

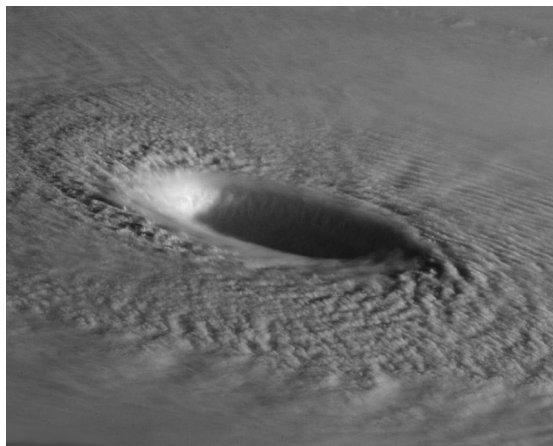
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Thus, these attempts to delegitimise are not very productive, but the rulers have other cards up their sleeves, which time and time again turn out to be effective. The relatively easy access for white middle class into the sweet and consumerous life of the bourgeois; the fear of repression; a fragile ideologically based commonality between anti-authoritarians. These phenomena are continuous threats against rebelliousness itself in the anti-authoritarian movement, but especially the former carries heavy weight in confrontation with those of us for whom the teen age belongs to a distant past. We have to keep stepping up to the line, and we must cross that line. We have to decline any kind of destructive attempts that are being thrown at us; Pension rates, apathy towards »political consumption«, (gender)normative child rearings, mortgages, loveless relationships, pay raises, voting, orthodoxy. Fill out the list yourself, comrade.

There lies a giant personal responsibility on one's shoulders, precisely because we can choose not to abide by the rulers, and thereby prompt movement (even) closer to a life with no authorities. Is this type of life not what we as anti-authoritarians wish for, despite the fact that we have »grown up«? ♦

Metusalem Jr.

[The article above is taken from the following issue of Orkanen: no. 7, volume 2.]



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# Orkanen

Spring 2019

Anarchist newspaper

Copenhagen

English edition

Free

## EDITORIAL

# The Hurricane is still raging

Approximately one year ago, Orkanen (The Hurricane) published its first English edition, wherein we attempted to translate a few articles in correspondance with the repressive world of today. Following that publication, surely, we had the intention of completing yet another English edition soon after, but alas, so much to do, and so little time to do it.

Now, we have finally come to the point where the second edition in English is ready, and for us this is a joyous occasion. We feel that it is so important to connect with allies, and share revolutionary and violent ideas of freedom and change beyond the barrier of ethno-centric language, and this is presumably one way to do exactly that (though the English language is certainly tainted as well).

IN THE PAST YEAR we have tried to relay a portion of the current struggles here and abroad through the filter of anarchy; History is relevant, of course, but the present is acute. We have tried, and are still trying to speak down into the pockets of left-radicalism and the like through the Danish language, because we remain optimistic when gazing upon the clear sparks of freedom flying around this mindset. These sparks need to be made into a full-fledged firestorm, and to that end, we are operating tirelessly through this newspaper.

This particular lifestyle is not our *only* concern, though. From experience, we know that an insurrectionary can come from anywhere, even if most people seem to be downright hostile to this disposition.

For that reason we are continuously trying to figure out how we can explain the whole chaotic, other-worldly, mysterious and frightening sphere of rebellious anarchism. Hopefully, the articles in this edition can be of some assistance.

Today, as anarchists, with all this shit happening in this world, it seems almost ridiculous to point out that the struggle for freedom from any and every form of oppression is crucial. Societies of cowardice are ruling this planet, and they have done so brutally and nefariously for centuries. It is not only the actual rulers; the representatives, kings, CEO's and bureaucrats. We all carry the existing society on our shoulders, until we step out of line and free ourselves from being so insanely out of touch with the possibilities of fulfilling the needs and desires of our own, as well as giving every other being the same possibilities.

Having said all this, we want to send greetings of solidarity and strength to all comrades around the world, even if we do not have the faintest idea of how far this newspaper actually reaches. Stay strong in the prisons that come in numerous forms. Stay strong and be brave everywhere facing fascists, homophobes, sexists, racists, and all the other people fighting against freedom and the succession of every individual's happiness.

Finally, do not hesitate to contact us if you have anything rebellious in your heart and soul that you wish to share; **Orkanen1@riseup.net.**

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pointing out its infantility, but other measures are being applied as well, such as »meaninglessness«, »callousness« and »terrorism«.

Let's take a look at these four measures from the rulers. It is one thing that infantility as an argument is stillborn, when rebellious individuals have reached a certain age. Moreover, the application of infantility demonstrates that the state sees itself as the protective father figure, who disciplines, loves, supports and betrays.

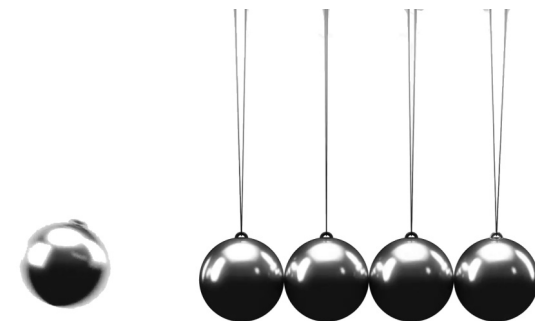
Without the hint of a smile, the rulers speak of infantility, while they play »The floor is made of lava«, »Cowboys and Indians« and »Cops«. Human lives are being gambled with. The floor *is* made of lava. People are being pitted against each other, and are excluded from the community, all the resources are being hoarded, and then, when things no longer go their way, they weep like babies. Contrary to the approach of the rulers, it is blatantly insufficient to view the actions of the rulers as being infantile. Contrary to the rulers, we don't smack our lips over exploitation and misery, so long as the pockets are being filled and authority is upheld.

Ultimately, the rulers can define our rebellious agency as being both »pubescent« and »immature«, but it will not put out our rebelliousness, and it will not misdirect our focus. Besides, all the time they spend pampering disgustingly for the majority, is time away from barricading themselves behind walls and armed security forces, which, of course, is utterly satisfactory.

» (...) it is considered callous to be an insurrectionary, because it is »out of bounds«, while it is callous to be enforcers of law and order, because it »sets boundaries«. An agreement will never be reached.

The question of meaninglessness and callousness is very much an ideologocical one. As an example, the rulers see meaninglessness in destruction, liberation and violence, while rebellious individuals see meaninglessness in oppression, pollution and homogeneity. Similarly, it is considered callous to be an insurrectionary, because it is »out of bounds«, while it is callous to be enforcers of law and order, because it »sets boundaries«. An agreement will never be reached. However, this Gordian knot is pointless in the mindset of both state and rebel, because the *raison d'etre* of both agents means no negotiation or compromise, and no measures are to brutal, so long as they – when speaking of anti-authoritarians and anarchists – are compatible with the idea of freedom and the fight against oppression.

Lastly, legislation and discourse concerning terrorism as a weapon against rebelliousness is primarily a racist enterprise, so with all the white anti-authoritarian and rebellious people roaming around here [Denmark, ed.], it is difficult to use a means of delegitimacy. In fact, because of white privilege, we have seen the reverse. In the terror case against left radicals from 2011, the indictment of terrorism seemed to ameliorate the public's view on the alleged committed incendiary attacks, because the idea of terrorism was (and still is) reserved for people of colour with Middle Eastern cultural heritage.



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We *are* as mentioned also at war, and that sometimes brings some stuff about, stuff we don't like. Well, it didn't this time.

We finished off in Folkets Park [Nørrebro, ed.], people spread around, but stayed. Shortly after a bonfire was about to be made, but apparently it shouldn't after all, which then made it clear to everyone present how bad things are. In groups of about 12, the cops rushed in and circled constantly between us. There was no doubt: they wanted to fight so fucking badly. Went straight up to people's faces, bumped intentionally into people with their armor, created a lot of insecurity and frustration, it was crazy to witness, and being subjected to.

They enter and occupy us. As if their presence in society wasn't shitty enough already. They are not part of the people, and yet they are. There we just can't recognize them. There they can live in peace, like we try to do. They just want oppressors, cause oppression is their mantra. We don't want that, and to them that

is completely unacceptable.

During the day I witnessed outspoken, well, pacifists, cowards? who vigorously tried to de-escalate a potential dangerous situation, but why exactly? **I mean, excuse me, but who the fuck is in the right, when it comes down to it? Them or us? And yeah, it is as simple as that. It's not a question, if it can get any worse; it's getting worse, okay? All the time.** And not just for the freedom-loving, who believes in equal worth and autonomy, but for all, who don't play the game satisfyingly. The rulers are not stepping back when we do it. They step forward, again and again, until we fall into the abyss.

So, why not give them the explosive battle, they ask for, and which are one hundred percent necessary in our fight for freedom and equality? Happy 1st of March, and now arm yourself. I'm with you! ♦

A.C.A.B



## Rebellion continued



I am not particularly surprised at the current state of things, where the society is organised to eliminate individuals such as ourselves, especially when we for real step into adulthood. Life is said to become easier, now when many of us no longer are at the age of 18, and it – as opposed to the late teens – doesn't feel like everything is against you. This is what the adults told us back then. Problem is that it couldn't be further from the truth.

The nature of this »everything« seemed perhaps more indefinite and volatile, than it does now, but was, despite a mix of a more or less critical sense for the self, freedom and anti-authority, the youthful rebelliousness, indeed quite serious in its development; Only, it was deemed partially harmless for its surroundings, even though it incorporated a dangerous level

of severity as well. There are reasons of suppression-techniques for the externally inflicted lack of seriousness such as authoritarian child-rearing, pedagogy and psychology, bloated political rhetoric and ageism. *Summa summarum*, we were back then inhibited in our possibility of being the energised and tenacious threats against society, which we can be here and now. Whether we have chosen to hang on and continue the struggle, or are taking up arms for the very first time, it doesn't matter.

Through our adulthood, combined with the clear opportunity for being rebels, we are taken seriously in a different way, than when our young existences and limited possibilities spoke against our worth as insurgents. The rulers still try to delegitimise every form of rebellion by

# Hearts of night

[This article is taken from the following issue of Orkanen: no. 8, volume 2.]

**D**arkness is an enemy of modern society. This means that billions of black spots of nothingness are constantly driven away, all the way back to the wasteland of anti-civilisation that is the past and oblivion of the modern human being. The darkness is so cut off from our hyper-super-futuro-way-of-life that it is seen as an abnormality, and what does this mean? It means that the dark at a societal scale has become a curiosity, an exception, or an attack. The attack we will come back to...

Every form of light has become a despotic norm, which means that the darkness has succumbed to being something false, fake, something illegitimate. We don't think about this, no, because we are used to the current state of things, we even long for it and we keep feeding it, because we honestly can't live without it.

If you go to sleep somewhere, the place where you close your eyes is normally blacked out, but in most cases the light is never entirely absent. The light from the phone, the clock, the crack underneath the door or between the curtains is lying in wait. Though the darkness in this room – wherein you went to sleep – indeed was black as coal, it is merely a pinhead of darkness in surroundings of explosive brightness. Even if it doesn't appear that way. The light imposes, is waiting to break out from the captivity of batteries and cables, with orders to trample ahead with inhibited force. It may be that you turn off the light before you fall asleep, or when you leave a room, but to turn off the light of society is an utterly different matter; A constant feeling of never being able to foster darkness exists. Modern society is forever overwhelmed with light, for when the sun goes down, thousands of suns take its place and light up, and

many of these were already lit when the sun was up.

Light equals security, darkness equals fear; does this rationalisation sound familiar? Inside the darkness, things happen that we don't want to know of, that we don't want to think about, and here I am only speaking of the things taking place in absolute loneliness, all alone in a pitch-black reality. The darkness is filthy and perverse. We fall in the darkness, we touch something foul or painful, and our thoughts, which radiate through this apparent void are in danger of being usurped and distorted for the worse.



**Modern society is forever overwhelmed with light, for when the sun goes down, thousands of suns take its place and light up, and many of these were already lit when the sun was up.**

Society is waging war against both darkness and humans, and both are making us diagnostically sick with depression and decay, in a way that we can't maintain momentum. The darkness has become a continuous insecurity in our lives. Always, we must have in mind how fear of the dark is something real and legitimate. Anything can happen in the dark, and we are powerless against it. We have no control, no overview. We are prey awaiting a gloomy world to devour us. But isn't it complete bullshit to perceive darkness that unambiguously and out of proportions? Doesn't it rather contain endless unique possibilities, and endless joyous surprises?

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Hell yes, it does. I'm not necessarily speaking of the fact that darkness erases your tracks at night, when you attack your enemies with rebellion in your heart, even though this is a splendid consequence. I'm speaking of the unknown, but I'm also speaking of the recreation of human propensities once lost. Alone in the dark, but certainly also interacting with each other. So, when the light disappears we are alone, but we

are also together, because we will have the darkness in common all the while the light mainly is there for us separately.

The light is undoubtedly supplanting us, for whom the dark is very dear. Us for whom darkness is comfortable and mysterious, and who crave more of this black mass in our lives. Therefore, an attack on the light, in all its ubiquitously polluting abundance, is for us desirable, also because we want the darkness exactly for what it would be, if it wasn't limited; expansive, black, empty. There is something beautiful in that kind of nothingness, not always and forever, but as an inhalation without a thick taste of diesel-particles and burnt plastic.

The attack, in relation to darkness, is two-sided. On the one hand it is about the crippling of the light, which inhibits the darkness. More space is needed for the darkness, and this is not a result of melancholia, which is probably hard to comprehend. The light is more than just light. It is infrastructure, it is an enormous buzzing from a controlling and oppressive force; it

is raging energy that rips us apart, tears us from each other, and connects us at the same time; Only we don't notice it, and when we do, it's like we accept this connection, because there's nothing we can do about it.

The other side of the attack of course lies in the aggressive possibilities, which the darkness makes accessible. Light clarifies movement, colours, shapes. It exposes secrets.

The way I see it the light limits the violent rebellion, and for that reason it must give way. Give way for the enemy that is my intentions and me. The light, the structural kind, which is my focus, sustains society and is at the same time deeply integrated in society. The one can't live without the other, and I can live without both.

I dream about the victory of darkness in the shape of burnt-down transformer substations and frozen high-voltage lines, so that I can get a second to breathe, and the world can separate itself from this pulsating straitjacket. The state is working intensively on decentralising its electrical operations, but only to protect its power of networks against severe attacks and accidents. It is in this decentralisation that the state is making it illuminatingly clear how its circuits are vulnerable. There are unarmed nodal-points to identify, in order to maximise damage, and this is my point of view. If you love darkness and its possibilities and anti-societal character like I do, then we might share this attitude. ♦ NS

as some mistakenly clings on to, that you can raise your own child to become a future revolutionary, can never be a revolt in itself. The harsh truth is, that you can't possibly know what kind of individual your child grows up to become, no matter your efforts to make them fall in love with anarchism – the person could easily end up becoming a cop. Oh yes.

In the fight against an oppressive world order all rebels must unavoidably suffer under the sacrifices which this fight demands. It has always been that way, and it always will be, as long as these chains are around our feet. The insurrectionist life entail both sleepless nights and stress, the

risk of getting hurt and being put behind bars. But if you can't live in this authoritarian world without striking back on the assholes, then you hope for the best, but live with the weighty sacrifices. You can't say that you do it for the sake of the kid, just like you didn't get the kid for its own sake, but you can say that you also do it for theirs, the kids' sake.

If, in the end, you can look yourself, and therefore also your child in the eye and say that you fought against dangerous and evil monsters, then that may actually be some of the most important thing you can give your child. ♦

O.S.

# 1st of March in Copenhagen

## On-site account

[This article is taken from the following issue of Orkanen: no. 2, volume 3.]

And so, it was time again. The annual Youth-house demonstration, which marks 1st of March in 2007, where something broke in the left-radical movement. Then, the release of Dortheavej 61, and with diligent activists and »foundation-people's« efforts, stands a Youth-house in Copenhagen still today. Not even a shadow of the old one, with all it implied, but better than nothing? Well.

This year we walked from there, more people than I thought, nice to see. The cops massively present, which presumably is part of a bigger escalation-strategy by the rulers, but I will get back to that.

From Nordvest [part of Copenhagen where the current Youth-house is located, ed.] to Nørrebro, past the Bumzen-collective and their usual flares, but okay, mood-setting. The demonstration did a forced stay, don't know exactly how long, to point out the enforcement of the ban on masking, I suppose. It generated some panic, especially up front, where almost no one was masked by the way, but in the demonstration there were a few. I had the

thought, that the lack of disguise in the confrontations with the cops and their guardianship is a damn pity, but had the rest of the disguised individuals yielded, we would have been left with a situation shrouded in complete absurdity.

We all know the argument to conform from our so-called comrades: »it's not the right time, it's just to provoke, don't ruin it for everyone else, the cops ask for so little, we are the winners«, etc. Sigh.

I understand, that 1st of March, besides getting your legs stretched and listening to nice music, is a place to meet, just one year older. It is to share one (or many) beer(s), in the middle of the steel storm. No, it's not quite that serious, and this year's demonstration found itself pretty comfortable in precisely that role. Some fireworks and such, sweet. But the aggressiveness is on a minimum. There are kids, and there are elderly people, and then there are all the others we also need to consider (local citizens, marginalized, bicyclists), and yes, we need to – as well as we can.

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# What about the kids?

[This article is taken from the following issue of Orkanen: no. 1, volume 3]



Life tends to take all sorts of unexpected and planned turns, and some of the choices we make will undoubtedly contribute to make life as an anarchist insurrectionist even more difficult – the more you »have«, the more you have to lose, as they say. With this I don't mean material things, but people in your life that you would hate to be without.

It could, for example, be kids. Cause even though that is far from the only reason that freedom-seeking individuals stops this eternal struggle against this demolishing system, unfortunately it seems to be a pretty crucial factor.

It seems that there exists some sort of collective agreement, that once you get kids you 'obviously' can no longer commit actions which would put your more or less acceptable freedom at risk, cause »what about the kids?«. It can hardly come as a surprise that state-lovers is of that opinion, but it apparently flourishes and poisons the most nihilist minds in the left-radical spaces. The society- and culture created morale, normally so hated, is feverishly pulled out of a moth-eaten back-pocket and smashed into the face of anyone who implies that maybe one should see things in a another (and wider) perspective. Why is it this way? The

worse that can happen to a kid in this part of the world is hardly that their quite exemplary parents are put in prison, in Denmark. It will, of course, neither be an experience they will love to look back on for the rest of their lives, but as long as there are loving and supporting people in your family (maybe another parent) who can be there for the child, it will be alright. If it wasn't for the fact, that we here are talking about people who is very much aware of the extend of oppression, then we could say that it is extremely privilege-blind to stay away from the risk of ending up in prison.

If one cares so much about children, how in the world can one justify to stop (or never start) an armed struggle against those who create tremendous suffering for the kids? What about all the millions of child laborers in the world? Or what about the kids in so-called Denmark who meet oppression in forms of racism, gender discrimination and economic inequality from the day of birth, on so many different, and yet so similar ways? There is indeed plenty of injustice in our own backyard which demands that we act. One child, YOUR or MY holy and adored child are just not so fucking important in the bigger picture. The hope,

# An attack on identity politics

[This article is taken from the following issue of Orkanen: no. 2, volume 3.]

From time to time a new wave of theories sweep over the left-radical, sub-cultural spaces and creates opportunities either for radical development and revolt, stagnation or counter-productivity. Identity politics as an approach to social change is a relatively new phenomenon. The ideas, admittedly, are not new, but goes all the way back to the 70ties. What is new, is the way in which theories are transferred into practice, along with its spreading, which in the highest degree is counter-productive seen from an anarchist perspective.

Nowadays, inside the movement's failed framework, identity politics has taken a firm hold. The main focus is to categorize every person who is experiencing oppression in a particular high degree, i.e. all minorities within gender, sexuality, ethnicity, function variation etc., but also women. According to gender (and sexuality, which this article is primarily centered around) it is interesting that one apparently imagines that you can dissolve the concept by creating ever more genders.

Identity politics is used exactly as a political tool to achieve rights, it is a cooperation with the state, and when one seeks justice through ones oppressor one has lost the fight beforehand. As so many times before people tend to work inside of the frames instead of blowing them up, but maybe its not that strange since the ideas have their origin in something as conformist as academia, where theory never really intends to create actual change. Queer had its origin in a living practice, against the state, anti-capitalist and rebellious as hell, because it was understood that this is where oppression has its roots and origin, but in time it has been corrupted by the academic school's elite who has strangled the potential freedom which

queer theory originally possessed.

In the fight against, for example, the binary gendercism one of the critiques is that it is a social construct, which it is and the idea must die, but that does not mean that all the boxes we build which shall contain an ocean of new identities are not also social constructs that can be just as harmful, especially because the boxes comes from the segment who seeks the state's recognition and political influence. It is exactly what has happened to LGBT practically all over the world, who cooperates with the state and is a capitalist enterprise. They are no longer norm-breaking, but is now part of it, the norm, with its unwritten slogan which states: *"How do we make the divergent edible for the normal people? Well, the brown persons must act as white as possible, the homosexuals must act exactly as the heterosexuals and they must have the same desires as the normal!"*

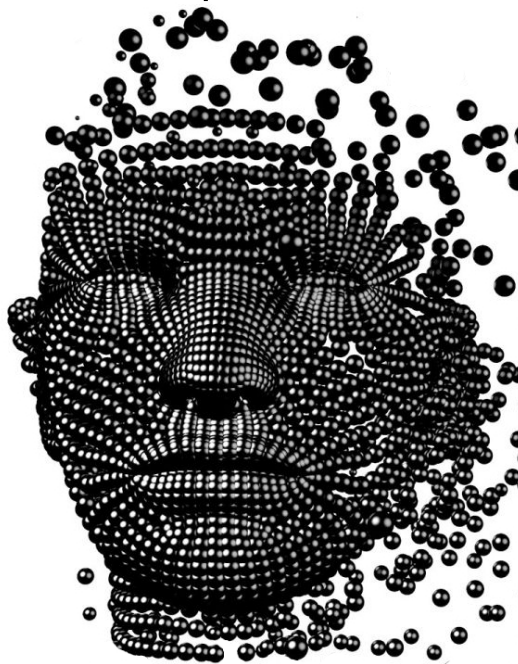
» Identity politics is used exactly as a political tool to achieve rights, it is a cooperation with the state, and when one seeks justice through ones oppressor one has lost the fight beforehand.

The unique individual cease to exist in this box-system, all in their own way is fixed with doctrines, which is really weird considering that the idea originally was about individual freedom to flourish, experiment and blow up the frames.

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that kind of game. It is, and has always been, the state's game to try to categorize and identify people, make small boxes to put them in, cause then there's something secure and static about it - they know where you are, and how to deal with you if you get to cocky - they know their enemy. We should be strong enough not to need a box, our strength should be that we are fluid, in constant movement - they don't know where they have us and who we are! But now people choose to spend all their time and energy keeping an eye on each other, while our true enemies laugh at our self-destructive tendencies, and enjoy that we thus don't come after them!

Another serious point about identity politics is that power and hierarchy aren't abandoned; Who belongs where in the pyramid is merely switched around. The minority is always right, and no one who is not part of this group is allowed to question anything they say. They also do not have to explain their opinions, if you don't get what's being said in the first and often only sentence, then you will be told that it's not their damn job to enlighten you about shit. Reality just happen to be that one is not right about everything one say, even if one is the most oppressed minority. Of course we need to listen extra carefully when someone from one of these particu-

» Obviously, as an anarchist one must stay extremely skeptical towards this sort of practice, which includes all of the above and the censoring of people, a more or less visible leadership and the unquestionable principles/truths.

### Internal impact

Insurrectionary creators of texts embrace specific terms, symbolism etc. to such a degree that it can hardly be a coincidence. The more you read this kind of radical text material, the more you become aware how it's all constructed from very narrow compositional frames. It points in the direction of a structural problem, which immediately makes things a whole lot more complicated. Hopefully, in many cases, it's merely a question of authors of insu-texts bringing forth some perspective and using it. Thus, making them capable of writing (and editing) a text with the purpose of creating a wide appeal. These authors must be capable of this, without having their text material look like all the other insu-texts that are available on radical platforms, international homepages, radical book cafés and on the distro-tables at the radical book fairs.

If this is not the case, and many of the authors are unknown to the fact that they subconsciously are reproducing an elitist and exclusive lingual culture (within the same language, for instance Norwegian or Albanian), where it's practically impossible for a large portion of the world population to follow, then other measures must be set in motion. Then, a fundamental confrontation must happen against the way rebellious ideas are being formulated, and this will be a very long and intricate process. Let's not hope that things are that bad, but even if they are, it would be a great leap in the right direction, if a constructive solution to the problems illuminated in this text are found. And fast.

In relation to this, of course there's the challenge in regards to »the supremacy of the great languages«. The fact that a lot of rebellious text material is published in languages such as German, French, Italian and English quickly becomes a comprehension-related mess, especially when dealing with such narrowly widespread set of (written) ideas as the rebellious anarchist ones. A mess, because it's going to be the »great languages« and their particular ways of

formulating rebellious ideas, that are being translated the most. This is connected to the fact that these languages all have a crucial internal impact, meaning that French insu-texts are leaning towards other French insu-texts, etc. To that end, the purely lingual design within one of these »great languages« becomes a factor in the general creation of insu-texts. Out-side the reasons mentioned above, this is unfortunately because of the fact that translations often is a question of conveying the specific lingual design of a text, instead of its meaning. Alas, insurrectionary ideas are not saved from this erroneous notion.

### Ending

Those of us who for better or worse (mostly worse) are familiar with the world of academia, we know what insu-texts remind us of. It reeks of elitism, exclusive clubs, of prestige and collegial pads on the back. The many fabulous ideas that are embedded rebellious anarchism are suffering due to this praxis. Insu-language limits its own comprehension, and it becomes a shoestring tackle concerning the spreading of ideas of freedom and equality. The tendencies mentioned above point to a very gloomy and reactionary place, but it's not too late to shake them off, and most of them can be done with quite easily. It's all about getting to it, and the sooner the better. The rebellious anarchist ideas are for everybody, and for that reason, it's crucial that a ground breaking effort is made to create a lingual culture that fosters understanding and accessibility, and inhibits distance based on inequality and exclusivity.

LASTLY, IT NEEDS TO BE UNDERLINED THAT MANY OF THE ABOVE MENTIONED POINTS OF CRITIQUE ARE NOT ONLY LIMITED TO »REBELLIOUS ANARCHIST« TEXT MATERIAL. IT'S AN OVERALL TENDENCY, WHICH MORE OR LESS IS MANIFESTED IN PAMPHLETS, BOOKS, FLYERS AND ARTICLES THAT DEAL WITH REVOLUTIONARY, NIHILIST, ANTICIVILISATIONIST, OR ANTIAUTHORITARIAN, IDEOLOGICAL, ANTI-IDEOLOGICAL, POLITICAL, ANTI-POLITICAL PHILOSOPHIES, -ISMS, DISPOSITIONS, ETC. j.

**[Insufficiency]****Continued from p. 13**

At this point, it's no longer the task of the reader to figure out the meaning of ordinary terms, but also terms which are totally unknown and in most cases can't be found in any dictionary. In a case like this, it's even more acute to supply a text, for instance with a list of terms, if an understanding of the terms used, the sentence in which they are applied, or perhaps the entire text in which they appear as central concepts is to be achieved.

**Assumed comprehension between author and recipient**

The point of critique is actually closely related with the previous one. Indeed, it's possible that there's a quite obvious, though still moronic reason why a typical insu-text does not contain explanations of terms etc. The thing is that the text hasn't been created with the intention of having a random recipient, on the contrary. Its lingual distinctiveness, combined with its particular imagery and overwhelming number of unfamiliar terms, gives the impression that rebellious ideas are not for everyone. This so-called assumed comprehension is a crystal clear indication of this circumstance.

Honestly, looking with optimistic eyes, it's hard to fathom why this is the case. What in the hell is the meaning of expecting so rigidly that one's recipient unconditionally and unproblematically understands what is written, when heavy effort seems to be made to achieve the exact opposite?

It may be that as an author you don't expect other people than allies/comrades wishing to read what you're writing. But, it doesn't matter one fucking bit, if your comrades think that you are so down with writing that insu-thing. The purpose of writing insu-texts is for fuck sake not to preach to the choir. Instead, the purpose is to break the existing boundaries, so that rebellious ideas can reach beyond that tiny crowd of individuals, who has already

crasped the meaning of it all, and thereby also understood what needs to be done (in relation to these ideas).

People need to be given an honest chance of understanding just what the fuck is going on, or else there will be a considerably reduced possibility of anyone taking in these ideas »rebelliously«, from the reading of insu-texts.

**The length of sentences, and punctuation**

This is yet another point of criticism that doesn't only concern insu-texts. So many we are, who can't help make the long (and awesome, we think!) sentences.

Incidentally, I am one of those boneheads in that department, and again and again I get help to put this unfortunate propensity behind me. (To that end, this text has been mended considerably!)

Undoubtedly, there's something about long sentences, particularly when buying into the explanation for creating such a sentence that it cannot be constructed in any other way. That it simply cannot be improved. Wrong, of course it can. There's always something you can do to improve it. Divide it, put in a full stop, alternatively a semicolon. Short sentences are nice to read from time to time. The full stop is a friend, not an enemy! A main clause, followed by five subordinate clauses is just not constructive. As a reader, you quickly lose track, and again, combined with all the previous lingual problems concerning insu-texts, comprehension is put under pressure, like, for real.



Those of us who for better or worse (mostly worse) are familiar with the world of academia, we know what insu-texts remind us of. It reeks of elitism, exclusive clubs, of prestige and collegial pads on the back.

larly vulnerable groups talks about their position, but it isn't always the ultimate truth, and it has to be okay to question various statements. The problem here is precisely that the unique individual is taken completely out of the equation, these people aren't just talking for themselves, but acts as spokes-persons for "their" group, and each group has its own, who represents all who would fall within the same category. It is not allowed to be critical towards anything they say, cause then the "police" will show up and make sure that you will be exposed and shamed as being a privileged oppressor, and the exclusion from various spaces is just around the corner. It seems as if the goal isn't to end the oppression, but to be as oppressed as possible, cause therein lies the power. There isn't much in this sort of politics that differs from the ruling. Here is both hierarchy, judges, police and punishment. We have to realize that oppressed persons can also be oppressors, and we shall dare to criticize that!

The majority of those who have taken identity politics on them as some sort of religion are obviously not anarchists, but many self-proclaimed anarchists are gulping around in this swamp of identity worship, and bends under the pressure from their peers wishing to be good allies. There exists in these people an actual fear of standing up and say that this (by far) is fucking bullshit. But we need to discuss these problematics without the fear of being chased away. This fear alone is a flagrant example of how far out we have come! Obviously, as an anarchist one must stay extremely skeptical towards this sort of practice, which includes all of the above and the censoring of people, a more or less visible leadership and the unquestionable principles/truths.

Anyone who seeks the state's recognition submit to their own oppressor. Any oppressed who seeks power positions are oppressors, an enemy of freedom and anarchy. ♦

Vulva

# Snitch

*[This article is taken from the following issue of Orkanen: no. 1, volume 3.]*

**Orkanen has received this anonymous contribution. Because of its sensitive nature we have as editors investigated the validity of these serious accusations, and found that they are solid. We, of course, support the fight against snitching and for that reason this contribution is brought, uncensored, though only one of the two pictures sent are included here.**

Last saturday, December 1st, Tobias Melsted Hansen {It is possible that he has changed his name} was spotted at a punk-event at Bolsjefabrikken, where he was interacting with several familiar faces and helped set up DJ-equipment. Tobias is known from the [so-called, ed.] terrorism-case against five left-radicals back in 2011-2013, where he was one of the accused. During his pre-trial detention, Tobias allowed himself to be interrogated two separate times, during which he conveyed undermining information concerning several of his fellow accused, which

gave the police and prosecution a better chance of getting the terrorism-indictment pushed through, not to mention also to seek to improve his own situation.

Needless to say a person such as Tobias has absolutely nothing to do in radical spaces, in radical groups etc., when he in trying to save his own ass has snitched on so-called like-minded. Not only has Tobias never made it clear that what he did was wrong, but now it seems that he thinks that he can just »re-enter« the movement, like nothing has happened.

**Continued on p. 8**

**Continued from p. 7**

No, he cannot, og he must not. He must keep his distance, and the faster he realises this, the better. He is dangerous, and he gives a shit about other than himself, when things get intense. Things he by the way helped to intensify, which he admitted in front of police, prosecution, judges, the press etc.

This piece of writing is not only sent to you, but to other radical spaces, platforms and groups as well. Let us help each other strengthen safety and solidarity in the movement, and thus distance ourselves sternly from snitching, which constitutes a serious threat against our struggle for freedom, equality and justice.

*Post script:* Attached are two pictures of Tobias, which are of a semi-old date. The times in the past six months that he has been seen, he has worn glasses and has had a even, not that long full beard. Aside of this his apperance has not changed that much.

**»Unfamiliar terms«**

The use of so-called unfamiliar terms is a gigantic challenge, and this doesn't only apply to all of the insu-texts out there. A lot of authors of radical text material seem to be making great effort so that a given text appears as articulate and »high-cultural« as humanly possible. An absurd consequence of this phenomenon is that the texts lack flow, and that many unfamiliar terms are being used entirely wrong. In such case, it can end up with a recipient – if this person has achieved a general understanding of the use and meaning of the unfamiliar word – guessing which word the author instead should have used, from the context of the text.

The overall problem, however, is that way too many unfamiliar words are used in radical texts, and unfortunately this problem is especially pressing in insu-texts. Some phenomena, concepts etc. can very well be described with a single word, but they can also be described in other ways, making them easier to understand; An effort merely has to be made. Moreover, it is often the case that many of the terms used can be changed to more familiar word, which are more understandable. It's not, and should not be the goal of an insu-text (or its author) to broaden the lingual horizon of a reader, from the point of some bourgeois logic. That's not to say that insu-texts should set the bar so that a 1st-grader can understand them, but honestly, it would not be a lingual problem to find some middle ground. A middle ground, which makes sense for a much larger portion of the population, than is the case today.

Of course, one could argue that comprehension could be improved, for instance if a text incorporated an explanatory list of unfamiliar terms in the back, or as explanatory foot notes. But why an author should waste time and energy on that kind of extra work is certainly difficult to advocate, if most of the unfamiliar terms could be changed without disrupting the meaning of the content in a given text.

» It's not, and should not be the goal of an insu-text (or its author) to broaden the lingual horizon of a reader, from the point of some bourgeois logic.

**The lack of explanation of terms**

In very rare cases, while reading rebellious anarchist literature, you find an explanatory list of terms at the end. In so many texts such a list should appear, for reasons beside those which have already been examined.

The use of terms, which don't have to be unfamiliar terms at all, are often used in less than traditional ways. This means that a term used has a very specific meaning, which the term itself is not revealing. This so-called relational meaning that the term suddenly incorporates, because it appears in a particular context, is not explained. In the eyes of many, in this case, it would be severely helpful if these completely ordinary terms in their context were explained, for instance through an explanatory list of words, or footnotes/endnotes.

» The purpose of writing insu-texts is for fuck sake not to preach to the choir. Instead, the purpose is to break the existing boundaries, so that rebellious ideas can reach beyond that tiny crowd of individuals (...)

In insu-texts, a lot of made-up words (especially concepts) also appear, and this is where a reader becomes really lost by comparison with the above mentioned.



# Insufficiency

Note: In this article the words »insurrectionary«, »rebellious anarchist«, and »rebellious« share the same meaning.



branch with at least some green colouring on it – it is not a question whether this branch is an autonomous ideologi. Furthermore, this analysis is not meant as a discussion of content in regards to insurrectionary ideas. The critical considerations in this article are concerned with the purely lingual design, and nothing more.

Insu-language, and the written material in which it is used, is in best case understandable in tragically broad terms, and in worst case completely incomprehensible. To illustrate what is meant by »insu-language«, in the following sections some general tendencies will be put forward, which are applied in rebellious anarchist text material (insu-texts), and which assu- mingly inhibit availability to a potential reader and allied.

## Metaphors

Metaphors are one of those »dubble-sided« critical tendencies, in the sense that the use of metaphors generally can make a text more alive and therefore more interesting to read. Strictly fact-based, descriptive texts can seem very long-winded, which can challenge, and ultimately prevent a reader from being inspired by it; the inspiration presumably being the goal.

There's a big difference in how metaphors are used in a text. Generally insu-texts seems to be filled with these lingual instruments in a way that a given text possibly is made easier to read from the standpoint of »softening« dry facts. On the other hand, however, the metaphors applied in insu-texts often seem to be very abstract, and to be using a certain type of imagery, which thematically is very alien to a »third party«. Obviously, such an individual is not familiar with the rebellious anarchist universe of metaphorical imagery, which challenges comprehension.

# Black horizons

[This article is taken from the following issue of Orkanen: no. 8, volume 2.]

» Alright, we destroy the world as we know it... and then what, what is the alternative?« It is hard to imagine that I am the only hater of authorities, who has been met with a question such as this at least 50 times. Let's see: The ground is burning beneath the feet of the rulers, institutions are collapsing one by one, the foundation for the systemic oppression is irreversibly shaken to its core, etc. Following this overwhelming, but comprehensible transformative and creative destruction, what are we left with? What about the health system, educational system, the prisons, water supply and the electricity? Where are we going to buy our next car, bicycle or electrified scooter? The same short answer to all of these questions is that I don't know, and there are different reasons for this.

I don't know, because I don't think that we on top of an oppressive society's annihilation can create an anti-authoritarian alternative, if we use the ideological remnants, which the now former society is/was based upon. I can't imagine an institution in a realised anarchy, because I only know of an institution as being oppressive. The same goes for prisons and power plants. As I understand the world, a car, e.g., is not just a car. It is a material as well as ideological product of a capitalist and monstrous world order. It is not created in a vacuum, but in a ghastly bloodbath. Just like so many other products; they are bathed in blood.

The alternative to the existing oppressive society is contained in the transformative, or if you will, the revolutionary. The destruction of the existing is not a middle ground between that which exists right now, and then some future utopia. *From and through* this destruction a new

world will spawn.

This is not to be understood as a derivative of Durrutis famous quote that destruction doesn't scare us, because we already have a new world built up in our hearts, even if it bears some resemblance. I am not attacking the rulers of this society with a crystal-clear and perfectly-tuned idea of an alternative world, neither in my heart, in a book, in my back pocket, or any other place. Far from it. I have my anti-authoritarian and anarchist ideas, my will to realise them, and my hostile sense of violence in case I meet authoritarian resistance, and then I act, all that I can possibly manage. I don't bother to go into details concerning a new world, much less a new set of norms, a new stasis, and I can only laugh and mock compromise-seeking suggestions like anarchist economies, anarchist bylaws within owner-based housing associations, anarchist elections to parliament, and all other kinds of bourgeois bullshit-suggestions, that people manage to align with the idea of a world of anarchy.

» The destruction of the existing is not a middle ground between that which exists right now, and then some future utopia. *From and through* this destruction a new world will spawn.

I have a lot of life in me, which is to be realised and expanded. I possess a ton of freedom in my mind, which I will let explode; alone and with other people.

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**Continued from p. 9**

I have a course, but in many ways I don't know the structure, appearance or state of the path. I completely understand that the tendency to frown upon rebellious anarchism indeed (also) occurs when not spoken concretely, as I do right now, if the talk lands on how the world will look following a violent revolution. This doesn't surprise me at all. With normative culture, including child-rearing and education, we are in the habit of thinking very specifically, when it comes down to action and consequence. Also in left-radical circles, which are very socialist inspired, including the anarchist discourse in these lands, it's about being enormously goal-oriented vis à vis the future.

» Without strings, a sharp focus on both concrete means and goals, which continuously are in communication with one another, not to mention a stern grip on principles; This is how we move forward.

It's about analysing the society very closely, and then acting constructively and comprehensibly to the surrounding world in order to generate a new and preditable order. At all times there must be some kind of dialogue between us and the enemy, creating a kind of understanding through our respective acts of war. I disagree with this in its entirety, because it can never be the way to victory. Never. Without strings, a sharp focus on both concrete means and goals, which continuously are in communication with one another, not to mention a stern grip on principles; This is how we move forward. Ask our enemies, if they haven't already located our weak spots. Ask yourselves if you don't feel that by hitting these spots,

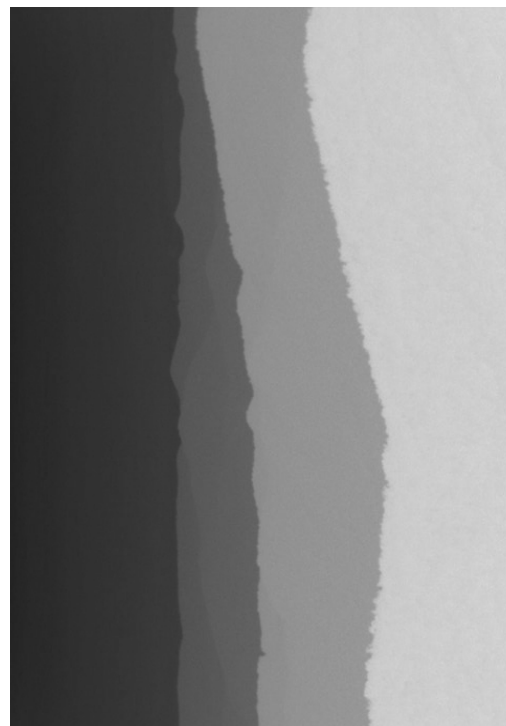
they are capable of doing anything to hold us down, and that in most cases this is exactly what they are doing...

ARE THE REVOLUTION going to be painless and non-violent? To the extent that the rulers are willing to give up the power. This is how the world works, the way I see it. If the rulers intended to give up their privileges, shoot themselves, either way, a dissolution of power would've happened a long time ago, and with that a possibility of breaking the chains of authority without the use of violence. It didn't happen then, and it's not going to happen now, because there is no wish for change. Because power corrupts, and because the rulers ultimately will perform the most cruel acts to stay in power.

No matter the pain and chaos, however, it will be endlessly better than how things are now. The chains are forged, and we are actively, consciously and unconsciously, slaves of an agenda beyond our control, unless we embrace rebellion, which is the only antidote. Alas, freedom is not just something you can realise for yourself. It makes no sense to neglect other people's suffering and oppression only because your own illusory freedom has been achieved. Acting passively in the face of oppression, means legitimising it, and then anarchy is an impossibility. No one's free until all are free. Without authority we would for real have the opportunity of realising ourselves, create our own lives the way we want, equally.

Precisely how this would come about, I don't really know, as I have stated earlier. Perhaps a lot of people would step forward with new, old ideas of authority, which would spark a new social war, of course, because one oppressor is just as unwanted as the next.

Yes, as an individual I would face bumps in the road, and so would you, and that would be okay, because that would be part of life outside oppression, i.e. particularly a part of life, if you weren't an oppressor yourself. At times it would be rough to



exist, but I would be able to live. Unlike the way things are now, when it's the other way around. In the existing society it is a struggle for me to live. On the other hand it is possible for me to exist, which means provide a roof over my head, food on my table, clothes on my body, a computer and a soft bed, a bicycle and pocket money for beer and cigarettes. People call me ungrateful when I act dissatisfied, but I can't enjoy these things, when they »belong« to me because of oppression, and I am filled with indignation that other people can. I see blood everywhere, I hear screams. I feel evil and heinous.

I won't judge how difficult or easy it is to exist in this society, because people have different variations in their lives, which affect them differently. Though I will point out that nobody possesses any kind of permission to oppress other people, no matter who they are. If people wishes to be oppressed, for instance by embracing police, military, hierarchies, politicians, prisons, borders, nations etc.,

then they are per definition not oppressed by the authoritarian structures they have chosen to embrace. Instead they are embedding themselves in an ideological community, where oppression is not seen as something unwanted and hurtful. Automatically, this makes these people conscious possessors of oppressive ideas and actions, where it's not enough to let the sheer intention of not being an oppressor rule. It means nothing, when the result is the total opposite.

I am able to exist but not live, when I do so much unfair harm, which is the case, and I will not accept the state of things, because I want to live! Like you I possess no permission to all of the atrocities I am complicit in, and it really grinds me up, and I hate myself for it. Therefore I will destroy the mechanisms and people, who make sure that this society is sustained, and is resting on pillars of this oppression. I wish to destroy the responsible part of myself. I wish to destroy it all.

Thus, the alternative will always exist. Even if we wanted to escape it, it wouldn't be possible. We can't do anymore than constantly make improvised prospects of how this alternative would be like. No, ANARCHY IS NOT PRECONFIGURED. IT IS NOT A RIPE FRUIT, READY FOR PICKING AND MUNCHING. THE WORLD WE ARE LIVING IN IS NOT DETERMINISTIC, AND THEREFORE ANARCHY IS REALISED AND OPPOSED, DEPENDING ON OUR ACTIONS. The alternative takes its shape in the moment that we as individuals draw an undeniable line in the sand between who we are and what kind of life we wish to live on one side, and what obstacles that lie ahead and how we are to conquer them on the other.

From there we must deal with what we meet on the way, act in accordance with our anti-authoritarian convictions, and be aware of the fact that the war against authority and the oppression that comes with it continues as long as it discards freedom for all. ♦

*Stone screamer*