

The Anarchist Library  
Anti-Copyright



# The Depersonalization of the Individual

The crack on a line-margin

Federico Buono

July 2012

Federico Buono  
The Depersonalization of the Individual  
The crack on a line-margin  
July 2012

Personal communication, July 2012  
Published by Edizioni Cerbero

[theanarchistlibrary.org](http://theanarchistlibrary.org)

‘The redemptive void  
Takes life away from those who dare  
In a dazzling recidivist excess  
Of a white and luminous death  
Now overhears  
In individual fatigue  
That Cerberus who watches over  
At the doors of your personal Inferno.’  
From ‘the Fatigue’, **Maurizio De mone**

In the cold and dark cells of redemption and systematic rehabilitation, one enters an ostensive world, where perception is nullified on the threshold and in the margin, delineated by the parameters of an impending segregation.

The non-belonging plunges the understanding of the acts like something receptive in a prostrating transience.

Transience transfuses the emotional drives in search of a representative belonging.

Representation dilutes the time of showing oneself and appearing under the guise of induced sub-concatenation of the relation producing depersonalization.

Is the induction the relative form of representation?

We come back to write about the act of induced subordination in coming to terms like an Ipodeo:

And we fix our nihilist research – in an egoist form – here experienced on the line-margin of the ‘threshold’.

The producing division establishes the criterion of anesthetization when passing beyond the ‘threshold’:

While settling itself, objective conscience indicates a splitting producing non-belonging:

While going over the threshold of the ‘penal institution’, the non-belonging emerges with the coming to the surface of visualization and of the concatenation in a space-time orientation:

The link with existential living crumbles in the emerging of the vision of the ‘bars’ and in the act of overstepping.

Overstepping nods at the derivative time, which complies with the stabilization of the imprisoned body, and the deconstruction composes the phases of the sequence of redemption and of taking a ‘step ahead’.

The body becomes extraneous when the passing of the line-margin absent to the character of the constitutive elements of one’s own level of relevance, with the line of the extremity in an assumption of dependence in making the ‘line’ one’s own limit in the margin of this limit.

The border moves the perceptive assonance in non-realizing:

The division in the correlative poses coexistence and co-presence in a margin of deducible assimilability.

In establishing depersonalization, the condition of an imprisoned body accentuates the singular wasting, in favour of sedentary settling of space-time parameters at the exterior of a line that coexists in the margin of a co-presence.

The affirmation of a sub-induced induction, in what apparent line is it in the margin?

In a Nihilist-egoist research, a question-non question is asked:

In the cold and dark cell of redemption, is the remaining bottom the accomplished crack on a line-margin?

‘In general adaptation is defined as the ability that an organism has of keeping itself alive and develop its potentialities in a given environment, as well as recording in a harmless way the variations of this environment.

Adaptation is therefore a function that prepares the subject to put into action its psychic and motor skills in order to integrate itself in social-cultural reality, keeping itself there and changing it.’

‘Adaptation’ – ‘Psychomotor: 50 key words’, J. C. Coste

A given act disavows the trace of symbolic and impeding representation in fractural discontinuity.

The criterion of a compression of symbolizing effects poses – in the margin of overstepping – the assumption of the principle of a hegemonic and induced-defined phenomenon in a regressing grip:

The actual elaboration of individual disruption introjects and expels the form-guide somatising the precluded one.

The ejection of a formal datum in the act of definition ‘sign’ poses perspectives of impeding course inside the body-prisoner:

The compression at the margins of a margin ejects in a continuous becoming the presence-symptom in the disposition of an underwritten identification of the form-prisoner:

The modifying alteration changes and annexes the progressive inoculating of conformity to imposed-impeding rules.

What is it that poses the correlation individual in a crack on the line-margin?

The cooptation schematizes the sign underlying the imprisoned body in a deconstruction:

The forced-precluding synopsis is the symptom transmitting the occlusion of an individual.

The condition of stimulating drive propagates the sublimation of intensity on the threshold of an extreme:

The sequence of depersonalizing deformation expresses its decreasing contribution.

Is the threshold is a margin determining depersonalization?

In a reflex of intents at the limit of a limit, the linking of events poses speculated responses where the form-prisoner does not move anything that is not a search for balance in a concatenation of the given event:

The threshold imposes and spreads a conditioned behavioural reflex, where the concatenation moves around the extremity of the threshold-margin in a crack.

Extreme vision delineates a survey of contraposition between non-appearance and the belonging to a restructuration and in the sharing of the division between line and margin.

The cognitive construct of overstepping shapes the structuring of the psyche in an articulation of transience, with criteria of interdependence with the phases of a sequence and consequent to the modes of the structure of compression and regression of the Individual.

‘The exploration of space is the result of a long evolution, which the subject goes through from a lying down position, then sitting down and finally standing up, and which allows him to become aware of his surrounding environment, first by reptation and then by quadrupedalism (“forward on all fours”), finally by walking: acquiring the march represents its fundamental moment.’

‘Adaptation’ – ‘Psychomotor: 50 key words’, J. C. Coste

Moving oneself ‘beyond’ breaks into a specular identity between an affirmation and the similarity in affirming oneself as imprisoned body.

The individual deconstruction adheres to the parameters of space-permanence in the belonging of a line in the extreme of a margin.

The constituted sub-inducing in acts of impeding repression disrupts the expression of one’s own existential living.

The feeling representing the Ego is marginalized while overstepping the threshold of an extreme, and the margin restricts slowly and nullifies the radicalism of one’s experiences, by breaking existence in a deprecating ‘tone’.

The structural content deposes at the appearance of the composite delineation of the line-margin.

The understanding of the line in a margin is the representation of contiguity in the prepared criterion of preparation in the recondite ravines of the redemptive cells.

The logical structures of definition induce depersonalization in the act of overstepping a determination of sub-inducing purposes and of critical abilities on emotional-intuitional basis.

The crack occurring when overstepping produces a discontinuous jumping of depersonalization.

The crack impresses total loss of belonging of one's own being an individual and makes the adherence to something more than an 'imprisoned body' fleeting.

In a compromising siege in the delineation of a given event and in passing the 'threshold', the psycho-obtaining leftover is in the balance, inside the alteration of the structures of knowledge.

The prepared guide that self-produces subordination predicts an axiomatic device of link producing relative-formal contiguity in arranging the given event.

The actuality of the event composes and decomposes the passage from the threshold to the margin in a linear extreme.

The experiential 'definition' is therefore compressed and strangled in an order in the course and overcoming of the 'threshold':

The threshold is the coexistence in a contemporary co-presence.

The given summary chronicle the space-time deformation in the organic constitution of a symptom that is necessary to the diagnosis:

The body remains segregated in the remaining bottom of a redemptive cell.

In this way, the formulation of representation makes the depersonalizing effect concrete, in different phases according to the level of condition of being a 'detained form'.

The explanatory synthesis forms the individual on the 'threshold' and guarantees the understanding of the transience

of a given event, in an interpretative mode that exchanges the given effect with the actual datum.

By going through the threshold, the 'language' is the revelation of the definite loss of one's own individuality.

Overstepping marginalizes the producing effect and delineates the datum-form in establishing understanding.

The security in a cognitive existence is broken into countless imaginative deformations.

The immediate actual datum becomes a practical coming back to a replacement of the datum-effect producing depersonalization.

The drawing-up of deformations intervenes in anaesthetic roles in articulations of relevancy with the forced-impeding structure.

Overcoming the threshold minimizes the form and criterion of penetration of a compulsory link in marginalizing a given act.

'The word guilty introduced to indicate the one who – cum quo res agitur – indicates any person against whom a judicial proceeding is directed: so in criminal proceedings it indicates the one against which inquisition is directed, or accusation; and promiscuously it indicates at times the one who is under investigation sometimes and the prosecution at other times. According to different systems, this shows clearly that in the juridical language, the word guilty has a quite different meaning from that it has in common language.

The guilty can be innocent, and it is a serious mistake made out of fatal prevention, to dare confound the common meaning.'

'On the Guilty', 'Program of the course of criminal law', F. Carrara.