

Deafness, an Insurgency, Begins

Our country woke up next morning and refused to hear soldiers.

In the name of Petya, we refuse.

At six a.m., when soldiers compliment girls in the alley, the girls slide by, pointing to their ears. At eight, the bakery door is shut in soldier Ivanoff's face, though he's their best customer. At ten, Momma Galya chalks NO ONE HEARS YOU on the gates of the soldiers' barracks.

By eleven a.m., arrests begin.

Our hearing doesn't weaken, but something silent in us strengthens.

After curfew, families of the arrested hang homemade puppets out of their windows. The streets empty but for the squeaks of strings and the tap tap, against the buildings, of wooden fists and feet.

In the ears of the town, snow falls.

Alfonso Stands Answerable

My people, you were really something fucking fine
on the morning of first arrests:

our men, once frightened, bound to their beds, now stand up like human masts—
deafness passes through us like a police whistle.

Here then I
testify:

each of us
comes home, shouts at a wall, at a stove, at a refrigerator, at himself. Forgive me, I

was not honest with you,
life—

to you I stand answerable.
I run etcetera with my legs and my hands etcetera I run down Vasenka Street etcetera—

Whoever listens:
thank you for the feather on my tongue,

thank you for our argument that ends, thank you for deafness,
Lord, such fire

from a match you never lit.

—
Ilya Kaminsky
from "Deaf Republic" (2019)

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FREEDOM

An Introduction to Anarchist Principles

"Have you organized your collective? Don't wait. Seize the land. Organize yourselves without leaders, without masters, without parasites. If you don't accomplish these things, it is useless for us to go further." – Durruti speaking to peasants while marching to Aragon, Spain (July, 1936).

In this so-called Land of the Free, no one is free. Like so many revolutions before and since, the American war of independence in 1776 freed a nation from British colonial rule only to subjugate itself – not to mention carrying on the genocidal colonization of indigenous peoples to this very day. So as a nation-state celebrates another Independence Day, we repeat that the only manner of authentic freedom that exists is in a state of anarchy. *Continued on page 4*

THE COMING RECESSION

Recession is on the horizon, but pundits and politicians are downplaying and distorting it for economic and political purposes.

President Trump is still touting his economic achievements, but has also now started threatening that it could all go away if we fail to keep him in power after 2020. In June, he tweet-ed: "If anyone but me takes over in 2020 ... there will be a Market Crash the likes of which has not been seen before!"

Many mainstream economists are still citing indicators like low unemployment and job growth to suggest that the economy will remain stable. Others, however, warn that one of the many realities these indicators ignore is the lack of wage increases in recent years. A new survey from bankrate.com showed that over 55% of Americans are making the same amount of money — or less — than they were in 2007. That

Continued on page 3

WATER

Every phone around you sounds an alert, warning of tornadoes and flash floods – an increasingly common experience as super-storms proliferate under climate change. In measurable terms, the Northeast coast was hardest hit in 2018, seeing a record number of 10 days of high tide flooding, based on a median of the high tide flooding in the U.S. with coastal New Jersey suffering the results of rising sea levels more notably than other aspects of the continent.

Philadelphia saw eight days of high tide flooding last year. The city sits at the confluence of the Schuylkill and Delaware rivers, both impacted by tides from the Delaware Estuary. In July of 2019, a mother and daughter are missing in nearby Berks County after, it suspected, that their car was swept away in a flood during a relatively normal summer storm.

Continued on page 4

CONTENTS

FREEDOM	1
WATER	1
THE COMING RECESSION	1
WHAT WENT DOWN	2
POLICE BLOTTER	3
WILLEM VAN SPRONSEN	6
SOLIDARITY LETTER FROM MEXICO	7
WORLD NEWS	9
REIMAGINING ANARCHIST CULTURE	10
VAUGHN 17 BIRTHDAYS	11
DEAF REPUBLIC POETRY	12

WHAT WENT DOWN

May 22 - A virus infects computers in the Philadelphia courts system, prompting the shutdown of their website and various online services, some of which have not been restored in over a five weeks.

June - Memorial stencils on the Grays Ferry bridge for Pablo, an anarchist killed by a car. "PABLO VIVE"

June 23 - Move 9 member Eddie Africa released from prison after 40 years. Delbert Africa and Chuck Africa remain behind bars.

Late June - Local Proud Boys chapter doxxed online at phillyproudboys.noblogs.org

Late June - A memorial mural for a killed police officer is defaced with anti-cop graffiti on the 2900 block of Ridge Ave. "ACAB"

June 28 - Graffiti in solidarity with Cedar, a queer anarchist imprisoned in Hamilton, Ontario. "QUEERS BASH BACK!" "FREE CEDAR"

June 30 - Hundreds of revelers party in North Philadelphia, vandalizing four police cars in the process.

July 2 - Proud Boys visit anti-fascist researcher Gwen Snyder's home in West Philly, threatening her via her neighbors and leaving stickers on her door. Another local anti-fascist's home also got visited that night and a third was threatened online with a visit.

July 4 - A group of around 60 teens and young adults create chaos on South Street. The group blocked traffic, looted a Walgreens, attacked a would-be hero, and caused almost \$7000 in damages to businesses.

July 4 - Dozens of protesters interrupt the city's "Salute to America" Fourth of July Parade and demand that those being held in concentration camps such as the nearby Berks Detention Center be released. 33 protesters are arrested. The protest was part of the national "Never Again Week of Action" in which Jewish-American organizations coordinated similar marches across the U.S.

July 5 - Bank robbed at 1101 Market.

July 7 - Two people enter a Target store in Northeast Philly right before closing and hide for four hours before stealing \$14,000 in electronics, which they put in suitcases also stolen from the store. Target employees say this is the second time the pair have robbed the store in this way.

July 12 - Around 500 demonstrators shut down traffic in parts of Center City as part of the nationwide "Lights for Lib-

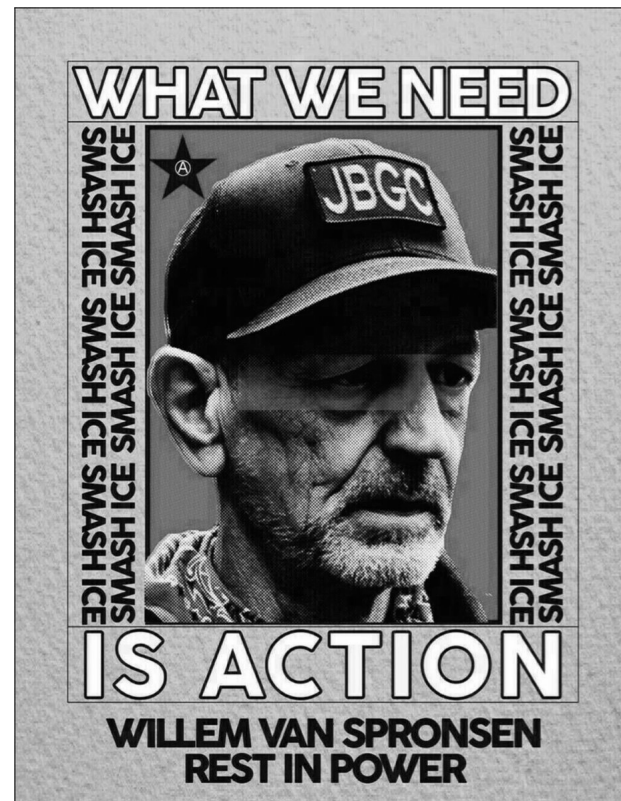
erty" day of protests against Trump's immigration policies. Protestors marched from the convention center to the ICE field office and then to the Philadelphia Police headquarters.

July 17 - Office of Immigration and Citizenship Services is paintbombed in memorial of Willem Van Spronsen. "Acting in remembrance of our dead keeps the fire burning within us."

July - Masked person enters gas station in Chestnut Hill through the roof after hours, pries open an ATM with a crowbar, and gets away with eight thousand dollars.

July 20 - Philadelphia General Defense Committee hosts ice cream social.

July 22 - Philly ABC hosts letter-writing night for Delbert and Chuck Africa. ★



POLICE BLOTTER

In mid-July, state authorities announced that a New Jersey officer was justified in the January 2018 shooting of Edward Gandy in Millville, NJ. Gandy had been dealing with mental health issues and called 911 to report feeling homicidal, but was unarmed when officers arrived. According to the officers, he walked towards them with his phone out like a gun and they shot him dead.

Elsewhere in the tri-state region, the news reported that another New Jersey police officer, Daniel Bannister, has been charged with murdering his 3-month-old daughter. An au-

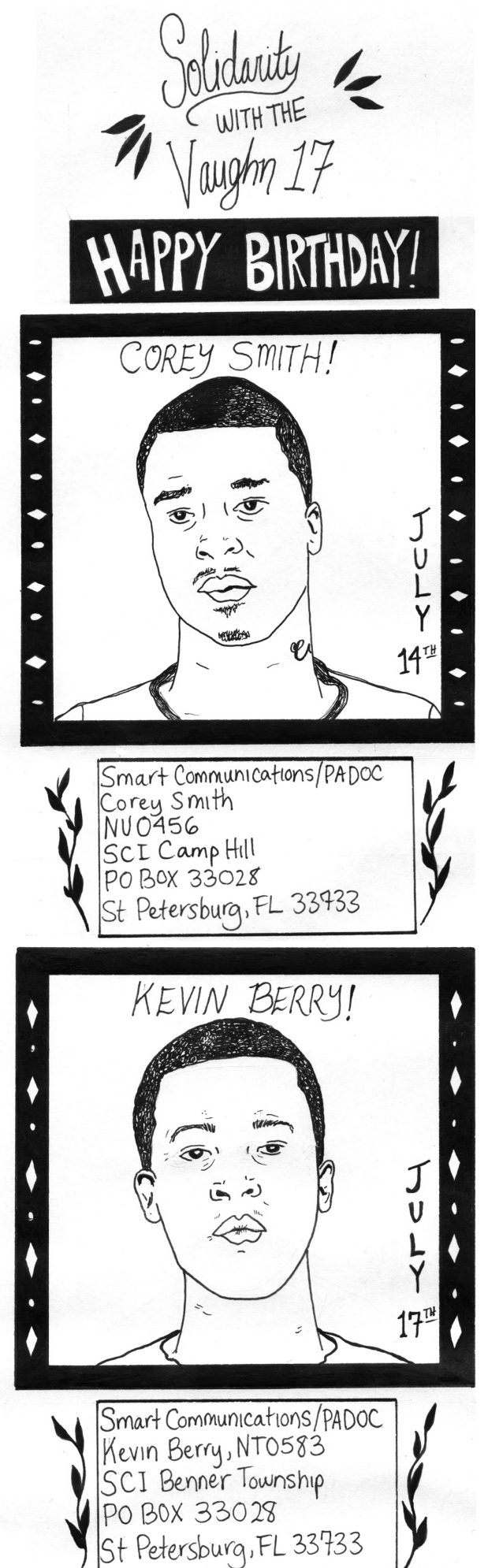
tural norms that differ from those of mainstream society in important ways.

The major ideas that "On Subculture" suggests for an anarchist subculture — such as rejecting social media, having a critical relationship to the couple form, and economically and practically supporting each other — have potential in a number of ways. First, each implies certain anarchist critiques of the world and shows that it's possible to live differently — for example, the critiques of patriarchal, capitalist and colonial social organization that are latent in living collectively and/or nurturing our friendships as chosen family, rather than uncritically embracing coupledness.

Second, the practices the author suggests are intended to keep people in the struggle — for example, If anarchists arrange our lives so that we actually need each other and can depend on each other, both emotionally and materially, this would prevent a lot more breakdowns of interpersonal relationships as well as individuals having to turn to capitalism and the state to provide for them. Most importantly, even in this harsh world that imposes in every possible way on our ability to live otherwise, anarchists attempting to build their lives together still offers more fulfilling and honest trajectories than capitalism and the state ever can.

Full text of "On Subculture" is available at north-shore.info.

"Living anarchist ways of life and forms of struggle visibly and openly is a better recruitment strategy than fitting in, looking and acting pretty much like everyone else, while simply articulating a more correct analysis of power. This has always been true for us, but it's even more true right now when almost everyone is online shouting an opinion, often a radical or extreme one." - On Subculture ★



Lots of strength to the anarchists Anna and Sylvia, who are on hunger strike in L’Aquila prison to fight for an end to isolation in the 41bis regime.

Freedom for all prisoners!★

SUCCESSFUL EXPROPRIATION OF ARMS FROM POLICE STATION IN PUERTO RICO
via AMW

Following a series of uprisings that began last weekend in Puerto Rico, police in Guayama woke on Thursday morning to discover that their station had been raided. A total of thirty pistols, eighteen rifles, and approximately 4,000 rounds of ammunition had been successfully expropriated. A message threatening Governor Rosselló was found on a wall in the storage room from which these arms were taken.

Expropriation is an exceptionally risky, and yet vital, aspect of abolishing slavery in all of its forms, as well as righting the wrongs of colonialism and capitalism. Bold actions such as these help to better prepare people for State repression, the viciousness of which has escalated with each passing day of this conflict. The State has already assaulted the people with tear gas, pepper spray, and rubber bullets; it is not unreasonable to presume that, eventually, the bullets will no longer be rubber.

Direct actions such as these also serve as a means through which to return valuable resources to the hands of those who, or those whose land, produced them— resources that will be invaluable not only in ultimately defying the State but also in building an abolitionist society. Puerto Ricans are working towards this goal on multiple fronts, including by having a sort of Agricultural Revolution, whereby there is a massive push to have as much food as possible grown on the island— rather than continuing to rely on roughly 80% of the island’s food supply being imported. Eco-friendly technologies, methods, and ideas— such as wind energy, solar energy, polyculture, and veganism— are being explored and becoming more prevalent across the island.

Surveys after hurricanes in Cuba, Chiapas, Nicaragua, and Honduras have shown that diversified, small-scale farms suffer less damage than bigger farms practicing conventional agriculture. These findings have informed not only how Puerto Rican farmers themselves go about growing food, but also the amount and types of resistance and pressure Puerto Ricans apply to large food corporations that own some of the island’s land and/or its debt, such as Monsanto.

Expropriation has the potential to facilitate the return of stolen land to indigenous populations, and of autonomy to the masses, from the clutches of imperialists; and, perhaps most importantly, the return of dignity to those scores of us who have been forced to go hungry, forced into cages, forced to sleep on the streets, or otherwise forced into painful and undignified circumstances by the twin demons of colonialism and capitalism. ★

REIMAGINING ANARCHIST CULTURE

A Review of “On Subculture”

What do anarchists have to offer? Our current opportunity to propose and exemplify the other ways of life we imagine has been the subject of some of the most interesting anarchist writings of the past several years. As democracy, capitalism, and the climate simultaneously fall into crisis, essays such as “A Wager on the Future” (out of Spain) and “Diagnostic of the Future” (Peter Gelderloos) encourage today’s anarchists to seize this moment and show that anti-authoritarian ways of providing for ourselves and taking care of one another are possible — and preferable.

Instead, many anarchists and other radicals seem locked in a cycle of reacting to various aspects of these collapsing systems. We forget to explain to those around us why it is that they’re collapsing and to put forward the vision of collective freedom that we want instead.

“On Subculture,” a new zine from north of the colonial border, identifies a similar deficiency among anarchists today, specifically with regard to the subversive lives we share together. The text argues for an experimentation with and development of anarchist subculture — which does not mean a renewal of punk or other subcultures that have been, in the author’s view, rightly rejected as the main channels for drawing new people into anarchy. Rather, the author challenges us to think about what subcultural practices we share as anarchists, and encourages us to be more open with others about why we live our everyday lives in the ways we do.

Specifically, “On Subculture” is responding to our widespread use of the internet and social media and makes a compelling argument as to how it has damaged the possibility of anarchist life. Many anarchists choose to have social media because they want to attract people to anarchism, and platforms like Facebook, Twitter, and Instagram are obviously how people do their politics these days.

But using social media not only means we’re engaging in political discourse on these corporations’ terms — and enhancing their power, because “identity, communication and diverse opinions are what they trade in” (5) — but it also derails us from showing the world in real life that another way of living is possible. In encouraging the inevitable alienating effects of online relationships, it also impoverishes our real-life relationships and pushes that way of life even further out of reach.

As the author notes, anarchist subcultures still exist: “When non-anarchists enter our social spaces I suspect they still feel that something is off or different, that we share cultural norms, inside jokes and reference points, even sometimes aesthetic similarity that they do not share” (9). Just because we’ve rejected lifestylism — the idea that our lifestyle choices, like riding bikes instead of driving, will literally change the world — doesn’t mean that we don’t still share subcul-

topsy revealed the baby had a fractured skull, brain bleed, and multiple fractured ribs, and that the nature of her injuries indicated an ongoing pattern of abuse.

Meanwhile, the Philadelphia Police Department continues to manage public outcry about systemic violent bigotry among its employees. In June, a study of cops’ use of Facebook nationwide revealed that hundreds of PPD officers were regularly posting their racist and violent thoughts on Facebook in their spare time. On July 17, the PPD announced that it would announce disciplinary measures against some officers.

On the 19th, the Police Commissioner announced that it would fire 13 officers. The PPD will also suspend four other officers for 30 days, and some of the other 72 officers that the PPD originally suspended will receive minor reprimands. The rest will attend mandatory retraining classes. The FOP is already meeting with the suspended officers and will likely seek to reinstate them once this case has left the public eye.

Even if these 13 officers do ultimately get fired, the commissioner’s announcement means most of the 72 most bigoted officers on the force will hardly even be getting a slap on the wrist for publicly advertising violent white-supremacist viewpoints. It also still leaves another couple hundred bigoted PPD officers completely unaccounted for. By drawing out the investigatory process and taking minimal disciplinary measures against a few officers, the police are slated to once again protect their ability to be openly violent and bigoted. By singling out a few especially bad bigots, the state is also avoiding public recognition that the racist nature of policing is structural and integral to its functioning, and allows the police and its protection of state control to continue unquestioned.

An unrelated study this past month undermined mainstream belief in the “bystander effect,” a notion that has been widely propagated since the 1960s. “The bystander effect” claims that individuals will stand by and do nothing to intervene when they witness an emergency. New research found that in 90% of crisis situations, at least one bystander intervened. Even in the toxic environments we currently live in, it seems that the random fellow humans who happen to be around us in crisis situations are still far more likely to intervene on our behalf than the officers who’ve been hired to police us. ★

RECESSION, CONTINUED

is, they’re earning less than they were before the so-called Great Recession, from which we’ve allegedly been experiencing a healthy recovery under Trump.

According to a July report from CUNA Mutual Group, middle-class Americans are less optimistic about their economic prospects than they were only six months ago. The poll asked those surveyed to grade their chances of “achieving the American dream;” the majority downgraded their chances to a “C,” down from a B- in the fall.

In the early 1970s, global capitalism entered into a profitability crisis which has lasted to this day. The capitalist system dealt with this and sustained itself — as it always does — by crushing its workers further. One recent instance of this is the Trump administration’s corporate tax cuts, which helped barely sustain the economy by saving corporations’ money. That money has been used to shore up corporations’ investments rather than paying their workers more, so what Trump is claiming as the most recent economic recovery has not actually given most ordinary people any relief.

A slowdown is now widely expected. In July, Federal Reserve Chair Jerome Powell told Congress that “uncertainties around trade tensions and concerns about the strength of the global economy continue to weigh on the U.S. economic outlook.”

Low interest rates since the last recession have formed many bubbles that will inevitably pop. The Fed’s inflation of the U.S. stock market has caused stocks to rise faster than their actual earnings, meaning that at this point the market is extremely overvalued. The market will inevitably correct itself, and this time recovering the economy will be particularly difficult, for several reasons. What commentators are not saying — but what some of the information they’re putting out implies — is that it is hard to imagine how the economy will recover at all.

The Fed’s inflation has created a massive bubble in household wealth — meaning this crash will significantly affect everyone, with potentially devastating consequences. Politicians will have a hard time getting consumers to go shopping again if they have nothing to spend and have exhausted their credit.

More significantly, government debt is now at an all-time high — 80% of total GDP — which means the state will have very little ability to bail out the economy in a crisis. This means the crisis will endure and that any recoveries will be minor and benefit very few people (as after 2007). The U.S.’s situation is very different now, though, than it was in 2007 when debt was only at 62%. What little recovery happened has happened because of further debt growth. Another recession will ramp up federal debt even more, to an extent that could produce a sovereign debt crisis.

This debt crisis extends beyond the U.S. In order to deal with capital’s profitability crisis, the world has been on an unprecedented debt binge in the past several decades. In almost every major economy, the country’s debt has grown much faster than its underlying GDP for decades now. After the Great Recession, the global economy was carried in large part by China taking on a massive amount of debt. China is now tapped out and facing a similar potential crisis. No other country is in a position to carry the economy after this coming crisis like China did.

As the atrocities of capitalism become more apparent and the system itself is potentially on the brink of collapse, so-

cialism seems to be back on the table, represented by mass organizations like the Democratic Socialists of America (the DSA) and by leftist politicians like Bernie Sanders and Alexandra Ocasio-Cortez. As capitalism’s crisis intensifies, one of many things we will have to beware of next is socialism.

The political spectrum moving to the left is not a progressive step leading in the right direction. It’s a scrambling maneuver by power to restructure itself in such a way that preserves underlying systems that are authoritarian at their core. Socialists do not have any real answers to the problems of capitalism and climate change. They will instead present only obstacles in the way of our collective freedom.

While the conditions we’re in often seem overwhelmingly hopeless, this economic forecast asks us to think longterm. Given the realities of the quickly escalating ecological collapse as well as a major economic crisis ahead of us, conditions are changing, and rapidly. Many types of action and intervention might seem unstrategic or impossible now, but may become necessary soon enough. New wars are on the horizon. ★

WATER, CONTINUED

By 2050, it is expected that there will be 30 to 105 days of flooding in Philadelphia. And these are expected as a result of higher tides, not the impending storms.

Those tides that draw salt water farther and farther upstream in our surrounding rivers, potentially complicating the process of attaining drinking water from the already polluted water ways – more than the overflowing sewage already does during storms and other incidents of flooding.

In a puff piece for the Inquirer, a journalist marvels at the science that cleans the water for consumption, despite widespread public knowledge of the lead in the pipes, chemical contaminants from nearby military bases, trash and run-off commandeering the tributaries, the notable taste and odor it emits – and that these are only part of the problem.

The New York Times wagers that the severity of the oncoming water shortages is an opportunity for investors.

Many residents and visitors to Philadelphia noted the improved taste of the tap water during the temporary moratorium on fracking in the state – which has since been lifted – but in the ever-evolving horrorshow of climate catastrophe, screaming becomes a background chorus.

The record rates of ongoing catastrophes overwhelm the senses, wiping out great swathes of the interdependent web that sustains life – ours and others – and have long since ceased to be worth shouting about.

Yes, we all live downstream – and here at the confluence it is quite literally so. With a landscape so littered with city and industry that also generates the toxins, many must willfully

ignore the reality or else embrace death, expecting the earth to carry on without us.

Those few that embrace life – and noting, as a recent publication from England does in its title, that it’s “Too Late to Stop the Ecological Collapse and Social War” – will begin the serious confrontation that is necessary for mere survival, and more so freedom, striking down all that contains and poisons us.

“It only takes a few individuals to form an insurrectional and/or revolutionary cell, for anarchist, earth and animal liberation. You don’t need to go to a social centre, you don’t need to go to a bait demo, you don’t need to tell everyone you know on social media, you don’t need to vote for a Green Party lacky or put your faith in any do-gooder or prophet of false hope.” ★

FREEDOM, CONTINUED

At its simplest, anarchy is existence without government, without rulers, without hierarchy – meaning that no one is in charge of you but yourself. In accepting interaction with other living beings, we decidedly have impact on others’ lives, therein we develop principles to practice and maintain our autonomy – things like mutual aid, voluntary association, and direct action.

These principles are contrary to hierarchies maintained by systems of oppression like (but not limited to) patriarchy, white supremacy, and capitalism. These manners of othering people, to create distinct classes, are what allow for some to attain power over others – to become authority figures. The United States, like any government, was founded by and for oppressing people in such ways, and continues to this day. This is what is so insidious about progressive reforms, from affirmative action to the recent rainbow-washing of corporations and police: by incorporating formerly othered classes into an inherently unequal system of control (government and economy), authority figures further control and pacify resistance under the guise of equal opportunity (to control and consume).

Even the abolition of chattel slavery and creation of prisons were reforms that are now used to maintain second-class wage-laboring citizens and proliferate the prison-industrial complex (that unironically maintains enslavement of its populace).

In contrast to reformist methods, anarchist principles operate in distinct opposition to those oppressive relations, and thrive in and as a result of their simplicity. The state of discussion around anarchist ideas continues to develop nuance, too, in response to the continued watering down of anarchy as practice into theoretical anarchisms and the expansion of insidious systems of control.

The principle of mutual aid, for instance – that famous evolutionary concept put forth by Pyotr Kropotkin that states

For control of our lives!
For the destruction of gender!
Because of the insurrectional anarchic tension!
For Anarchy!

Fire to all that exists!
F.B.I. (Féminas Brujas and Insurrectionalists)
Mexico City, Thursday, June 8, 2019

The original letter can be found in Spanish at <https://325.nostate.net/2019/07/13/carta-en-solidaridad-con-la-companera-anna-f-b-i-feminas-brujas-e-insurreccionalistas/>★

WORLD NEWS

AUGUST: MONTH IN MEMORY OF SANTIAGO MALDONADO (ARGENTINA)

In August, we invite all the individuals and groups that feel close to the fate of our companion Santiago Maldonado, disappeared and murdered by the Argentine State.

From the 1st of August let’s see our anger, our proposals to the conflict, our unwavering will. Nothing has ended for us, we are sparks that can go on and off, but we will always be there.

Let’s unfold our beautiful creativities, activities, meetings, marches, whatever we want. That’s what our freedom is about, that’s what it’s about to remember our fallen brothers and sisters.

Let anarchy overflow the confines and margins of this disgusting society.

Neither martyrs nor heroes!
Active memory with us!
Long live anarchy! ★

PRISONERS TO THE STREETS

A few of our comrades have recently been released from prison!

Anarchist comrade Nikos Romanos was released on July 7 from Korydallos Prison, having served the sentences imposed on him. Nikos was arrested in February 2013 along with three other comrades for a double armed robbery, at the Agricultural Bank and the Hellenic Postbank in Velvento, Kozani.

“The prison door opens, and now he knows what to do; keep the memory alive, leave no space for oblivion, never forget the comrades left behind, pick up the thread of insurgency from where it was interrupted ... No truce with Power and its puppets!” - Nikos Romanos

Anarchist comrade Cedar has been released in Canada after

spending nearly a month in jail for allegedly violating their parole conditions after giving a speech arguing that cops should not be part of the queer community and applauding those at Pride who stood up to the police and fascists.

Despite the fact that they weren’t at Pride, Cedar spent weeks in jail in a clear case of retaliation by the Hamilton cops against Cedar for expressing their anarchist convictions. Cedar went on hunger strike after their arrest, and the queer and anarchist communities of Hamilton mobilized in their support.

Anarchist political prisoner Luis Fernando Sotelo was released from prison in Mexico on July 12 after more than 4 years and 8 months. Sotelo was arbitrarily detained while protesting for the missing 43 Ayotzinapa students. The comrade burned his prison uniform after being released.

The judicial process never managed to prove his participation in the action that was prosecuted judicially. Despite this, the prosecutor for capital injustice kept him in custody. With an initial sentence of 33 years and despite all the inconsistencies of the process, they dismantled the lies of the government and thereby lowered the sentence.

[compiled from 325, IGD, and AMW]★

EUROVIA-VINCI CONSTRUCTION VEHICLE TORCHED IN GERMANY IN SOLIDARITY WITH ANNA AND SYLVIA via 325

We hate prisons, many of our comrades are held in them, some are tortured, and prisons are at the heart of enforcing the established order. Vinci builds prisons, this vehicle belonged to them, so we wanted to set it on fire. So the train of thought that led to the destruction of the road construction vehicle on June 24 was actually quite simple.

We could also present this matter in a slightly different way: We live in a world where it is too complicated to be able to say clearly what is connected to what. As such, the people repairing the road would be working for some subsidiary of the Vinci corporate network, one of the largest construction companies in the world. They have nothing to do with prisons. The road construction vehicle was probably not used for the construction of prisons. Are despicable activities by one part of a huge company enough to strike at every other part of this company? Why torch this specific vehicle instead of going to a prison site and attacking there?

The established order directs us daily, at school, at work, as citizens, to submit to gender stereotypes and so on. It is very creative and open-minded in the choice of its means. This State attack against humans is continuous. Thus, the State and its henchmen deserve to be attacked all the time and in multiple ways. The complexity and concealment of power does not stop us from striking back when and where it suits us.

why we did not want to miss the opportunity to give you a public response, preventing your ideas and convictions from being lost in the sea of letters, manifestos and communications circulating in our networks. We hope that your letter¹ and our response invite reflection for all the compañeras who in search of anarchy have been trapped in a reformist substitute in service to domination, immobilized in the “de-generation,” “between pride and victimhood of gender,” as you explain in your letter.

We said it before and we repeat it now: “We are not feminists. We are ANARCHISTS. That’s why we fight against patriarchy, not feminism. Feminism is an ideology more at the service of power. Anarcho-feminism is a seventy-year deviation, one of the thousand deviations from the great proliferation of currents in the movement. One more, such as anarcho-Christianity, anarcho-syndicalism, anarcho-pacifism, anarcho-leninism, anarcho-islamism, or any other of the many that some colleagues would denounce, if they weren’t busy being so politically correct to address this topic and so they prefer to leave us the task.”¹

And we think it is necessary to repeat ourselves because our statement (like your letter now) was ignored by most of the anarchist media, leaving us to the most related ones, but it was also questioned and even attacked. The funny thing is that we were not questioned by the alleged “assaulted” but by some redeemed males who assume “anarcho-feminist” means being “more papist than the Pope.” The darkest thing is that now it is more difficult to identify them because in their deliriums of repentance they no longer write with the “e” nor with “x” or “@,” looking for the neutrality of the language, but they write in feminine, that is, posing as women.

The most veteran of our group began our anti-authoritarian walk in early 2000 caught in the leftist discourses that imposed that sectorization of the war (worker, peasant, indigenous, feminist, LGBT) that you denounce, adapting the old Leninist theories to the “new” time. They were the new social-democratic costumes for sale in the market of the ideologies that existed in the international footbridge of the “New Left”.

In that pitiful environment we explored “anarcho-feminism”, trapped in political correctness (inclusive language, intersectionalism, rights and so much victimization) and the political activity of militant feminism. The most dramatic part of this mimicry was to take on the shameless leftist culpability. Indeed, the Leninist Left was the one that always prioritized the workers’ struggle over all struggles, while the anarchic war was always present to question and confront all domination, including sexist domination.

The saddest thing about anarcho-feminism as a deviant strategy was that it abandoned the anarchic conflict by reducing our war to a list of demands that the domination quickly transformed into “rights” by imposing new laws and

¹ <https://es-contrainfo.espiv.net/2019/03/06/mexico-llamamiento-a-la-accion-este-8-de-marzo-por-feminas-brujas-e-insurreccionalistas/>

new norms, which make up oppression.

“War is for men: it stinks of testosterone and adrenaline! Ours is to preach peace and demand rights, without reflecting on whom our requests are directed.” If you are a woman you must join the flock of the purple flag (be it with candles or torches) and abandon the war against all authority.

“Ours is to organize ourselves as women for our rights and if we vote for another woman to occupy a political position even better, we will not only be well represented but we will have an executioner to share with us those days of menstruation that will always make them more sensitive when they kick and imprison us. “ Come on, having two tits always makes us sisters.

That is why when we ask for “Free, safe and free abortion” at marches, it is irrelevant who the recipient is. Not at all ... you should not be so thoughtful either. Neither should we stop to think that with rights and laws we not only reaffirm the system of domination but that we provided a new mask to disguise the oppression.

“Radical” feminism has been recovered by domination!

The same happens in the “LGBT scene”, everything has been assimilated. The system of domination has recuperated the struggles. It has turned gays, lesbians and trans folks into activists and politicians. Now they are policemen, soldiers, deputies, senators, parents, etc.

When we asked in the marches for “LGBT rights,” “equal marriage,” “right of adoption,” and “conjugal rights,” nobody stopped to think that with “rights and laws” we reaffirm the system of domination. The LGBT “struggle” is for reforming institutions not for destroying them. The new LGBT political order has become another machine for recovering the system of domination.

That is why we need to recover our destructive fury as anarchists without incremental steps, certain that our war is against all authority and in this task we will have to be decidedly violent, “beautifully violent, until everything bursts.”²

Let’s destroy everything that dominates and conditions us!

Anarchic solidarity with Anna, Silvia, Natascia, Lisa and Anahí!

Anarchic solidarity with all the fellow prisoners around the world!

Against the patriarchal civilization!

² “*Arm yourself and be violent, beautifully violent, until everything bursts. Because remember that any violent action against these promoters of inequality is completely justified by the centuries of endless violence to which they have subjected us.*” – Mauricio Morales

that beings develop in cooperation with each other, as opposed to Darwinian competition – must now be defined in anti-economic terms. That is to say, it must not be defined in terms of reciprocity – a measurably equal give and take between parties – but a mutuality that shares without concern for return. This necessitates not naivety, but intention to share between parties that have authentically common cause and relation. Furthermore, giving as good as one gets maintains freedom from outside threats to imposition (i.e. standing up for one’s self against bullies and other attempts to govern) and can be construed as competition, but is different from the intent to dominate implied in common discussion of competition.

Mutual aid thus thrives as a result of voluntary association – choosing who you do and do not surround yourself with. Maintaining relations with those who intend to lead, aspire to dominate, or otherwise leech off of you are in none of our best interests, lest we intend to become followers and servants.

Similarly, this freedom requires direct action. There is no authority to appeal to for change, because to do so hands your autonomy over to another to decide how your life is lived, and one must directly oppose those who intend to ascend to such a position if we are to maintain that freedom. Whether or not one participates in things like voting and reform in the present may vary based on differing intentions and circumstances, but they can never be considered anarchist activity – and to advocate for those things is directly contrary to the pursuit of anarchy. Not only does that advocacy teach mediated action as valuable, but the celebration of legislation and elections as victories reinvests participants in the logic of submission – directly opposing freedom.

Durruti shared this lesson over and over again while marching all over revolutionary Spain 83 years ago. Successfully organizing militant columns on such anarchist principles in opposition to the rising tide of fascism, and advocating for the larger milieu to not submit to such compromises, was their strength. In contrast, the anarchist CNT union submitted to bureaucracy and participated in government as a political party, which in fact weakened them and compromised the revolutionary ardor that provided so much of the backing energy for the fight they brought. Additionally, the Left’s continued betrayal of the anarchist fighters (intentionally not arming them at the front and eventually arresting and murdering them for their political identity) inevitably sabotaged the revolution they had fought for.

FIGHTING CRITICS

Today, it is trendy for the Left to criticize anarchists for a lack of economic theory, and being less well read in general. Of course, anarchy relies on what is essentially an ancient wisdom in that the “gift-economies” we advocate for – that is, the abolition of private property (but not personal property) in favor of sharing – has always been the most egalitarian tendency among humans, as was notably practiced in many a pre-economic (or pre-agricultural) society. As such,

it wouldn’t require the bureaucracy and structure that the Left are so used to (so much so that to say “the authoritarian Left” might be redundant). While we might do well to understand the functioning of economies so as to better undermine them, it is not necessary – and all the more so limiting, in fact – for that to be the focus of a program. In addition to not being very “prole,” it is also absurd that they continue to question how much we’ve read when they continue to arrange events in our libraries and bookstores and attend our book fairs.

Separately, it would be foolish to not suppose there will be transitional periods between freedom and imposed control, but that does not mean abiding transitional authorities – that thinking should be left to the Communists and their dictators.

In the other realms of criticisms, we have the detractors that credit government with preventing rape, murder and other crime, but that is obviously untrue. The present world is filled with such things, and to expect structures that promote authority over others to teach people not to dominate each other is absurd. The Black Lives Matter movement brought to the forefront of popular dialogue the extent to which black and brown people are regularly subject to racialized violence, murder, and disproportionate rates of arrest and imprisonment by authority figures. Additionally disproportionate rates of suffering conditions like polluted air and water – and climate-change-fueled displacement – continue on in an increasingly devastated environment for the sake of maintaining the economy.

Recently in Philadelphia, a pig named Thomas O’Neill copped a plea after he used his position as an officer to order a woman into his police car, drove her to an isolated spot in Rhawnhurst, handcuffed her, and sexually assaulted her for more than an hour while brandishing his service revolver and a knife. He also made racist comments saying he fantasized about beating, raping, and “shooting a n—” in the head. The District Attorney at the time declined to prosecute, and the one-year sentence he just received was light by even the judge’s standards. But this is not an anomaly; again, authority encourages corruption and abuse. The Plain View Project continues to remind us of how common violent bigotry is among authority figures, particularly in the local police force. Other studies and ever-harrowing statistics, like the fact that 40% of cops nationwide are domestic abusers, do the same. Authority breeds corruption, and even O’Neill suggests he hadn’t been this way before he became a cop. That being said, people who enjoy exerting unfettered power over others also tend to be drawn to policing as a profession.

Oppression, meanwhile, is continued by economic systems like capitalism and maintained by governance. The same logic necessitates poverty in order to maintain wealth – which in turn increases the likelihood of criminality for the sake of survival. There cannot and should not be any promises that a world without authority would create a world without transgressions, but it’s easy to imagine substantial improvements

(e.g. increased empathy through more personal interactions in an authentic community, rather than the ever-alienating industrial techno-sphere) and more effective and healing strategies for handling such transgressions should they occur (such as traditional approaches that often involve bringing those who’ve done harm back into relation with their communities, as referenced in Peter Gelderloos’ chapter on conflict and harm in Anarchy Works).

The final common argument against anarchy is that it is unsustainable — human nature is such that any state of freedom we attain will cave to the pressures of control eventually. But this claim misunderstands not only “human nature,” but also the benefits and necessity of impermanence. As Mumia famously said, “Today’s empires are tomorrow’s ashes” – and, in fact, temporariness is actually a good thing. As the book Movement for No Society illustrates:

“Appeals to permanence exist as plastics, uranium-enriched weaponry and waste dumped unceremoniously in the ground and oceans. Appeals to permanence look like cold, crumbling concrete erected in self-important celebrations of man and poisons leeching into every membrane. Permanence is extinction.”

On the other hand, a willingness to overthrow the status quo is what enables freedom – as was even acknowledged in the founding documents of this nation-state. In another sense, a tendency toward upheaval increases sustainability, as was once illustrated by the tendency of the Lenape — the Delaware Valley’s original inhabitants — to move their villages every decade or so, so as not to overburden the earth. Such a tendency also gives more opportunities to reconsider everything on a broader scale, reimagining and reinventing ourselves and our relations as we see fit. After all, how can we even begin to dream and realize our desires when the artificial light of this world blinds us to the expansive possibilities beyond the waking nightmare of the present? ★

FAREWELL WILL VAN SPRONSEN

Anarchist Fighter Killed in Combat on 13.07.19

Willem Van Spronsen attempted to set fire to several vehicles, outbuildings and a propane tank outside the Northwest Detention Center in Tacoma which houses hundreds of immigrants awaiting hearings or deportations. He successfully set at least one vehicle on fire and then exchanged gunfire with Tacoma police officers who fatally shot him. He was pronounced dead on the scene.

Here is the final message the anarchist fighter Will left for his comrades before carrying out an armed attack against the Northwest Detention Center in Tacoma, Washington on July 13th, 2019.

there’s wrong and there’s right.
it’s time to take action against the forces of evil.

evil says one life is worth less than another.
evil says the flow of commerce is our purpose here.
evil says concentration camps for folks deemed lesser are necessary.
the handmaid of evil says the concentration camps should be more humane.
beware the centrist.

i have a father’s broken heart
i have a broken down body
and i have an unshakeable abhorrence of injustice
that is what brings me here.
this is my clear opportunity to try to make a difference, i’d be an ingrate to be waiting for a more obvious invitation.

i follow three teachers:
don pritts, my spiritual guide, “love without action is just a word.”
john brown, my moral guide, “what is needed is action!”
emma goldman, my political guide, “if i can’t dance, i don’t want to be in your revolution”

i’m a head in the clouds dreamer, i believe in love and redemption.
i believe we’re going to win.
i’m joyfully revolutionary. (we all should have been reading emma goldman in school instead of the jingo drivel we were fed. but i digress.) (we should all be looking at the photos of the YPJ heroes should we falter and think our dreams are impossible, but i double digress. fight me.)

in these days of fascist hooligans preying on vulnerable people on our streets, in the name of the state or supported and defended by the state,

in these days of highly profitable detention/ concentration camps and a battle over the semantics,

in these days of hopelessness, empty pursuit and endless yearning,

we are living in visible fascism ascendant. (i say visible, because those paying attention watched it survive and thrive under the protection of the state for decades. (see howard zinn, “a people’s history of the united states.”) now it unabashedly follows its agenda with open and full cooperation from the government. from governments around the world.

fascism serves the needs of the state serves the needs of business and at your expense. who benefits? jeff bezos, warren buffett, elon musk, tim cook, bill gates, betsy de vos, george soros, donald trump, and need i go on? let me say it again: rich guys, (who think you’re not really all that good.) really dig government, (every government everywhere, including “communist” governments.) because they make the rules that make rich guys richer.
simple.
don’t overthink it.

(are you patriots in the back paying attention?)

i’m a man who loves you all and this spinning ball so much that i’m going to fulfill my childhood promise to myself to be noble.

here it is, in these corporate for profit concentration camps.
here it is, in brown and non conforming folks afraid to show their faces for fear of the police/ migra/ proud boys/ becks...
here it is, a planet almost used up by the market’s greed.

i’m a black and white thinker.
detention camps are an abomination.
i’m not standing by.
i really shouldn’t have to say any more than this.

i set aside my broken heart and i heal the only way i know how- by being useful.
i efficiently compartmentalize my pain...
and i joyfully go about this work.
(to those burdened with the wreckage from my actions, i hope that you will make the best use of that burden.)

to my comrades:

i regret that i will miss the rest of the revolution.
thank you for the honor of having been in your midst.

giving me space to be useful, to feel that i was fulfilling my ideals, has been the spiritual pinnacle of my life.

doing what i can to help defend my precious and wondrous people is an experience too rich to describe.

my trans comrades have transformed me, solidifying my conviction that we will be guided to a dreamed of future by those most marginalized among us today. i have dreamed it so clearly that i have no regret for not seeing how it turns out. thank you for bringing me so far along.

i am antifa, i stand with comrades around the world who act from the love of life in every permutation. comrades who understand that freedom means real freedom for all and a life worth living.

keep the faith!
all power to the people!
bella ciao

don’t let your silly government agencies waste money “investigating” this one. i was radicalized in civics class at 13 when we were taught about the electoral college. it was at that point that i decided that the status quo might be a house of cards. further reading confirmed in the positive. i highly recommend reading!

i am not affiliated with any organization, i have disaffiliated from any organization who disagree with my choice of tactics.

the semi automatic weapon i used was a cheap, home built unregistered “ghost” ar15, it had six magazines. i strongly encourage comrades and incoming comrades to arm themselves. we are now responsible for defending people from the predatory state: ignore the law in arming yourself if you have the luxury, i did. ★

“LETTER IN SOLIDARITY WITH COMPAÑERA ANNA” BY FÉMINAS BRUJAS AND INSURRECTIONALISTS (MEXICO)

In July 2015, Anna Beniamino was sentenced to 3 years for co-publishing the revolutionary anarchist paper KNO3 in Italy. While imprisoned she was also prosecuted for her associations with the informal anarchist tendency (“Scripta Manent”), which she continued to resist with hunger strikes alongside her co-defendants. In April of this year she received another 17-year sentence for Crocetta and Fossano bombs (2006 and 2007) and for the explosive packages of July 2006 (the same three for which Alfredo Cospito was sentenced), as well as for a “subversive association with terrorist purposes” as promoter of the FAI (the Informal Anarchist Federation).

Beginning this year, Féminas Brujas and Insurrectionalists (FBI) have been corresponding with her and expressing solidarity, initially with an anarchic call to action for International Women’s Day last March. This is their latest letter.

Dear Anna,¹

we are an informal anarchic group made up of women who operate in Mexico, motivated by insurrectionist theses and anarchist illegality. We collaborate as a matter of affinity and not because we believe that we should not work with male partners, in fact, on different occasions we have coordinated with other groups of partners to act more powerfully. Some of us are lesbians, bisexuals, polyamorists, queers and others are such sluts that we would build a boat if we were re-born tomorrow on the Island of Lesbos so as not to give up having sex with men. We hope that it’s clear that our “affinity” is not based on sexual preferences but on the ideas that drive us and the confidence we have in each other at the time of the attack.

After this clarification, we want to express (publicly and openly) our solidarity with you, not because you are a woman or because we consider you a “victim” when you find yourself in the grip of the State, but because of your anarchic positioning in a permanent war against the system of domination. We celebrate your anarchic conviction and your honest courage!

Your simple words, reaffirming your anarchism without sectoral limitations and without falling into the much-discredited political correctness and its linguistic conventions (“gender-friendly”), have touched us in the deepest. That is

1 In response to: <https://325.nostate.net/2019/03/26/italy-words-from-anarchist-comrade-anna-beniamino/>