

So rather than tenuously try to build reactionary campaigns or alternatives that end up being effectively assimilated into the lie of democracy by our enemies anyway, we choose primarily to attack. We understand that only when all that remains of the dominant techno-industrial capitalist system is smouldering ruins, is it feasible to ask, “what next?”



## Against the British Anticapitalist movement

**Brief Notes  
on their ongoing failure**

**DIKTATORSHIP OF THE AMPHETAMINE!**

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PRESENTS.....

A.M.Y



Anarchy Means I  
Hate YOU

Dignity and strength are values unknown to the included classes and their managerial-class children. For them, submission to the herd is found in the assembly and in the consensus of direct democracy, and the included are rulers of this place too, this playground of insecurities.

We know that more of our comrades are to be found in the places where the Left might not even be an idea, and the idea of the Movement would be laughable.

For us, to continue to live and act as if these twin concepts were a good idea in the first place is to maintain the lie that thrives on good will, providing a non-threatening and pacifying avenue for altruistic drives and desires for a change in social conditions, entangling people in realistic and reformist programs that are immediately recuperated by policy makers of some managerial *stripe*.

The decrepit and fanciful Movement seeks to control and limit the perception of not only struggle, but reality, and what can be achieved by the individuals who have no interest in waiting for an assembly or a political organisation to approve their actions or ideas.

Of course, we had hoped that at some moment a mass of people in this consumer democratic regime, as around the world, would recognise and rise up against the conditions of exploitation and profound degradation that we fight against. But it has to be said that so far at least we have seen only limited evidence of it in the movement here.

We had hoped that there were many out there with strong hearts and a desire for free, whole lives, who would rebel and fight, and that we would reach a critical point some day, but for us now in this miserable and sick consumer society, we have thrown away the idea of waiting for them.

We have shared and developed our methods of conceptualisation, reconnaissance and attack with an eye to pushing forward a revolutionary project that has more in common with our international comrades than with those at home; we have no time for an inward looking petty nationalism when the majority of the people in the UK movement are mostly worthless hobbyists and tourists.

We act, as one of us has written, mostly for ourselves, but not because we are selfish and do not care, but because we have come to the conclusion that we cannot predict what others want and because we cannot predict the results of our actions. The beauty of choosing to live in struggle, in informal and friendly situations with chosen friends, is a favoured path to discovering our potentials, characteristics, qualities, and abilities, will be the foundation of our future world of total liberation.

Outside the gaze of the secret police and their activist allies with their boring hierarchies of control and power can be found the play of our own lives, where the self organisation of the attack and the circulation of ideas acquires more substantial and significant outcomes-here we'll go into freedom and exit the seated theatre of radicalism.

- Anarcho Nihilists

This is perhaps why the leftists, alternatives, activists, and anarchist groups run after the big demos or the next campaign, or lose themselves in “community” and “workplace organisation: “ to give themselves substitute activities to explain the loss of dignity in their own compromise with the system.

Some of these so-called radicals treat the uncontrollables in the same way that the readership of the tabloid papers or the police would treat them: curiosities; dangerous; at minimum, problematic. In answer to that, we have decided that certain traditional strategies are no longer of interest to us and we don't care for opinions about what is or what is not desirable, possible, or realistic.

So rather than tenuously try to build reactionary campaigns or alternatives that end up being effectively assimilated into the lie of democracy by our enemies anyway, we choose primarily to attack. We understand that only when all that remains of the dominant techno-industrial capitalist system is smouldering ruins, is it feasible to ask, “what next?”

A movement of blind and shallow individuals can never find a way out, the false culture of the movement is full of deceit and manipulation. How can there be any trust, respect, and co-operation? There is little to none in the society. When the general population scheme, compete, and connive against each other for the smallest gain as a way of life, can you expect better from their faithful mirror-image-in-opposition?

Revolutionary action is not only an ambitious experiment in attacking targets of the capitalist system and the State, but also in attacking the slavish attitudes, fears, and cowardice that are present everywhere. Here in the UK, capitalism has eroded and broken the values of friendship and solidarity, replacing them with obedience to the herd and distrust of the unknown.

Many of those in the movement know the truth of the fictional nature of their movement but actively choose to conform to its dictates to prevent not only repression from falling on their heads, but also the kind of social isolation they fear, removed from people to fuck, meetings to attend, and bins to scavenge.

Some other worthy activists choose to persecute, ostracize, and humiliate those who have come to the end of reasoning with the movement.

People who denounce servitude and act with individual determination are anathema to those who value the representation of revolt more than the people who forget to be reasonable and embrace their own passion.

It is the young people and the autonomous affinity groups-insurrectional, anarchic, nihilist, anti-systemic, and anti-social that have revitalised the antagonistic flame of revolution.

*Organisations, legislative bodies and unions: Churches for the powerless. Pawnshops for the stingy and weak. Many join to live parasitically off the backs of their card-carrying simpleton colleagues. Some join to become spies. Others, the most sincere, join to end up in jail from where they can observe the mean-spiritedness of all the rest.*

– Renzo Novatore

2011 has become an important year, the year when the August uprising and the ongoing anarchist attacks here in the UK left the low ebb of struggle that had lasted for a decade. After the central London anti-capitalist riots of June 18th, 1999—which could have stood as a valuable touchstone for a new and combative social struggle—the movement did not evolve into a dangerous or dynamic tendency, as happened in other places. Rather there was a retreat from the reality of revolutionary possibilities.

Between 2000 to 2003, the UK protest movement reached a dead end full of symbolic actions based around pre-arranged dates (Mayday etc.) and was largely defeated on the streets and in the minds of the people by a twin attack. On the one hand there was a war of attrition by the State and its police agents to kettle, beat, profile, taunt, infiltrate, disrupt, and imprison. On the other there was undermining by the self-policing, non-violent stance of the anti-war movement and counterculture, which quickly reached a position of accommodation with and recuperation by the State and corporate forces, which continues in the tactics and themes of the climate change, anti-war, and anti-cuts activists of the present day. It can also be seen in the recuperation of the free-party and squat scene into one more fashionable part of alternative chic, replete with ketamine and faux poverty.

This growth of liberalism was helped a great deal by the demise of the radical part of the Earth First! (EF!) Network and the birth of its ugly activist brother, the Dissent anti-GS 2005 network.

As one example amongst many, this happened as a result of a critical annual EF! gathering in 2004 prior to the Stirling 2005 summit debacle. It was critical because despite the participation of lots of people in covert GM-crop trashings between 2000 and 2003, arguments over tactics revealed how excruciatingly liberal many participants were. Very few people were involved in the final anti-GM, anti-Bayer campaign and it confirmed that only a small handful of individuals were serious about taking action and developing a revolutionary project. Unlike the eco-anarchist counterparts in the USA, who had become the Earth Liberation Front (ELF)—carrying out numerous high-impact sabotage actions against environmental destruction—in the UK the G8 was coming up and there was a shift away from nascent militancy into substitute activity. It was clear that there was not going to be even the chance of a discussion about actual confrontation.

At the GS, under the watchful eyes of the secret police, risky organising for street-fighting and property destruction was largely left to outsider and international comrades, while the British Dissent/EF! activists mostly played only support and infrastructural roles. The approaching GS gave a window of opportunity for the reformists and movement builders. Those who had been part of EF! had to make a choice: to radicalise further despite perceived isolation or to breathe a sigh of relief as the pressure to be radical was removed and, through the summit-mobilising process, some could more openly become the conformist liberals, academics, cooks, paramedics, and drunks who had been the secret heart of this movement all along. It was also a prime opportunity, as these events always are, for various undercover agents to embed themselves in activist groups around the country.

An arguably pivotal point came during the bombs of 717. On the first day of the 2005 summit itself, the central activist assembly overseeing the counter-summit voted to dissolve the blockades and hop in line with the war-on-terror discourse of the government, calling off any further demonstrations (which could have led to conflict with the already beleaguered State).

The autonomous few left on the streets were overwhelmed by police numbers and by the complicity of the movement. At an important moment to take a clear position on the street against repression, militarism, and statist terror, cops and activists could be found lighting candles together at a hastily-arranged memorial at their protest camp, in an act of remembrance and tribute to the victims.

Over the Atlantic, in 2005–6, when the repression against North American militants of the Earth Liberation and Animal Liberation Fronts became furious, we were broken-hearted to see almost no solidarity, or even comprehension of their struggle, on this side of the ocean. Similarly, when the Stop Huntingdon Animal Cruelty (SHAC) campaign was being attacked by the government on behalf of the vivisection industry, the activist/anarchist movement in UK was largely nowhere to be seen. As the tempest raged and prisoners received unusually long sentences resulting from political and corporate policing, there was an emblematic lack of solidarity on the part of the movement and a lack of commitment and identification with the struggle for earth and animal liberation.

So, we make the case that for years the movement in the UK has been a stagnant trap of inaction and reactionary theory of the worst type. It can be said that the UK movement is a massive policing and self-policing operation for very spectacular-themed events revolving around rotten ideas.

Wilfully ignorant of the militant and violent struggles being waged not just in Europe but around the world-unless they happen somewhere exotically foreign and afflicted with the hope of democracy-the escalating social war will draw a deep cut into these people, as their opinions and methods become increasingly irrelevant.

Expectations-about what is achievable in terms of attack-has gone up in flames with the August riots. Now the failure of the British anarchist/activist movement is obvious. That the anarchist/activist movement failed to have any kind of meaningful role in the August riots is yet another sign of the almost total lack of connection to many parts of society that are fighting the existent order. Either as affinity group action, or the mythical ‘community/workplace meeting’, activities are not spread out enough or violent enough to have any important impact. Outbreaks of sabotage, on the other hand, have spread well beyond the spectacular borders of the activist world. While the anarchist/activist movement deliberates about “what the people want” and come up with inclusivity strategies with the primary goal of not “alienating people,” the people took what they wanted and burnt the rest, attacking cops as they went.

The August riots surpassed the British anarchist movement. The rioters showed their ability to act in small fast-moving groups, able to loot and burn what they wanted, and disappear before the armies of police swamped the area. The rioters showed an example of how to spread the disturbance to specific targets hitting different points in coordination. The anti-capitalist/anarchist movement here has not taken the opportunity to move like that for years, if ever. Conflict is largely not a feature of the British anarchist/activist movement.

The texts addressing the August riots and the aftermath that have come from the British anarchist/activist movement, have been overwhelmingly moralistic and repetitive, serving only to outline a movement distant from the struggle for freedom on the streets, and failing to interact with the stratas of society that are in real conflict with the system. Many in the movement displayed a hostility to the actual rioters that is a symptom of a reactionary municipalism, which has lost its reference in a nihilistic present where hopes for social progress are ruined forever.

Whether bickering amongst themselves on the web forum Libcom.org or scraping the barrel of the citizens discontent like ordinary oppositional groups, the UK activists and anarchist political scene-the informal activist networks and the formal anarchist organisations of membership fees, propaganda organs and party structure, such as the Solidarity Federation, AFed etc.-are floundering and irrelevant in the face of social war. The movement is barely able to escape its own dogma and limited influence and movement-oriented groups cannot stand up to repression—they are political in the sense that they deal with the rule of the symbolic and not with actual subversion.

Through the appearance of professionalism, a cartel of older, managerial activists-whose increasingly cultural sense of importance and careers/identities depend upon struggle that is only symbolic-have been able to gain and retain control, and have made this scene one of little challenge to hierarchy or power. development as fuel for their dabbling in oppositional politics.