Amoebic Militants in the Post-Revolutionary Times
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Charles University Prague When doing a long-term ethnographic research between 2008 and 2015 with revolutionary youngsters from post-autonomous circles of German radical left, my research question was guided by Michel Foucault. In the 1980s he outlined a conceptual shift from studies of revolutions to lives of revolutionaries as he briefly sketched an interest in ethics, aesthetics and arts of living of rebellious selves converting to the modern revolution. Following contemporary radicals into riots, jails, universities, the Internet, parents houses as well as on solidarity trips to Mexico, Israel, Denmark or Italy, I scrutinized their militant style of life which emerged around the millennial turn in what is sometimes called in Europe the post-revolutionary or post-utopian times. I discovered that researched militants acquire the amoebic art of living as they managed to switch between political shapes of educated middle-class students arguing into the revolution with words and seditious Black Bloc rioters operating beyond discourse, in anonymity and communicating the revolutionary message through direct actions. Contrary to the older Red Army Fraction, the postautonomous militants avoid one way journey into illegality, an either-or question considering revolutionary commitment as well as a risk of dying or a life imprisonment. Instead, amoebic youngsters skilled in the shape shifting manage to mitigate the risk and keep more possibilities open for one's life trajectory. It is my argument though that such amoebic style of life is not only relative to coming from new middle class, advanced liberal regime of government or geopolitics of Germany but as well to the post-revolutionary situation itself as the militants try to enliven and preserve an actualized idea of revolution for 21st century beyond heroic and victorious optimism, subcultural lifestylism, historical inevitability and false expectations but also beyond skepticism, cynicism, defeatism or resignation.