

Down with the state, down with authorities

The state must go; the exploitation of humans, animals and natural resources must end; the production of necessary goods must be determined by the needs of the people themselves, and no one should wear themselves out while others enjoy the fruits of their labor; individual freedom must overshadow all false demands for submitting to “the common good”; everything that is holy – gods, laws, morality – must be trampled down in the dust; the authorities – politicians, judges, cops, patriarchs and all sorts of bosses – must be fought and ridiculed; the prisons must be torn down until the last brick is gone, and no human should ever again be judged by idiotic laws that only serve to protect the rich against the consequences of their actions; in other words – disobedience, lawlessness, anarchy!

Because we love life, and wish that every person should be able to enjoy its joys and develop themselves in free association with other free individuals.

Despite the submission everywhere around us, and the apparent legitimacy of the state; despite of the low tide in rebellious activities in this country; despite the fact that a perspective which puts itself against all authorities is as unwanted as ever – or maybe exactly because of all this – we jump into the publication of an anarchist newspaper. But why even bother to agitate for anarchist ideas at a moment when the idea of individual freedom and a life without authorities seems more far away than ever; would it not be more prudent to dig down and wait for better times?

» Disobedience, lawlessness, anarchy! Because we love life, and wish that every person should be able to enjoy its joys and develop themselves in free association with other free individuals.



No, because we know that if today, the tearing down of the world of domination seems impossible, it is not because it is so, but because we allow it to be so. A life without coercion and hierarchies is almost impossible to imagine for us who have never known anything else than the world of authorities, and this lack of imagination is reflected in our ability to act. In order to act freely, we must also be able to imagine new ways of living that does not involve hierarchical relations, and in order to imagine this we must act in ways that negate the influence of the current state of things on our lives. As has been said, you can only speak of freedom in freedom. That is why the development of anarchist actions and ideas must happen in an interplay that makes them inseparable – they are useless on their own.

“Tearing down must be the program, around which the anarchists gather,” wrote anarchist Sophus Rasmussen in 1907, concerning the tendency of certain anarchists to construct blueprints for the future society, and thereby “bring in new chains, where we removed the old ones,” and we feel the same today. We are not interested in manufacturing detailed visions for the future, but stick plainly to the anarchist principles of individual freedom, free association and the struggle against hierarchies and authorities, leaving it open for discussion what

that may entail.

Thus, we turn towards the immediate task of destroying the existent in order to create space for a real development of life without coercion. Bakunin said that “the urge to destroy is also a creative urge,” and in order to make space for a real discussion about the organization of our lives, without the interference of the state, it is precisely why it is necessary to tear down the institutions and ideas that makes a free exchange between thought and action impossible.

This destructive project should, in our mind, make use of an array of different means – and unexpected combinations of them – in order to hammer the world of authorities from all sides. So, with this humble newspaper, we wish to contribute with a means for criticizing the rotten pillars of society, for discussion and agitation, and for communication inside the movement as well as outwards. We will do what we can to spread anarchist ideas, and stubbornly uphold – despite all “realists” who maintain the opposite – that no one has to live their lives in submission.

Towards the immediate overthrow of the existent, a storm gathers in society! Bourgeoisie, cops and politicians, hide, because here comes – the Hurricane! ♦

Transl. note: The name of the paper (Orkanen) translates to “The Hurricane”.

Welcome inside the hurricane

Orkanen, or *The Hurricane* in English, is a small monthly anarchist newspaper based in Copenhagen, Denmark. As of this writing, the newspaper has existed for almost a year. The usual circulation is of about 200 copies, of which some are sent to other cities, while the rest is distributed for free in Copenhagen. It can be found in most of the spaces belonging to the anti-parliamentarian left, and in the few anarchist spaces, as well as in a slowly increasing number of bars and cafés. Most of the paper is in Danish, though we do print English articles as well. In order to communicate more intensely with international comrades living here, as well as with comrades living in other places, we decided to create this special English edition of the newspaper. It contains a small selection of articles from the past year, translated from Danish into English.

» As anarchists, we put emphasis on communicating with comrades on an international level, because certainly our struggles can not be contained inside the limits of state-borders.

The articles collected here obviously only cover a small part of what have been written about in the newspaper. Among other topics covered in the past year, we can mention: the concepts of affinity and informal organization; the struggle in Rojava; the development of repressive measures directed towards the most excluded sectors of society; information about ongoing international struggles and repression targeting anarchist; action reports and small news pieces, and much else, always contributing towards an offensive and informal anarchist movement. We usually include a book review of literature related to anarchism, and have often printed poems. In the paper, we have not been shy to provide space for strong criticisms of ideas and practices prevalent in the anti-authoritarian movement today, something which hasn't always been appreciated, or which have mostly been met with silence. However, we find that it is vital to have such discussions and criticisms, in order to create a dangerous and diverse movement against the state, with its feet planted in a solid base

of ideas, and its practices reflecting those ideas and anti-authoritarian desires.

As far as the practical and economic considerations of making and distributing a free and regular anarchist newspaper goes, we are still learning and developing. We are recently trying to get more comrades to join as support-subscribers, in order to help us print and send out more newspapers. On the content-side, we strive not to get stuck on topics which are only of interest to a limited subculture. After all, we are trying to distribute the newspaper as widely as possible, but always without rejecting our own ideas. We are not trying to sell anarchism, but to contribute towards a wild and rebellious love of life.

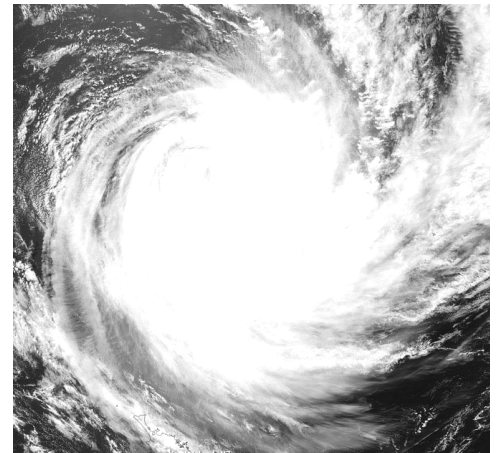
As anarchists, we put emphasis on communicating with comrades on an international level, because certainly our struggles can not be contained inside the limits of state-borders. We look to the international discussions and events for inspiration, an inspiration which we feel is strongly needed in our context, where social struggles are increasingly pacified and framed in proposals acceptable to the state and capitalism, and where anarchist are not only a marginal phenomenon, but also largely incapable of formulating ideas and carrying out an offensive practice with any resonance among our fellow exploited. Trapped in a self-referential and defensive subculture, the dream of freedom and equality based on individual autonomy linger on in a sad state. Thus, as a small contribution to the international anarchist conversation, these translated articles from our humble newspaper, in order to share a little bit of what is going on where we live.

Please don't hesitate to contact us with any considerations or thoughts concerning the project:
orkanen@riseup.net

Orkanen, Spring 2018, Copenhagen

The articles in this edition are taken from the following issues of Orkanen:

- Down with the state, down with authorities – Issue 1, volume 1;
- Space travel – Issue 1, volume 2;
- Against the IT-giants and their world – Issue 3, volume 1;
- The place for love in the rebellious life – Issue 6, volume 1;
- The price for gratitude – Issue 7, volume 1;
- Considerations regarding the capricious nature of the state – Issue 4, volume 1;
- Justice – Issue 2, volume 2.



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We recieve: Articles (about 5000 keystrokes), letters (about 2500 keystrokes), images, poems, etc. Send by e-mail. We accept texts in Danish, Swedish and English.

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A7A8 69A9 0991 0880 5888 305B 59A1 75FA D5C6 09C3

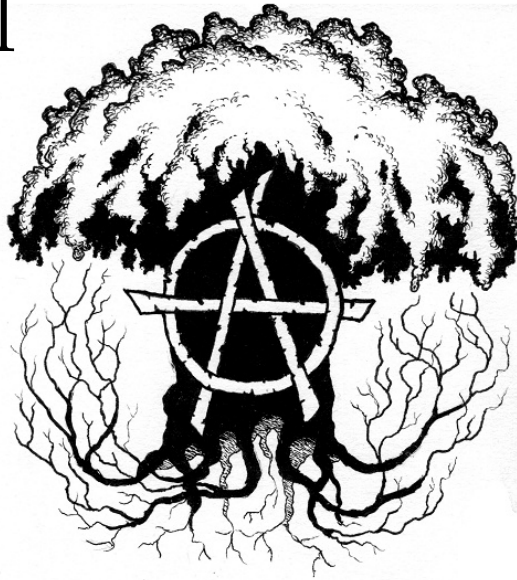
Space travel

Spaces are everywhere, and they all form one pervasive network. Four recognizable ones are proposed in this piece. Spaces which we under the existent can avoid, but which are in turn connected to spaces, we do not want to avoid. Some spaces we need to destroy, and others we need to spread out. I call for an acknowledgement of our current space travel-existence; a search for the fulfillment of ourselves from that particular point and fight to create and uphold the space, which are most suitable for us; without authorities, meaninglessness and paralysis.

The municipally owned space is kind of like a heart transplant; we welcome the space, because we have convinced ourselves that our lives depend on it. Like all donor-hearts urgently need several forms of medications in order to stay viable, the space must live up to several municipal demands. Furthermore, an authority must do a follow-up on the new heart from time to time to make sure that body and organ collaborate in a satisfactory and organic whole. The municipally owned space is on request forced to open its doors for every inspection, raid, journalist and politician. Eventually, the evictors and buyers.

» The static space creates the illusion of perpetuity. We build up a relationship with the reinforced concrete. We kiss its walls, tell them secrets and paint them black. Black with spray paint and posters depicting solidarity and demos. Black with our anarchisms.

Put together, it is the price we have paid voluntarily until the heart one day is declared dead; until the municipally owned space is to be demolished, is to be given to somebody else or sold to the highest bidder. Or taken away from us because we do not know how to behave. Thus, the heart must be removed from the chest cavity, when we do not appreciate the seriousness of a transplant. Subsequently, we must, yet again, go to the streets and put our souls on the line, begging with one hand for a new space. The other hand is firmly grabbing hold of a beer with



the purpose of sweetening the grim aftertaste, when or if we succeed in entering another deal from hell.

The static space creates the illusion of perpetuity. We build up a relationship with the reinforced concrete. We kiss its walls, tell them secrets and paint them black. Black with spray paint and posters depicting solidarity and demos. Black with our anarchisms. The dream of infinity is the funnel through which we pour all our love, loss, ideas, skirmishes, fights, experiences, alcohol and preparations; we pour all of it into the space, hide it in the space, and define the space with it.

The reality: The static space is fixed, because it is borrowed, bought, dimensioned, even measured and weighed. It comes and goes, alright, but in a remote controlled manner, which is unacceptable. When it, the space, disappears – and it undoubtedly will – it will rip a part of us with it, and we have only ourselves to blame. We have allowed ourselves to be blinded by invisible perishableness and naive expectations. Without the static space that we hold so dearly, we are uprooted. That is also why we are willing to go to so extreme lengths in order to keep the space. This desperation makes us insanely vulnerable, and within the darkness we see only two glowing dots: the eyes of the enemy convinced that they have us exactly where they want us.

The exclusive space is their space, and an actual state of mind as well. Tiny in physical size, larger in intention and booming as a phantom. Among us, we see them way up there, where any connection to earth is but a memory. A feeling of supremacy thrives inside these live statues, these standard bearers, these high-end specimens. They may be able to change, but

their arch type is not. They grow on each other, and the rest of us are their fuel. They are exclusive, because we are the excluded. Their space is luxurious, wanted and stellar: importance unlimited.

This is the story about the bug zapper and the myriad of little flying insects: come too close and you will never fly again. Instead, you lie paralyzed at the feet of those who achieve nothing but spread apathy: they are just standing there.

» We create the revolutionary space for specific purposes. We can blow it to pieces, when the enemy has surrounded it in concentric circles. We can expand it like a lava, a web of roots or a plague.

The revolutionary space is the elusive space. A genuine space? Absolutely, in its transparency and elasticity. The space comes and goes, this time on our terms; autonomously. We create the revolutionary space for specific purposes. We can blow it to pieces, when the enemy has surrounded it in concentric circles. We can expand it like a lava, a web of roots or a plague, and we should do this whenever possible. If the exclusive space is their space, the revolutionary space is ours. It lies deeply within each and everyone of us. We carry it on our backs, and in our hands. It can not spawn from anything else than us. The space is, however, ultimately bound up on the following: the grind between ideas and actions. The ideas form the space, and the actions are played out therein. Physically and mentally.

In this space, no one is able to be apotheosized like a balloon animal on parade; neither formally nor informally. The unhinged dynamic operating between anti-authoritarian individuals makes this impossible, alternatively fairly dangerous. In this space, we are the strongest, and we are the most staunch. Here, we reclaim everything, and create the new, but we do not own each other. We abhor every kind of oppression. In the revolutionary space, we aim to perpetuate freedom without authorities; the best conditions for every individual, always. ♦

spacey

Against the IT-giants and their world

In terms of language, there are sometimes words that means more than one might think at first glance. Take network, linking and connection, for example, words that we use everyday without wondering about their actual meaning, words that indeed represent our way of life in the age of the internet. All these concepts describe tools to capture, tame and restrain – maybe it's not a coincidence after all.

The similarities don't end with the language. The internet consists, despite its empty appearance, of a network of cables and wires. This infrastructure is maintained, developed and controlled by states and international IT-companies like Facebook, Apple and Google – companies who work their way towards an ubiquitous presence in our lives, and thus are enemies of freedom. In time, they might also replace the traditional authorities in favor of their smart world, where everything is determined by algorithms, while control

is ever so present and no authorities are in sight.

Such a nightmare will probably be applauded by certain 'anti-authoritarians', who haven't understood the connection between freedom, body and individual. I am nothing without my live, pulsing body, whose limited expiration date creates the frame around my existence, a frame that can't be replaced by a virtual identity. Freedom is to be who you are, and to be yourself, you also have to be lonely. Only in silence and darkness, face to face with yourself, you'll be able to look deeper into yourself and make crucial decisions. Free association, which is fundamental for me as an anarchist, is also the freedom to discard association. With an internet connection you are never alone, but always a little bit at work, a little bit together with family, a little bit under surveillance (by your 'friends', police, or commercial companies...). If you finally succeed in turning your eyes from the screen, you'll see your fellow human beings chained to their phones, always connected. Who can still deny that this network really has captured us?

In Foulum close to Viborg the American technology giant, Apple has begun to built a new data center which is supposed to be finished in 2026. There is also a plan for erecting a center in Aabenraa, where the first part of the



buildings is estimated to be finished by 2019. Both centers will be around 166.000 m², and are thereby amongst the largest in the world. In Odense, Facebook plans to built a data center of 55.000 m² which is supposed to be fully done by 2020. In Fredericia, Google has bought a piece of land of 73.000 hectares, which will possibly be used for planting a server complex. The centers are going to support the European markets of these companies.

According to a estimation from energinet.dk – the public company which controls electricity and gas – three of such centers will together consume an amount equal to around ten percent of all of Denmark's consumption of elec-

» In this transition, which involves a certain insecurity, a potential for rebellion lies, but as always, crisis and states of emergency also give the rich and powerful an opportunity of consolidating their power.

The place for love in the rebellious life

What is freedom without love, love without freedom? I'm uncompromising, I want it all. But in this state-controlled suppressing world dominance, in this prison of a society, freedom is still just a dream which I, with burning objects that turn enemies into ashes, try to realize.

With every act of rebellion, the risk of further deprivation of my freedom increases. And with that I'll also be deprived the freedom to be with my loved ones.

Should you try to avoid love, to have less which the state can take away from you? Should you give up on the idea of falling in love, cut the ties to your family, abandon deep friendships,

become a lonesome rider in the revolt against the established? That would never make sense to me, because then my enemies would already have won. It's the fact that we love ourselves, life, earth and each other that separate us so significantly from the state, authorities and capitalists (who only measure value in terms of money and power.)

It can be difficult to navigate as an insurrectionary in life; you live a double life, and lies and omissions is an integrated part of your everyday life. Some, maybe everyone you love, doesn't know about your revolt. You try to find time and energy to be with them and be intimate to the extent that the circumstances allow. Maybe they

have a presumption that you "do stuff", maybe you have a past that haunt your family because they've tried to lose you to the vile prison cells. You can't help to notice their concerns, the spoken as well as the unspoken, but it's an unavoidable consequence of life as a rebel.

Even though I know, that nothing can stop my rebellion, I still feel the strangling hold of fear in me from time to time. The fear of losing can sometimes be so strong that it whispering threatens to stop me in my revolt, and just as nerve-racking if not worse, to stop my beloved in their rebellion. But I don't allow my fear to take over. I have that in common with the people in power, both them and I are extreme-



tricity. The fantasy surrounding the green digital society cracks down in the face such numbers. To run and built the necessary infrastructure demands enormous amounts of energy and exploitation of people and natural resources.

The internet is obviously not a 'free' space, but a product of concrete and specific exploitation. Hidden behind a stylish touch screen. It is no more egalitarian and 'environmental' than the factories where people drag on their lives by producing computers and smart phones.

In connection to the centers, Apple will finance wind mill parks to produce enough electricity for both of theirs.

Facebook, too, talks about renewable energy, but it is to a lesser degree clear where the electricity they need in reality will come from. Is this all about appearing 'green' in the eyes of the consumers (legitimized by useful idiots such as Greenpeace?) No, it is most likely a question of the guarantee of supply. Today, the rich and powerful are dependent on the power that runs through the existing cables. With an ominous transition looming on the horizon, the most prudent agents move toward renewable energy sources, so they don't lose their grip. In this transition, which involves a certain insecurity, a potential for rebellion lies, but as always, crisis and states of emergency also give the rich and powerful an opportunity of consolidating their power. The green and plugged-in society of the future is a totalitarian and collectivist dystopia that has nothing to offer the individual longing for freedom. A life that is lived in constant connection is not worth living. In the untamed freedom and the immediate rebellion, one finds a self explanatory joy.

But why has Denmark, of all places, been chosen as a construction site for these IT-giants? Among other reasons, it is due to the political stability, guarantee of supply, the cool climate, the highly developed renewable energy and, of course, the direct fiber optic connection to the US. Denmark is an important junction for the transatlan-

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tic communication, which flows through the cable TAT-14. Through this cable, data is transported between the European countries and the US, and its landing site is a small red building in Blåbjerg, in the municipality of Varde (Jutland, western Denmark). Thus, the omnipotent and unfathomable internet consists of some very concrete locations, which are crucial for it to function.

The data centers, which are now being built, are important junctions in the network that holds us captive in the order of hierarchy, but they don't stand alone. They need unlimited access to energy, and they need stability. As control is divided up, possibilities of sabotage and attacks are created all the time for everyone who keeps their eyes open. The grid is tightening around us, but its individual components are still vulnerable and easily accessible. ♦ L

Transl. note: Places mentioned in the article are provincial towns and cities of Denmark.

ly aware that this is exactly how repression manifests when it works in the most orderly fashion. Furthermore, i'm very conscious of the fact that it's (also) because of this fear that I fight against those in power, and I'm just as aware that my fear may never disappear completely, so I fight against that as well. It's hard work, but it's extremely necessary.

I can however, mostly, benefit from my fear. It is unquestionably part of the reason why I love as if it was the last time I hold my loved one, it sharpens my senses in situations where every step can be crucial, it makes me endurable, and not just that, it also makes me fucking angry. Love needs to make us stronger in our rebellion,

» Anger is the incentive in my insurrection, in the fight for my own and everyone else's freedom, and it ultimately originates from love.

more alert, and even more determined. It shouldn't weaken us and hold us back, but urge our comrades to take up arms and go to war, and to stand together in solidarity! Anger is the incentive in my insurrection, in the fight for my own and everyone else's freedom, and it ultimately originates from

love. In the endless possibilities of insurrection and in the ecstasy of love, I'm as free as possible under these neck wrenching circumstances – also known as the existent societal order.

So, to all the complicit comrades out there; blow up that fucking wall which keeps us from those who we love, throw a bomb against all oppressive institutions that hinder us from living as free individuals in this world, and then love – as much, deeply and widely as you can, and do it all over again tomorrow! ♦

Hjertesorg
[Heart sorrow, ed.]

The price for gratitude

When people come to Denmark from nearby and far away and seek employment, they must be grateful if they achieve getting hired. They must be so, because they work under better conditions, receive a higher salary and get access to the world of public benefits that this country has to offer. Of course, this does not mean that the salary, benefits etc. these people receive are just as good as what native Danes receive, but at least it is a great improvement by comparison with what they would stand to get where they come from.

This rationalization is well-known, and to name one example, it is used in the animal industry. Scattered over approx. 1500 mink (fur)farms, these Arctic animals live under wholly absurd conditions, but, as the fur industry formulates it, if the production of mink moved to Eastern Europe or Asia, the lives of the animals would be even worse. With this logic, it is morally defensible to do horrible things as long as somebody else does something even more horrible. In connection to this, we must remember that when Denmark is waging war, nowhere nearly as many civilians are getting killed by comparison with other states.

» Overall, a significantly sweet deal has been set up with all these foreign workers coming here to work. They do not complain, they have not brought their time-consuming and expensive families with them, and if they need to be fired, there is a line of eager likeminded people to fill the empty spot...

Overall, a significantly sweet deal has been set up with all these foreign workers coming here to work. They do not complain, they have not brought their time-consuming and expensive families with them, and if they need to be fired, there is a line of eager like-



Piss with you dish, Sir?

minded people to fill the empty spot. But most importantly, for these people the work means inexplicably much. We know this, and for this reason we also know just how far these people are willing to go in order to earn money. The logical consequence is that we place them in professions with the worst hours, which are especially harsh physically, and which are done in isolation. These types of wage-labor are typically found in the hotel and restaurant business, meat and dairy industry and the cleaning business. A large part of these businesses and industries are tailored to fit discriminated and oppressed people. People who are systematically held back from the fruits of life, but who have to cry tears of joy when they receive either our left-overs, or what we have regurgitated due to over-eating. People who must undergo a massive psychological and physical pressure, which is life draining, be it that they have to inflict pain and suffering on living and feeling fellow beings, or crawl around cleaning up after the rich and powerful.

Here in Denmark, we realized a long time ago that we need to stay as far away as possible from this kind of degrading and horrible work. It just does not work that everybody else stays away too. For that reason, we open up our caring hearts and borders to migrating and impoverished *miserablés* that are seeking greener pastures. That way, we can get the work done here in Denmark that none of us would dare even think about doing, and at the same time we can get it done with a

sense of smugness and decency.

Moving beyond this beautiful idyllic state of things, where cheap and pacified foreign labor combined with Danish moral supremacy go hand in hand, perhaps a grain of self reflection is needed when it all comes down to it. For us, it is free of charge to swim in wealth, structural privileges and freedom of choice, and it is just as free of charge to not even consider these facts. Should we, then, be grateful? Grateful for the fact that we are the oppressors, and grateful for the freedom to oppress?

Grateful for being those who whip, deplete and break down other people? That would hardly sit well with the red-white [the colours of the Danish flag, ed.] philanthropists, that we are, to view the state of the world in this manner, but perhaps grateful is precisely what we should be. We should be grateful that we do not get stabbed to death, when we go on holiday to the places where we requisition our slaves. We should be grateful that the furniture in our workplaces and local café's are not embalmed with piss and shit – or at least grateful that we do not know whether or not that is the case. We should be grateful that today was not the day either that it was our turn to be exposed to the most abysmal horrors, so that other people can enjoy life.

And, if we are grateful for these things? Well, then we can have no doubt in our minds and hearts that something is totally off, and that something must be changed completely. It means that we have reached a degree of understanding injustice and unfreedom, so that a violent confrontation must be instigated in an extremely urgent and inevitable manner. Just as urgent and inevitable must a violent confrontation against people so-called unbeknown to these facts, who in peace and serenity create inequality and confinement through oppression and greed, regardless of the proposed indignation, wholeheartedness or reflection of these people. ♦

Happy Danish Thanksgiving

Considerations in regards to the capricious nature of the state

States are similar to a group of mad scientists, and societies are their laboratories. Every state loves to experiment on all the lab rabbits hopping around in the bottom of the cage. This especially applies to repressive measures against the portion of a population who chooses to criticize. Among other things, it is the material resources at the disposal of law enforcement in the form of water cannons, mounted units, or chock grenades with the intention of breaking inappropriate and anti-social behavior. It can also be in the form of pieces of legislature, as we have seen it in Denmark with the implementation of so-called administrative imprisonments in the light of the riotous fights connected to the old youth house [Ungdomshuset, ed.], or the 'bill of respect' [respektpakken, ed.], which allows for tougher punishment for vandalism perpetrated in connection to 'social disturbances'. Moreover, it can be strategic measures in the form of pincer movements, formations of canine units, or increased presence of undercover police.

The list goes on.

The state often operates without knowing if any measure has the wanted effect in the long run, and if it fails, then it simply powers through; *trial and error*. On the other hand, if something works according to the intentions of the state, regardless of how insane it is, it still possesses a strong validity: the means justify the end. All of this melts together in an unmatched demonstration of power, where it does not matter one bit, what the response of the population is. These methods are not only examples of how power corrupts, but they also show the utter carelessness of the rulers face to face with the people who powerlessly find that the control room is completely out of reach. Most importantly, however, these methods show how the state bases its existence on a over-shadowing search for complete self control, and how it at the same time operates in order to control everything surrounding it.

Automatically, the state absorbs legitimacy from other states, solely because they all share the classification 'state'. Every consolidated state has, regardless of how different from each other they may seem, fundamental and



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undying features in common, be it oppression as their ground for existence, the control of the societies' key sectors such as military, finance, energy and communication, a maintaining and strengthening of the monopoly of violence etc. This inter-state mirroring results in the fact that a spread of 'lab results' from the laboratories takes place, both on a explicit and implicit level. Overall, the states operate in the same ways in order to achieve the same things, which is meant to ensure their future existence. This spread of repressive measures first of all helps to undermine threats against the activities of the state, and together with ideological beacons of sadism and dispositions of power based on knowledge, each state is encouraged to develop and expand any experimentation constantly. The subjugation of rebels of a society is, then, not only a question of how any one individual state acts upon this threat. The different forms of oppression in the authoritarian societies are incorporated continuously across borders; it is inevitable, and as antiauthoritarians, this repressive enterprise must not come as a surprise.

Facing the madness

The result of the individual state's accumulation and spreading of this mass of knowledge creates a readiness, meaning an increased ability to predict and handle potential acts of rebellion,

which gives it, the state, a massive advantage in our struggle against their existence. It is this readiness we must challenge. We must stand our ground, when they want us to run, and vice versa. We must strike where they are not. To exemplify, when the crowd in a demonstration is buzzing following an statist announcement of its dissolution, and everybody, including the police, are looking to find someone to lead, right there is the possibility of a riotous act that the mastery in no way is prepared for. It may very well be that we can not match their resources, muscle mass or stamina, but a backlash in their analysis of our behavioral patterns will leave them lost, and in the perpetuation of the impulsive and 'atypical' acts of rebellion, they will never find their way back.

Our innovative approach against the mastery will not obstruct the experimentation performed on us, the contrary is more likely the case; for that, we ultimately need to poison the mad scientist. However, the lack of success in these experiments can take the edge of the confidence of the state, and perhaps even precipitate (further) defeatism, frustration and desperation. The lack of success can at the very least help ensuring that it, the state, uses a shit load of resources, fruitlessly, in its search for the key to the everlasting death of revolt. ♦

buck

Justice



Perhaps justice can be achieved in more immediate and satisfying ways?

Context: On New Year's Eve 2018, a street party was held in central Copenhagen. At around 2 a.m., the cops showed up and acted very aggressively, swinging batons in every direction, and arrested several people, including a person who lost consciousness because of the brute force used. Apparently, there were no journalists present, and nothing was reported in the media. Following this disturbing event, the Anarchist Black Cross København [Copenhagen, ed.], in collaboration with other parties, has decided to pursue legal uprising through the courts, and has started collecting evidential material to be used against the police in a trial. The following commentary is a critical reaction to this overall strategy.

I am jumping straight to the point. How the fuck is it possible to achieve justice by turning to the courts? Either I have been gravely misinformed, or hell must have frozen over since self-declared anarchists have initiated an attack on their own principles by supporting a judicial process against the police. Does it help us that we have the court's word, the STATE's word that the cops are brutal? Or was it because they were *too* brutal that New Year's Eve exactly like they have been in countless other instances? Is it the case that if we get an assurance from the court that the cops need to hold back with the beating with batons, we are satisfied? Is it enough for the most extreme and hard-hitting cops to get a bad conduct mark in their file, perhaps get fired, or how

about charges pressed against them, and then we can breath easily? Alas, my confusion has reached its maximum, and therefore I encourage the anarchists, who support this legal endeavor, to explain the logic behind all this.

Is there any sense behind this to be found that I have yet to grasp? The dream and goal of an anarchist in parliament? In the police force? It may also be the case that some of you seek the support and sympathy from conscientious fellow citizens, journalists or prosecutors? Obviously, you will receive this, but not because you have been beat up, thrown to the ground and humiliated. You poke your noses where they do not belong, which is solely a result of your freedom-hungry existence, and, consequently, you are told to step back, into shadows of blurriness and meaninglessness; In the minds of the cops, there is always ample reason to fuck up deviants. No, you will get your support on the basis of being conformist, passive and for playing along. But by seeking justice from a judge, you legitimize the society, which at the same time is operating in favor of your elimination. You will have to speak your case in a forum where destitute people of color are deported by a racist system, where imprisonments and (anonymous) surveillance warrants are decreed against our comrades, and where the 'good background' of the accused means 'white middle-class/upper middle-class'. Is this truly how you wish to seek recognition and fairness

with your heads held up high?

To say the least, I am enraged about the behavior of the police. I even want them to disappear entirely. I have listened to abysmal accounts from people who were brutalized that New Year's Eve, and they still haunt me. Believe me when I say that we are together in feeling anger, vindictiveness, justice-seeking, fear and the urge for freedom.

But dear like-minded ones(?),

I hope that you will re-consider your decision into filing a law suit against the police. The struggle for freedom can not be won in a court of law, through a deposition or a legal conviction; this you must realize. The legal system is not only a hostile territory as is the case with the rest of society in numerous ways. If only that was the case. It is also a battle arena, where you are disarmed and exposed. Understandably, you seek reinvigoration of some sort, but our strength as anti-authoritarians, and our grounds for existence as the very same, does not lie in cooperating with the state; on the contrary.

» We are sufficiently armed in our struggle. We carry weapons such as solidarity, disobedience and violence. Weapons such as bottles, stones and fire. These weapons need to be sharpened, so they do not turn dull. They must always be nearby, so they are within reach. They must be cared for in order for them not to die.

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I am ready to wage war – for freedom, against repression. But I can not follow you down this path of legalistic process. Your decision to walk this path breaks my heart, because you in this way operate against freedom, life and anarchy. Nothing less. ♦

Følehornet [an insect's antenna, ed.]