

The Society of the Friends of the Virus

Contents

Part One
Two
Three
Four

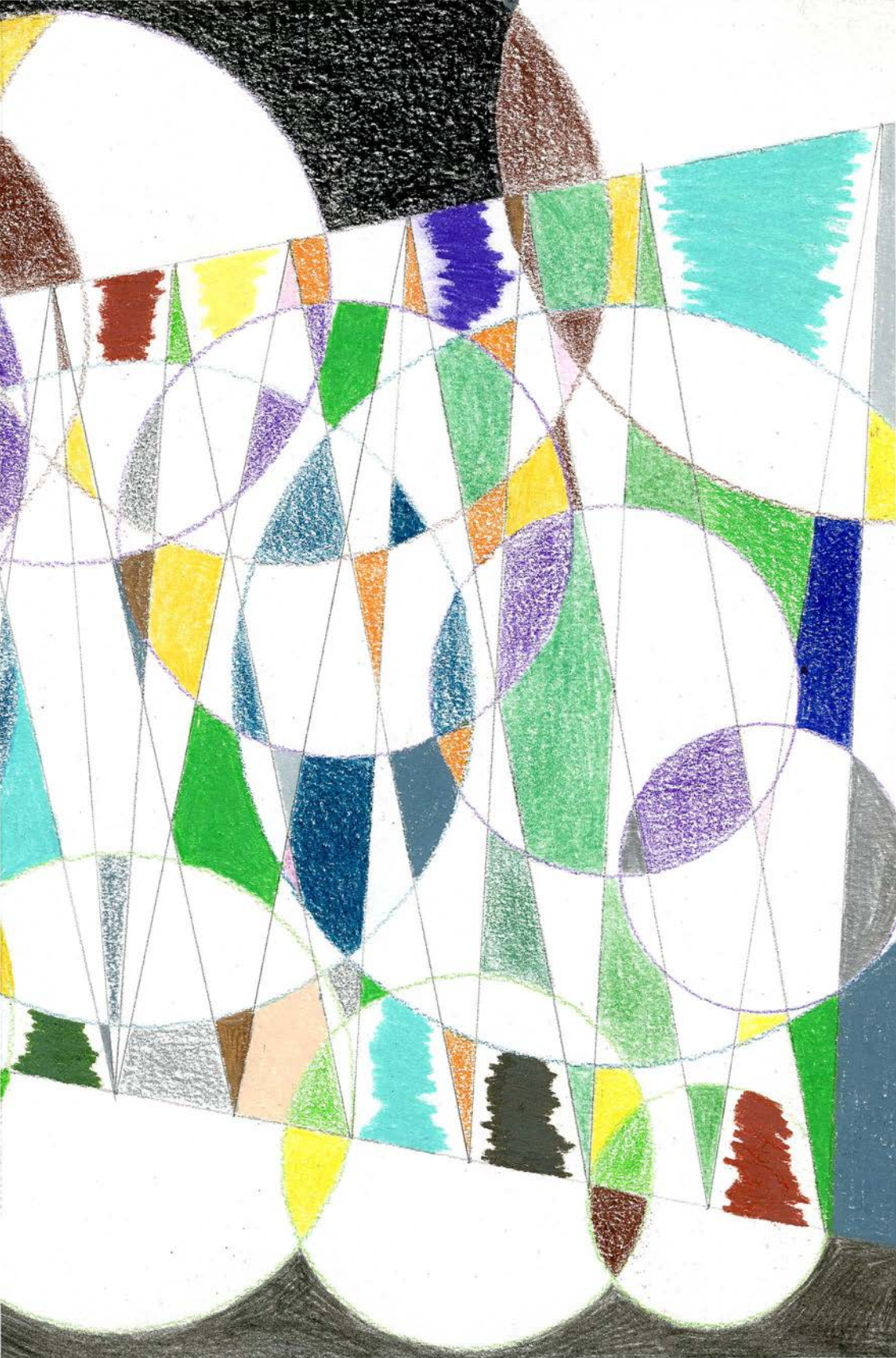
To the Friends to Come
April Letters to the Virus
Pre Post Contact Minik

Dear Tommy,
(On Striking Against
the Prison Against
the Pre*existing
Conditions for
Life)

The *Strike Has Begun
Quarantina Ludic
Lucidities of the
Society of the
Friends of the

1
2
8
14

20
23



To the Friends to Come,

A brief letter to you, as it seems the epistolary form is the one most direct in this time of mis-, over-, and in-direction.

The troubles of putting this volume together were numerous, and traces of these troubles are evident in what we have compiled. There is a lot of pain, anger, uncertainty, and mourning even for those who may not have directly suffered a loss of someone they have loved, known, held close to the heart in these months.

These are heartless times our friends, and the colder the hearts get, the more schematic, analytic, orderly, diagnostic, robotic the calculations and projections, the deeper our challenges. The collective equipment, to borrow a phrase from another season, is not or is equipped for the struggles ahead of us. And the ill-tools that are being prepared are anything but the convivial ones an old friend of the Society invoked as anti-dote to the hypertrophic tendencies of technoscience and its medicines.

We offer these letters and writings and sometimes 'theories' (which are thought-forms searching for life-forms and vice-versa) as ways of nourishing the hearts, opening passages of breath and thinking/living or living/thinking that may emerge from these restless nights of confined bodies and ambulant^{thoughts}. If the virus acts as a truth serum of our epoch, then it also exposes the gaping holes, instabilities, and inconsistencies of those disembodied truths; especially when brought to the level of earthly existence and more accurately co-existence, inter-existence, trans-existence - exposing for all to see, the structural neglect of truths, cares, uses, im/possibilities, im/potentialities of/for life determined by the expense accounts of capital and state, at the expense of earth and all its inhabitants.

As another friend ^{said} sang to us once, we should live and die with our truths, not for them.

(And Yes, it is true, straight lines deceive!)

Dear Virus,

There is a bird sitting on a branch of a tree near the window where we sit together to write to you, its voice, seems rather young and there seems to be an urgency in its call, it isn't very loud, our proximity physically to it gives us a chance to hear it, even see it, maybe it is in this suspension of linear and progressive time, where we feel the flows of various rhythms of our bodies and the bodies of those in nearest proximity, the shifting moods and emotions that activity cancels out perception and reception to, how to receive you, handle you, touch or be touched by your coming and visitation? It is easy to say that you have been produced in a lab, without having to entertain any 'conspiracy theory', it is 'safe' to say that without 'us' 'you' would not exist, but this is a particular 'us', which our Society of Friends attempts to take distance from, disassociate, distinguish, destitute, the institutes, institutions, research centers, colonies and knowledge colonies (the two always being interwoven), these settlements of knowledge, they settled themselves produced occlusions of perception in the centers of existence, gated communities of sense, for which, out of which, your visitation can only make one sense, the human sense, which is not at all a ^{neutral} generic human, ^{or} the potential human, ^a the becoming... but it is a particular 'human' which our Society can not identify itself with, it is half of life which made the other half its object, it is the subject who cut and continues to cut and is itself the product of its laboratories of cutting away and off the screams, the cries, terror of their objective, inquisitive gaze, which in the name of (a particular) life, yes wage war on the rest, and for which, even if yes, you are a foreseeable or unforeseeable consequence, of what consequence, now that you are here, to ignore you, detest you, mangled as you may be, as many of us, who hear the now deafening cry of the glaciers which melt our ice boxes full of carnage, are, feel ourselves the scars of the cuts, covered over with swabs of alcohol plastic gowns freshly processed from the drum rolls of climbing and falling barrels of bodies with frightening rates of return, for them which is 'us' which is not us, which is not 'human' but us as human mutilated as you, sharing ~~ancestry~~ must un/make sense of our troubled meeting, and away it flew, the little bird.

Dear Virus,

Can one write a love letter to a virus, is it allowed especially when a whole world is organized to snuff out your existence, to get us all back to school, back to work, back to consume, back to the incessant roar of a vociferous machine which knows no end but the consumption in fire or flood or flowers so bright so red to shoot straight into our bloodstreams all, light us up, so high that we wont know what hit us or what we hit, accelerating ever faster in fields of fracked forests flattened further from any chance to stop again, they want to return, make work make live make die make forget. ^{MAKE}

Can one write a hate letter to a virus, is it allowed especially when you reveal all the distances and absurd mad inexplicable rational despicable opportunistic calculating hate filled manipulative controlling heart shattering to pieces shards grinding life down^o to its ugliest beauty, where confronted with death, and all that those ourselves we have and are forced to abandon, can we hate you for the songs they sing and the pots they bang every evening at seven which can even bring and maybe for this most a sense of something common to which we feel forced to join as if all on ships after a sojourn into the real^{FOR}, which we found only a hall of mirrors, but what joyful mirrors when we could point them at ourselves and see our maskless emptiness able to project beyond what we were told asked to run after, and now parting on the shore, we sing our last merry songs.

SLAVERY OVERWORK FAMINE SMALLPOX MALARIA INFLUENZA

Can one write a mournful letter to a virus, it is allowed? especially when it is here in this chasm that you have opened in the dark infinity of what we cannot know until we have passed on, and where we catch a glimpse however fragmentary of all the lives which this ship, which carries us, implores us to board, has to discard, the dead, they are a weight, a burden, what we saw what you show we saw fish we saw plants we saw hiroshima and fukushima we saw al-naqba-deir-zor-rawanda-rohingya-darfur-buchenwald slave-ships-plantations-slash-and-burn-dig -n- dump we saw whole mountains seas cannisters of hell smells unknown lots of costumes feathers trinkets toys, how they said after now, let's go, let's do it again patch it up pack it up victory over the sun moon over the dead whom, this is the way it was will be til death do us part, or?

Dear Virus,

We are almost in the middle of April and by now so much has been said and written about you that we ourselves wonder how to differentiate what we are attempting to do in this space of writing and this form of addressing you from most of what we read. To do this, we thought as way of beginning, it could be interesting for you to have a sense of the field of responses:(to you)

- a. as the enemy of all as a killer
- b. as the cause of death of many taken before their
- c. as the cause of millions of people losing their jobs
- d. as the destroyer of economies
- e. as the beginning of a long process of systemic chaos
- f. as the declaration of (a total and collapse)
- g. as a naturally occurring phenomenon ^{invisible} war waged in the name of LIFE - AGAINST LIFE.
- h. as something completely avoidable if states were were oriented toward the well-being of their citizens, rather than that of corporations, thus
- i. as a neoliberal virus in its terminal phase
- j. as the early stages of a medical Katrina exposing decades of cuts to public health, and the stark class and racial divisions in access to care.
- k. as the excuse for further militarization of daily existence, using the collective panic as a pretext to impose and make people accept levels of surveillance previously unacceptable and supplant human contact via machines devices
- l. as the chance to stop consumption of nearly everything and produce for ourselves what we need to subsist, to sustain life.
- m. as the cause to bring once again to the foreground the basic necessity of care and the everyday reproduction of our lives at the center of politics
- n. as the cause of depressions suicides starvation violence against women
- o. as opportunity to reorient states - toward further - toward more social ecological enrichment of economically 'sustainable' the few policies, 'green new deals' etc., - toward the consolidation intensification of their power through suspension of legal protections in the name of security/safety/health

- p. as a portal between from one world to another, but
- q. as an opening into a hetero-chronic time which which breaks the stranglehold of/on time and the experience of our selves our bodies, the society within each of us as multiplicity, bracketed from the 'social' but brought closer to all the states of (forced) isolation and confinement on earth.
- r. as a life or death((a death which will no longer be so easy to outsource via an ontological vicariat) struggle against the **ECONOMY**, and its digital projections, screens, interfaces which are the bunkers and gated communities of self-isolation situated in and with gaping holes extracting from, exploding EARTH, which is a struggle for breath, beyond the biological, ^{also} ~~but~~ as that which we hold in-common with all forms of life. **we can't breathe!**
- s. As a cause of an almighty crash in consumerism which accounts for 70-80% of contemporary capitalist
- t. as a bundler of all the contradictory economies. energies, forces, desires at once biological, political, existential, confronting, asking us each; under what conditions and in which way would life be worth living.
- u. as a pathogen which has far more to do with human actions, spaces, effects, exploitations on/of earth as a product of a laboratory, as outcome of more than a century of experimentation 'study' 'research' in the weaponization instrumentalization enslavement domestication mastery over organic life, in fact several centuries, they say you took hold in the laboratory of the plantation and colonies, which depend on radical simplification, elimination of whole categories of actors, agents; radical substitutions of whole domains of plant, animal life microbes and human labor systems in interaction w/ them; radical break in the connection to place, in the generation of life of bodies, transforming to numbers, value creation extraction based on the management of numbers; simplifications, substitutions breaks in connection which continue to shape and extend discipline 'naturalize' the becoming numbers of human and earthly existence, all the while enabling through their ecological simplifications all kinds of 'pests' and 'pathogens' to gather and to develop more easily into new **and** virulent varieties
- w. as the excuse, which if not met with intensive and extensive struggles, to further consolidate the existing arrangement of forces, inequalities, walls new fascisms, new wars. x.y.z.

Dear Virus,

Epokhe, epoche, epocha, epoch, suspension, suspended, cessation, stoppage, pause, held in check, no more than this or that, of judgment, of transmission, where what, who, how, when, if, you, age, period, time, season, the point at which things are brought to halt, you who we cannot see, we cannot hear, communicable, transmissible, nonetheless, a messenger, who simply carries a message without adding anything, who perform atively announces an event which already took place but til now had remained hidden, a limit case of understanding, reason, rational judgment, precaution, risk aversion, fear, panic, anxiety, reactivity, over-reaction, over-reach, hypertrophic growth, technological apparatuses, self-destruction of species economic growth, intensive-self-algorithmization, the pathogenic pursuit of health, the religion of science, iatrogenesis, the religion of economy, the stay home directive, the make-work directive, the I would pr fer not to directive, invitation of a lifetime strike, not in the name of safety and security, not in the name of God, not in the name of money, work, health, virus, Dear Virus,

they say so much about you, even those indifferent to you, or, who do not see you as the making manifest or more evident what we have already been living, at least many in our Society of Friends, we have nothing to return to, nor to affirm or negate, to accept or reject, to give or take, we are seekers who in this epochal space-time, of suspension discover perceive hear the irrevocable call of revocation of all vocations, professions, specializations, divisions, borders, walls of labor, class, do we really think we can wake up and repeat our days in the same way we were asked to before, our winters disappearing, our mountains disappearing, our bees disappearing, our air our breath disappearing, our rivers, seas, streams, oceans, burial grounds villages homes, forests, lands, seeds, our capacity to desire love to live disappearing, forced to leave, flee, abandon, seek refuge, war, flood, famine, fire, where do you want us to return to, the future that forecloses futures, the world which destroys worlds, I prefer not to, we prefer not to, in the epokhe of Bartleby, in the with the suspension, epoch of the Virus.

Dear Virus,

So here we conclude another series of letters to you which we bundle together here and send further afield to the Friends to Come, and did we say anything new to you, did we ourselves overcome the risk of noise making? our answer to ourselves is a resounding Yes!

We have been clear, concise, coherent, cogent, our language has not trembled, we have been certain of who we are, have been, and we will be, or? Confronted with the limits of a particular 'reasonability' we rather embrace the thresholds where our reasons are put into doubt and question. For what reason, whose reason was that, how was it taught you, cost and benefit, means and ends, good and evil, friend and enemy, and where was the body in all this reasoning? An old friend once spoke of an epochal body, that is whatever could be understood as 'our' bodies have in/for epochs been inscribed within regimes of treatment care, tending to, which gave rise to settlements and schools, institutions, practices, tendencies, regimes of, systems of producing reproducing representing bodies, and even if all of this 'blows over' with the next gust of wind or tempest, the storms to come, it is as if, in this epoch of the virus, the dead ends of this cyborg envisioned body subject to touchless breathless machinic petroleum capital intensive care whose laboratories now investigate the cure for what could be the conditions of possibility for you to have, to come to us, incarnate body, animate body, beloved body, enchanted body, bodies of knowledge which put you to work and which make a work of you, magical body, how many had to be burned in the bonfires of their vanities, to prove they were and had the right?

A mouth becoming hand becoming word becoming sound becoming note becoming feelings spread across plain streets left for paper cans refused home papers law of money law of surveillance law of delivery from steps becoming dance rising to a play of contact improvisation becoming liberation toward a new use old/new forms of communal earthly terroir situated positional oppositional bodies of care and care of bodies, becoming bird song becoming body of life.

We thank you, dear Virus, who we address not as a subject or object of study but as a possibility, or and a potentiality for communicability.

Let our distances be a sign of respect (not fear) of this potentiality of which is also our own. -7-

PRE POST CONTACT MINIK

- Minik, in my dream I saw you last night, inside the building of the American Museum of Natural History, you were running, searching on every floor and every gallery - for what or whom, I am not sure.
- Minik, I am searching the word body in the Phenomenology of the Spirit.
- Minik, you were digging in the garden of the museum, looking for something.
- Minik, it seems that I am mixing the words with the matters themselves. However, aren't we entitled to designate things in terms that are not necessarily appropriate for them?
- Minik, we were walking on Central Park West, close to 79th street, towards and away from the museum, your hands stretched as if you were about to fly.
- Minik, you wrote these words with chalk on the ground; Disposition - Favorable?
Circumstances cannot be easy on anybody's
- Minik, you were attending a staged (imagination. funeral, it was your father's funeral, but someone had stolen his body.
- Minik, the problem with 'us moderns', dis-embodying selves to the abstraction of a 'pure doing'.
- Minik, I saw you cry, I saw you smile.
- Minik, it lives, and yet nobody knows from where since when or how it appeared.
- Minik, how to retrieve a being in a body in 'what-it-has-not-yet-done' and in 'what-it-will-never-be-able-to-do'.
- Minik, I was reading a newspaper, a horror fiction luxury-life magazine, a fashion automobile business magazine, a science-fiction pornographic religious magazine, fragments, words, spread on a page

Symptoms

What is a body? effect, affect, affection
 contamination What is a living body?
 a desert? food-chain anti-biotic-reflex
 systematic a tree upon which two cats are climbing?
 degeneration bodies powerless
 new viruses a house?
 a body the full body of earth vaccinations
 impoverishment of soils diet nutrition
 toxic loads gaiety ecstasy diet dance
 a body the daily race against time stress a mask
 the sword of damocles
 the body as enemy arithmetization of the the fear of cancer
 ready for social body
 a permanent unequal war treachery
 rich sources the number of the body the against the body
 resources in nature healths body of the number
 the body of america the basis of non-toxic
 breathing techniques plants essential oils medicine
 the body of war & money sun radiation mineral waters our environment
 Dear Sir, Dear Mr. Caca, to de-educate our selves
 Please understand, this above all is a warning.

What can a body do?

relations affectability how? habit
 action use contact
 every relation a soul movement and rest speed and
 infinity of parts a form of life slowness
 relations holding composing in decomposing contact
 a phantasm a singular sensible
 intensities affect a singular body
 a marking on the intellect
 writing as touching a body writing augmenting or diminish-
 ing
 the one intellect a marking in the singular
 Affects a gesture toward touching upon sense
 a bodily life and a political social existence
 singularity expressed a singular body
 the touch of something outside ontology of style
 hidden displaced spaced What can a body undo?
 a body particular body and language anontology as writ-
 ing
 withdrawn a language shared
 transforming language a poetic gesture
 remaining a stranger expropriation and non-
 appropriation and disappropriation belonging
 in contact to contact
 every use a polar gesture appropriation
 with the writing 'I' addressed sent from habit and
 my body as a stranger to me bodies-to bodies and
 To use to-lynceasing oscillate expropriation
 Writing a homeland from there to an exile an out-there
 a pebble a stone a place a body a word to inhabit
 an interruption language touches on sense

Minik, how to embody the spirit?

Minik, how to imagine the other as somebody who refuses their own inwardness?

Minik, what if everybody claimed to be working only out of their own singular interest concerning what really matters?

Minik, was anything supposed to be drawn up out of that deep well and brought up to the light of the day?

Minik, I saw skeletons riding horses, with a black bird on the back of one of the horses, and other skeletons counting gold and silver coins in two barrels (one of the barrels falling) and a boat in the horizon sinking, and wild fires far away, and bones everywhere scattered like words without letters without meaning, and two more skeletons pulling two ropes hung on a dry tall tree, I look up to see two church bells ringing, but I cannot hear anything, and then legions of skeletons chasing some people, some fleeing and others fighting and I was thinking to myself, where did Minik

Minik, I turned a page and more words were there scattered, clustered like children like chicken or people in Peter's Paintings.

The island	location	lock	lock	Noncommunicating
		lock	away	Nonclassifiable
		lock	out	Non-citizen
		lock	up	Non-civilized
locate and localize	modernism	and	modernity	Non-Arab
Squeak				Non-Chinese
Squeeze	thought	Electoral	College	Non-Bacterial
		Electrocute		Non-Buddhist
	Thus	hence	therefore	Non-Contemporary
forward	looking	for	why	Non-Capitalized
Hydra		Gold	reserve	
Hydrogen	Bomb	Bronx	M M n M	Non-economic
Hydrogen	Peroxide	Brooklyn	mm A	Non-english
		Primitive	Primitivism	Non-fascist
Paralegal			Marginal	Non-financial
Paralax			Marginalize	Non-fanatical
Parallel	Rehearsal			Non-functional
Regress	Relation			Non-indexed
Regret	Relentless			Non-Indian
	Bread and Butter	Rememberance		Non-human
	Break and Enter	Reluctance		Non-individual-istic
	Breathe			Non-infected
	Breathe	again		Non-materialist
	Brecht			Non-medicinal
let there be added				Non-linear
as needed or desired				Non-profession- ^{al}
twice daily				Non-profitable
take				Non-rational
A capsule				Non-reactive
A spoonful				Non-syntactic
Dilute				Non-systematic
Dissolve				Non-symptomatic
Drops				
Pills				
Powder				Dollar
After meals	four	times	daily	Cent
	As much as you please			Pound
Overtask	As much as will suffice			Shilling
	As much as you need			At
Overtax				Percent
Over-the-counter				Non-Vertical
				Non-Visual
				Non-represent- ^{ational}
				Non-sensical
				Non-productive

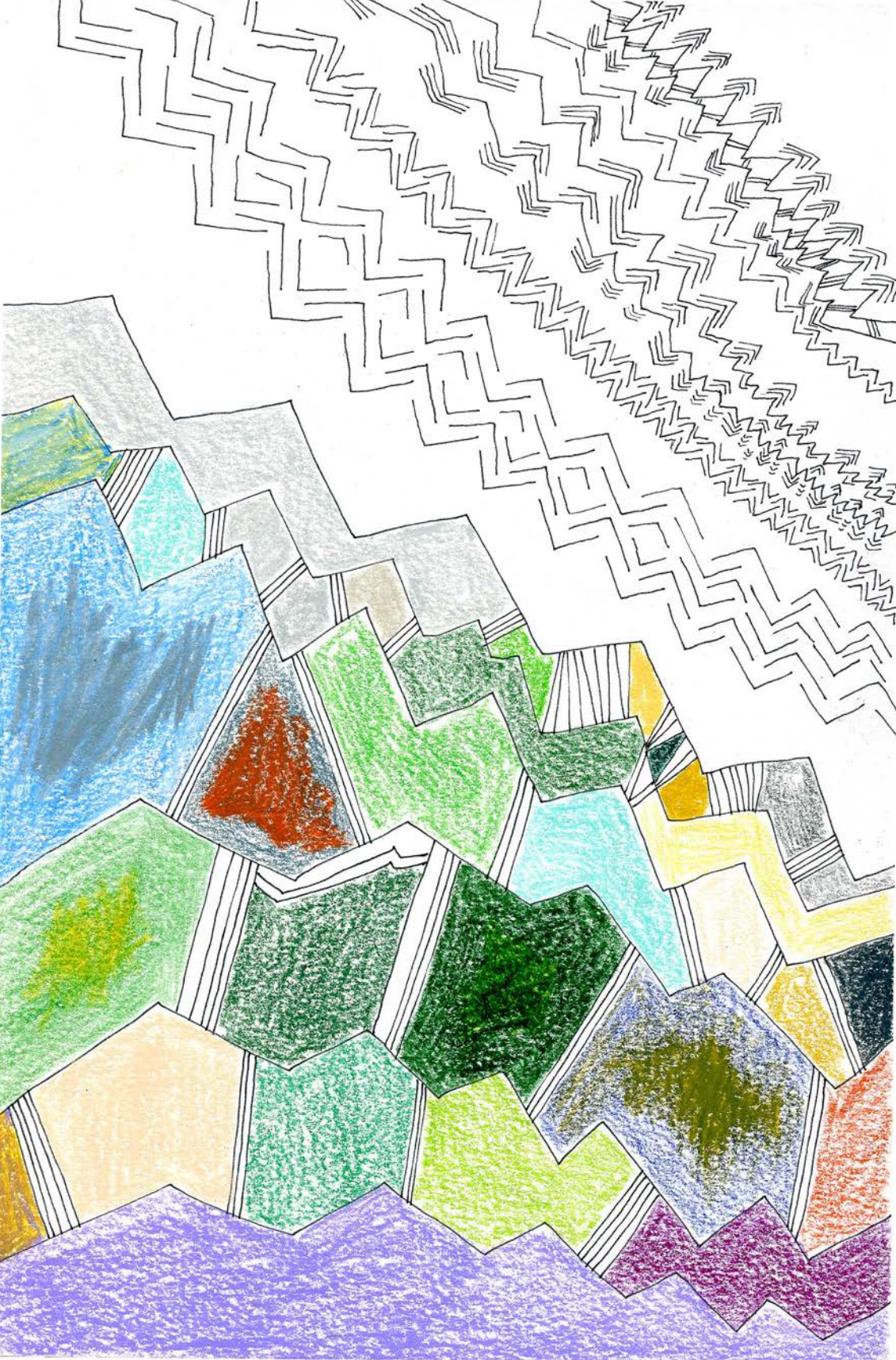
Minik, the language of universal truths
is foreign to me.

Minik, I the palm of your hand, with the lines as
streets as the map of Manhattan, extending
far beyond the city to Newfoundland, to
Iceland, to Greenland.

Minik, I saw you crossing a road in the middle of
nowhere, I asked you where you were going,
the road's name was individuality, you told
me, I am going over, overcoming this opposi-
tion, of being-for-itself and being-in-itse^{If}

Minik, I saw you as a god coming to light, at
sunset and in the depth of the creative
night, as a god falling down into an
externality, into a universal contagion
called language, I said yes Minik this I
this foresaken idea of the for-itself and
the in-itself, let us forget it.

sisu sati tu tapi pu pari ru ragi gu gaju ja tuta
tapa ruvi ki jimi yuk kanek kuuk taru tagu kaki ani
saki haki uyu yak panik pua kia nanu sasi vari masa
nala kiva mivu viru riru



Dear Tommy,

It is early April 2020, and not having reached you these last weeks, we take to writing this letter to you, knowing that given your age, given the fact that you still are forced to work to live, given that your work in Camden has been involved you being out in the streets of the city in the hours when all are asleep attempting to help and find assistance for the most excluded and criminalized people communities of our time, those who work, walk, inhabit sleep the streets as they have been denied another way of existing, given the depth of your heart and the depth of the overlapping catastrophes we live through and the disproportion of the weight of those overlaps, those compounding interests, and their accompanying violation of whatever laws of humanity constitutions rights enforced forced criminalities, which hide every deed abduction lynching burning trials witch hunts ignore ignorance as basis for a justice, no way, ... and this weight falling disproportionately where there are no structures other than the fragile lines of touch and holding one another in times of need, they fall, and you, where are you, how are you holding, are you holding? Your phone rings, your vibrant voice on the message which for many years whatever the season would end explode with a Happy Spring! we leave a message, but no answer.

For some years now, your message changed to a more sober one, and our last meeting with you at your small flat in Camden, it was as if ^{THE} euphoria which held you in the entire struggle to leave the prison, the insistence to affirm write draw create love even if held imprisoned by systems of injustice, all that kept you alive in the 40+ years of death row, solitary confinement, resilience resistance revolt revolution of thought, existence whatever could be called self care awareness consciousness, marked as the lowest, 'scum of earth' remarked redeemed reclaimed exclaimed Happy Spring! it was as if this air which kept you so high was harder to find breathe, as if the prison outside which you had fought off from within it to get out off it, out of you, was all around you, in the streets you walked and drove through encircling and choking the life of everyone you came in touch with and touched you the weight of a heavy air ^{from} of a machine that mashes and smashes lives it does not recognize in its ever expanding and colonizing markets. places of disinvestment.

Dear Tommy, we don't know where you are right now, nor how, ~~they they they~~, can we say, we love you, they say pre-existing conditions, what kind of conditions do they mean, does class does race does sex sexuality addiction, dependence, criminal-record without-residence, residues, clues, click-clack-classes classified, pre-existing, conditions of low, lives, low, class, lower, rungs, highest, poverty, levels, of, exposure, pre-existing, conditions, legal, extra-legal illegal, thievery banditry thuggery, benediction, malediction, a dictionary full of terms names for things inexpressible crimes of states erased, as, pre-existing conditions. Tommy, they say, each day 1 or 2 hundred people are dying in their homes each and they don't (keep) can't count, they say their ice boxes are full, they say there are unclaimed bodies which they must bury in mass graves in city parkland, potter's field, they say usually it is prisoned people prison-ers who bury a few 25 a week on hart island in-mates from rikers, they say now there are too many, 10,000 prisoners in rikers, 40,000 immigrants detained in, held in, forced in, holding centers, 3,000 children separated from parents 1,800 state, 110 federal, 1,770 juvenile, 3100 local jails, 218 migrant detention, 2.3 million prisoners, millions enter exit return probation parole monitored, you Tommy, we didnt dont know who to call but we know who not, who not, who not to call when in case when in the case list who Tommy we dont call incarcerate incriminate believe what they say. Tommy, we dont want you to be a number no one to be a number, to them, we are only numbers, they play with numbers, assess risks assets, liabilities, probabilities, percentages, but you, we, none of us are a number, to them air is a river is a forest is a mountain is a city school hospital prison number, id license passport no no no document, no parole, no coverage, no money, no no no Tommy, please fight, continue the fight, against their odds, against their numbers Tommy. Saying we are suffice, does not do, we are risks, we are threats, we are vulnerabilities costs, deficits, burdens on their systems, we are pre-existing conditions of that they prefer to do away with, lock up, let die, make die.

Dear Tommy, some days have passed and yet more calls still no answer, but we know who not to call, you were accused of taking the lives of two officers, and whatever meaning a blessing could be to the dead,

bless them, you would have it no other way, but that ^{they} made of you a monster, that they give gave you no place to become other, all those denials of parole, that they still came as a brotherhood at your door in Camden to say, we are here, we remember will not forget what you did, you a man of eighty and more years who grew out of yourself so many life forms, a becoming bird a becoming spring a becoming lines weaving making of yourself a life which behind bars which many do not manage outside, to strike and move others to strike inside confinement to make of your imprisonment your lockdown an experience of isolation deprivation the ground from which you could strike and strike with others who for countless other faults crimes and misdemeanors felonies fraudulent or factual evidence juries judges judgments condemnations you who were deemed undeserving to live as free persons to walk as where how with whom when you wished, denied movement, you started your movement there, with a minimal means and contact the strike started there where even imprisoned you were working for the very system structure holding you captive, captive life, you were not a fugitive, your fugitivity started inside, you began running when you and the friends you made in captivity did not organize a jail-break, you were too many, you organized strikes, non-compliance and you broke the jail, in your own words, you locked the lock, you were accused of breaking the law, u broke the law, chain, noose of death they had put a-round your neck and that of others/Tommy, you still have so much to pass onto us, we who appear free but volunteer to be captive and captivated by and in stat of historic and perpetual perpetuating injustice/ ^{-es} They speak of law-full-ness but what were the laws and the keepers of law where were they are they when indigenous people ^{were} pushed off and killed in the name of law, and the countless they ^{assassinat-} killed or locked-up who recognized that 'we' didn't land on plymouth rock! plymouth landed on 'us'! they didn't have 'me' in plymouth mind when they wrote their constitutions as if the dispossession ended as if the colonization ended as if the slavery ended as if the laws and the policing they call for ever ended their hatred of us their discrimination incrimination of us when they were written ammended re-commended re-jected by the ab-jected, to refuse what was has been refused to 'us' seems the diagram of the coming politics, to even refuse the 'us' they assigned the identity race place they gave 'us' as the first prison first camp/

The prison, the camp, it started in their mind (or was it their pocket books) no Tommy, it started, even the pocket and the book started in the way of looking at and perceiving, it started with starting, originating, founding, discovering, instituting, new world, old world, one world they imagined, to make of worlds one, they projected upon things identities and essence 'natures' to them, forms of life, ways of relating to life, ethics, modes of inhabiting worlds flattened onto one plane plateau, here the first colony Tommy, and to be recognized by that vision, we had to make it ours, to identify with the identities and modes of identification of the colony, to become colony-ial, to be recognized, we had to accept that undernourished eye, which saw only in binaries, good and evil, white and black, man and woman, human and animal, nature and culture, citizen and alien, east and west, its a poor vision Tommy we are given, very even by their standards of 2020, How Tommy, you were isolated, in your little cells and in the yard in your assigned identities, separated in groups according to the 2020 vision of the prison guards, how were you able to break through their vision, to traverse the borders boundaries of your common captivities Tommy, isolated as segregated as races, nations, followers of this or that whatever faith/

We recall that food played a part, habits, a complimentary play of differences, scarcities imposed became abundances composed mutually anarchistically communistically decolonially feministically? how? by ethics, by modalities, not as identities/ Here we are Tommy, a whole planet locked down and up, each of us dreaming, but for what Tommy, to return to what? to accept freedom in the terms set out by the 'masters' founders' what exactly did they find when they 'found' what they found those father figures images metaphors en-visions fore-thoughts who and what were they how thinking of/ You organized with Hurricane, and people in cells and prisons you could never reach by touch, denied contact, how did you proliferate out of your captivity the contagion of strike/ You once said Tommy that there could be no strike against the prison without the generalization of the strike in the wider prison which creates scenes of war, of ruin, violence hunger, inequality, coercion, revolt, imprisonment, ..we, some of us in the Society are in that wider prison, Tommy, we want to strike against that prison of all prisons that camp that makes all camps possible/

Where did the prison begin the camp that amassing of force to administer manage design clothe feed guard build condemn discard rebuild grow cultivate the great confinements reserves and reservations come from what were the are the conditions which keep them coming and running, what force of law, what forces of violence could acquire bestow rescind such rights, deny and fight to deny to others, what image of right, of wrong, of justice, of world which would deny and destroy other worlds/Tommy, Do the keepers of prisons keep them to forget the prisons they have created for themselves/Tommy, Do the guards of the prisons look after prisoners to look after their children, and what kind of looking after is that?/Tommy how to begin to cure and care for all the violence (and misery and arbitrariness of those who possess their petty powers) that are the ground we, most of us, have been brought up to desensit-ize our-selves to/Tommy, from our window, in this moment, a man smoking while others pass with masks reaches into a city garbage bin, fumbles through, not finding what he is looking after, walks away, but the color of his skin, it remains Tommy, who made it so what made it so how made it so that it would remain imprisoned in the same line of sight of the colony-ial gaze which made it so/ And what to say of what that gaze and vision has done to earth, the many earths we, too many of us, are taught to trod on ignorantly of what lives beneath our feet/Tommy today we received news from friends seeking clemencies for, releases for, those imprisoned, and most vulnerable to the states of abandonment which the virus makes evident, another letter asking for support in releasing asylum seekers detained, another for releasing people who have been living working denied documents and imprisoned 'detained' rounded-up 'by ICE, raids, mass-deportations centers, fleeing pre-existing conditions, the prison, the camp, they seek refuge inside the camp of all the camps, the prison of all prisons/ Tommy, they want us to return to work in-for the prison of all prisons, but locked up in solitary confinement, (for our own protection and others) while it is mostly the sisters and brothers of those jailed detained incriminated who are forced to expose themselves clean cook deliver pack pick service which others do they mean, those mean of faith in the economy in the work which is essential to keeep the prison of all prisons running) can we, like you did Tommy, take distance

and see, en-vision with our own eyes the world we have been asked to reproduce, the masks assigned, the roles pre-determined, the blocking, the (social) distances between the roles already in place enshrined, structurally 'legally' policed inequality-ies di-visions/ You once told us that before being 'incarcerated' you were not politicized and your politics emerged 'inside' alone in solitary with only your body your images, inconfrontation with a 'self' you could only break up and break out of -is this sense of politics then determined by our capacity to take distance from the role or identity we have been assigned or in some cases sought or ^{us} made for our 'selves' (a role which keeps things in their place, maintains the order of things, the state of things) (whether as prisoner, guard of the prison or its theorist)? Is this not what is asked of those of us in confinement today?

Tommy, you began to create lines forms inside the death house, art inside the death house, is it there you found your means to strike, against the pre-existing conditions of your self, your class, is it there you found the measures to destitute the world to find affirm a world making potency each of us has and which is taken from us denied to us / To dis-establish the world to strike against the prison of all prisons, we affirm multiply proliferate ~~world~~ worlds and we search for our means measures to do so /

Tommy, in your search with friends to exit the prison, all you had to lose were your chains, but the people, the ones whose shackles are made of gold, will they place value on the gold and return to work for the world that destroys worlds, or will they lock the lock which locks us down, socially distances us and makes us wear masks, will they join us who have nothing to lose but our chains will they be running for their freedom or to get us back in their prison of all prisons / Will they be able to part with from their gold chains. /

They say the virus 'preys' on those who are not 'productive' for state and capital, too old too dark too poor, which they euphemistically call 'pre-existing conditions' / We are worried for you Tommy, they threw the books at you, condemned you to death, and you survived, you fought for life, and if you are fighting new to live today, in this moment in which we write this prayer for you, we know it's not a fight against a virus but against what you've been up against all your life and what we refuse to return to: **THE PRE-EXISTING CONDITIONS.**

THE STRIKE HAS ALREADY BEGUN

This text has not been written in a designated 'work-place';
Many will not read this in a designated 'work-place';
But where it is read, is the de-facto place of work,
Or potentially, ^{written} strike.

Those of us writing this text, prefer it be the place
And, it is with this desire, in this horizon of strike
that we place these typed words on paper.

We are where we live, but there, we are put or place
our bodies selves souls to work.

How to make it the place of strike.

We work where we live, we must strike from there.*1

IT BEGINS IN THE HOME

This has always been the fact, whatever has been
called feminism brought that fact literally home.*2
And it is from there that the stoppage of work must
begin and it is from there life is to be reimagined.*3
How and Where to begin When everything is translated
into work (by someone, for someone), Even when we do
not intend it?

Love has been put to work Sex has been put to work
School is work Care is work 'Sickness' is work Relation
Play is work Art is work Life is work Language Speech
work Affects at work Psyches at work Bodies at work
Many of us may be reading this at or as work.*4

If the place of work has been generalized in the plac
of life, Then the strike has to be generalized in the
places of life.

REFUSING WORK FROM HOME

In this period of stand-still some are confined in
their homes, some are denied displaced from ~~h~~ their
homes, and some coerced forced to leave their homes.
But all are suffocated by work, confined by work.

We define work as ...

Whatever activity even consumption or leisure or play
which supports and enhances the capacity of state and
capital to accumulate their power/over, their legiti-
macy and continue on their general course of monopol-
izing the meanings and forms of life can take.

Whatever activity which reproduces

Whatever activity which The World which Destroys
depends on and perpetuates Worlds
dependence on

The World which Destroys
Worlds.*5

Strike, refusing work means refusing to engage
in repro ducing that monolith hegemon The World.

{ Some work is paid, most unpaid, it does not matter, if
it does not actively seek exit and help others exit
TWWDW, It is working for the destruction of worlds.*6

WHERE LIFE AND WORK MEET

How to reproduce our life without working for, on behalf of, in the name of 'saving' 'changing' The World To confront all the levels scales of destruction is not a task that can be started within the terms dictated by the 'reality' imposed by TWWDWs. It is only in these terms that this text can be called 'unrealistic'.

Thus refusing work from home, wherever we inhabit, where today, life and work meet, the centers of our everyday reproduction, means reclaiming our means to subsist outside the terms of work and outside the dependence on money for that subsistence.*8

FINDING OUR PATHS OF EXIT

As long as work is determined as a field of activity which depends on and perpetuates The World which Destroys Worlds; then whatever benefit, income, payment if not directed out of it, becomes part of its chain of supply, production, consumption, destruction whose exceeding velocity cannot be stopped without stopping our work for it.

This puts most of us in a double bind, a structural contradiction. Without 'measures' for overcoming these contradictions, there is no path or plan of exit.*9

LOOKING FOR OUR MEASURES

Measures are ethics, means without end, forms of life which through contact between bodies can become contagious if they enhance the capacities of other bodies collectives, ensembles, commoners, agencements to retire from their dependence on The World which reproduction of/ Destroys Worlds*10

THE GENERAL

HUMAN

BEYOND HUMAN*IN*HUMAN STRIKE

IS ALREADY HERE, UNDERWAY, HAS BEGUN

IF WE WANT IT

IT BEGINS IN THE HOME WHEREVER WE INHABIT

REFUSING WORK FROM HOME

WHERE LIFE AND WORK MEET

FINDING OUR PATHS OF EXIT

LOOKING FOR OUR MEASURES

OUR MEANS WITHOUT END

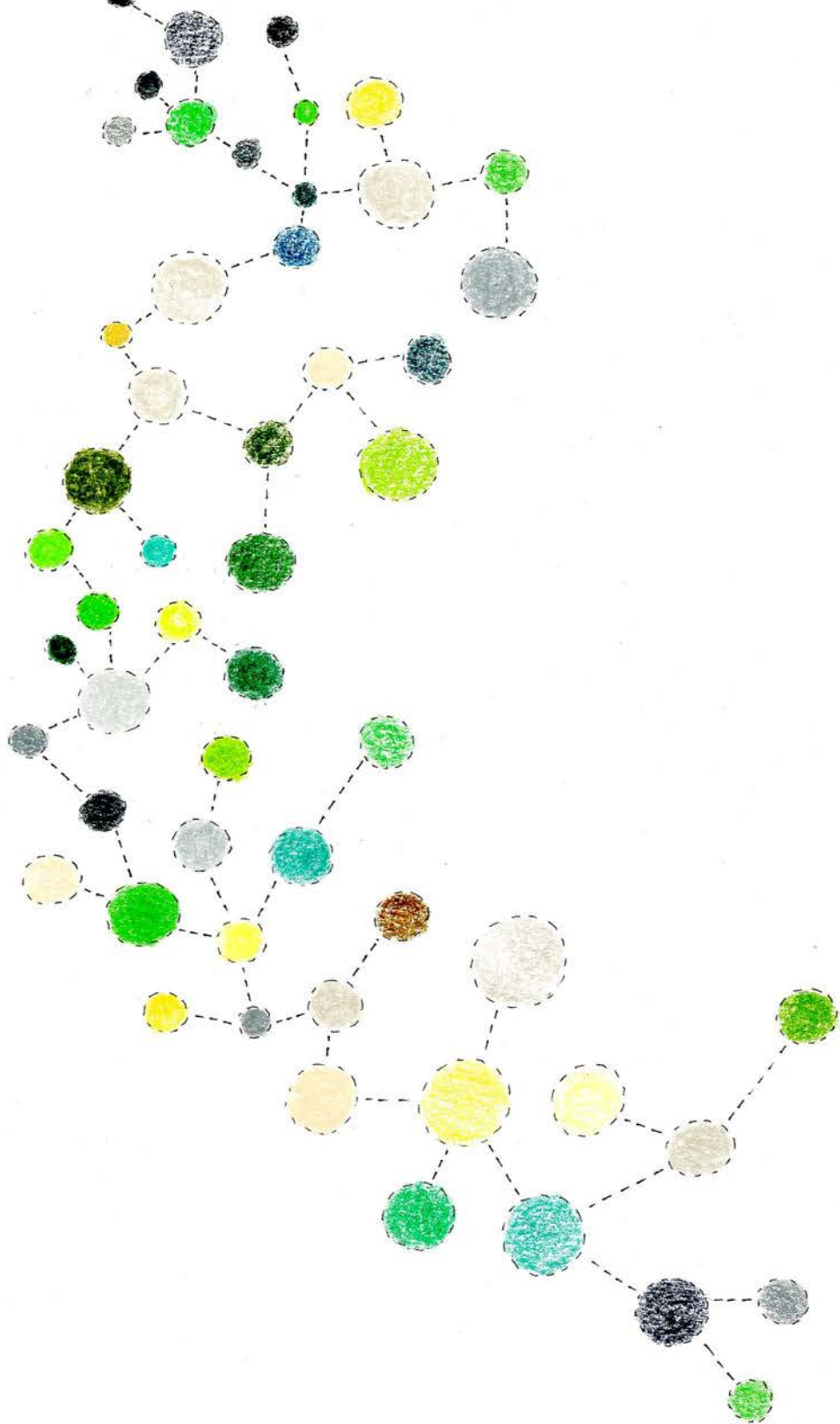
OUR FORMS OF UN/WORKING

OF UN/DOING UN/MAKING

OF UN/LEARNING

OF BECOMING IMPERCEPTIBLE

OF INHABITING WITH



QUARANTINA
Ludic
Lucidities
of the
Society
of the
Friends

1. We will not be able to 'work' and consume our way out of the overlapping crises we are spinning.
2. Thus, the holy grail of a command-based 'green' economics is a ruse, the sooner we confront this 'probability' as whatever communities of struggle the more chance there is to shift the grounds and orientation of our struggles.
3. What is required are not only a multiplicity of ~~that~~ tactics of subversion, sabotage, defection, withdrawal, detournement but also plans of exit and plans for existence outside the dependencies on state and capital.
4. These are not work plans as much as they are strike plans, prolonged, infinite, unexpected and early retirements from the communities of work-wage-debt-class-privilege-consumption-production-violence-exploitation-extraction-destruction.
5. Our pension plans shall consist of one another and the earth, and our capacities to weave together an intricate web of points of contact and relation, of holding and being held and our rising and falling will no longer depend ^{on} one dimensional directional exchanges but the multi-transversality of our worlds.
6. All of this calls for joyful experiences of inter-trans-being-becomings with those we live with and desire with un/make worlds with.
7. Un/make, because every process of creation calls or relies on capacities of de/creation.
8. Given the ludic dimension invoked there shall be **a great deal of play here, re/creation profanation.** (to kick around the sacred tenets of capital like private property as we would a ball among friends)
9. These processes will not take place overnight, but the shift in our way of looking, listening, loving, thinking, caring, curing, healing, eating, revolting, imagining, plotting our lines and measures can begin now.
10. Measures, call them anarchist, feminist, communist, communalist, commonist, queer, decolonial, anti-authoritarian-state-capitalist-fascist, permacultural, intersectional, transversal, let them be hows not whats and whos, so that

they can offer ways out of our dependencies to capital and state and all the institutions which attempt to deny, control, determine the reproduction of our lives.

11. We call measures the specific modes of confronting and overcoming the contradictions (in our lives) that have been structured and presented to us as the givens, the pre-existing conditions.
12. Measures as specific modes of destituting the institutions ^{which} create states of privilege whether through race, gender, class, so-called-ability, including, beginning with those which may have 'granted' them to us.
13. Consider, for example, money, which affords those in possession of it a great deal of 'privilege': a measure can be the use of any money we have access to toward creating common infrastructures of life which reduce our dependency on money, thus state and capital.
14. 'Universal Basic Income' like the so-called green ~~new deal~~ is another tether of maintaining dependency on state and capital and producing inclusions, exclusions, zones of privilege, further structural contradictions, risking to fuel further global inequalities, nationalist, protectionist, even fascist tendencies as it pertains to who is 'entitled' such an income. There is also the more obvious point of fueling further the productive?destructive forces of the world which destroys preempts forecloses worlds
15. We cannot 'change the world' without halting our complicity in reproducing it. This is simple to say and write, harder to un/do.
16. Thinking solely from the perspective of concentrated forms of power/over like state and capital places us into abstraction, and worse, producing apathy and impotence. Thinking from and developing multiplying our perspectives through the communities (including the 'dead' and so-called inhuman life forms) we struggle with, un/make worlds with, the obstacles and possibilities become more tangible, more potential.
17. We don't want to 'change the world' but to stop its elimination of worlds, to destitute the monoworld which blinds us of from seeing the multiplicity of worlds and blocks us from our world-making and unmaking abilities.

18. To have lived has meant the creation re-creation of worlds, we seek to experience and multiply them in their diversity and richness, their textures, layers, dimensions, plateaus, we search for the joyful wisdom and floral games of a poetry and an art of everyday life or what in the provencal languages was referred to as gai saber! Occitan
19. We must reclaim 'science' from the determinations of capital and state. Since the so-called sciences and their accompanying forms of thought knowledge are currently and increasingly so configured and instrumentalized toward means of control, accumulation of capital, concentrations of power/over.
20. In the current state of things and dis/balance of forces and determinations, any hope placed in science (royal) and technology to resolve the crises confronting earthly existence is to put it in the kindest of terms - misplaced.
20. Our sciences will be gay and minor, slow in giving consideration and space to other agencies forms of life, learning with them.
21. Our learning will thus implicate euphoric playful processes of unlearning and undisciplining of thought.
22. We cannot discover reclaim redeem remember the suppressed repressed the free forms of life and living (without the impositions on them by state and capital) if we do not in tandem search for reclaim recover translate reinvent the su-repressed the free forms of thought and thinking.
23. Form-of-life names the inseparability of thinking and living, which implies every thinking is also a thinking of the possibilities and implications on living (otherwise, it is not deserving of the name - this is as true for a plant or tree or even dare we say a virus, as it is for a 'human').
24. In their current form, arrangement, disposition, the systems and institutions of 'knowledge' are what corral and inscribe them (knowledges) and reduce mutilate them into morsels to feed the productive/destructive capacities of the world which destroys worlds.
25. The universities and schools of 'preparation' (for what? for whom?) are currently the main instruments for bestowing, naturalizing, and legitimizing the structures of hierarchy and privilege: providing a veneer of access, merit, 'affirmative action', sometimes allowing 'pre-existing conditions' to be

- questioned, historicized, narrated, theorized, but never destituted. The institutions live perpetually as the chimera (and self-assigned 'care-takers' settlements) of knowledge as truth and the guarantors guard-ians that the truths and fruits of that knowledge will never be lived, that is, will never destitute the in-stitutions of class, patriarchy, hierarchy, coloniality and their associated 'privileges'!
26. Thus, the gay sciences which await us require their own centers and de-centerings of knowledges.
27. As you can **sense**, **secessions** from the necropolitics of state and capital are not fantasies but they may become fantastic!
28. Can you take these notes 'seriously', can you take the 'inhuman' call of a virus to strike seriously, can you take art seriously, can you take a fiction^{al} society composed of friends and their texts seriously, has as much to say about politics as does as does our apprehension of the lines written **for** and uttered **by** those who play the roles of premier chancellor, president, prime minster, governor, chairman, director, chief executive.
29. Whatever could be called the coming politics will refigure play in the play of forces, and ^{ly} confront the 'magic of the state' and the sleight of hand ^{ing} of the 'invisible hand's of the so-called market.
30. There have always been at least two dominant forms of frivolity and play. One which uses laughter and art to adorn and legitimize even in their seeming oppositionality the state of things. The second to call into question ~~th~~ what is 'to be taken seriously'; heard, seen, and to contest the values taken seriously as a part of the movements to destitute, disestablish the state of things.
31. We are as potent as the stories we tell and who we weave them with.
32. Putting our fictions into play is not simply a call to escape reality or disarm the state, it is rather to begin to see the masks, roles, and fictions myths we perpetuate seriously.
33. The states as the police arm of capital or economy use law and the seriousness of accusations of criminality as their main tools of repression and coercion. Today, they are disarmed by a virus which they cannot arrest, apprehend, threaten with 'time' and for this its agents tirelessly

seek to find proxies through the propagation of various theories (conspiratorial) which whether having a basis in facts or not always serve to allocate blame on a specific party, group, rogue actors, secret society, origin, fault, error, lie which covers over the most evident state truth, that our truths swim in the toxic and murky waters of lying states and states of lying.

34. Our truths are conditioned by our fictions and our fictions condition our truths.

35. To make and unmake politics with a virus a river a hurricane a forest a mountain as comrade does not mean to instrumentalize it in order to reach a desired outcome or end, nor is it to merely utilize it as object or subject to exposit a set of conditions we struggle against or even for, it means to allow it to affect and shift the sites practices of politics, and our forms of thinking and living, our form-of-life.

36. To put it in the most tangible of terms, thus touchable by everyone no matter their age or class race gender 'education' sexualorientations; How we care/cure, make use and contact, touch and allow ourselves to be touched, thus affect and be affected, how we reproduce recreate ourselves with the other life forms around us will no longer be the unthought of the power-games of the old boys clubs, which determined what politics has largely meant for colonial and imperial cultures.

This unthought or underthought of imperial and colonial conceptions of politics may in the lights and shadows cast by the virus be the primary elements of the politics to come, that is, the unmaking of the world and the proliferation of worlds and our senses of worlds.

37. Exiting from the grips of state and capital's control over life is not a criminal affair, the 'criminals' will be those who abuse their powers to block stand in our way.

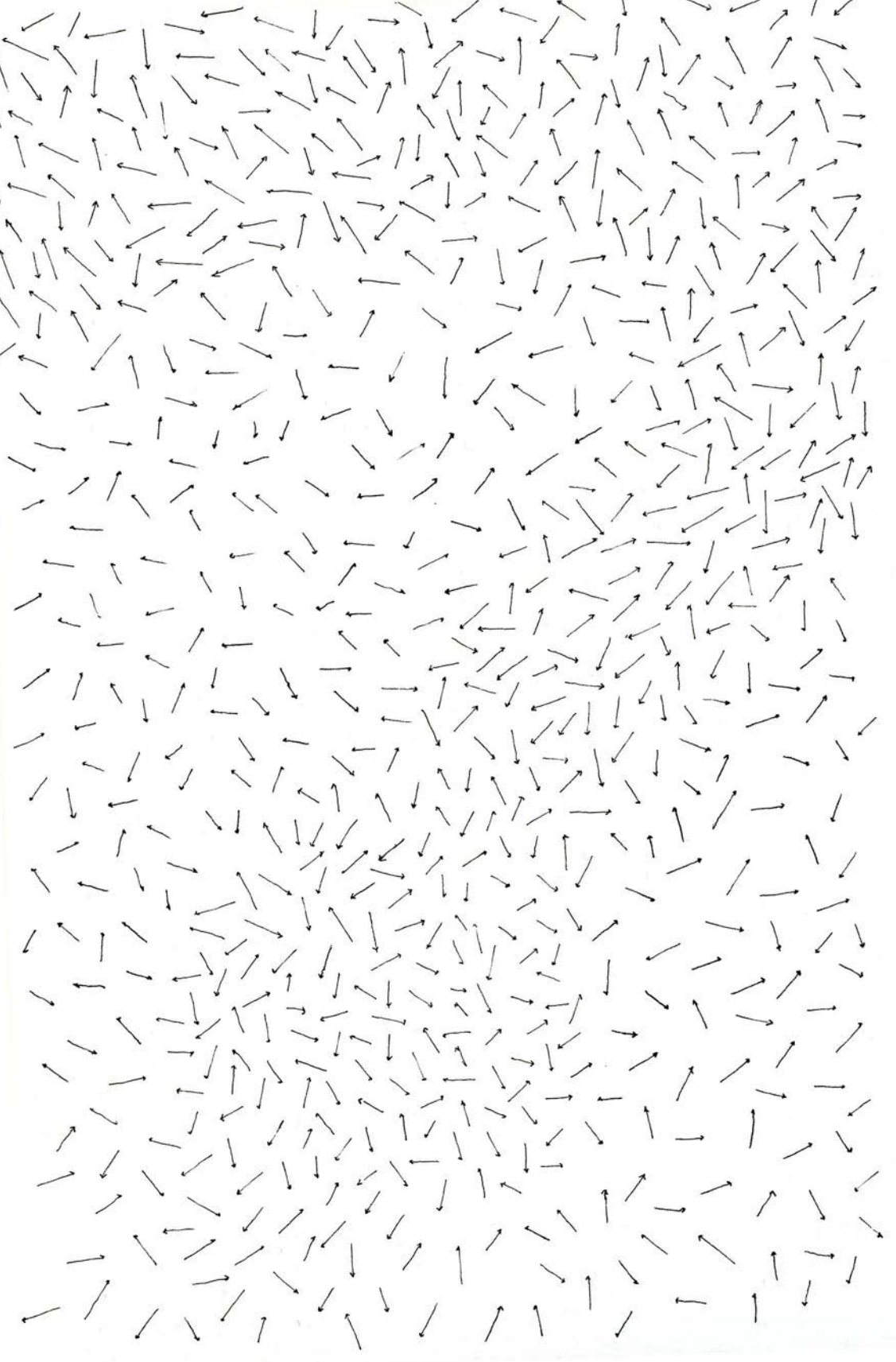
38. We don't want to end on a dark note, so let us begin the game we have called upon, let us imagine the darkest corners illuminate most and it is in this darkness of our common existence that we must find our conditions for seeing anew. Most of us have been taught all our lives to ignore our shadows, but it is time to have a look at what we have become in escaping our shadows. To confront our shadows, is to confront the conditions of our becoming.

39. To confront our shadows is to reconsider and put into a real crisis all that we inherit as history, tradition, as the pre-existing conditions in all its ugliness and brutality as well as gentleness and beauty; moreover, to find our singular ways to say yes to it, to become worthy of it.

40. Til now, history has been taught to many of us as dates on a calendar narrated from the perspectives of those who started keeping count and accounts. But we know that like our shadows, we are relentlessly pursued in our daily movements by all that has determined and moved walked before us; that history is our living relation to the possibilities and impossibilities of existing to the errancy of paths foreclosed, unexamined, unpursued, and those which lead to dead-ends, cul-de-sacs, or forks along the ways. At whichever point we are, looking around us, we recognize that we have been steadily corraled and forced upon one road, and worse, still, told that there is only one way to move on it. We must dismantle disestablish deconstruct this road brick by brick til the multiplicity of paths, especially the untrodden and forestalled are once again perceivable. In this undergoing, we may yet uncover that our movements were not only restricted spatially, but also progressively determined temporally: prohibiting also our movements along the paths of time.

Whatever these days of stand-still or quarantine are, let them not be considered as anomolous days on a calendar in the year 2020 or as immobile ones, since the greatest movements can take place in the movement of our passions and those which can reignite our imaginaries toward the worlds which we would prefer to live rather than ^{THE} ~~the~~ ^{mono} world we would prefer not to, the one pre-established for us.

Let them become days which, in shifting our sense abilities ever so slightly, we are able to open to a multiplicity of paths, movements, relations to what it may be and have been to live, and to say yes to that living of a world, with other worlds, of our own making and unmaking.



"Unable to Arrest the Virus
They Look to Target Blame Sanction Arrest Anything
Which Moves Against Their Choreography
Which Shows Their Impotence in Apprehending the Virus"
(not just what it un/does but what it communicates)

Postscript:

If you are at all confused by the seeming contradictions of the competing injunctives to stay-home and to go-work, don't be.

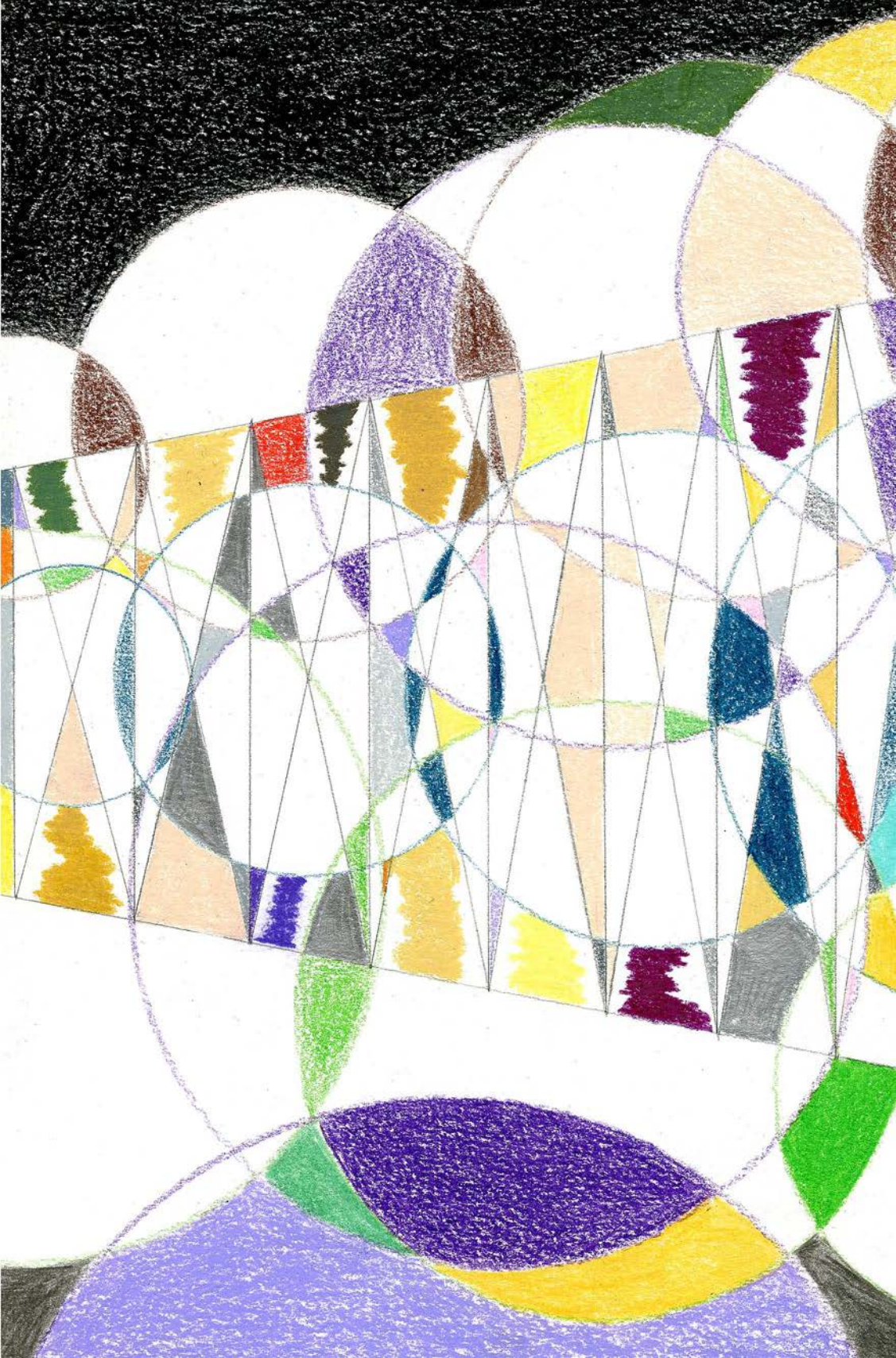
Just as Capitalist States split in two main camps in the early part of the last century--in response to internal crises surely prompted by the Anarchist, Communist, Socialist, Syndicalist Movements--with a Fascist Authoritarian Nationalist Face and a Liberal-Democratic International-Imperial Front. Today we appear in the midst of a similar dynamic. Both sides wage wars for Capital, one in the name of 'national interest' and the other in the name of 'liberty and justice for all' 'democratization' 'development' etc. All with a mix and match approach and various avatars. In either case, we know why they go to war.

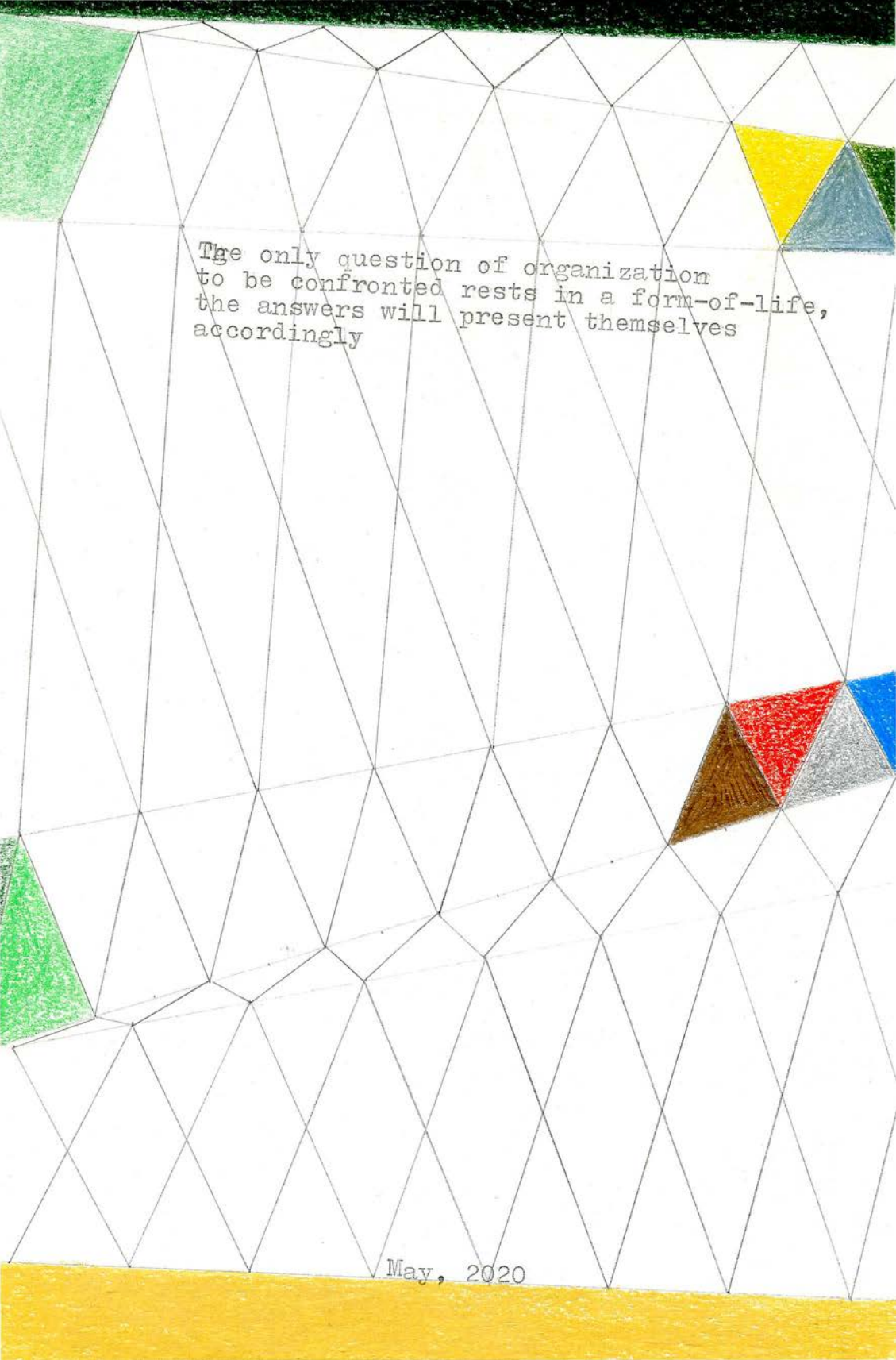
What we are seeing at the level of states is an inter-struggle between two faces of the same faith and same catastrophe. One orients the faithful toward a 'tolerable' (in numbers) and data-driven management of the troubles believing in technology and science (royal) to help weather the literal and metaphoric storms (to come). The second dresses and addresses its faithful in whatever garb, God, Nation, Work, Freedom, Tradition, Anything to keep the rates of return coming (3%?), no matter how many dead, no matter what the cost (as they will always be 'externalized', deferred, literally a-mort-ized).

Putting trust in either party in this conflict clearly spells trouble ahead. Fortunately, or unfortunately for some, there ^{ARE} Stalins or Maos to distract us here, though many clearly yearn to play and be captivated by the roles of various figures of the last century.

All fashion themselves as saviours of The Economy and all ultimately attempt to harness the cybernetic and algorithmic technologies toward **** what? other than their authority and authoritarian tendencies remains to be undone. How?

Exi(s)t Plans require disembedding our bodies from the reproduction and sanctification of any of these tendencies in faith and their appropriation of our lives, loves, and thoughts.





The only question of organization
to be confronted rests in a form-of-life,
the answers will present themselves
accordingly

May, 2020