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Conclusion: Defense-Time: Immediacy and Realtime Resistance

Abstract: Chapter 4 concerns “realtime resistance,” the manner in which immediacy has transformed protest in the early 21st century, just as it has thought and control. In particular, we consider examples from the occupation movement that demonstrate how temporally oriented, tactico-strategic forms of resistance have increasingly overtaken previous dichotomies of strategy vs. tactics. The primary task, these examples suggest, is neither that of accepting immediacy by conforming to the imperatives of accelerationism, nor that of resisting it through decelerationist refusal, but instead affirming an ethos of realtime resistance, the collective deployment of speeds such that, in Deleuze’s words, a singularity or a collectivity becomes “the master of [its] speeds.”

Keywords: Occupy, Virilio, Deleuze, Agamben, Sun Tzu, accelerationism, strategy, tactics

On December 3rd, we took a park and were driven out of it by riot police; that much made the news. What the media didn’t report is that we re-took the park later that same evening, and the police realized that it would be senseless to attempt to clear it again, so they packed up their military weaponry and left.


Time is lived—physiologically, sociologically and politically—to the extent that it is interrupted. While perhaps, continuous time is that of chronology or history, it is not that of everyday experience. Interruptions of productivity are essential to the structuring of real time.


In this concluding chapter, we consider two forms of “realtime resistance” as it has emerged amidst conditions of immediacy after the occupation movement. It is here, in the realm of defense-time, that the distinction of *kairos/kairon* and *kronos/kronon* becomes most visible and relevant, though this is also the case in the realms of thought-time and control-time.

First then, we consider the rise of tacticality as an externally conditioning force that seeks the creation of new *kaironic* and *krononic* conditions that might enable a situating strategy in the longer run, even in the face of *kairos* and *kronos*, the time of already-spatialized, strategic power. As used here, “realtime” refers to the real temporal conditions contemporary movements are faced with as well as those they are enabled to mobilize themselves.

Rather than proceeding in an idealist manner, realtime resistance takes stock of these conditions in order to proceed according to a temporal materialism, one that is aware of both the situatedness of contemporary movements, as well as their own situating, strategic capacity.

Second, we consider the emergence of simultaneity and ubiquity as internally compositional forces that are transforming the movement into movement as such, while movements at their best at the same time affirm movement selectively. Here, “realtime” refers neither to an accelerated nor decelerated condition of time, but rather to the immanent, collective conditioning of temporality as such, after the rise of immediacy.

Thus, whereas in the second chapter, we considered how live theory negotiates the appearance of perceptual immediacy under temporal