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original publication and author given when available

Sabotage of Wind Measurement Mats in the Grand Est Regions

[France] from anarchists worldwide.

Grand Est: They Must Fall...

During the night of Sunday to Monday, November 3, 10 masts of wind measurements were taken in the far east. We dropped 6 and damaged 3 that have not yet fallen (surpriiiiiise!). These masts are 100m high, they are all made of metal, they have cables aligned everywhere on three axes to ensure their stability and even if you cut the cables it makes BADABOUM. What's also nice is that they are in the countryside and often well insulated... To cut the steel cables you can cut all the wires with a cutting pliers or a pliers (or whatever you think is appropriate that hangs in your toolbox) from the furthest away to the nearest mast until everything collapses (usually after 3-4 cut cables). Cut them all in the same axis because the mast will fall in the opposite direction (think in advance in which direction you want to run away, smart guy). Be brave because depending on the size of the cables you have to work hard. Don't hesitate to move away a little when it falls because it makes a hell of a mess! (certainly it's very funny but it's a little scary too).

We didn't go after the wind just because we like to do stupid things. But also for what it is: fields of white machines that grow massively on all the hills where we like to play and that

colonize spaces outside cities. These same spaces, which are increasingly exploited to feed the insatiable appetite of cities for energy and other consumables.

Tackling wind power is also about tackling nuclear power. To attack its respectable window. Indeed, we do not believe in the myth that "green energies" are trying to replace nuclear power. They add up to it. We are not living in a time of transition but of constant growth, requiring an ever-increasing production of energy. If energy drives the world, then it seems very important to us to take it on. And the illusions of consuming differently that go with it.

Ecology seems to be in fashion right now. More and more protest movements are taking up environmental issues. We can undoubtedly be pleased about this. However, many of these movements seem to be depriving themselves of radical means of reflection placing things in a more global context or losing themselves in an endless list of demands to advance for a system that is a little more sustainable, a little less worse. They also seem to be depriving themselves of means of action as well – the ideology of non-violence continues its misdeeds and nothing changes either in or around us – the means of action that, for us, allow us to have taken over the world that devours us and therefore that we attack in return.

selected stories from anarchistnews.org

Digest of the Anarchist Tubes

compiled from November 2019

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ATUBES

Yet we know that there are individuals in these groups with boiling blood. Let the nets of politics get stuck. Who are not satisfied with this "crisis" that turns into a "catastrophe" and that always announces the inevitable end of this civilization for tomorrow. Who can no longer wait wisely between small work and activism...

We hope that this attack will please you and make you want to participate in this great game with us.

We do not claim to understand everything, to hold the truth or to know what is THE right strategy to tackle this world. We just make attempts. The attempt of the attack this time. The action as a pretext for reflection. A thought for the people who struggle with bure and amassada. A thought for the people who continue to attack and question.

We do not want to wait for disaster. We want to be the disaster.

From:

<https://anarchistnews.org/content/sabotage-wind-measurement-mats-grand-est-regions>



OK Bookchin

From Medium

There is perhaps no modern thinker who has done more to damage the term “anarchism” than Murray Bookchin. Beyond all the physical repression over the centuries, by both capitalists and communists, the right and the left, Bookchin’s piece “Social Anarchism or Lifestyle Anarchism: An Unbridgeable Chasm” stands as the most notable instance of ideological sabotage against anarchism.

Even the title of the piece is a lie. The only reason this “chasm” exists, is because Bookchin and his followers have been harping about it for the last 20 years. Additionally, individualist and social anarchism share a long history of tolerating each other, if not working together. Bookchin conveniently ignores that fact that many individualist anarchists were members of the First International, right alongside social anarchists, and even Marxists. There may have been tension between these groups, but there was no chasm, as there was no chasm until Bookchin created one.

Bookchin starts by going through the history of individualist anarchism, making sure to label them as terrorists pretty quickly out of the gates. “individualistic anarchists committed acts of terrorism that gave anarchism its reputation as a violently sinister conspiracy.”

This is patently false, as shown in the work “The Anarchist Beast” by Nhat Hong. If Bookchin knew what he was talking about, he would have known that the drive to label anarchists as terrorists was going strong since likely before the 1880s. Yes, some individualist anarchists were terrorists, but anarchism had largely been stuck with that label already. The deeds of terrorists are not

what established the label, it was the fear of those in power, and their need to discredit anarchism.

“Despite their avowals of an anarchocommunist ideology, Nietzscheans like Emma Goldman remained cheek to jowl in spirit with individualists.”

Here, we see Bookchin using Nietzsche like his name is some type of slur, in addition to using him to discredit Emma Goldman. Goldman did far more to advance anarchy in this world than Bookchin ever did, and often did it side by side with more social leaning anarchists. Where is the chasm then? Of course Bookchin wants to dismiss Goldman away, as her very life disproves his thesis here.

“The period hardly allowed individualists, in the name of their ‘uniqueness,’ to ignore the need for energetic revolutionary forms of organization with coherent and compelling programs.”

Moving past the 1800s and early 1900s, Bookchin moves on in time, suggesting that social anarchists in the period past that had “compelling programs.” What were these programs exactly? Allying with the Stalinist red fascism in Spain and getting murdered? While individualist anarchists may have been focused on smaller scale actions, the larger scale actions of the social anarchists of the 1930s ended quite literally, in fascism. I would hardly call that compelling or coherent.

“These trendy posturings, nearly all of which follow current yuppie fashions...”

It is at around this point in the piece that Bookchin abandons his delusional version of history, and moves on to mere ad hominem attacks and mere complaining. Bookchin is the last person who should be complaining about

anything fashion related! Look at his hat! Bookchin constantly looks like how he thinks a worker should look like, and could absolutely deal with some sense of fashion other than his self-styled “assembly line chic”.

“the 1990s are awash in self-styled anarchists who — their flamboyant radical rhetoric aside — are cultivating a latter-day anarcho-individualism that I will call lifestyle anarchism. Its preoccupations with the ego and its uniqueness and its polymorphous concepts of resistance are steadily eroding the socialistic character of the libertarian tradition.”

Here, Bookchin attempts to coin individualist anarchism as something he created, a “lifestyle anarchism”, if you will. He claims lifestyle anarchism erodes the socialistic character of anarchism? So be it! The socialistic tradition in anarchism is what has led historically to anarchists buddying up to, and later being murdered by, socialists and communists. If erosion of this socialistic character is what it takes for anarchists to stop thinking that leftist traditions have their best interests at heart...Erode away!

“The ego — more precisely, its incarnation in various lifestyles — has become an *idée fixe* for many post-1960s anarchists, who are losing contact with the need for an organized, collectivistic, programmatic opposition to the existing social order.”

What Bookchin does not realize, is that this type of collectivist, programmatic “opposition” has become ingrained in the social order itself. Mass politics, with its programs for social change, has become part of the status quo.

Read more:

<https://anarchistnews.org/content/ok-bookchin>

Hack Back: A DIY Guide to Rob Banks

By Subcowmandante Marcos

I am a wild child
Innocent, free, wild
I am all ages
My grandparents live on in me

I am a brother of the clouds
And I only know how to share
I know that everything belongs to everyone,
That everything is alive in me

My heart is a star
I am a son of the earth
Traveling aboard my spirit
I walk to eternity

These are my simple words that seek to touch the hearts of people who are simple and humble, but also dignified and rebellious. These are my simple words to tell about my hacks, and to invite other people to hack with cheerful rebellion.

I hacked a bank. I did it to give an injection of liquidity, but this time from below and to the simple and humble people who resist and rebel against injustices throughout the world. In other words: I robbed a bank and gave away the money. But it wasn't me alone who did it. The free software movement, the offensive powershell community, the metasploit project and the hacker community in general are what made this hack possible. The exploit.in community made it possible to convert intrusion into a bank's computers into cash and bitcoin. The Tor, Qubes and Whonix projects, together with the cryptographers and activists who defend privacy and anonymity, are my nahuales, that is, my protectors [1]. They accompany me every night and make it

possible for me to remain free.

I did nothing complicated. I only saw the injustice in this world, felt love for all beings, and expressed that love in the best way I could, through the tools I know how to use. Hate does not move me to banks, or to the rich, but a love for life, and the desire for a world where everyone can realize their potential and live a full life. I would like to explain a little how I see the world, so that you can get an idea of how I came to feel and act like this. And I also hope that this guide is a recipe that you can follow, combining the same ingredients to bake the same cake. Who knows, out there these powerful tools could end up also serving you to express the love you feel.

We are all innocent, free, wild wild children

We are all brothers of the trees children of the earth

We just have to put in our hearts a burning star
(song by Alberto Kuselman and Chamalú)

The police will invest a chingo of resources to investigate me. They think the system works, or at least it will work once they catch all the "bad boys". I am nothing more than the product of a system that does not work. As long as there is injustice, exploitation, alienation, violence and ecological destruction, many more will come like me: an endless series of people who will reject as illegitimate the bad system responsible for this suffering. That badly done system is not going to get fixed by arresting me. I am only one of the millions of seeds that Tupac planted 238 years ago in La Paz [2], and I hope that my actions and writings water the seed of rebellion in their hearts.

To make us listen, hackers sometimes have to cover their faces, because we are not interested you in seeing our face but instead in understanding our word. The mask can be from Guy Fawkes, Salvador Dalí, from Fsociety, or in some cases the puppet of a crested toad. By affinity, this time I went to dig up a dead man to lend me his balaclava. I think then that I should clarify that Sup Marcos is innocent of all that is told here because, besides being dead, I did not consult him. I hope that his ghost, if he finds out from a Chiapaneca hammock, knows how to find the goodness to, as they say there, "dismiss this deep fake" with the same gesture with which an unwelcome insect moves away - which could well be a beetle.

Even so with the balaclava and the name change, many of those who support my actions may pay too much attention to my person. With their own autonomy shattered for a lifetime of domination, they will be looking for a leader to follow, or a hero who saves them. But behind the balaclava, I'm just a girl. We are all wild children. We just have to place a star in the beds in our hearts.

[1 - Why expropriate]

Capitalism is a system in which a minority has come to appropriate a vast majority of the world's resources through war, theft and exploitation. By snatching the commons [1], they forced those below to be under the control of that minority that owns everything. It is a system fundamentally incompatible with freedom, equality, democracy and the Suma Qamaña (Good Living). It may sound ridiculous to those of us who have grown up in a propaganda machine

Read more:

<https://anarchistnews.org/content/hacking-back-%E2%80%99Chow-rob-bank%E2%80%9D>

Public Statement from Fugitive Anarchist Comrade Dimitris Chatzivasileiadis

From Anarchists Worldwide, Greece
PUBLIC STATEMENT

Since Saturday 9th of November, following the police raid at a man's home, which has been his declared residence for many years, this man and one more, a persecuted fighter and political prisoner in the past, have been incarcerated in the cells of the Greek state, facing heavy charges. The regime's propaganda media, which take on the job of spreading the scenarios of the repression mechanisms, portray the two arrested as well as myself as members of the armed organization Revolutionary Self Defense, who have been preparing, according to the suspicions of the "counter"-terrorist agency, new attacks. Starting from these arrests and with the added excuse of the search for me, the state has unleashed a mass operation of terrorism against anarchists and the wider social movement. Such efforts, which are pillars of the timeless counter-revolutionary strategy of the rulers, have been dealt with several times by the movement, by its stamina, its broad solidarity and by continuing and intensifying the struggle. Being at the epicenter of this operation I ought to make a public statement about my political stance and the characteristics of the regime's current aggression that is directed against society and the movement.

In addition, the condition of the two imprisoned persons (who are now political prisoners since they are persecuted in the framework of such an operation), my personal responsibilities, and justice urge me to speak publicly about the real background of the facts.

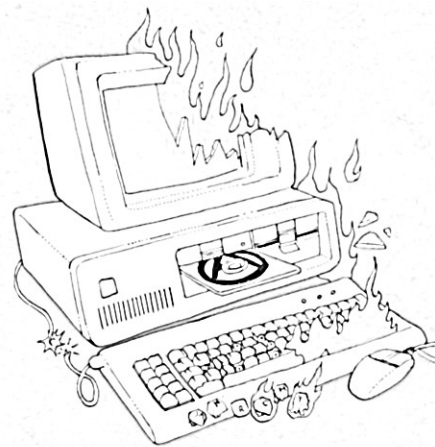
By definition, an organization of armed resistance needs arms. However, the weapons by themselves do not constitute an organization. Even a weapon that has been identified as a tool of a specific organization and which, as such, carries a symbolic value on top of the practical capacity of every weapon, is not sufficient, by itself, to maintain an organization of political activity. Rather, what is necessary is a collective body that carries on the public presence of the organization through its deeds.

It is an objective fact that the organization Revolutionary Self Defense has been inactive for years. By reading its public texts and particularly its specific political goals, one comes to the undoubted conclusion that for a long period the particular organization has abandoned its field of struggle. For sure, there has not been a lack of occasions to act. The capitalist aggression has been ceaselessly intensified, by all governments. The subordinate classes are sucked dry for the sake of the banking system for over a decade. Killings continue at the hands of state murderers and bosses. Just like the police murders of Zak Kostopoulos and Ebuka Mamasubek, or the indirect killings of prisoners in the prisons and of migrants at the borders and in the concentration camps. Squats, which comprise the open bases of the anti-capitalist movement, spaces in which the world of solidarity, equality and freedom is built here and now, are receiving one attack after the next from the beginning of the SYRIZA government until today. Throughout the globe, the oppressed are revolting and fighting, having to face the murderous counter revolutionary state mechanisms. In Latin America, anarchists and indigenous peoples are abducted and executed by order of multinational companies.

For many years now, the increasing state violence has not found against it the organization Revolutionary Self Defense. There is nothing to indicate the the Revolutionary Self Defense continued to exist as an organization. The amount and variety of objects that the repression mechanisms discovered by chance on the 9th of November, are not sufficient, without the presence of politically targeted actions, to constitute an organization, neither can they prove that a preparation for specific acts was underway. Besides, the description given by the 'counter' terrorist agency itself, the hasty transfer of the supposed infrastructure to a legal house due to the possible recognition of one person, when this legal house might have already been exposed, does not correspond to the care, security measures and meticulousness that characterize an organization.

Read more:

<https://anarchistnews.org/content/public-statement-fugitive-anarchist-comrade-dimitris-chatzivasileiadis>



About ATUBES

ATUBES is a sporadically produced digest of some of the articles and commentary featured on anarchistnews.org, illustrating some of the breadth of anarchist thinking

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