

Willful Disobedience

words:

social order

domination and submission

capital

"spark of revolt"

passion

singularity

attack

individual

project/projectual/projectuality

reappropriation of life in its totality

specialization (a critique of)

mechanism (critique of things being mechanical)

history (rev hist) is not not program or doctrine, but arsenal to be looted

mutuality through complicity (creates solidarity)

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Intro

:::Summary of project::: (7)

Willful Disobedience is intended to express ideas that are part of my life projectuality. It is an explicitly anarchic project in the sense that it opposes to every form of authority the self-determination of individuals who refuse all domination; it is insurrectionary in its recognition that authority must be attacked and destroyed as an essential part of the project of creating our lives for ourselves based upon our desires. That means that this project is not a forum for democratic dialogue in which all ideas are equal and therefore equally vapid...The understanding of anarchic insurgence underlying this project is as follows:

Within the present social context our lives as individuals have been made alien to us, because society creates interactions and activities for us which are not based on the singularity of our unconstrained dreams and desires, but only serve the continuing reproduction of society by channeling the energy of desire into that reproduction through a variety of institutions and systems which integrate to form civilized society: the state, capital, work, technology, religion, education, ideology,

law...Opposition to this begins when we as individuals rise up in willful disobedience and recognize the necessity of attacking and destroying all institutions of domination, not as a cause, but for ourselves, because we want to create our own games... Wolfi Landstreicher

Volume 1 [1996-1999]:

Without Asking Permission (11)

---not reactionary

---stop looking to authority, and know how to treat it like an enemy

--"Of course, as I go about making my living activities and interactions my own, all the structures of social control move to suppress this spark of life that is my singularity. And so I mercilessly attack this society that steals my life from me with the intent of destroying it." (11)

Steal Back Your Life (12)

--economy = essential to other forms of control

---esp; threat of scarcity

-property, private or communal, is a separation

--adequate response = "Those of us who desire to create our lives as our own recognize that this domination, so essential to the maintenance of society is an enemy we must attack and destroy. With this understanding, theft and squatting can take on significance as part of an insurgent life. Welfare scamming, eating at charity feeds, dumpster diving and begging may allow one to survive without a regular boj, but they do not in any way attack the economy; they are within the economy. Theft and squatting are also often merely survival tactics. [...examples of non-political...] Refusing to accept the scarcity imposed by this logic or to bow to the demands of a world they did not create, such [pg 13] insurgents take what they desire without asking anyone's permission whenever the possibility arises."

----"We cannot buy our lives back, nor can we beg them back. Our lives will only be our own when we steal them back - and that means taking what we want without asking permission."

The Wild Dogs Howl (13)

-Diogenes telling off Alex "the great" begging for knowledge

-contemporary cynicism -- hip, detached, etc

-(A) infiltrated by this logic through pomo, esp D&G

--endlessly ruminate on the impossibility of theory with no impact

-Wolfi = wild dog howling at every master (even the 'anti-masters') (15)

Belief: the enemy of thinking (16)

--magic, faeries, etc = usually not direct experience

---need a return to cynicism

--critique of science (17)
-real thinking = not belief (18)

Play Fiercely: thoughts on growing up (18)

-"To become an adult in this society is to be mutilated."
---games = challenge the system. the more terrible 'inevitable' the system,
the fiercer, riskier games!
-game/play = serious (20)

Fear of Conflict (21)

*Stirner quote: "Truly it is not a failing in you that you stiffen yourself
against me and assert your distinctness or peculiarity: you need not give
way or renounce yourself"

---get a few anarchist together: conflict!

-only unity = challenge authority

---against agreement!!!!*****

--"The denial of conflict and of the singularity of individuals may reflect
a fetish for unity that stems from residual leftism or collectivism." (22)

----> critique of leftists who use "must come together over common cause"
logic

--affinity vs "common cause" (Wolfe: I make 'common cause' with no one")

-----mass mvmt vs. insurrection (23)

---"Certainly, the desire for the destruction of authority and society can
move us to strive for an insurrectional unity that be-comes large-scale,
but never as a mass movement; instead it would need to be a coinciding of
affinities between individuals who insist on making their lives their own.
This sort of insurrection cannot come about through a reduction of our
ideas to a lowest common denominator with which everyone can agree, but
only through the recognition of the singularity of each individual, a
recognition which embraces the actual conflicts that exist between
individuals, regardless of how ferocious they may be, as part of the
amazing wealth of interactions that the world has to offer us once we rid
ourselves of the social system which has stolen our lives and our
interactions from us." (23)

Technology: a limit to creativity (23)

--"Technology is a social system."

--"In other words, it is a system of relationships that determines the
interaction of human beings with each other and with their environment in
such a way as to perpetuate the system." (No, this is stupid social
constructivist nonsense.)

--"Of course it [agricultural tech] did not evolve alone. At the same time,
the state, property, religion, economy exchange, cities, laws -- an entire
network of integrated systems and institutions developed."

--"With the rise of civilization, the nature of social control underwent a
qualitative change. it became impersonal and, to a large extent, indirect --

controlling and shaping individuals by controlling and shaping the environment in which they exist." (yes !!!)*****

--"Technology cannot be separated from work, not is it without reason that each step 'forward' in the development of technology has meant an increase in the among of work necessary for social survival. As Nietzsche said, 'Work is the best police', and technology is this cop's muscle." (25)
--blahblah blah, stupid tech is anti-creative crap...

Volume 2 [2000]:

A Violent Proposition: against the weighted chain of morality (31)

---"When dealing with the question of how to battle the social order, there is no place for morality. Anyone who desires a world without exploitation and domination does not share the values of the society that spawned them." (31)

---Democratic Dialogue.. (what Wolfi thinks is hegemonic and needs to be done away with)

---"The central aim of anarchist activity in the present world is the destruction of the state, of capital and of every other institution of power and authority in order to create the possibility of freedom for every individual to fully realize herself as he sees fit. This is not a moral principle, but simply – by definition – putting anarchy into practice. And it is a violent proposition. No apologies should be made about this. I am talking about the destruction of the entire social order – of civilization, if you will – and such an upheaval is, without question, far more violent than any hurricane or earthquake." --(31)

---Since the demonstrations against the WTO in Seattle, representatives of the mass media have been looking for anarchists to question about violence and property destruction. We will never be able to win over the media or to be presented "fairly" through them. So speaking to them on their terms, using their moral rules as guidelines in determining how we speak about these matters and following their protocol when we speak to them is absurd. The best way to speak to the media on this question is shown by the action of three Italian anarchists – Arturo, Luca and Drew – who beat up a journalist who dared to invade their comrade's funeral. (32)

The Question of Organization

-(A) projectuality = "specific project of action"

----tied to conscious, willful action ('agency')

--"Organization in this sense is not a thing, but a process that can accurately be thought of as the relationship between my project and myself." (33)

----acquisition of knowledge

-affinity group, but not subsume individual (34)

Polices or Life? (34)

--"Activism is not rebellion. Activists are specialists in political action, which is to say, they are a type of politician."

---"The bases of these actions are causes and issues carefully separated from any total analysis or grand vision."

---advocacy of lifestylism, eliminating of separation (bleh, distasteful and wrong)

Individualism and Communism: the aims of anarchist revolution (36)

--"The social system of capital separates most people from the conditions of existence. This compels the vast majority to accept the mediations of work and commodity consumption in order to maintain a minimal existence at the expense of their lives, desires and dreams, of their individuality. The artificial economic scarcity imposed by capital leads to a competition that is often promoted in the United States as the basis of "individualism" in spite of the fact that it creates nearly identical mediocre existences in which life is subsumed in survival."

---not historical, but willful "But such a revolution is not a gift granted by abstract History. Here the full significance of individual rebellion shows itself. When we reject every deterministic view of revolution, it becomes clear that the actions of individuals in conscious revolt against the social order are essential for building a revolution." (37)

Technology and Class Struggle (37)

---need to develop forms of struggle appropriate to technological domination

--"Exploitation not only continues, but has intensified sharply in the wake of the new technology. Cybernetics has permitted the decentralization of production, spreading small units of production across the social terrain. Automation has drastically reduced the number of production workers necessary for any particular manufacturing process. Cybernetics further creates methods for making money without producing anything real, thus allowing capital to expand itself without the expense of labor." (38)

Beyond Resistance (41)

"While resistance to repression and the advance of capital is, indeed, necessary, it is not a sufficient response to the present situation. Resistance is merely an attempt to be friction in the path of the present order to impede its progress. As such, it is essentially a defensive stance, an attempt to merely hold one's ground. It ends focusing so completely on what one is resisting that one forgets the reason for one's struggle. From a position of relative material weakness—as against the powers that be that

are well armed and well positioned—resistance by itself is inherently a losing battle. Focusing on the worst aspects of capital and the state, we simply find ourselves perpetually up against an enemy who keeps shoving us back. Were we in a position where mere resistance could actually stop the progress of the present order, wouldn't it make more sense to use that strength to tear the system down?

[pg 42] But even from a position of relative weakness, attack-destructive action power [sic] in the places where it is most vulnerable—is a much more intelligent road to take than that of resistance. Such attacks certainly require some knowledge of the enemy, but do not rise from a focus on the enemy. Rather they rise from the desire to create one's life as one's own, to pursue one's own chosen direction in life without compromise or constraints. This leads one into conflict with the social order, clarifies the nature of the state and capital and exposes its weak points. With this knowledge we can develop our projects of destructive action against the dominant reality.

Freedom is best understood as the expansion of possibilities, the destruction of all limits imposed by this or any other social order. As such, freedom calls for destruction in the very practical sense we have been talking about. Those of us who want to make our lives our own, to grasp the possibilities we have been denied, to smash every limit, have everything against us. For this very reason, we must not hedge our bets. We must be ready to risk all. Resistance, because it is defensive, merely seeking to impede the progress of power, is a hedged bet. If we remain at that level, it means certain defeat in the face of the odds—and, I might add, a most ignoble defeat, the defeat of those content with mere survival. Our revolt must be so fierce that it moves us beyond resistance, that it moves us to risk our all in order to truly live and destroy the social order."

Some Ideas on Insurrectional Anarchist Organization (42)

--(1) commitment

--(2) diagnosis of present "thorough analysis of the present conditions of exploitation"

--(3) choose specific objectives, and a means for achieve these objectives based on our desires and the ideas that move us

--principles: tools=pure ends, reject all formal organization (synthesis)

--against ritualization, evangelism (44)

--organize informally: projectual spontaneity and creativity

--affinity groups

---all-or-none, work together to eliminate repression thing

---don't care about #, success, networks, etc:

-----"The primary reason is that not to act is the guaranteed defeat of an

empty and meaningless existence. To act to take our lives back is to already regain them on the terrain of struggle, to already become the creator of one's own existence, even if in constant battle with a monstrous order determined to crush us." (47)

Instrumental Logic and Anarchist Principles (47)

---"Between tactical dogma and strategic expectations I choose neither the one nor the other, for I would be transforming anarchism, which for me is an ethic, a way of seeing and living life, into an ideal to be realized at any cost, whereas there can be no separation between theory and practice. ... I believe that the anarchist choice cannot be subordinated to future events but that it must during its actual course bear the mark of difference, pleasure, dignity." Massimo Passamani (47)

---prefiguration: -"While the basic meaning of anarchy is the simple negation of all rule, the positive aim would be the freedom of each individual to determine how she will live directly through his own activity in relation with those with whom she chooses to interact and create the conditions of life. Such a vision demands a practice in which it already exists. Thus, before considering strategy, tactics and effectiveness, we want to develop a methodology by which to create our lives and struggles in terms of this vision. " (48)

****three components: (48)

(1) "direct action – acting directly to achieve the aim desired rather than making demands to an authority to act in one's place"

(2) "autonomy – the refusal to allow any formal organization with its prescribed ideology and program of action to determine how one will struggle, but rather organizing one's activities informally with others who choose to act together to accomplish their aims"

(3) "attack – the refusal of any compromise, mediation or accommodation with those in power, always recognizing them as the enemies of self-determination and their offers of negotiation as ploys to undermine revolt."

--\$\$\$\$resists cooption, because [echoing Ranciere]

---"The various methods of petition and negotiation – letters and phone calls to representatives (of power), litigation, symbolic appeals to the conscience of the powerful, etc. – may, indeed, be effective in “freeing” a particular prisoner, stopping a particular development, protecting a particular 100 acres of forest or gaining a particular civil right, but by delegating the actual decisions to the masters of this world, these methods undermine self-determination. Our aim is the destruction of a social order in which prisons exist and spread the atmosphere of imprisonment throughout the social terrain, in which the necessity for economic expansion has precedence over the health of the planet and joy in life, in which the only options offered to us are those which enhance power and capital at our expense, in which one can only find freedom in a struggle that defies all odds against the entire order of existence that has been imposed on us.

Effective action toward this aim is action that defines itself in terms of our desire to determine our existence for ourselves here and now. Anything else will only reinforce power, and from the standpoint of insurrectional anarchist practice that is not only ineffective and poor strategy, but immediately self-defeating in the strongest sense of that term." (49)

Biotechnology and the Digitalization of Life (5)

-bleh

The Economy of Disaster

"...the most stupefying characteristic of today's society is its ability to make 'daily comfort' exist a hand's breadth away from catastrophe." -At Daggers Drawn

--KY coal slurry

-cyanide spill in Romania, Bhopal, Chernobyl, etc etc

----"When the litany of disasters that surrounds us sung, it is easy to feel that we are dealing with the inevitable, with an unavoidable fate. But this is not the case. Every one of the disasters described above can be traced to the functioning of specific social institutions and the decisions of the people who hold power in them. As has been said many times, there are people who make these decisions and they have names and addresses.

[55] They also share a particular social position. As the rulers of this social order, they benefit from it in terms of power and economic wealth. (That they do so at the expense of their individuality and any real enjoyment of life does not decrease their responsibility for the present existence.) While some of the disastrous effects of their decisions may have taken them by surprise, it cannot be honestly said that they acted blindly. After all, these are the same people who had no problem with showering a small predominately agricultural country with herbicide in an attempt to destroy its economy. The environment is not their concern; power and economic expansion are." [54-55]

--cap survives crisis (not the more ambitious claim...)

--"The struggle against this present existence in which misery and disaster are the norm must, in order to have a chance, base itself in our desire to live full, passionate lives, on the joyful intensity we create in our lives in spite of the existence imposed on us. Only then can our struggle move beyond the careful measurements of crisis management, beyond the stop-gap measures for guaranteeing survival at the expense of life that merely aid capitalism in maintaining and expanding its [57] rule, instead embracing those methods of struggle that move toward insurrection, toward revolution, toward the unknown. Our present existence is a toxic prison. There is no way to know what lies beyond the walls. But here we know we are being killed and this can only end when our love of life moves us to tear down the walls." (56-7)

On the Necessity of Social Struggle (57)

--really boring and over the top rejection of small-scale solutions

The Fullness of Life Without Measure (59)

***** "The reasons for eradicating every form of rule can be enumerated repeatedly to infinity without inspiring a single act of revolt." *****

---The fact that this civilization, built on domination and exploitation, is really just a clock-work march toward death could just easily move one to give up or fall into the logic of emergency that so easily leads to the acceptance of band-aid measures and dependence on the experts of the ruling order. All the lists of the excesses of exploitation, of environmental destruction, of specific acts of repression and so on remain in the realm of the quantitative, and thus continue to be based in the methodology and mentality of the economy and the state. Therefore, they provide a fine basis for the specializations of the various leftist movements seeking a more just economy, a more democratic political order, a mere change in institutional structures, but the anarchist impulse, the hatred of every of every form of rule, the urge to destroy the totality of a civilization based on exploitation and domination clearly has its origin elsewhere. (59)

--***joy of the riot

--""In the heart of a riot one can catch a glimpse of the spirit of revolt without a price. It is there in the glee of the looter who, when asked how she felt about stealing, replied, "Nobody's stealing. It's all free today." It is there in the festive atmosphere in the midst of battle with the forces of order. Here the economy has been eclipsed. The self-sacrifice and veneration of survival that define the leftist schemes of participatory democracy and counter-institutions to guarantee that the revolution happens with as little upheaval of people's daily lives as possible are nowhere to be seen. Life has broken out in its fullness for a moment, provoked most often by shared rage, and the rioters are willing to risk their all at that moment, not out of a sense of sacrifice to any cause, but in order to embrace the quality of a moment of real life. However, in the moment of the riot this is not a conscious and willful decision, but a spontaneous irruption that will burn itself out if it doesn't become more focused and conscious, if it doesn't begin to transform itself into an insurrection against the present existence.

What happens in a riot that creates the festive atmosphere is the temporary opening of possibilities that do not normally exist within the present social reality. That reality has momentarily broken down and the love of life, the desire for intense and passionate existence, has rushed in. It is a realm of dream in which everything seems possible, in which rage has mixed with joy, in which the desire for revenge has blended with the desire for a completely different way of life. And such dreams can only exist in revolt against the ruled and quantified survival imposed by the social order.

The anarchist (and here I do not mean that brand of leftist whose careful calculations have led them to the ideological stance against authoritarianism and statism along with all the “isms” on their revolutionary balance sheets) makes a conscious decision to embrace this fullness of life against all odds, to refuse to count the cost, choosing rather to rise up against economy in all its forms. She will not sacrifice his life – not even for the grandest cause – but will rather gamble it joyfully on the chance that all of life might be transformed in accordance with her dreams.

If not based on such a decision, anarchism is merely another political ideology. But starting from this choice to grasp life in all its fullness, our projects of revolt can be carried out with a passionate intelligence capable of analyzing the world and our activity in it on the basis of our desire to be the creators of our own existence. This passionate intelligence appears in riots, but it only develops as a tool for revolution when coupled to a projectual will. From this willful joy in life, this willingness to bet one’s life against all odds in hope of total freedom, the hatred of all rule is born, and with it the project of destroying this horrific civilization.””(59-61)

A Question of Privilege (61) *****

"One hears a lot of talk about privilege in anarchist circles these days. “Male privilege”, “white-skin privilege”, “first-world privilege and similar phrases come up regularly in discussion, but with no real analysis to back them up, as if everyone should understand exactly what is meant. And, indeed, it is not so difficult to figure out what is meant by these phrases. Their clear implication is that if the oppression and exploitation one suffers in this society is not as intense as that which another suffers, then one is privileged relative to that other person. But such a conception of privilege is useless from an anarchist and revolutionary perspective. It only has meaning in relation to the reformist concept of equality before the law, which is always equality of exploitation and oppression. For those of us who have no interest in rights, but rather want the freedom to determine our own lives and so find the only equality worth pursuing to be equality of access to all that is necessary for determining the conditions of our existence – that is, for those of us for whom the destruction of the social order and the revolutionary transformation of reality are the essential first steps toward making our lives our own – a very different concept of privilege must be developed." (61)

...

"In this light, moralistic calls to recognize one’s own privilege and give it up are meaningless. They serve no purpose in the creation of a revolutionary project aimed at the destruction of all rule. As we have seen, the so-called privileges enumerated in the mea culpas of guilt ridden

radicals are really nothing more than means for constructing social identities that serve the ruling class by producing artificial divisions among those they exploit. So if we want to move the revolutionary project of destroying all rule and privilege forward, then our task is not to give up some phantom privilege that has never really been our own, but to expose and move beyond the artificial identities that smother our individuality and cripple us in our battle against the ruling order. Since only the ruling class truly has privilege, the destruction of privilege will only occur when we destroy all rule." (63)

Thoughts on Alienation (64)

*****"When I talk about alienation, I am talking about a social process through which the institutions of social reproduction wrest our creative energy, our capacity to determine the conditions of our existence from us, placing their alienated form (not just as labor power, but as social roles of all sorts as well) at the service of the ruling order. This social process divides society into classes-the exploited whose capacity to create their lives as they see fit has been taken from them and the exploiters who benefit from this separation by accumulating and controlling the alienated energy in order to reproduce the current society and their own role as its rulers. The struggle of the exploited against the exploiting class thus finds its aim and method in the individual's struggle to realize herself by reappropriating her creative energy, his capacity to determine his life as she sees fit. This struggle must ultimately become collective, but there is no need to wait for the rising of the multitudes in order to begin." (64)

--

--"But civilization is not essentially a mindset, a particular ideological system or a fall from Eden. It is something far more concrete: an ensemble of intertwined institutions-the state, the economy, technological systems, religion, the family, the city, etc.-that work together to precisely to predetermine the conditions under which we exist, thus alienating our capacity to determine our own lives, producing and reproducing social relations of domination and exploitation. Thus, the revolutionary destruction of civilization would simply be the revolutionary destruction of the institutions through which domination and exploitation are maintained. It would not be a return to a supposed Eden or some alleged original Oneness of being. In fact, it would offer no guarantees. It would simply put the capacity to determine our lives back into our own hands-from there it would be up to us to decide what we would do with it." (66)

Countering Institutions (66)

---(A) = self-determination of passionate desires

--Dual Power - we need institutions to take back social functions provided via domination/control

--"The actual counter-institutions that have been created are rarely anything more than alternative businesses, charities, NGO's and the like.

They offer no challenge to the present social order, but integrate quite well into its framework becoming dependent upon it. Certainly, anarchist bookshops, infoshops and publishers can be useful tools, but they are hardly models for a world in which every individual is free to determine her life as she sees fit with full access to all she needs to do so since they have little choice but to comply with the requirements of the economy. Undoubtedly, these counter-institutions would fall with the collapse of the social order upon which they depend.

From an anarchist perspective, perhaps the most absurd of the counter-institutional proposals is one that originates in libertarian municipalism..." (68)

----> "The idea that counter-institutions would function in a significantly different way is an illusion already exposed by the proponents of this method themselves when they tell us that the mechanisms of social life must not be interrupted. The very existence of a social life that can be considered as mechanistic originates in the alienation of our creative energy and our capacities. If each of us is to become the creator of his own existence in association with whom she chooses, then social life must cease to be a mechanism into which we are fitted like gears or cogs. It is necessary that we reappropriate our creative energy and the conditions of our existence so that we can carry out essential social functions in terms of our desires not in terms of social reproduction – society is only useful as a tool for the full realization of our lives. In itself, it has no value.

In this light, it should be clear that the revolution toward which we anarchists make our efforts would be far more than a mere interruption of the mechanisms of social life. It would aim to destroy these mechanisms in order to free social life from a mechanistic, instrumentalist framework, to transform it into a tool for individual realization. Such a project not only [70] has no need for institutions; it is by its nature anti-institutional. It requires a fluidity that corresponds to our passions and desires, to our individuality. There could not be a blueprint for such a world; there couldn't even be an outline. Any institution would be its enemy, the potential framework in which a new authority could arise.

So the argument for counter-institutions has gotten it backwards. Certainly, a disruption of the social order that opens every possibility is a gamble. No one would claim otherwise. Among the possibilities opened by an insurrectionary break is that of the return of domination. But providing such a potential power with the tools it would need to establish itself, institutional structures for defining and controlling social relationships, would only make their task easier. Institutions do not prevent domination; indomitable individuals do.

So the question is not that of what structures to create to replace those we destroy, but of how to go about destroying the present social order in such a way that we transform ourselves into indomitable individuals capable of creating and transforming fluid relationships reflective of our dreams and aspirations.

We all have a great capacity for self-organization. It is expressed every day as we go about our life, though in a form that is constrained to follow the limiting channels of the institutions that surround us. Proposals for counter-institutions and blueprints defining the new society in advance are simply more constraining channels, games of politicians looking for adherents to their cause. Such programs could only produce a society as alienated as the present one where the lives of individuals have already been defined for them before they even start living. Thus, in these kinds of proposals, the world that I see as the motivating force of anarchist struggle, the world in which every individual can create her life as he sees fit, has already been suppressed and the framework for new [71] forms of domination set in place.

If, rather than starting from our fear of social rupture, our fear of upheaval, our fear of the unknown, we start from our dreams and aspirations and our capacity for self-organization, the need for programs, institutions and blueprints disappear. It becomes clear that what is necessary is revolt, insurrection, the destruction of the institutions that dominate our lives, or to put it more clearly, self-organized attacks against the institutions of domination. Rather than become politicians proposing programs and institutional frameworks into which to channel the struggle and seeking adherents to our programs, it makes much more sense for us to be comrades in struggle practicing and proposing methods of struggle free of formalization and institutionalization that encourage self-organization and self-activity in revolt. Only such self-organized revolt could ever create the indomitable individuals who would stop the rise of a new dominating power at its conception. Only in such a practice do we begin to see the glimmer of the new world we seek. Nothing is guaranteed by this, but if we hedge our bets in order to guarantee everything in advance, we have already lost." (69-71)

Against Militarism: the state, exploitation and war (71)

--"War is the health of the state."

--Orwellian War

--"state peace" based in violence & threat of violence (73)

--"pacifism" is asking states to get along

Against Binary Thinking (74)

--'two sides to every question', lack of passionate life

--do you sacrifice yourself now for an imagined future?

--alt = expand via freedom, what you're already doing (76)

On Dispossession and Individual Responsibility (77)

--Is the current way inevitable?

--Dispossession = usurp ones ability to set own conditions

----Just walk away via Daniel Quinn? (can't right now!) (79)

--Q: reappropriate life! (79)

---" For anarchists and revolutionaries, the issue is not mere survival, but the reappropriation of life, the overturning of the conditions of existence that have been imposed on us. This project ultimately requires the active revolt of the multitudes of exploited and excluded people, as well as those on the margins resisting the efforts of capitalist institutions to steal their lives from them. But unless one has faith in some form of historical determinism or spontaneism, there is no sense in simply sitting back and waiting until "the time is ripe" and the multitudes rise.

Our activity creates the circumstances in which insurrection [80] can flower; our refusal to obey, our insistence upon creating our lives as our own against all odds here and now and attacking the institutions of domination and exploitation as we confront them in our lives are the seeds of revolution. If revolution is the collective struggle for individual realization (and this seems to me to be the most consistently anarchist understanding of the term) and, thus, against proletarianization, then it develops with the solidarity that grows between individuals in revolt as they recognize their struggle in the struggles of others. For this reason, and for the joy it gives me here and now, I will not wait until the time is ripe, but will begin to take my life back here and now." (79-80)

Developing Relationships of Affinity (80)

--"Today the spirit drowns in a mass of chance encounters. We are looking for those who are still alive enough to support each other

beyond this; those fleeing Normal Life. "Against Sleep and Nightmare

--most chance today is simulated/determined

----- total critique "So the revolt against our exploitation is not essentially a political or even an economic struggle, but a struggle against the totality of our current existence (and so against politics and economy), against the daily activities and interactions imposed on us by the economy, the state and all the institutions and apparati of domination and control that make up this civilization. Such a struggle cannot be carried out by any means. It requires a method of acting in and encountering the world in which new relations, those of free individuals who refuse to be exploited and dominated and equally refuse to dominate or exploit, manifest here and now. In other words, our struggle must be the immediate reappropriation of our lives, in conflict with the present society.

Starting from this basis, the refusal of formality and the development of relations of affinity cannot be seen in merely tactical or strategic terms. Rather, they are reflections in practice of what we are fighting for if we are, indeed, fighting to take back our lives, to reappropriate the capacity to determine the conditions of our own existence-i.e., the capacity for self organization." (82)

---**** create encounters, bases for affinity
--no the formal basis of affinity (83)

Anti-Militarism and Social Insurrection (84)

---"Considered in this way, anti-militarism carries within it, not just the opposition to the state's wars, but also a conception of how we wish to carry out our revolutionary struggle against the state and capital. We are not pacifists. A qualitative transformation of life and relationships capable of destroying the institutions of domination and exploitation will involve a violent upheaval of conditions, a rupture with the present – that is to say a social insurrection. And here and now as well, as we confront these institutions in our lives, destructive attack is a legitimate and necessary response. But to militarize this struggle, to transform it essentially into a question of strategies and tactics, of opposing forces and numbers, is to begin to create within our struggle that which we are trying to destroy. The essence of militarization is, in fact, the essence of the society of [86] the market and the state: quantification, the measuring of all things. The anarchist ideal of the freedom of every individual to fully realize herself in free association with those of his choosing without interference from ruling social institutions or lack of access to all that is necessary to achieve this aim is, in fact, the very opposite of such a measured existence." (85-6)

Against the Logic of Submission:

Against the Logic of Submission (91)

--individualism against collectivism

--easily repeatable acts

--real, lived human being

--"will, determination and spirit" (92)

----attack the social order in oneself and one's relationships!

A Projectural Life (93)

--life isn't something to dread or survive

--life = project, experience itself

--nietzsche's amor fati (94)

----life as a worthy adversary that moves one to courageous action

Free Love (96)

--pity for weakness, neurosis (97)
--compassion (98)

Passional Friendship (99)

--friendship today is vulgar (101)
--based on mutual humiliation and disrespectful toleration

Hatred (102)

--bigotry through rationalization (103)
--"Desiring to be the creators of our own lives and relations, to live in a world in which all that imprisons our desires and suppresses our dreams has disappeared, we have an immense task before us: the destruction of the present social order. Hatred of the enemy – of the ruling order and all who willfully uphold it – is a tempestuous passion that can provide an energy for this task that we would do well to embrace. Anarchist insurrectionaries have a way of viewing life and a revolutionary project through which to focus this energy, so as to aim it with intelligence and strength. The logic of submission demands the suppression of all passions and their channeling into sentimentalized consumerism or rationalized ideologies of bigotry. The intelligence of revolt embraces all passions, finding in them not only mighty weapons for the battle against this order, but also the wonder and joy of a life lived to the full." (104-5)

Realism (105)

"Re realistic: Demands the Impossible!" -Paris 68 graffiti
--critique of the spectacle
--rather than try to critique everything
---start from self (107-8)

Beyond Feminism, Beyond Gender (109)

---ugh. feels reactionary
--"Gender, on the other hand, is a conduit built by the social order to constrain this sexual energy, to confine and limit it, directing toward the reproduction of this order of domination and submission."
--"Women who have been strong, rebellious individuals have been so precisely because they have moved beyond their femininity." (109)
-etc etc

Security Culture and Expansive Living (112)

-our society focuses on the petty
-spark of revolt is suppressed
-"this expansion of life cannot occur in hiding - that would simply be a change of cells within the social prison." (114)
--"I have always considered the question of security a simple one, a matter of practical intelligence that anyone should be capable of figuring out."
--"But such practical intelligence has no need to enshroud itself in an

atmosphere of suspicion and secretiveness where every word and every thought must be watched, in which even the words of defiance are considered too great a risk. If our practice takes us there, we have already lost." (114-5)

---"The anarchist struggle slips into this joyless, paranoid rigidity when it is not carried out as an attempt to create life differently, joyfully, intensely, but is rather treated as a cause to which one is to sacrifice oneself. One's struggle then becomes moral, not a question of desire, but of right and wrong, good and evil, conceived as absolute and knowable. Here is the source of much of the rigidity, much of the paranoia and much of the unwarranted sense of self-importance that one finds much too often in anarchist circles. We are the righteous warriors surrounded on all sides by the forces of evil. We must protect ourselves from any possibility of contamination. And the character armor hardens undermining the joyful spirit that provides the courage necessary for the destruction of the world of domination." (116)

Revolt, Not Therapy (117)

--counseling session... (blames it on the situationists)

---must be a social analysis, not a psycho analysis (118)

----bad bad bad ableist analogy (ball and chain)

--self-help too self-indulgent

-critique of privilege-talk: 119

--"If one has the bad fortune of being "white" and "male" (even if one consciously rejects all the social constraints and definitions behind such labels), then he is required to accept the judgment of "non-whites" and "females" about the significance, the "real" unconscious motivations of his actions. To do otherwise would constitute arrogance, a lack of consideration and an exercise of "privilege". The only outcome I can see from such a way of dealing with these matters (and it is certainly the only outcome I have ever seen) is the creation of a bunch of shy, yet inquisitorial mice tip-toeing around each other for fear of being judged, and just as incapable of attacking the foundations of this society as they are of relating to each other." (119) (ugh ugh ugh ugh)

-more

Neither Intellectualism Nor Stupidity (121)

--"In the struggle against domination and exploitation, each individual needs to take up every tool that she can make her own, every weapon that he can use autonomously to attack this society and take back her life. Of course, which tools particular individuals can use in this way will vary depending on their circumstances, desires, capacities and aspirations, but considering the odds we face, it is ridiculous to refuse a weapon that can be used without compromising autonomy on the basis of ideological conceptions."

--argues that intellectualism = rigid rationality

The Subversion of Existence (125)

_*****

- transform existence into an antagonism, freedom
- "tension toward freedom"
- all projects w/o this become hustle-bustle
- *****
- anti-political (127)
- "relationships of freedom" (128)
- "false unities"

Volume 3:

Plundering the Arsenal (133)

- "The heritage of revolutionary movements can no longer form a tradition to safeguard... or a program to realize, but must become an arsenal to plunder for the ongoing use of new revolutionaries." Killing King Abacus
- history of revolt is as long as the history of domination/exploitation
- against 'history of anarchism and insurrection' (134)
- made dead (graveyard, etc)

The Refusal of Representation (135)

- "To represent or be represented is a degradation, a reduction, both in the sense of symbolic culture and in terms of power." John Zerzan
- mass media reps of (A) are stupid
- managing media reps = reformism activity (135-6)
- evangelical, moralistics, etc
- just 'cuz people might see it isn't good enough reason to care about them

Avoiding Moral Vanguardism (137)

- "What power fears most is anonymous, generalized rebellion. [...] by the use of monograms and programmes we see the creation of an identity that separates revolutionaries from the rest of the exploited, making them visible to power and putting themselves in a condition that lends itself to representation." --At Daggers Drawn
- against "specialists in destruction" or "specialists in revolution", particularly in situations where there isn't widespread insurrection (139)
- ***against communiques! !!! ***** (140)
- ""The fact that the occupiers center the outcome of their actions of self-organization egotistically around themselves is the best guarantee of the authenticity of what they say."" -- against the legalization of occupied space (a paper, this is a block quote) -- (141)

No Act of Revolt in Futile (142)

Against Compromise (144)

- every compromise a renunciation, reduction, bad (stupid)
- against legalization (146)
- against formal organizations (147)
- against consensus (148)

Revolutionary Solidarity: an insurrectionary anarchist perspective (150)

"Solidarity lies in action. Action that sinks its roots in one's own project[...] that above all makes us free ourselves..." - Daniela Carmignani

--"Revolutionary solidarity is not essentially a question of moral, financial or physical support, but something far deeper, because it is essentially egoistically centered. The basis for revolutionary solidarity lies in recognizing one's own project of revolt in the struggles and actions of others and thus seeing these others, at least potentially, as accomplices in struggle.

Therefore, revolutionary solidarity can only exist when one has a clear project of revolt from which it can sprout. The nature of the insurrectionary anarchist project is the reappropriation of one's own life in open conflict with every form of domination and exploitation; it is the overturning of existing social relationships and the destruction of all hierarchy and authority and of the commodity system with the aim of opening the fullest possibilities for free association. It is this that forms the basis from which I, as an exploited individual fighting to take back my life and a conscious insurrectionary anarchist, determine and express revolutionary solidarity."

On the Practice of Theory (152)

- don't reject theory in totality
- 1st, overturn ideology (154)
- theory must be made by everyone, not specialists! (155)

On the Aims and Methods of Critique (156)

- 1) critique status quo
- 2) historical critique
- 3) self-critique (current anarchists, etc)

On Being Who We Say We Are (160)

--Anarchism is not a concept that can be locked up in a word like a gravestone. It is not a political theory. It is a way of conceiving life, and life, young or old as we may be, old people or children, is not something definitive: it is a stake we must play day after day: When we wake up in the morning and put our feet on the ground we must have a good reason for getting up, if we don't it makes no difference whether we are anarchists or not. We might as well stay in bed and sleep. And to have a good reason we must know what we want to do because for anarchism, for the

anarchist, there is no difference between what we do and what we think, but there is a continual reversing of theory into action and action into theory. That is what makes the anarchist unlike anyone who has another concept of life and crystallises this concept in a political practice, in political theory. ”

– Alfredo M. Bonanno, *The Anarchist Tension*, 1998.

****struggle + freedom**

---some clarifications, a swipe at 'Seattle anarchists'

Some Notes on Marxist Analysis: for discussion and debate toward the development of a deeper anarchist social analysis (164)

--primarily a critique of 'deterministic' 19C understanding of physics

--a few quick critiques of marxist 'economics'

The Network of Domination

The Power of the State (171)

--state / capital rx

--both important, separated

The Cost of Survival (177)

-alienation = everyone forced to make compromises

From Proletarian to Individual: toward an anarchist understanding of class (181)

---rich folks = positively defined

--everyone else = negatively defined

*****characteristics: dispossession, precariousness, expendability**

--no common positive project

Work: the theft of life (186)

---story of exploitation. succinct explanation. "" The alarm clock disrupts your sleep again-as always, much too early. You drag yourself from the warmth of your bed to the bathroom for a shower, a shave and a shit, then run down to the kitchen where you wash down a pastry or, if you have the time, some toast and eggs with a cup of coffee. Then you rush out the door to battle traffic jams or crowds in the subway until you arrive... at work, where your day is spent in tasks not of your choosing, in compulsory association with others involved in related tasks, the primary aim of which is the continued reproduction of the social relationships that constrain you to survive in this manner.

But this is not all. In compensation, you receive a wage, a sum of money

that (after paying rent and bills) you must take out to shopping centers to buy food, clothes, various necessities and entertainment. Though this is considered your "free time" as opposed to "work time", it too is compulsory activity that only secondarily guarantees your survival, its primary purpose again being to reproduce the current social order. And for most people, moments free of these constraints are fewer and fewer.

According to the ruling ideology of this society, this existence is the result of a social contract between equals-equals before the law that is. The worker, it is said, contracts to sell her labor to the boss for a mutually agreed upon wage. But can a contract be considered free and equal when one side holds all the power?" (186-7)

--not contract, but extortion

---that extortion: " And what are the terms of this blackmail? The exploited are forced to sell the time of their life to their exploiters in exchange for survival. And this is the real tragedy of work. The social order of work is based on the imposed opposition between life and survival. The question of how one will get by suppresses that of how one wants to live, and in time this all seems natural and one narrows one's dreams and desires to the things that money can buy." (186)

--"conditions" not set by you

The Machinery of Control: a critical look at tech (190)

--"Criticizing technology [...] means considering its general framework, seeing it not simply as an assemblage of machinery, but as a social relationships, a system; it means understanding that a technological instrument reflects the society that produces it, and that its introduction changes relations between individuals. Criticizing technology means refusing to subordinate human activity to profit." - at daggers drawn

--wolfi sez the same

--"I order to be clear from the start, I am not saying that technology produces social relationships, but rather that it is designed to reproduce the in accordance with the needs of the ruling system." (191) (bleh, not that great of a distinction)

---capitalist tech was always developed as specializes interventions of control... (no...)

--slave trade (192)

--industrialization & cybernetics (193-4)

Property: the enclosing fences of capital (195)

--"Among the many great lies that maintains the rule of capital is the idea that property is freedom. The rising bourgeoisie made this claim as they partitioned the earth with fences of all sorts - physical fences, legal fences, moral fences, social fences, military fences... whatever they found necessary to enclose the murdered wealth of the earth and to exclude the multitudes who were undesirable except as labor power." (195)

--DFLP

--"Property, in fact, is not the thing that is owned. It is the fences – the fences that keep us in, the fences that keep us out, all the enclosures through which our lives are stolen from us. Thus, property is, above all, a restriction, a limit of such magnitude that it guarantees that no individual will be able to realize herself completely for as long as it exists.

To fully understand this, we must look at property as a social relationship between things and people mediated by the state and the market. The institution of property could not exist without the state that concentrates power into institutions of domination. Without the laws, the arms, the cops and the courts, property would have no real basis, no force to support it." (196)

--"So property is actually the razor wire, the "No Trespassing" [197] sign, the price tag, the cop and the security camera. The message that these all carry is the same: one cannot use or enjoy anything without permission, and permission must be granted by the state and paid for in money somewhere along the line." (196-7)

Religion: when the scared imprisons the marvelous (198)

--"It is likely that human beings have always had encounters with the world around them and flights of their own imaginations that have evoked an expansive sense of wonder, an experience of the marvelous. Making love to the ocean, devouring the icy, spearmint moon, leaping toward the stars in a mad, delightful dance – such are the wicked imaginings that make the mechanistic conceptions of the world appear so dreary. But sadly in this age the blight of industrialism with its shallow mechanistic logic that springs from the bookkeepers' worldview of capital has damaged many minds, draining reason of passion and passion of the capacity to create its own reasons and find its own meanings in the experience and creation of the marvelous. So many turn to the sacred in search of the sense of joy and wonder, forgetting that the sacred itself is the prison of the marvelous." (198)

--"The history of religion is really the history of property and of the state."

--"consecration" as separation from life, to be opposed!! (200)

---> separation that gives birth to gods (201)

A Family Affair (204)

--taken for granted (205)

--marriage

-hierarchy of traditional family roles

---"So the real social purpose of the family is the reproduction of human beings. This does not merely mean giving birth to children, but also transforming this human raw material into a being useful to society -- a

loyal subject, a good citizen, an industrious worker, an avid consumer." (206)

--ownership of the child

--critique of the couple

Why Do We All Live in Prison? prison, law and social control (209)

--techs of social control

Afterword: Destroy Civilization? (212)

--attack vs defense of civilization in (A) circles...

---shouldn't BS about every little thing ever invented by a civilization

-focus on what is common in all civilizations

---""It should be obvious from this that I reject any models for an ideal world (and distrust any vision that is too perfect – I suspect that there, the individual has disappeared). Since the essence of a revolutionary struggle fitting with anarchist ideals is the reappropriation of life by individuals who have been exploited, dispossessed and dominated, it would be in the process of this struggle that people would decide how they want to create their lives, what in this world they feel they can appropriate to increase their freedom, open possibilities and add to their enjoyment, and what would only be a burden stealing from the joy of life and undermining possibilities for expanding freedom. I don't see how such a process could possibly create any single, universal social model. Rather, innumerable experiments varying drastically from place to place and changing over time would reflect the singular needs, desires, dreams and aspirations of each and every individual."" (214) ---non-ideal society!!

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On Projectuality (219)

--"Anarchism... is a way of conceiving life, and life... is not something definitive: it is a stake we must play day after day. When we wake up in the morning and put our feet on the ground we must have a good reason for getting up. If we don't it makes no difference whether we are anarchists or not... And to have a good reason we must know what we want to do..." –Alfredo M. Bonanno

--Critique of Heidegger/Sartre: "In this society, we are taught to view life as something that happens to us, something that exists outside of us, into which we are thrown. We are not, however, told that this is the result of a process of dispossession, and so this alienation appears to be natural, an inevitable consequence of being alive. When life is perceived in this way, the vast majority of people simply deal with circumstances as they come along, for the most part simply accepting their lot, occasionally protesting specific situations, but in precisely those ways that acceptance of a pre-determined, alienated existence permits. A few people take a more managerial approach to this alienated existence. Rather than simply dealing with circumstances as they come, they seek to reform alienated existence

along programmatic lines, creating blueprints for a modified existence, but one that is still determined in advance into which individuals must be fitted." (219-220)

--"Anarchist projectuality starts with the decision to reappropriate life here and now. [...] Thus when I speak of anarchist projectuality, I am speaking of a way of facing life and struggle in which the active refusal of alienated existence and the reappropriation of life are not future aims, but are one's present method for acting in the world." (220)

--critique of programs

--"Anarchist projectuality exists instead as a consciously lived tension toward freedom, as an ongoing daily struggle to discover and create the ways to determine one's existence with others in uncompromising opposition to all domination and exploitation." (221)

---ex of policing -- neither community policing nor reformism (221-2)

--definition of projectuality: "But this is simply an example to clarify matters. Anarchist projectuality is, in fact, a confrontation with existence "at daggers drawn" as one comrade so beautifully expressed it, a way of facing life. But since human life is a life with others, the reappropriation of life here and now must also mean the reappropriation of our life together. It means developing relations of affinity, finding the accomplices for carrying out our projects on our terms." (222)

For a World Absolutely Other (224)

--"Life unbridled, a venture into the absolute other, requires the total destruction not only of 'my' work, but of the very concept of work and economy as the basis of human relationships." -- Jean Weir

--WORK

--"Work is an economic social relationship based upon compulsion. The institutions of property and commodity exchange place a price tag upon survival. This forces each of us to find ways to buy our survival or to accept the utter precariousness of a life of constant theft. In the former case, we can only buy our survival precisely by selling large portions of our lives away – this is why we refer to work as wage slavery – a slave is one whose life is owned by another, and when we work, capital owns our lives." (225)

--NOT ABOUT AVOIDING WORK, but stopping the theft/alienation involved:::

--""But theft (and its poor cousin, dumpster diving) does not in itself free us from work. "Even robbing banks or reappropriating goods remains within the logic of capital if the individual perpetrator of the deed does not already have their own project in motion" (Jean Weir). And here is one of the most common misunderstandings of an anti-work perspective: confusing the avoidance of having a job with the attack on the world of work. This confusion manifests in a practical emphasis on methods for surviving without a job. Thus, survival continues to take precedence over life. One encounters so many people now within certain anarchist-influenced

subcultures, who know where all the dumpsters, all the free feeds, all the easy shoplifting stores, etc. are, but who have no concept of what to do with their lives beyond surviving on the streets. The individual with a clear idea of her project who, for example, chooses to take a job temporarily at a printers in order to learn the skills and steal as much material as she needs to start her own anarchist publishing project – quitting the job as soon as his projectual tasks are accomplished – is acting far more pointedly against the world of work than the individual who spends his days wandering from dumpster to dumpster, thinking only of how he's avoided a job." (225-6)

--DON'T INDIVIDUALIZE IT

---"Work is a social relationship or, more precisely, part of a network of social relationships based upon domination and exploitation. The destruction of work (as opposed to its mere avoidance), therefore, cannot be accomplished by a single individual. One who tried would still find herself trapped within the world of work, forced to deal with its realities and the choices it imposes. Nor can work be destroyed separately from the complete destruction of the system of social relationships of which it is a part. Thus, the attack against work starts from our struggle to reappropriate our lives." (226)

---but what will we eat? "we will figure out along the way"

The Rising of the Barbarians: a non-primitivist revolt against civilization (227)

--Fourier against civilization (228)

--Bakunin --> unleash the wicked passions (KKA article...)

--(A) Revolutionaries of the 1848 --> Ernest Coeurdeory & Dejacque

---not program or doctrine, but arsenal to be looted (230)

--WL: not primi anti-civ (vb 231+)

---why not? b/c primis don't constitute 'revolutionary struggle'

----""Primitive" people have often lived in anarchic and communistic ways, but they do not have a history of revolutionary struggle from which we can loot weapons for our current struggle." (232) (bullshit)

--not primi, but the 'coming of barbarians' via Dejacque/Coeruderoy

--[...] May the barbarians break loose. May they sharpen their swords, may they brandish their battleaxes, may they strike their enemies without pity. May hatred take the place of tolerance, may fury take the place of resignation, may outrage take the place of respect. May the barbarian hordes go to the assault, autonomously, in the way that they determine. And may no parliament, no credit institution, no supermarket, no barracks, no factory ever grow again after their passage. In the face of the concrete that rises to strike the sky and the pollution that fouls it, one can well say with Dejacque that "It is not the darkness that the Barbarians will bring to the world this time, it is the light." – Crisso/Odoteo"

*****CRISSO/ ODOTEO IS KEY

---as is andy robinson's critique of democracy

Complicity, Not Debt: an anarchist basis for solidarity (234)

--"we owe each other nothing, for waht i seem to owe to you, i owe at most to myself. - max stirner" (234)

----society w/o debt = anarchism

--economic-politics of debt opposes privilege w/ rights!!!! *~*~*~*

--fucked up examples ... (235)

--against liberal "Your freedom ends where mine begins."*~*~*~*

----that's freedom of property

--freedom = freedom of encounter and association (237)

----first and foremost, it's a rejection of conditions of life imposed on us

--**mutuality --> complicity ** (237)

----"complicity is the uniting of efforts in order to expand the capacity for individual self-determination against the world of domination. it is the active recognition that the rebellion of specific others expands one's freedom and, thus, it finds way to act together with these others against the forces of domination and social control."... (not charity or duty) (237)

Deciding for Oneself: democracy, consensus unanimity and anarchist practice (239)

--Q of self-orgnization (not program)

--'collectivist model' (against) (240)

--consensus critique (241)

---assumes group is more important than individual

-"The point is no longer to bring together the masses to storm the Winter Palace, but rather to act immediately against the forces of domination we confront in our daily lives and to organize this activity in a way that expresses our refused to be ruled, to submit to any form of higher authority." (243) *~*~*~*

"Each of us starts by himself and finds her accomplices through the immediate practice of struggle in her life here and now." (243)

"Everything Must Go!" some thoughts on making a total critique (243)

---"Think of another concept of strength. Perhaps this is the new poetry. Basically, what is social revolt if not a generalized game of illegal matching and divorcing of things. - at daggers drawn" (243)

---total in the sense of non-reformist

---"illegal matches" = what? illegal connections, illegal games...?

--example: "love and rage"

--**reification (246)

On the Mystical Basis of the "Neutrality" of Technology

Different Aims, Different Methods: on the incompatibility of reform and

revolution (251)

---basically, reformism believes things can be better, rev that things can only get worse (stupid)

On Sexual Poverty (257)

--commodification, partial revolution. boring.

Waiting For The Apocalypse: the ideology of collapse and the avoidance of revolutionary responsibility (265)

--apoc = escapist, faith-based

Against Renunciation: the revolt against civilization will be expansive or it will not be at all (270)

--self-limitation = problem

--critique of property

--capitalism is limiting!! ***** (key reversal) - 274

Volume 5:

On the World in which We Live -- boring

Cultural Appropriation: a few points for discussion (283)

--"All culture is plagiarism." (283)

---funny critique of moralistic (A) on appropriation

--but then stupid arg that cap = homogenization (283-4)

--need to defend living cultures against vampiric capitalism (bleh)

The Myth of Progress and The Problem Of Civilization(s) (286)

--boring K of "Progress" (defined as scientific, technological)

On the Degradation of Language and the Art of Listening

The Revolutionary Wager