

## Illuminati, “Unrepresentable Citizenship” from *Radical Thought in Italy*

[Simone Weil: the social is evil. We must escape, stop being social.]

Very similar project as the other Italians, to effect an exodus from capitalism and work, as well as from the State and representation. A politics of escape, flight, **exodus**, leaving, refusal, secession. This flight cannot be directionless, it must consciously and actively refuse/resist capitalism, or it will be reabsorbed.

He is very interested, like Agamben, in the figure of the **refugee**, the placeless group, who does not belong. They interrupt, disrupt, break, make contingent, destabilize, begin, arise, cross the threshold. They are subjects who are not themselves, who live and act outside representation, outside institutions, outside formal politics. They are not reabsorbed. They come together as **community**, as communication among singularities, appearing together, being-in-common, encountering others, creating anew.

But still, how might this disruption, this destabilization take on some “strategic plasticity,” how might we create some thickness, some coherence? He suggests **rules** (as opposed to laws). Rules (of thumb?) that coordinate free activity rather than laws that govern work. Rules that are easily modifiable and contestable. A network of rules that protect the free unfolding of individual and group difference [GNU public licenses? Creative Commons?]. Rules that explicitly deny capitalism/work. Rules that can coordinate heterogeneous forms of life. Rules that can help create interfaces for communication between heterogeneous systems. Experiments with **non-representative democracy**, with forms of life that incorporate the general intellect. [“Democracy rests under the sign of Janus, the exiled god of thresholds and beginnings, not under Terminus, god of confines and outcomes.”] Flexible strategies of subjectivization rather than formal citizenship.

He thinks **cities** are an important site for developing such new forms of life and subjectivity. We can rescue citizenship from its formal nation-state conception and think it instead as “living in a city” [*abitare la citta?*]. The city reimagined as the city of feudal escapes [I gather], as the city of deserters of institutions, [as Lucca’s *libertas*]. Especially the cities of the global South, he seems to be implying, with their massive churn, their whole zones off the grid, their huge amounts of creative activity and autoproduction. [Recalling Agamben, we might say that cities are increasingly perforated by global flows, increasingly uncontained by their nation-state containers, increasingly cross-cut by flows of migrants, money, goods, ideas, etc.] Living in these cities opens up the possibility for new subjectivities and politics outside formal politics, new experiments in nonrepresentative democracy.

Lacan: ethics of psychoanalysis is: be faithful to your desire.