

# A GUIDEBOOK TO LIFE ELSEWHERE



# C.A.T. CONTENT

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## ACKNOWLEDGEMENTS

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# A T.A.Z. FOR C.A.T.S

## UTOPIA

## MAKHNO

09

Marko Marković





## ANARCHISM FOR BEGINNERS

Considering modern society structures we often ask ourselves, what is our position and functionality in the system? There are confronted theories about the models suggested or opposed by ideas of natural and humanistic science; the influence of technology consumption, economics and money fetishism; modern slavery; and modern colonialism.

Does the material world become something else by its constant upgrade, so that even in theory it is evolving in 'lively' format?

Aspects of self-sustainable reference are functional as long as they are not drowned out by the idea of isolation influenced by mass depression. Escapism in such way becomes an option that leads to capitulation.

On the other hand – functionality within a system opposed to our idea of freedom is action.

In such way we can think about an alternative economy, the change of material goods in exchange for the labour production. Communal format and idea of mutualism in

self-organisation aspect – theory and practice. Such ideas were presented and activated among people repressed by the injustice and exploitation by the ruling class.

The ones who opposed such conditions we know as anarchists.

Landing zone  
Performance: Bernd Kräftner  
Super 8 mm film  
Camera: Marko Marković  
Transcarpathia 2018



An important historical fact was the rise of the Parisian commune in 1871. French revolutionaries, labour workers and militias organised themselves to overthrow Napoleon III, Louis Bonaparte, and the bourgeoisie. In that period by the end of the Prussian–French war, the class difference was extremely wide between rich and the poor, which led to rebellious action by citizens.

During the Spanish Civil War (1936–1939) CNT (Confederación Nacional del Trabajo) was an anarcho-syndicalist labour workers' organisation that had an important role in the fight against the nationalist aristocracy of Francisco Franco. During the war period, the revolutionaries' resistance was based on free and revolutionary – anarcho-syndicalist – ideas. It advocated direct action and direct democracy – there were no paid bureaucrats in its ranks that would negotiate and decide on behalf of the workers, and there was no pyramidal hierarchical structure. It was organised like a network, and all decisions came from a base of equal members who delegated their wishes through geographically higher instances of regional or national levels.

Pierre-Joseph Proudhon (1809–1865, French anarchist philosopher)

explains that mutualism is an economic theory that advocates a society where each person might possess a means of production, either individually or collectively, with trade representing equivalent amounts of labour in the free market.

Mutualism is based on a labour theory of value that holds that when labour or its product is sold, in exchange it ought to receive goods or services embodying 'the amount of labour necessary to produce an article of exactly similar and equal utility'.<sup>1</sup>

Mikhail Alexandrovich Bakunin (1814–1876) was a Russian revolutionary anarchist and a central figure who emphasised the idea and importance of collectivism, mass rebellion and spontaneous revolt in order to create a free and no-class society.<sup>2</sup>

Collectivist anarchism advocates the abolition of both the state and private property of the means of production. It instead envisions the means of production being owned collectively and controlled and managed by the producers themselves. For the collectivisation of the means of production, it was originally envisaged that workers would revolt and forcibly collectivise the means of production. Once

collectivisation takes place, money would be abolished to be replaced with labour notes and workers' salaries would be determined in democratic organisations based on job difficulty and the amount of time they contributed to production. These salaries would be used to purchase goods in a communal market.

Mikhail Bakunin was opposed to Karl Marx's theory of communism as a hierarchical pyramid of power and elitism where the ruling class holds the 'scientific theory of social change' as a tool for governing the masses and claiming the property in the name of the state.

So if you see a T-shirt or graffiti saying:

Is it OK not to understand Marx?

Know that an anarchist stands behind it :)

Pëtr Alexeyevich Kropotkin (1842–1921) was a Russian scientist, biologist, geographer and philosopher and one of the most important intellectuals who advocated anarcho-communism – the most influential theory among anarchists based on the collective production for the common good.

The difference between Marx's communism and anarcho-communism is that anarcho-communism

does not rely on working under an authority; rather, it is based on common collective work as a team of people who are discussing and making decisions together without superior and inferior positions. It is the idea of a decentralised society free of central government authority where decisions in political and social contexts would be made together among the people.

Coming from an aristocratic family, young Kropotkin was sent to military school and later served in the army of Tsar Alexander II. Being successful he was appointed as officer in Siberia, and chose to join the Cossacks, the para-militia where he came into contact with people from different regions in Russia and Ukraine.

During his time in Siberia he undertook scientific and geographical research regarding people and nature in extreme life circumstances, which came together later in the form of his most important publication, which was called *Mutual Aid: A Factor of Evolution*.

Understanding the functionality of society and troubles of repressed peasants, he became aware of the Tsar's 'liberal' reputation. Kropotkin rebelled as deserter and started to spread the idea of anarchism.

In 1910, Kropotkin wrote the article titled 'Anarchism' for the Encyclopaedia Britannica:

*It maintains that the aim of all superior civilization is, not to permit all members of the community to develop in a normal way, but to permit the certain better-endowed individuals 'fully to develop', even at the cost of the happiness true to the very existence of the mass of the mankind.<sup>3</sup>*

#### Nestor Makhno and Ukrainian anarchists

Definitely, the most prominent person on the Ukrainian political scene was people's revolutionary Nestor Makhno. In 1906, Nestor Makhno joined the anarchist movement in Ukraine and was sentenced to prison in Moscow on the charges of terrorism. In prison he had a cell mate, experienced anarchist Peter Arshinov, who was smuggling guns from Austria and who would later become his companion in struggle. During his time in prison, Nestor was informed about doctrine and the theory of Bakunin and Kropotkin as resistance methodology.

At the time of the second Russian revolution in 1917, Nestor Makhno started to recruit people and became commander of an independent anarchist army in Ukraine, the so-called 'Makhnovshchina'. During the Russian Civil war till 1922, the Revolutionary Insurrec-

tionary Army of Ukraine (or so-called 'Black Army'), gathered from peasants and workers, fought Ukrainian ottomans and repressors who sought to impose and establish external authority from the side of Ukrainian nationalists, the imperial German and Austro-German occupation, the Russian White and the Red Army.

The first groups of anarcho-communists were formed among Odessa workers at the end of the 19th century under the influence of the ideas of the Russian anarchist Pëtr Kropotkin. In 1905 the anarcho-syndicalists attempted to form an organisation in Kharkiv, but failed, crushed and killed by the police.

Ukrainian anarchists actively reappeared in 1917 although they were present in many cities and villages prior to the October Revolution but mainly in Katerynoslav, Kharkiv, Odessa and Kyiv.

They were collaborating with Bolsheviks but later confronted them on the battlefield. Bolsheviks killed many Ukrainian and Russian anarchists during and after the revolution.<sup>4</sup>

Today when we think of our activity we ask ourselves – what can we do – what is the solution?

In order to decide on a course of action we need to determine our position.

Alfredo Maria Bonanno, a contemporary philosopher born in 1937 in Italy, poses the idea of anarchist tension:

*So anarchists keep asking themselves the same question: What is anarchism?*

Photo: Marko Marković  
Transcarpathia 2017

Next page:  
'Ukrainian anarchists'  
Waterfly ft Marko Marković  
Camera: Marina Rebhandl  
Photography: Frédérique Neuts  
Super 8 mm film  
Transcarpathia 2017



*What does it mean to be an anarchist? Why? Because it is not a definition that can be made once and for all, put in a safe and considered a heritage to be tapped little by little. Being an anarchist does not mean one has reached a certainty or said once and for all, 'There, from now on I hold the truth and as such, at least from the point of view of the idea, I am a privileged person'. Anyone who thinks like this is an anarchist in word alone. Instead the anarchist is someone who really puts themselves in doubt as such, as a person, and asks themselves:*

*What is my life according to what I do and in relation to what I think?*

*What connection do I manage to make each day in everything I do?*

*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 reversal of theory into action and action into theory.<sup>5</sup>*

#### Action

In present times when there is a rise of nationalism across the globe, the truth is being reshaped and historical facts are trying to be changed through different models of education, media and tactics of manipulation.

How can we act?



## Experience

Within the anarchistic school of thought we can observe many different aspects of anarchism as philosophy, mainly directed in self- and collective organisation – not approving hierarchy of the state as authority with the laws implemented to restrict people's freedom.

The idea of collective functionality is expressed as relationships among local structures as a format of self-organisation among people within working and productive units depending on the skills and knowledge shared in service of mutual prosperity. Regarding the publication topic I will direct my thoughts towards creativity within the human-nature relationship.

Talking from personal experience, the journey to the Transcarpathian mountains had a great inspirational impact on my personal creativity as a method of organisation. Within the local territory I met young people, musicians from a band called Waterfly, and together with them created a new song inspired by people and nature.

*Ukrainian anarchists*

*They walk along the path of Kropotkin*

*Ukrainian anarchists in Transcarpathian territory*

*In Transcarpathian territory*

## CREATIVE ANARCHISTIC THOUGHT

*I went to the small village  
Behind the green mountain  
Then I saw the Longo Mai  
Ukrainian anarchists*

*Oh, why don't, why don't you hear me?  
Oh, why don't, why don't you need me?  
Oh, why don't, why don't you love me?  
In black forest, in dreadful forest*

*And when the old tree dies  
Cut by the strong wind and hard strike  
The newborn tree will grow again  
Little, fragile but powerful as well*

*Come along to the little village  
Behind the green mountain  
You will see then Longo Mai  
Ukrainian anarchists*

Mentioning Pëtr Kropotkin within the lyrics of the song I am referring to his teachings of anarchism, as an idea and philosophy, which understands life as absolute freedom and respects the concept of altruism as very well explained in his book titled *Mutual Aid: A Factor of Evolution* (1902).

*Mutual Aid* talks about the instinct and relationship among species – humans and animals – within extreme natural conditions supporting each other in order to survive. Even though they come from different 'tribes' and different 'food chain' positions, they help each other,

providing mutual aid in terms of protection, food and shelter. Putting on the side position of superiority and inferiority as stronger towards weaker links in the chain.

In such a theory Kropotkin argues against Darwin's theory of evolution, explaining that cooperation and altruism is the strongest link in the evolution of a species, and not the law of 'survival of the fittest'. In his scientific research based on biology and sociology, Kropotkin firstly deals with the ethics of co-operation.

'*Mutual Aid – Justice – Morality* are thus the consecutive steps of an ascending series, revealed to us by the study of the animal world and man.'<sup>6</sup>

It would be foolish to say:

I am against the system and I choose not to be in the system.

Which is not possible, even if you want to live alone on a desert island – there you would be as well part of the system of the nature that surrounds you.

CAT – creative anarchistic thought – much more compels the question:

How can I function as a self-organised system within the system?

Creative anarchistic thought explains that there is an option to

create and organise human–nature–animal relationships for better social and political life.

#### Example

Happily during our mission we have encountered such functionality created by the self-sustainable, agricultural commune, nature and forest protectors Longo Mai, an anarchistic unit in North Transcarpathia. By creating a self-sustainable, alternative economic system within a corrupted system, they established a means of independent natural food production.

Within the theoretical concept of mutual aid we can consider this working methodology as pragmatic work within the practice of everyday-life circumstances among people on the specific self-governed territory.

Meaning what Hakim Bey calls 'T.A.Z. – Temporary Autonomous Zone':

*Are we who live in the present doomed never to experience autonomy, never to stand for one moment on a bit of land ruled only by freedom? Are we reduced either to nostalgia for the past or nostalgia for the future? Must we wait until the entire world is freed of political control before even one of us can claim to know freedom? Logic and emotion unite to condemn such a supposition. Reason demands that one cannot struggle for what one does not know; and the heart revolts at a universe so cruel as to visit such injustices on our generation alone of humankind.<sup>7</sup>*

Longo Mai

Black forest – forest without the trees

In July 2017 a group of people went to Ukraine to visit the Longo Mai commune. Longo Mai is an anarchist/anti-capitalist commune founded in 1973 by people with ideas and thinking from Austria and Switzerland. Longo Mai has active units all over the world, and one of them is in Nyzhnje Selyshche, Ukraine. The Ukrainian commune organises people in the form of an autonomous commune which practises a self-sustainable way of living with agro-culture and permaculture.

Over the years the Longo Mai commune has practised natural food production with big orchards where they produce their own bio-organic juice and food. With different projects people started to organise themselves, and during that time they gained independent job positions.

A big problem in the Transcarpathian region is illegal forest cutting, whereby not only flora and fauna but also the local population are harmed.

Nyzhnje Selyshche is located in the valley, embraced by the mountains and the forest. As illegal cutters are taking down the forest piece by piece there is a lack of trees that would absorb the water from the rain.

## UKRAINIAN ANARCHISTS

As this region has a rainy climate, there is a lot of erosion of the earth. And because of this there are many floods in this territory.

The whole situation looks like a domino effect. The wood is being sold to other Western countries over the Romanian borders. An influential buyer is one of the biggest furniture and wood product companies from Austria. The company buys the wood at a cheap price and earns much more in production and reselling the product.

In my documentary video that shows our walk through the forest with members of Longo Mai, mountain people, activists, students and biologists, there was conversation about the dead trees.

When this conversation took place I had the feeling that the speaker was talking about dead people. Maybe that was just my interpretation, and it can be seen as a metaphor regarding the political situation and war period in Ukraine.

Regarding the dead trees, as mentioned in my song and the conversation, they are now in use as chairs, not providing shelter for the organisms and oxygen for the planet.



Black Forest  
Video: Marko Marković  
Transcarpathia 2017



Alien landing  
Music happening with kids and Marko Marković  
Camera: Marina Rebhandl  
Super 8 mm film  
Transcarpathia 2018

Landing zone

Finally, it's Friday again!

Landing zone is open 24 hours

For all the hitchhikers, runagates  
and newborn species.

There are no restrictions

Depending on the nation, race,  
religion and political differences.

Taste in the music and arts,

This is what counts.

It is the true, real and existing utopia.

It lives within time and space at the  
end of the world

On the small meadow with the  
brightest sun and the highest grass.

A place where smart ants work in  
mutual aid,

Even if they come from two  
opposing tribes.

It is a place where squirrels live in  
the trees

And share the grains like the  
stories from their lives.

One big happy family.

It is the place where birds can  
carefree chit-chat in the treetops

While they sip coffee from far, far  
away and distant sea,

Where you can eat red apples that  
taste like honey and blood.

This is the place where fire burns  
forever,

While demons and angels are  
drinking and dancing together

Hidden in the mist and invisible in  
absolute ecstasy.

It is there

In the black and thick forest

Where the grey-bearded lone wolf  
searches for the stars

And all the little animals, sisters  
and brothers,

Sing for the rain and shout to the  
beats of the lightning and thunder.

This is the final stop for all the ghosts

Tired of being in between the worlds.

It is a unique place in our hearts

Where aliens can fall in love

Even if they come from a different  
planet.

The landing  
Music happening with kids and Marko Marković  
Camera: Marina Rebhandl  
Super 8 mm film  
Transcarpathia 2018



1. Francis Dashwood Tandy, *Voluntary Socialism: A sketch* (Denver: F. D. Tandy, 1896), pp. 84–85, in *Internet Archive* <<https://archive.org/details/voluntary-sociali00tandrich/page/n5>> [accessed 15 April 2019].

2. See Mikhail Bakunin, 'Statism and Anarchy' (1873), in *Bakunin on Anarchy*, trans. and ed. by Sam Dolgoff (1972), in *Marxist Internet Archive* <<https://www.marxists.org/reference/archive/bakunin/works/1873/statism-anarchy.htm>> [accessed 15 April 2019].

3. Pëtr Kropotkin, 'Anarchism', in *The Encyclopaedia Britannica* (1910), in *Anarchy Archives* <<http://dwardmac.pitzer.edu/kropotkin/britanniaanarchy.html>> [accessed 5 April 2019].

4. See Serge Cipko and Michael Palij, 'Makhno, Nestor', in *Internet Encyclopedia of Ukraine* <<http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CM%5CA%5CMakhnoNestor.htm>> [accessed 15 April 2019].

5. Alfredo Maria Bonanno, *The Anarchist Tension*, trans. by Jean Weir (London: Elephant Editions, 1998), in *The Anarchist Library* <<https://theanarchistlibrary.org/library/alfredo-m-bonanno-the-anarchist-tension>> [accessed 15 April 2019] (para. 3).

6. Pëtr Kropotkin, *Ethics: Origin and Development* (1922), in *The Anarchist Library* <<https://theanarchistlibrary.org/library/petr-kropotkin-ethics-origin-and-development>> [accessed 15 April 2019] (chapter 2, para. 25).

7. Hakim Bey, T.A.Z.: *The Temporary Autonomous Zone, Ontological Anarchy, Poetic Terrorism* (New York: Autonomedia, 1985/1991), p. 124, in *The Anarchist Library* <<https://theanarchistlibrary.org/library/hakim-bey-t-a-z-the-temporary-autonomous-zone-ontological-anarchy-poetic-terrorism.a4.pdf>> [accessed 15 April 2019].





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