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*Short  
Essays on  
Insurrectionary  
Anarchy, Illegalism  
& Post-Leftism*



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These experiences, realities and memories exist outside “acceptable” behaviour in society, but some of these realities contain a shared struggle, self-sufficiency and a lack of respect for the system and its willing dupes.

All this is rarely ever written down, and the motivations of the people involved are lost and mostly never recorded. Grim realities exist where ever poverty spreads and for the capitalist system, prison is it’s chief remedy, and it is the main method of suppression. Those who have contempt for the ‘law’ in an era of widespread hypocrisy can only expect its hatred, and to be painted in the worst images, whilst the expert terrorizers continue their business legally.

As for myself, I am criminal and selfish, and I do not apologize to anyone.  
-L

## **Anarchy - Life force of the planet**

Anarchy appears to us as the life force of the planet, the creative destroyer which has never been extinguished from the pages of civilization by the determined forces of ignorance and repression.

Not only an economic form of anti-capitalist organization and self-management, anarchy is the total destruction of all oppression and all forms of pre-programmed morality.

Anarchy is the ‘beautiful life’ that every individual is promised by the system -that is if they bow their head, work hard in life and obey.

Anarchism on the other hand does not demand slaves, it calls for each to know and master themselves. The liberation of each individual at its most full potential is the fire of anarchy and the vision of freedom that will take us beyond the stars.

Unleash the power of imagination and creative will. In revenge for the destruction of the environment and against the advancement of systems of control and exploitation.

Fire, attacks, destruction, refusal, is the non-recuperative. The more devastating and uncontrollable, through simple techniques anyone can put to use, the better; insurrectional violence targeted against the capitalist system and the developers and scientists of the future-present technological prison world.

always as a goal. Our anarchist-individualism, our alegalism, i.e. our disregard for all rules made by the powerful classes, is shown in the values of each decision we make, without acting from premises set by society, and that is precisely what the law and the conforming citizens dislike. What difference an act, illegal or legal, if it diminishes anarchist ideas of self-organization and mutual aid?

As an anarchist, I reject moral codes, but I have the measure of my principles to hold against my life, and no government, police officer or security guard will take that from me. Illegalism is as good a means as any other to acquire funds for our lives and struggle, and taking aside for a moment that “crimes” against property or oppression are perfectly valid, the main question should possibly be, what are my values in this act, are they harmful to the development of libertarian realities or not? Rather than respecting the harm caused against any imagined ‘social good’, ‘rights’ or ‘laws’ of society.

The prisons and the police are how the politicians in session impose their decisions, creating a detention economy for “criminal” people and attempting to resolve the contradictions of their world. This whole world is made for a judicial-penal-corporate system which will never “rehabilitate” anyone. Few things power it more than the morals that the media and the state teaches to its ‘citizens’.

As criminality is just another way of living for a sizeable sector of society, across many classes, it is a business with the same demands and variations, but it is deeply part of the hidden history of power and capitalism.

For anarchists involved in revolutionary acts, the tension around illegalism is often about the moralism it rouses, and the police attention it generates. It can bring you problems; break the law often enough, and chances are, sometime or other, you’re going to get caught. It’s a ‘law’ of the possibilities of criminal averages.

You either have to develop yourself,- get wise about it -, or fail spectacularly if you let your gall run away with your senses.

*And then there is the mistakes. Anarchist history provides examples of the so-called ‘failure’ of illegalist anarchist actions, sometimes occasionally encouraged and disrupted by informers or under cover police. However, nobody hears about the successful crimes other than as a statistic in the police records or a TV bulletin, and armed robbers and thieves very rarely issue communiques.*

## Beyond the “Movement” – Anarchy!

*“The world is one pestilent church covetous and slimy where all have an idol to fetishistically adore and an altar on which to sacrifice themselves.” – Renzo Novatore*

A movement of anarchists would, you’d think, be a collective project of individual realization and freedom, mutual aid and solidarity, honest communication and individual responsibility, of a violent attack against the institutions, managers and structures of domination and alienation, against mental programming and unconscious behaviours, against the reproduction of authoritarian society in our interrelationships and thoughts and actions.

What does the muddle of casual hierarchies, ideological rackets, miserable cliques, identity ghettos, would-be leaders, dishonesty and backstabbing that we see before us if we look at much of the self-identifying ‘anarchist movement’ have to do with that? Very little except perhaps in words or in a stunted form. Clearly the movement in general is more interested in protecting ideological fortresses, recruiting followers, preserving the suffocating comfort of their scenes, and above all, following their harmless hobby, than in anarchy.

Navigating and trying to find a reference point in the ‘movement’ can be disorientating. Young, or new, comrades entering the ‘movement’ (or rather, the scene) are frequently snatched by one of the brands of package-deal politics or forced to pick between the false choices of proffered products served up by the various ideological rackets. Whenever a system of ideas is structured with a sovereign abstraction at the centre – assigning a role or duties to you for its sake – this system is an ideology. An ideology is a system of repressive consciousness in which you are no longer a willful singular individual, but a component, a cog.

In this commodity-based world, the image of rebellion can be just another product, just as we can commodify, abstract, and systematize our own expressions of our thoughts and desires into its alienated form, its commodity, an interchangeable form – ideology. Even, in fact most subtly and dangerously, when we are not conscious of what we are doing. In the various ideological organizations, in the scenes and in much of the media of anarchists, a narrow consensus view of reality is enforced around specific parameters.

Free communication that goes beyond the boundaries of interior discourse is shut down by verbal attacks and mocking, physical exclusion, warnings of state repression or non-acceptance by society, and simple, dogmatic refusal of heretical thoughts. Like any lifestyle or identity in the democratic

marketplace of society, anarchism has its package deals – complete with attitudes, opinions, styles, activities and products, all under handy labels.

I should mention at this point that, as someone who feels affinities with others of an anti-systemic and insurrectional tendency around the world, I am aware that ‘Insurrectionary Anarchism’ or whatever can be turned into an ideology to be bought into, and even easier, a fad or style. Certainly recently this seems to have truth in some quarters. But perhaps this is due to the recuperative influence of the Tiqqun intellectuals and their *Coming Insurrection*, a book that like *The Call*, seems to have influenced many young radicals, but which appears to be written by Marxists and nowhere validates individual self-responsibility, free will, desire and consciousness. Their insurrection may be coming, mine has come, it is an individual revolt.

The collectivist message of *The Coming Insurrection* has little in common with insurrectional anarchy: the revolutionary theory flowing from the individual’s passionate uprising to appropriate the fullness of life for themselves, attacking all that controls and exploits, finding commonalities and affinities with others from which spring the real commune – the friends and accomplices of the guerrilla war against the totality of authoritarian society.

With no sovereign systems of morality, theory, principles or social abstractions standing above the singular individual, the nihilist anarchist attacks all systems, including identity and ideology systems, as obstacles to our self-realization. The struggle is against not only the domination of controlling social organization and widespread tranquilisation, but also against inherited repressive programming and the force of daily life, and so our struggle is a constant tension where what we must destroy and transcend is much more obvious than where we might end up.

For some, faced by this oppressive reality, it is enough to come up with an alternative, ‘just’ and ‘reasonable’ social system (or ‘utopia’) in their head. Some again just hold this as a pleasant fantasy land, while others wish society to actually change and either come up with or (more commonly) buy into an A to B recipe (or ‘programme’) for social transformation, for the reprogramming of the social system. This is simply a form of repressive (systemic) consciousness.

Frequently the envisioning and laying out of these alternative social systems (including those of many anarchists) is down to those cut out as the managerial strata of this class society, the avant-garde of which is responsible for the constant social restructuring of the modern world. Workplace democracy, decentralised production, ‘green’ technologies, multiculturalism, and so on – all are experimented with by the dominant order, strengthening it.

Theorization of abstract social systems – and all social systems are based on abstractions – only strengthens domination. But if you start from your own life and refuse to be a component of anything, refuse to represent others or have others represent you, embracing your inscrutable uniqueness, knowing that all you face in life are choices, then you are a danger to authority and order, a walking microcosm of anarchy.

This then is a call out to avoid the casual hierarchies and cliques of the official anarchist movement, to avoid ideological systems and political identities, to savour the pleasure of thinking for yourself, of following your desires, the dignity of honestly following through to whatever unknowns of truth, negation and passion, setting no abstraction above yourself. In the war to the end, only choices matter, and only you are responsible for the choices you make.

Examine your feelings and thoughts, eliminate all moral and ideological systems from yourself, be aware that “common sense” (or rather social consensus rationalism) is the strongest support of the existent, don’t be afraid of where your inner (and outer) struggle takes you.

*Smash all the idols, even and most particularly the ‘revolutionary’ idols!!*  
-Dmp

## Illegality

*This text does not aim to be comprehensive, and concerns expropriations/robberies, the black market, fraud etc.*

As people seek a way out of the alienated exploitation we are forced to inhabit, illegal actions are increasingly popular and necessary.

When anarchists choose illegality, we do not mean actions at the expense of others, although at times each of us might choose our own path to follow, regardless of the perspective of a collective or relationships we are involved with.

As well as supporting the struggles of those who end up in prison -not out of compassion, but affinity and solidarity in struggle, I’m with all those proper rebels who are in a life of being extra-legal, illegal or alegal, as they like to define it. Those who are forced by this system to be outlaws, and those who choose it.

The requirements for a decent living should be shared and given to any who needs them, with education and liberation of each and every individual