Digest of the Anarchist Tubes

selected excerpts from anarchistnews.org

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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 communiqué 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.

...
HBDH Attack Military Barracks as Revenge for the Cizre Massacre

The Kurdish-Turkish urban guerrilla alliance “Peoples’ United Revolutionary Movement” (Halkların Birleşik Devrim Haleketi, 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 “Şehid 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 Şehid 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.

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.

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 abolish-
ing the state and all other forms of oppression: racial, national, gender,
sexual orientation, and so on. What is this proposed non-profit, coop-
erative, economy but socialism?

In fact, virtually all anarchists, from the beginning, have called
themselves “socialists” (and some have also called themselves “com-
munists”). 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 subjec-
tive 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).

...  

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, 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 Hur-
cicane” 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 aca-
demic 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 mak-
ing 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 law-
lessness 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 grand-
standing and vampire costumes
with green screen castles. Bones
used to record his videos on a cell
phone; he didn’t need a high defi-
nition 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 in-
stead 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 wonder-
ing “is this all there is?”

...  

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 oc-
curred, have been placed under
quarantine. This means no pos-
sibility 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. Prison-
ers 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, intim-
ating that if someone does not
comply with state orders they could
also face arrest. A social epidemic,
power can only respond with re-
pression 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. Bizarre-
ly, when we talk about fast death,
the social epidemic becomes ur-
gent. When death settles into life,
everything returns to the world of
catastrophe. Isn’t there an emergen-
cy when the places where we live
become unbreathable from indus-
trialization and from the machine-
world?

No emergency when GMO necro-
cultures 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 radioactive 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, 2019-nCoV could succeed. Disease, and the death resulting from it, are escaping 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)

... 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 allowances 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.


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. ...