

FRIENDSHIP and CRIME



FRIENDSHIP and CRIME



Friendship & crime have a secret affinity. Friendship, either through the affinity groups of anarchists, or the gangs and cliques of the hood, is the primary mode of organization for contemporary struggle—not organizations founded on common interest or ideas.

Friendship & crime have a secret affinity. Friendship, either through the affinity groups of anarchists, or the gangs and cliques of the hood, is the primary mode of organization for contemporary struggle—not organizations founded on common interest or ideas.

The success of the democratic technique of government also heralds the arrival of *crime* as the primary accent in the language of revolt. Crime comes to the center of the political theater because it is an elusive and amorphous practice with no end in sight. Now that everyone's practice is included in the detailed calculations of capital, only criminal practices position us to see the horizon beyond law and economy. Crime is the remnant of the violence extracted from us by sovereign power. Crime is a particular form of presence that becomes increasingly important once governments begin to concern themselves with power over populations and bodies. Although police can manage the transgression of this or that law, they cannot prevent the way in which crime orients bodies to each other and their environments. It is precisely the limit of the law and economy that reveals crime as another way of being, and it is precisely the limit of crime, law enforcement, that develops the criminal being's intelligence and need for friendship.

This is why governments the world over elaborate and intensify their laws governing conspiracy. The collective arrangement founded on friendship, which emerges in a love that exceeds the criminal danger, is possessed by something—a certain taste—that makes us no longer content with the vulgarity of so many acquaintances and meaningless cowards we are supposed to share time with. The scandal of the roundups of activists, eco-terrorists, radical Islamists, immigrants, and gangs is not that such acts are unjust, prejudiced, or undemocratic in principle. The operation is an attack against friendship. The message is: “be alone or join together in prison.”

Every struggle must break what attaches it to the apparatus of law, in order to even feel like anything different. It's no exaggeration: no one cares unless it gets messy. Nothing can change without a population first refusing the affects of care, inclusion, and obedience afforded by government. From anti-globalization to the CPE, from the Banlieu riots to Greece, from the London student movement to the London uprising. From Iran to France to Tunisia to Egypt and back to the US. Indicated by a stumbling and intensifying frequency of uprisings, we are feeling the growing pangs of insurrection. Contemporary struggles prove that everyone wants to fight, precisely because no one knows how. It's going to be messy.

The success of the democratic technique of government also heralds the arrival of *crime* as the primary accent in the language of revolt. Crime comes to the center of the political theater because it is an elusive and amorphous practice with no end in sight. Now that everyone's practice is included in the detailed calculations of capital, only criminal practices position us to see the horizon beyond law and economy. Crime is the remnant of the violence extracted from us by sovereign power. Crime is a particular form of presence that becomes increasingly important once governments begin to concern themselves with power over populations and bodies. Although police can manage the transgression of this or that law, they cannot prevent the way in which crime orients bodies to each other and their environments. It is precisely the limit of the law and economy that reveals crime as another way of being, and it is precisely the limit of crime, law enforcement, that develops the criminal being's intelligence and need for friendship.

This is why governments the world over elaborate and intensify their laws governing conspiracy. The collective arrangement founded on friendship, which emerges in a love that exceeds the criminal danger, is possessed by something—a certain taste—that makes us no longer content with the vulgarity of so many acquaintances and meaningless cowards we are supposed to share time with. The scandal of the roundups of activists, eco-terrorists, radical Islamists, immigrants, and gangs is not that such acts are unjust, prejudiced, or undemocratic in principle. The operation is an attack against friendship. The message is: “be alone or join together in prison.”

Every struggle must break what attaches it to the apparatus of law, in order to even feel like anything different. It's no exaggeration: no one cares unless it gets messy. Nothing can change without a population first refusing the affects of care, inclusion, and obedience afforded by government. From anti-globalization to the CPE, from the Banlieu riots to Greece, from the London student movement to the London uprising. From Iran to France to Tunisia to Egypt and back to the US. Indicated by a stumbling and intensifying frequency of uprisings, we are feeling the growing pangs of insurrection. Contemporary struggles prove that everyone wants to fight, precisely because no one knows how. It's going to be messy.