, what does it mean to be centred on Zero? Nothing. Without Zero you cannot have accountancy, finance, metrics, conversion, interest, positivity, continuums, banking, saving, investment, competition, division, fragmentation or capitalism. It is the end of a fit the simultaneous beginning of a start. It is the process within the learning process which understands the rot and decay to be had, and shoots itself off in a competitive manner towards its next innovative venture. Zero here acts as a plane, a plane of entropic and negentropic communication. As previously stated, beginnings don't exist, only middles, as such to begin at Zero – continuously – is to make clear the restarts of midpoints between events.

The proportions of attraction and repulsion on the body without organs produce, starting from zero, a series of states in the celibate machine.¹⁹

In this manner Zero is a *plane* of swerves. Attraction and repulsion or; declination-as-stagnation back *into* the plane of Zero (old), and declination-as-difference repelled *from* the plane of Zero (new) – entropy and negentropy. Zero's relation to classical entropic forces is as a theoretical quasi-replacement within modernity, a communicational link between

¹⁸ Land, "Zero-Centric History," web.

¹⁹ Deleuze and Guattari, Anti-Oedipus. 20.

entropy (decay) of the Inside and its inherent productive process on the Outside. In this manner Zero is the transcendental machinic replacement of degradation, decay and destruction in favour of quantifiable productive output. The utilization, and *pure* assimilation *by* capitalism *through* man as an 'alien force' of machinic-standardization is capital's mechanistic backbone, its structure. Zero as a computational mode of productive evolution allows for the dynamic of profit and loss to infiltrate the transcendental – as this alien force – on behalf of capitalism. Zero is capitalism's utilization of the entropic outcomes of the Inside as a selection device with regard to production.

Z/Acc then is an understanding of limitation, beginnings and most importantly, ends. Things end over and over again, before they begin over and over again. There is no birth without a learned death. We can have the positive-oriented-cyberpositive Zero of ACC, but we cannot have it *apart* from the thermodynamic reality of critical materialism. 'The walk up the hill is also the walk down the hill' or 'What goes up must come down' are two mistaken sayings. The walk up *is* simultaneously the walk down, what is up is also down, and is held to the same standards of energy expenditure. If you wish to risk multiple divisions by Zero, multiple communions with the Outside, then you must be prepared for the calculator to break before it intelligently evolves.

You've persuasively articulated a communicational connectivity between entropy / decay on the Inside gravitationally / relationally provoking a reciprocal productive process on the Outside. Let

us (momentarily) step away from the edge of the mind-melting void / vortex that is Zero and consider Collapse dynamics in terms of their terrestrial manifestation – how they are revealed / recorded on the Inside. What does Collapse look like on the Inside – what are its vectors? Can you outline some of the factors and dynamics currently engaged, which you believe make Collapse inevitable and *break the calculator* before it intelligently evolves?

Look, I don't want to linger on *The Critique of Pure Reason* like some obsessed Kant fanatic, but it fits here too. The vectors of collapse *are* phenomena, we can *read* and *interpret* them in multiple ways. Unfortunately, due largely to human stupidity, we take them as if they are firsts and lasts, 1s and 0s, binary options within a finite history. Another precritical error. There're multiple vectors at play and they're all intertwined. Economics, resources, cultural, societal, thermodynamic, humanist, natural etc. These are all fantastic things to look at and understand as moments, events or vectors of decay and ruin, but why bother looking at those phenomena if you're not going to try glimpse at the bigger picture?

What's the bigger picture then? Decay, ruin, impermanence, flux, fragmentation, disintegration, rot and death. That all seems rather edgy, but it isn't, it's just what is. When we talk about vectors or moments of collapse, we often talk about them as singular events *against* a supposedly perfect unification. Of course, this is incorrect. Any theorization of a whole, unity or completion which if without possibility of degradation if thwart with errors, both transcendental

and material. People talk about economic, social or resource collapse as if these are singular possibilities delaying an otherwise perfect linearity, the problem is, that linearity itself (the universal idea of progression) is placed within what can only be defined as Hell.

Hence the term 'Hell-Baked':

The logical consequence of Social Darwinism is that everything of value has been built in Hell. It is only due to a predominance of influences that are not only entirely morally indifferent, but indeed — from a human perspective — indescribably cruel, that nature has been capable of constructive action. Specifically, it is solely by way of the relentless, brutal culling of populations that any complex or adaptive traits have been sieved — with torturous inefficiency from the chaos of natural existence. All health, beauty, intelligence, and social grace has been teased from a vast butcher's yard of unbounded carnage, requiring incalculable eons of massacre to draw forth even the subtlest of advantages. This is not only a matter of the bloody grinding mills of selection, either, but also of the innumerable mutational abominations thrown up by the madness of chance, as it pursues its directionless path to some negligible preservable trait, and then — still further — of the unavowable horrors that 'fitness' (or sheer survival) itself predominantly entails. We are a minuscule sample of agonized matter, comprising genetic survival

monsters, fished from a cosmic ocean of vile mutants, by a pitiless killing machine of infinite appetite.²⁰

Collapse then is the built-in inverted motor of Accelerationism. It's the entropic chaos of the laminar plane, the ever tightening and tougher journey down river. I think it'd be wrong to map ACC to negentropy and Collapse to entropy, because both of these meet at Zero. And that's Z/Acc, the meeting point of potentiality, remove all humanisms, desires, wants, lusts, needs, systems, Mothers, Fathers, structures and logos', eventually you hit Zero. At Zero you have 3 options: reverence, death or unbridled ignorance. The fits and starts of Capitalism are not yours to pick and choose, they are shot from Zero as an energy expenditure stretching its legs, to eventually be pulled back into the embrace of its folded-flux.

Collapse events such as market crashes, resource depletion, droughts, tornadoes, pandemics etc. These are nothing but test-kits for X-risk, and they've nothing primarily do with humanity. We are there as are rats and amoebas. Who survives is simply a matter of Hell-Baking. You survive, you either thrive or await the next potential death event. Hell has no time for praise, completion or reward. Your reward is further existence in Hell, either work with it, or wait for your demise. Collapse events *are* the Outside coming in, they are the workings of the noumenal which adhere to a transcendentally Darwinian language. A stock market crash is little more than mathematical X-risk

²⁰ Land, "Hell-Baked," web.

happenstance coming in from the Outside, on the Inside – as phenomena – we witness as this test rips through life as an apocalypse: Mises was survivability +1, Keynes was -1, humans don't get a Zero, only compromise.

Seen from the Inside – the human vantage point – Z/Acc charts a 'perfect storm' of interconnected, degenerative dynamic processes: endemic degradation of human capital via dysgenics and defective civilizational incentive structures; institutional hyper-regulation; bureaucratic constraints and ossification combined with the sprawling metastasis of administrative structures; normative 'progressive' 'neo-religious' values and memetic pre-conditions fundamentally out of synch with underlying reality; depletion of low-hanging sources of energy / natural resources; taxation destroving productivity incentives; demographic shifts and weaponised migration; fragility of globalised supply chains; diminishing returns on energy investment; viral pandemic Black Swans; proliferating X-risk... all waves inevitably / inexorably converging in the direction / telos of Collapse.

Are you able to expand on this and provide a roadmap of the dangers ahead?

You're really pushing for me to get into the nitty-gritty of phenomenal entropic returns here, and that's very sweet of you. Don't fret, I will begin listing very soon. But in that question you actually raise one of the primary problems of the 'perfect storm' as you put it, which is 'interconnectedness'. This to me

looks like another name for unification or wholeness. Inclusivity, tolerance, loyalty, compromise etc., all these do is eventually weaken multiple distinct strengths into one homogenous bore. But this isn't the major problem of an interconnected existence, there's a problem of origin. Once everyone and everything is bereft of source and origin, you're left with pure atomization. Free-floating consumption/production units of temporarilty adhering to the latest excitement as a means to simply pass time.

Honestly, I think it'd be very boring to point out the common collapse themes and how they're connected. But for sake of argument let's take a clear one, an oil shortage. I'm not even talking about peak oil here, I'm just going to go with an oil shortage, or even an oil price rise, take whatever possible trigger you like and understand that the scenario is this: Oil suddenly becomes quite difficult to acquire. Well of course people can no longer drive to work, or have to alter their entire lives to be able to afford to. The production of a mass of plastic materials ceases due to it no longer being profitable. Trucks can no longer deliver goods as regularly as they used to and towns begin to go without prescriptions and essentials for weeks at a time. The lack of people driving to and from work means that entire industries begin to falter; mechanics, car dealers, roadworkers, carwashes etc. The death of these industries sends waves through local and interconnected economies and it eventually ripples out. Henry Hazlitt dedicates a whole chapter to this knock-on effect in *Economics* in One Lesson.²¹ It really is the most basic of

²¹ Hazlitt, Economics in One Lesson.

economic ideas, so I don't think it begs too much repetition.

What does need a little articulation is what you refer to as — "institutional hyper-regulation; bureaucratic constraints and ossification combined with the sprawling metastasis of administrative structures; normative 'progressive' 'neo-religious' values and memetic pre-conditions fundamentally out of synch with underlying reality."

I'd argue that all of this can be bracketed under the term 'power structure' which is heavily utilized – and arguably 'invented' - by Michel Foucault. I won't go too deep into the Foucauldian specifics, but at the most basic level what we're talking about here is the intersection of knowledge and power, and how one begets the other and vice-versa; powerknowledge is its own miniature feedback loop which doesn't want to stop. Now, the problem with the loop is that eventually it runs out of resources from a historically determined knowledge bank (Tradition, classics, habit, risk/reward, incentives, success, winning, colonization, declaration etc.) and begins to deconstruct and invent new forms and means of knowledge as a way to extend its power. Once an institution is powerful enough to move the goalposts of what it means to be correct, that institution holds power. Such a regime of truth also invents its own punishments, namely and primarily expulsion and alienation from the 'norm', alongside ridicule, slander and belittlement. Once X is defined as the culturally and systematically correct and right thing to do, those who do not do X are punished. I'm not talking of crime, I'm talking of personal preference, belief

systems, ideas etc. Hyper-regulation is a symptom of control, regulation is apparently for our own benefit. Bureaucratic and administrative legislation and control mechanisms relating to how one comports themselves in all their actions are so covertly dull and minute at first that they're basically non-existent, and yet, much like the economic connections destroyed by an oil shortage, certain cultural requirements also cause ripples throughout society. Such ripples cause further and further dulling, numbing and anaesthetizing of the populace. Z/Acc is also the potential for the rupture in this interconnected heresy. Any flirtation with Zero will bring people back to reality harder than they can imagine. School systems and government institutions will be seen for what they are - prisons. Regulations, permits and legislation will be seen for what it is - control. Politicians, planners and council members will be seen for who they are – jobsworths and brown-noses, and finally, history will be seen – very briefly – for what it is – cyclical.

Tainter's complexity / diminishing returns spiral articulates an ontological lock-in, whereby diminishing returns are inscribed into the structure of problem solving itself.²² So, there is a fatalism to Capital acceleration, but there is also a competing fatalism to Collapse dynamics. Why is it impossible to circumvent Collapse? What is the lock-in effects, omnipresent in a complex

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²² The Worthy House, "The Collapse of Complex Societies (Joseph A. Tainter)," web. See Tainter, *The Collapse of Complex Societies*.

civilization, which conspire to make it impossible to reverse our current trajectory and make Collapse inevitable?

This is really a physics problem. Which is one regarding thermodynamics, entropy and negentropy. A closed system with a finite amount of resources will eventually hit Zero with regard to energy output. This isn't some theoretical idea, this is a cold hard fact in relation to human material reality. To say there is a fatalism to capital acceleration is really a non-statement, there's a fatalism inbuilt into existence where energy is concerned. To circumvent collapse would be to break the second law of thermodynamics, everything has an end, a death, a conclusion, a long drawn out deathrattle, unfortunately for us civilizations – which are complex systems – have the ability to counter that which is causing them, or going to cause them, to die. So it's a long game of push and shove with ever-diminishing returns, there's alwavs loss.

Finally, in his <u>Quick-and-Dirty Introduction to Accelerationism</u> Land says: "No contemporary dilemma is being entertained realistically until it is also acknowledged that the opportunity for doing so is fast collapsing".²³ This points to an interesting synergy with Z/Acc and the implosion of decision space. Let us return to Zero. Can you conclude by revisiting why Z/Acc a form of ACC, what exactly is 'accelerative' about anti-

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²³ Land, "A Quick-and-Dirty Introduction to Accelerationism," web.

acceleration and civilizational collapse dynamics? And how precisely is the Z/Acc ontology cybernetic?

There's a problem here with your use of the word 'accelerative', of course collapse seems to have little to do with acceleration in the traditional semantic sense of increasing speed, but that of course isn't how I'm using it. Acceleration as in ACC is increased deterritorialization and reterritorialization. whether this process happens fast or slow is besides the point. As such, collapse isn't so much the inverse of this process, but is the physical, fatalist and natural restraints built-in to the territory in the first place. Deterritorialization and reterritorialization happen as abstract processes devoid of any moralist, pragmatic or conservatory limitations, they're non-actors, they're processes. The Z of Z/Acc then, is the understanding of the implicit ability for territory to fail and to reverse its potential into a dysgenic and collapseesque mess. As for cybernetics, what is cybernetics? It's simply goal-orientation, and the way in which the circuitry, system or structure at hand vectors itself towards a goal. Z/Acc is cybernetic in the way that anything that is goal-oriented is cybernetic, the only exception being is that much like a cancer, Z/Acc's 'goal' is a detrimental one, and the goal of Z/Acc doesn't begin until Acc itself begins a territorialization. Z/Acc loathes life and its complexity, it is the growing rot within unification. If you have something which is creating or building itself, Z/Acc is its a priori limitation waiting for its moment to pounce, which will always come.

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Pushing back against political readings of accelerationism as a Left or Right program, James Ellis, in "Accelerationism: Capitalism as Critique" & Other Essays, expands on accelerationism as, fundamentally, a philosophy of time and desire.

In the follow-up essays, Ellis seeks to expand upon the cybernegative aspects of feedback loops which are, in discussions of accelerationism, all too often sidelined in favor of obsessive growth.

This volume provides a unique and theoretically rigorous lens through which to view accelerationism as a modern transcendental project.



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