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Digest of the Anarchist Tubes

selected excerpts from anarchistnews.org

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Anarchist icon and provocation, long-time publisher, author, infrastructure magnate, and nuanced funny man, Aragorn!, founder of anarchistnews.org, theanarchistlibrary.org, anarchy101.org, thebrilliant.org, tcn.org, anarchybang.org, and co-founder and host to dozens of other anarchist and anarchist-friendly projects, has died. He will be missed by friends, lovers, family, and enemies, as well as by people who never met him, but will think and hear interesting, complicated things that they wouldn't have without him.

Anarchists G. Michailidis & K. Athanasopoulou Captured by Anti-Terrorist Police

According to information posted on Athens Indymedia and in the Greek corporate media, anarchist comrades Giannis Michailidis, Konstantina Athanasopoulou and an unnamed woman were captured in an allegedly stolen car in the Athens suburb of Agia Paraskevi on Wednesday.

Anti-terrorism police are claiming they found a Kalashnikov rifle, a submachine gun, a handgun, stolen license plates and other items inside the vehicle.

The comrades have so far been charged with four felonies and six misdemeanors including membership of a criminal organization and illegal possession of weapons.

Comrade Giannis Michailidis escaped from the Tyrintha agricultural prison in June 2019. He was originally arrested in February 2013 for the double armed robbery that took place in Velventos along with anarchist comrades Nikos Romanos, Dimitris Polis and Andreas-Dimitris Bourzokis. He was also

serving time for an attack against police in Pefki in May 2011. Giannis is also known as “the archer of Syntagma” since, in February 2011, in the clashes during a general strike, he was arrested for hitting the riot police that protected the Greek parliament in Syntagma Square (Athens) with a bow and arrow.

Comrade Konstantina Athanasopoulou had been on the run after being released on bail for activities related to the revolutionary organization Revolutionary Struggle. She was sentenced in absentia in 2019 to 35 years and 6 months.

International Anarchist Solidarity to the Arrested Comrades!

Critical Reflections on Solidarity and Recent Rail Disruptions (Ontario, Canada)

Over the past weeks since the call-out for railway disruptions appeared, there have been a half dozen actions targeting train lines in Ontario. These have been diverse, with most involving the use of copper wire to trip the

sensor system. One such communique described the added impact of doing multiple, coordinated actions of this kind; another emphasized that this action can safely and easily be done alone; and another reflective one talked through some of the difficulties of preparing and making sure it's effective, showing the potential for the action to be taken up widely. There was also a surprise demo that blocked the rails, and an incendiary attack on the power supply of a signal station.

These actions have been inspiring and are only a beginning. The raid on Wet'suwet'en territory seems inevitable, and so we would like to echo the calls that have been made to shut down Canada should the RCMP again attack land defenders there. ...

However, we would also like to take a moment to respond to the various call-outs that circulated on North Shore recently. They had success in inspiring action, but they made heavy use of guilt (“where have you gone, what are you doing”) and we feel the need to offer some criticisms of this in the interest of deepening the practice of anarchist solidarity.

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HBDH Attack Military Barracks as Revenge for the Cizre Massacre

The Kurdish-Turkish urban guerrilla alliance “Peoples’ United Revolutionary Movement” (Halkların Birleşik Devrim Hareketi, HBDH) has claimed responsibility for an action that targeted a military barracks in Istanbul. The retaliatory action against the “Albay İbrahim Kendirli” barracks in Tuzla (a municipality in Istanbul) was carried out by the “Şehîd Çiyager Vengeance Unit” on Friday evening. Several explosions ripped through the barracks, which then caught fire. The Turkish state, following their usual protocol regarding attacks of this nature, reported the attack as a ‘small fire of unknown origin’ and have released no information regarding injuries or deaths. Going by the number of ambulances sent to the barracks following the attack, it seems almost certain that casualties were incurred by the Turkish military. The following is an English-language translation of the claim of responsibility released by HBDH.

The Peoples’ United Revolutionary Movement Şehîd Çiyager Vengeance Unit carried out an action against the Albay İbrahim Kendirli Military Barracks in Tuzla yesterday evening.

Our forces demonstrated that the fascist enemies were not safe even in their barracks, protected by thousands of weapons, armor, and other preventative measures, from the action that we carried out for the Cizre Massacre. The massacres in Cizre are carried on by AKP/MHP fascism today. AKP/MHP fascism attacks with the most brutal methods against all oppressed peoples, especially the Kurdish people, with exploitation, occupation and war.

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Positive Anarchy, Profusion, Uncertainty and the Uses of History

The last post in this series, on “The Uses of a Lost Continent,” ended with a rapid escalation from questions about the limits of specific historical narratives to the image of “the anarchist past” as a familiar sort of “new world” to, perhaps, be carved down to a more usable size by whatever means seem necessary. Feel free to supply your own image of a burning jungle, clear-cut forest, strip-mined mountain, etc. History certainly provides no lack of handy analogies.

The occasion for the provocation has been the suggestion that what the critics of an inclusive, synthetic approach to “anarchist history” and “the anarchist tradition” reject—whether they reject the possibility or the utility of such accounts—is precisely a kind of anarchy in the “anarchist past” (broadly defined), which manifests itself in the overwhelming volume and troubling heterogeneity of material that we have inherited from past generations of anarchists. More than that, perhaps, we sense that what we know of that volume and diversity is still not the whole story. Above and beyond the known difficulties, there is a kind of general threat of profusion and uncertainty—a sense that there remain unknown difficulties to face before we come to any accounting of and with that anarchist past.

Is it unfair to associate these qualities of profusion and uncertainty with anarchy? My sense is that anarchists are themselves often of two minds about most of the potential faces of anarchy. We often love the riotous, but also often only “in its place.” We perhaps simply haven’t engaged very well with the

positive side of anarchy. We are clear enough that anarchy doesn’t mean “anything goes,” but the full range of things that might “go” in the absence of authority and hierarchy seems at best underexplored—as the magnitude of the task of dispensing with authority leaves us focused on anarchy in its negative sense.

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Are Anarchists Socialists?

Many U.S. anarchists, or radicals interested in anarchism, are surprised to hear of “anarchism” as being “socialist.” Like most U.S. people they have learned to think of “socialism” as meaning state-owned industry—which would be the opposite of anarchism. (Similarly “communism” is usually thought of as Stalinist totalitarianism.) Also “the Left” is often interpreted as support for such state-oriented economic programs. This was the view of socialism propagated by the U.S. ruling class as well as by its opponents in the Soviet Union and similar states.

And yet, what sort of economy have anarchists advocated? They are anti-capitalist and want to take away the wealth and power of the capitalist elite. They want to replace private ownership of the means of production with collectivized, social, ownership—to replace economic competition with cooperation—production for profit with production for use—division into classes with a classless society, with no rich or poor, no specialized order-givers ruling over specialized order-takers. A chaotic, competitive, system would be replaced with overall democratic coordination (planning) from below. All of which

is entirely consistent with the rest of the anarchist program of abolishing the state and all other forms of oppression: racial, national, gender, sexual orientation, and so on. What is this proposed non-profit, cooperative, economy but socialism?

In fact, virtually all anarchists, from the beginning, have called themselves “socialists” (and some have also called themselves “communists”). At the same time, they have always regarded themselves as “libertarian socialists” or “anarchist-socialists,” to the left of—and in opposition to—the “authoritarian socialists” or “state socialists.” Well before the Russian Revolution, they argued that—whatever the subjective desires of the state socialists—in practice that program would only create a form of state capitalism (with the state bureaucracy acting as the new, exploitative, capitalist class).

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award for the month's weirdest, self-aware wolves post goes to...

Now Paging Doctor Bones

I've started smoking again.

It's not allowed in the house, just the back deck. It makes the whole thing sort of futile when it's nine degrees outside and I'm sniffing so much snot back into my sinuses I can't even taste the tobacco. There's a joke about how smoking takes seven minutes off your life, so it's a good thing American Spirits last nine minutes, but in this weather I put it out in the snow a third of the way through and go back inside.

Stepping in the sliding glass door, I look at my reflection and think the

same thing I did when I saw myself in the glass on the way out:

Gods damn, I miss Doctor Bones.

“What Poor People Do in a Hurricane” is still a masterful essay. That's indisputable. It was one of the first things Bones wrote that started to distance him from anybody else in the anarchist writing game. It wasn't some heavy handed academic struggle session; you could argue that it wasn't even anarchist at all if you squinted a little and tilted your head a bit. It was just a story about some guy in Florida making it through a hurricane with his friends. But there were still lessons in it, the struggle of poverty in the face of an uncaring government, how a community of neighbors stepped up against perceived lawlessness when the police were busy making sure the rich white people were taken care of. It showed how a community could come together and take care of its own, how it takes an act of God to make people see their neighbors.

You don't get content like that anymore, there's no grit left in the game. You get impassioned grandstanding and vampire costumes with green screen castles. Bones used to record his videos on a cell phone; he didn't need a high definition camera or makeup to do his work for him. The strength of his content was enough. The lessons were enough. That was why people brought him on planes to speak instead of being content to see him in a video, because seeing Doctor Bones in person was worthwhile, it was filling. When you left, you were inspired. You never left wondering “is this all there is?”

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Against the Quarantine of Passions, the Social Epidemic

In these days a new nightmare is spreading: the contagion from the so-called Coronavirus. Ten villages in the Lodi area, considered as the outbreak of the infection, and one village in the Veneto region, where the first death from the virus occurred, have been placed under quarantine. This means no possibility for people to move around and leave their homes. Throughout Lombardy, power forces people to limit their social mobility. From the closure of the meeting places to the curfew, the step is short. Prisoners of themselves and something imperceptible to the human eye, the pastoral government has even ordered through a flash decree to close the streets and reinforced the garrison of police and army, intimating that if someone does not comply with state orders they could also face arrest. A social epidemic, power can only respond with repression and surveillance. The hunt for the anointer has begun.

A new spectre looms around us and its strength is its presumed medical truthfulness and the power to erase in a flash all other spectres invisible to the human eye. Bizarrely, when we talk about fast death, the social epidemic becomes urgent. When death settles into life, everything returns to the world of catastrophe. Isn't there an emergency when the places where we live become unbreathable from industrialization and from the machine-world?

No emergency when GMO necrocultures devastate the air we breathe and the food we eat? No emergency even when we are still eating from radioactive soil contaminated by the Chernobyl nuclear disaster in 1986?

And Fukushima, where nuclear technicians in that area announce that the only way to stop the radioactivity in progress is by dumping the waste into the ocean?

With this epidemic, it seems that the certainties of the experts have collapsed in 24 hours. And when certainties fall, chaos is around the corner.

Aphorisms about disaster

This is the first globalized epidemic. Not global mind you, but globalized. There have always been epidemics that have crossed continents, spread like wildfire, caused death and pain.

This, however, is the first viral epidemic that crosses a world in which individuals are increasingly similar to each other, living conditions increasingly standardized, consumption habits standardized.

What is the ecological role of the disease? In this era of experts, where the main place is reserved for supposed medical science, little is being done about this issue. Where COP21 has failed, 2019n-CoV could succeed. Disease, and the death resulting from it, are escaped only in a world that has made mythology of the perpetuation of itself. Once cannot think that in places where millions of people live amassed, abusing antibiotics and junk food, these phenomena do not occur. The ecological question also finds a solution in the quantitative decrease of human beings, as well as on the necessary qualitative transformation of their lives.

Reconciliation is Dead: A Strategic Proposal

by tawinikay
(aka Southern Wind Woman)

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Reconciliation is dead. It's been dead for some time.

If only one thing has brought me joy in the last few weeks, it began when the matriarchs at Unist'ot'en burned the Canadian flag and declared reconciliation dead. Like wildfire, it swept through the hearts of youth across the territories. Out of their mouths, with teeth bared, they echoed back: reconciliation is dead! reconciliation is dead! Their eyes are more keen to the truth so many of our older generation have been too timid to name. The Trudeau era of reconciliation has been a farce from the beginning. It has been more for settler Canadians than natives all along.

"Reconciliation is dead" is a battle cry.

It means the pressure to live up to our side of the bargain is over. The younger generation have dropped the shackles to the ground. Perhaps we are moving into a new time, one where militancy takes the place of negotiation and legal challenge. A time where we start caring less about what the colonizer's legal and moral judgement and more about our responsibilities.

Criticizing reconciliation is not about shaming those elders and people who participated in the Truth and Reconciliation Commission, it's about attacking a government that used that moment of vulnerability to bolster it's global image. I have said it before and I'll say it again, I do not blame our older generation for being hopeful about a more peaceful future. Those who lived through the horror of residential schools and the 60s scoop and the road allow-

ance days and the sled dog slaughters could only have wanted a better life for the coming generations. It is the responsibility of those younger generations to stand up and say that what is being offered is not good enough. It is up to us to say that we would rather another hundred years of struggle than to accept the gentle assimilation being offered. It is up to us to give thanks to our elders for their service and then to turn to the frontlines with our feathers and drums and fists.

Because ideas on their own don't make change. That is a liberal lie. It takes action behind words to make a difference. That action needs to be undertaken together. Neither ideas or practice are created by individuals. Everything written here is the result of discussion and interaction with other land defenders, lovers, anarchists, mothers, children, and resisters. We need to be accountable to the things we say while also recognizing that knowledge is created by communities. It has to always be seen that way in order to subvert hierarchy, to never allow one person to be elevated over any other.

So what is written here is all of yours. Take it and do with it as you please.

Argue it. Defend it. Decry it. Make it your own.

Forget the rules.

Canada is a colonial state. It exists to govern territory and manage the resources of that territory. It is nothing less and nothing more. It has done an excellent job convincing its citizens that it stands for something, something good. This is the way it maintains its legitimacy. The national myth of politeness and civility wins the support of its constituents. This has been carefully constructed over time and it can be deconstructed. ...