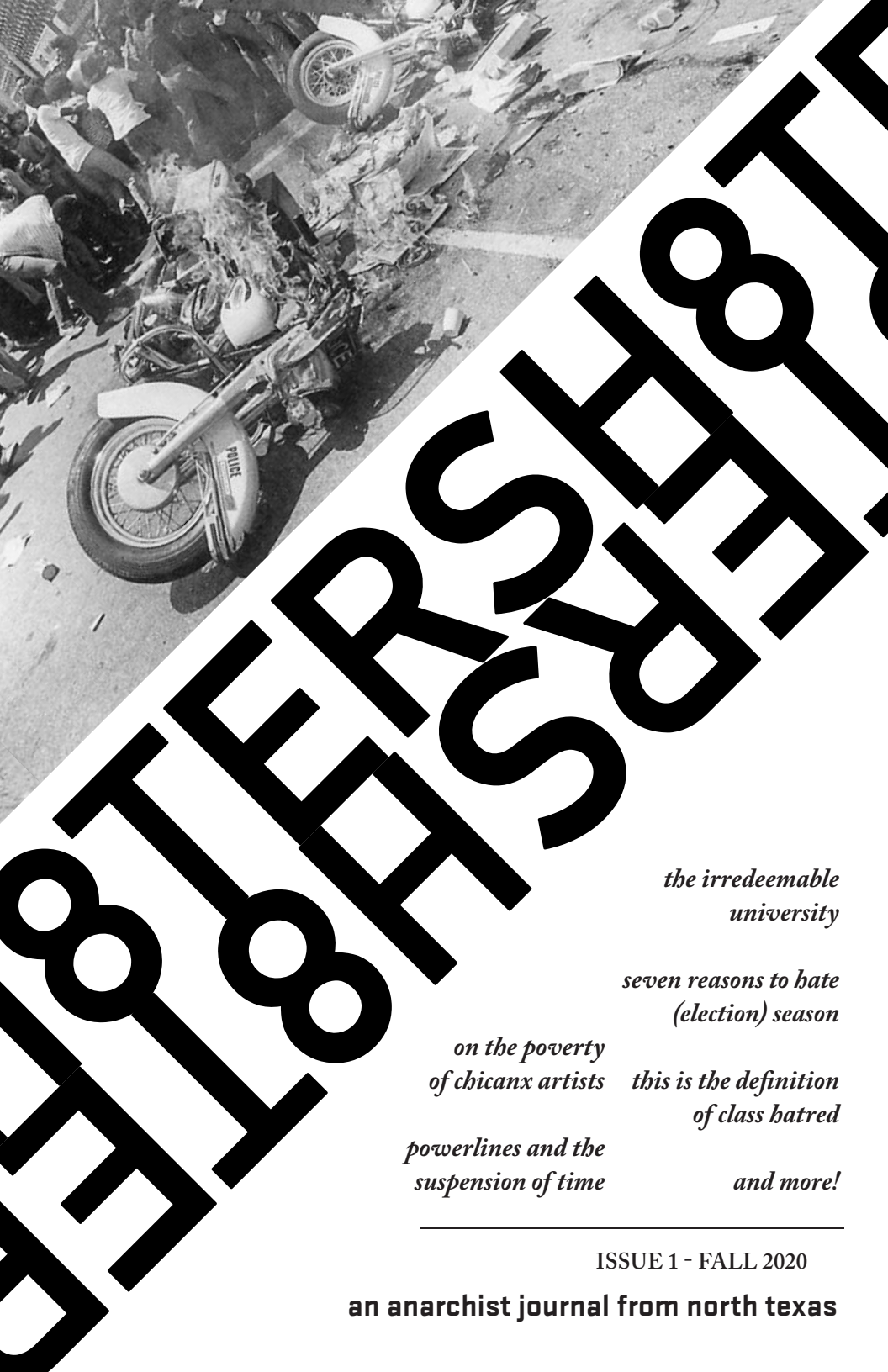




FERSCUT

*the irredeemable
university*

*seven reasons to hate
(election) season*

*on the poverty
of chicanx artists*

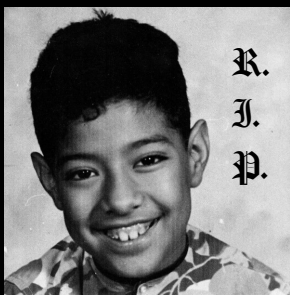
*this is the definition
of class hatred*

*powerlines and the
suspension of time*

and more!

ISSUE 1 - FALL 2020

an anarchist journal from north texas



The cover image (shown above) is from a march turned riot in downtown Dallas on July 18, 1973 following the police murder of 12 year-old Santos Rodriguez. The event hospitalized five Dallas PD officers. This pushed DPD to charge the police officer with murder and reform its hiring policies to reflect the city's demographics. No amount of Black or brown pigs, however, will erase the fact that the police exist to maintain white supremacy.

Revolutionaries are often the most surprised at the outbreak of revolution. We are not yet living in revolutionary times, but the current outbreak of Black-led rebellion and insurrection is only the natural outcome of centuries' domination. It has been part of the fabric of this society since the first slave rebellion in 1526 on the coast of what is known as Georgia. It is within this history in which we situate the upheavals and from which we wish to support and eventually see the end of.

Editor's Note

When starting this project, a couple months ago we felt frustrated with the political landscape. Consisting of mostly liberal activists or self-righteous party members, especially in DFW, it was bleak for us to say the least. To be quite honest, it is still bleak, but the spread of COVID-19 and its mismanagement are making the mask of the American dream slip away to reveal the decaying face of white supremacy that it is founded upon, thus making new openings for its destruction.

We are not progressives, there is no nation to we are trying to improve. We are not leftists, we do not seek to manage capital but to destroy it. We are Black, brown, proletarian, and anarchistic.

With rebellion comes possibilities, anger, hatred, life but also repression, hope, recuperation, death. We must be, we will be, prepared for both.

CONTENTS

- 05 on the poverty of chicanx artists
- 07 the irredeemable university
- 10 this is the definition of class hatred
- 12 the most american president
- 16 seven reasons to hate the season
- 28 anti-politics and the police
- 31 powerlines & the suspension of time:
reflections on temporal perceptions
- 35 to my people
- 38 on the black leadership and other
white myths
- 40 sanitary crisis or crisis of civilization?
- 46 reading suggestions

*Note: Underlined titles are works that
originally appeared in H8TERS*

H8TERS is a project that aims to introduce and encourage.

To introduce a way of thinking that arises from, but is not tied to, our social positionings within this world.

We believe that the best introduction is to immediately include those interested into contemporary conversations and conundrums.

To that end, we encourage those we introduced to engage with these works in a social manner, to share and discuss with those around them in whatever manner they deem fit, whether it's a group chat, a reading group, or a late night talk around the dinner table.

A revolution is a social event. Whatever comes out of these groups and conversations may, or may not, help with *the revolution*, but it will help us feel slightly less isolated.

*May a thousand reading
groups bloom!*

RIAH MILTON - DRAYA MCCARTY

TONY MCDADE - MERCI MACK

BRAYLA STONE - SHAKI PETERS



We want to take a moment to mourn the loss of our Black queer and trans siblings, whether it is from anti-queer violence, medical negligence, or this antagonistic world. We carry you in our hearts, we mourn, we heal, and we fight for you. **We will destroy this world that destroyed you.**



MONIKA DIAMOND - BREE BLACK

TATIANA HALL - REM'MIE FELS

OLUWATOYIN SALAU - NINA POP

**...AND ALL THOSE WHOSE NAMES WE
UNFORTUNATELY DO NOT KNOW**

El Chavo

If the artist is not the most hated member of the Chicana community it is certain that a very healthy disgust towards the artist is felt by many in the barrio. In the artists attempt to express themselves, speak for La Raza, or to raise their consciousness, they come short of the mark. The inherent poverty of the art scene is its inability to understand and change society, its refusal to see itself as a market place for one more commodity. This is what we detest. From cholos to viejitas, to mocosos and their relatives, everyone hates the false notion of the artist as a representative of our needs or as a spokesperson for change.

have no control over how to run their own lives, they look outside of themselves for salvation. The artist finds his calling in “self-expression”, creating art pieces in which she can live out a dull reflection of what has not been possible in real life. That’s not beautiful; it’s pathetic.

In a world that runs on a heavy dose of alienation the reverence for art serves only to strengthen that society. The emergence of the Chicano Art scene is a movement of the forgotten commodity back into the flow of the marketplace; the desire to belong within the world of separation; to be bought and sold like everyone else. The artist has no vision. She fails to see what is truly beautiful, just as they failed to see the poetry in the streets during the rioting in '92. Can their little doodles ever top the critique of daily life that the looters offered in their festive events? Of course not.

So what happens to La Raza once the artist sells his piece, gets her grant, or has that special gallery showing? Nothing. All the people that you aim to represent on your canvas or in your poems, we still have to exist in the same ghettos, we still have to work in the same stupid jobs, or wait in the same welfare lines. We will never see you there. You will never mean anything to us.

**We laugh at you and the society
you reinforce.**

Give it up.

You're headed nowhere.

Radical Reflections

A PBS PRESENTATION



SUNDAYS AT 6:30AM ON
Channel 47

GOOD MORNING! TODAY WE'LL BE DISCUSSING THE IMPORTANT QUESTION: "JUST HOW USEFUL IS GUILT AS A DEVICE FOR SOCIAL CHANGE?" WHO WANTS TO BEGIN? JOHN?



WELL, IN LIGHT OF THE FACT THAT WHITE MALES DO HAVE CERTAIN ADVANTAGES IN THIS CULTURE, I THINK IT'D BE MORE APPROPRIATE TO QUERY ONE OF THE WOMEN PRESENT FIRST...

IT'S MORE FAIR...



HA! A PRIME EXAMPLE OF CHAUVINIST CHIVALRY DISGUISED ITSELF AS LIBERAL COURTESY! I REFUSE TO SPEAK UNTIL "JOHN" COMMITS HIMSELF TO A PUBLIC POSITION ON THE QUESTION AT HAND! LET'S GET THE CARDS ON THE TABLE...



UMM... THAT IS... UH, WELL, SPEAKING AS A PSYCHOLOGIST, I FIND GUILT TO BE COUNTER-PRODUCTIVE IN TERMS OF A PERSON'S "EMOTIONAL ECONOMY" ...YET - IN TERMS OF SOCIETY, GUILT DOES REFLECT CONSENSUS AROUND TABOOS - AND, UH, IF "PROGRESSIVE" TABOOS ARE GENERATED, SAY: "SEXISM" ... THEN IT CAN INTERNALLY DEFLECT UNDESIRABLE BEHAVIOR!



IN OTHER WORDS, YOU SEE IT AS A TWO-EDGED SWORD?

YES. CAN SOMEONE ELSE SPEAK NOW?



THERE'S NO QUESTION IN MY MIND THAT ANY AND ALL SOCIAL GAINS OF OPPRESSED MINORITIES OF THE LAST 15 YEARS WERE ONLY MADE POSSIBLE THRU WHITE LIBERAL GUILT. THAT'S THE BOTTOM LINE: NO GUILT, NO GAINS!

MM... ANY FINAL THOUGHTS ANYONE?



I JUST WANTED TO SAY THAT IF ANY VIEWERS HAVE BEEN OFFENDED BY ANYTHING I'VE SAID ON THE SHOW TODAY, TO JUST DROP ME A LINE 60 THIS STATION AND I'LL WRITE OUT AN APPROPRIATE-SIZED CHECK TO YOUR FAVORITE CHARITY IMMEDIATELY!



PRETTY GOOD FOR A TOKEN GESTURE!!

GYE ALL!

YOU KNOW ... ONLY THE GUILTY FEEL GUILT!

BUT, I...



NEXT WEEK: E.P. THOMPSON VS. ALTHUSSER'S GHOST...

©1981 Jay Kinney

Lifted from *Anarchy Comics* which ran during the '80s. It seems like the more things change, the more they stay the same.

of frustration, despair, hope, love, and inspiration. Exhausted by the patronizing language of so-called allies, the tokenization of our identities and struggles, we've found refuge among comradeship and community.

For first gen and poor students of color in particular, the university conjures up feelings of cognitive dissonance. Commonly viewed as a site of refuge for those on the underside of capitalist society, the university banks (literally) on its myth of erudition and progress. Yet, once they arrive, students are forced to conform to the folly of professionalism. Our feelings of uneasiness and anxiety are dismissed as maladjustment, to be remedied by more acclamation and conformity. This is our sentipensar, our holistic way of thinking with feelings bestowed on us by our ancestors. It is our way of recognizing that something is wrong. So we are conflicted. Caught between the hopes and dreams of our community and the violent nature of the university that we encounter once we arrive.

As we build towards strong and viable alternatives, we will count on those on the inside, the saboteurs and subversives. Until we have our alternatives, we will rely on accomplices and guides in the undercommons, while we conspire and protect one another.

M: Abolition is a political tradition—rooted in the abolition of slavery, colonialism, patriarchy, and the nation state. Abolition is a

framework that asks us to radically reimagine institutions such as the UC, in light of this entity's complicity with genocide, slavery, and the military and prison industrial complexes. Resisting neoliberalism, dismantling capitalism and class struggle at large, transforms within this abolitionist framework. Thinking and moving deeper, and beyond, abolition asks us to make these intersectional, complex connections and to operate from a politic that makes oppressive systems obsolete by building radical and community-grounded alternatives. One example of this is the abolitionist work to close prisons and detention centers while also building restorative systems of community care and transformative justice in their place. For the UC, this would mean dismantling the increasingly privatized, corporatized, and militarized university—an institution that is itself already built on a foundational violence of settler colonialism, genocide, and slavery—while also breathing life into Other ways of knowing and educating our communities. We follow the path of our abolitionist ancestors such as Harriet Tubman, W.E.B. DuBois, and Frantz Fanon, as well as our (r)evolutionary elders and teachers such as Angela Davis, Ruthie Gilmore, and Dean Spade. Historical movements such as the Third World Liberation Front (TWLF) also guide this work, especially at the UC, as they envisioned and won a Third World College in 1969. As an ongoing struggle, we continue to be guided by the TWLF's principles of self-determination, solidarity, and building an

THIS IS THE DEFINITION OF CLASS HATRED

Monsieur Dupont

This selection comes from the preamble of the book Nihilist Communism. The influence of the text can be felt throughout this publication and our (anti-)politics. We include it to help you understand our positions.

Death appears as the harsh victory of the law of our ancestors over the dimension of our becoming. It is a fact that, as productivity increases, each succeeding generation becomes smaller. The defeat of our fathers is revisited upon us as the limits of our world. Yes, structure is human, it is the monumentalisation of congealed sweat, sweat squeezed from old exploitation and represented as nature, the world we inhabit, the objective ground. We do not, in our busy insect-like comings and goings, make the immediate world in which we live, we do not make a contribution, on the contrary we are set in motion by it; a generation will pass before what we have done as an exploited class will seep through as an effect of objectivity. (Our wealth is laid down in heaven.) The structure of the world was built by the dead, they were paid in wages, and when the wages were spent and they were dead in the ground, what they had made continued to exist, these cities, roads and factories are their calcified bones.

They had nothing but their wages
to show for what they had done

and after their deaths what they did and who they were has been cancelled out. But what they made has continued into our present, their burial and decay is our present.

This is the definition of class hatred. We are no closer now to rest, to freedom, to communism than they were, their sacrifice has bought us nothing, what they did counted for nothing, we have inherited nothing, we work as they worked, we make as they made, we are paid as they were paid. We do not possess either our acts or the world that conditions us, just as they owned nothing of their lives.

Yes they produced value, they made the world in which we now live. The world that now weighs down upon us is constructed from the wealth they made, wealth that was taken from them as soon as they were paid their wage, taken and owned by someone else, owned and used to define the nature of ownership and the class domination that preserves it.

We too must work, and the value we produce leaks away from us, from each only a trickle but in all a sea of it and that, for the next generation, will thicken into wealth for others to own and as a congealed structure it will be used as a vantage point for the bourgeoisie to direct new enterprises in new and different directions but demanding always the same work.

The class war begins in the dese-

work becomes the structure that dominates our existence. As our parents die, we can say truly that their lives were for nothing, that the black earth that is thrown down onto them blacks out our sky.



**LET'S MAKE THIS
A LONG HOT
SUMMER**

nice shit for
everybody



THE MOST AMERICAN PRESIDENT

Luci!

On Saturday, June 21, president Donald Trump held one of his beloved rallies in Tulsa, Oklahoma, the first in many months. This rally served to prepare his re-election campaign and to boost morale for both his wavering supporters - and for himself. The rally, which was expected to attract more than one million, suffered from poor turnout.

Trump returned to the White House after spending just 3 hours in Tulsa. As he walked across the White House lawn, a reporter captured a picture of him. The picture displayed a Donald Trump that I had never seen before. His posture was hunched. His gaze was turned downwards. His eyebrows were furrowed as he frowned. His suit was unbuttoned to reveal his red tie hanging limply around his neck. He carried his signature red hat crumpled in his left hand.

It is a renaissance painting.



It is the most expressive and emotive picture of Trump ever taken. It reveals what a broken and distraught man lies behind the typical smug aura of the real estate mogul turned politician. In a way, it's humanizing, and it demonstrates something about the average Trump voter, and, by extension, what it means to be American.

Trump ran on a platform of American mythology. “Make America great again” is the assertion that the United States was once great, that the legend of American prosperity and happiness was once a reality, that it is no longer, and the promise that we can return. The era we are attempting to make a return to is a moving target. No one has a concrete idea. And that’s okay. It’s not meant to be concrete; it’s mythology.

This platform resonated with a very specific demographic. Trump had many different types of voters, but his most reliable and his most fervent were white suburbanites. For this demographic, the myth of America is very much alive, even if it isn't achievable. These white suburbanites, some of which are affluent, many of which downwardly-mobile, hold the values of the United States as gospel: meritocracy, individualism, and above all, material wealth and the happiness it supposedly entails.

These are values upon which America was founded. However, for many people living in the United States, these values were

In this regard, Trump is exactly as his voters. Trump is a non-politician who achieved political office but retained his general disinterest for ideologically driven politics. He is a man of the people in that he is just as discontent and insecure as the white suburbanites who put him in office. His wealth and privilege has allowed him no comfort. He is alienated, searching endlessly for anything to keep him occupied and distracted.

After the 2016 presidential election, liberals across the media

landscape indignantly cried “this is not us. This is not who we are.” They held the idea that the election of Donald Trump was an aberration, a break from tradition. Un-American. I posit a counter-argument: this is who we have always been.

We each grasp at the loose threads hoping to find our happiness and watch helplessly as the country unravels. What could be more American than that?



7 REASONS TO HATE THE SEASON

tanze/vatt

It's 2020, and it's that time again. Election season—and hate is in the air. Finally, many leftists in favor of voting are beginning to slide away from this bias, hopefully ready to lay down the last vestiges of liberalism, or even move past the left. What's more likely, however, is that a shiny new candidate—a Bernie 2—will come along and, provided elections continue, they'll fall back into their old campaign-obsessed ways. This isn't addressed to them alone. The following essay is also for those who ask, "Why wouldn't you vote?"; who say it's harmless; who say it's a "strategy."

Voting: it's the reason for the season (election season). And we hate every second of it.

1/IT'S ALL JUST A GAME

It's unclear whether the political game erodes empathy or shows how little there was to begin with. Maybe both. Either way, election season is a great time to find out who has their head all the way up their own ass—it's interesting that electoralists will use often throw accusations of moral superiority complexes at those who don't vote, and then go on to be ethically bankrupt while acting as the actual holier-than-thou party.

With the USPS in danger of being dismantled, many people worry that their medications, including

time-sensitive meds, rely on the USPS. Many people who live in rural areas, including reservations, are at risk of not getting mail service at all. But the electoralists don't think of the people—they think of the game. So it immediately became a question of voting—*who cares if you can't get your insulin? What matters more is that you won't be able to vote.* It's all about the Republicans attacking voter rights so that not as many people can vote Democrat in November.

Here's an excerpt from an article in the *Rapid City Journal*, out of Rapid City, South Dakota, that details some impacts that closing USPS offices in rural communities, particularly those on reservations, has:

Reservation residents depend upon their local post offices to keep their mailed medicines and Social Security, veterans' benefit and other checks safe. They do their business at the post office, buying money orders to pay their monthly expenses. Customers of the Allen, Manderson and Wounded Knee post offices frequently walk long distances or wait days to use precious gas to collect their mail.

Now, those same people are staggered by the news that the U.S. Postal Service has placed the three post offices on a list of almost 3,700 post offices under review for possible closings. Eighty small post offices across South Dakota are on the list,

including 11 on or near reservations.¹

This may sound like a coordinated attack on the part of the Trump administration to restrict voting access. Except the article, entitled *Post Offices Vital to Reservation Communities*, was published in 2011, during Obama's first term in office, and is one of hundreds of similar articles from its time. The Obama Administration also made attempts to gut the postal service, so it's a little bit bizarre for liberals to use this as a reason to vote blue. More than that, it comes across as callous towards those impacted by post office closings and mail box removals in both 2011 and 2020. It's too bad that your life or livelihood might suffer—what's worse is that *my* team might lose.

This type of thinking can be seen elsewhere. What was once considered “extreme” weather is now the norm. In August, a massive derecho—a large line of storms—swept through Iowa, causing widespread destruction that included flooding, power outages, and crop damage. In the following week, too many liberals took to social media to lament how this would impact Iowa voters’ ability to go to the polls. Something similar happened as the west coast burned, as if Trump caused the wildfires that have been intensifying for similar reasons. Frenzied liberals again implored everyone to vote—but voting doesn’t put out fires. And

it's worth noting that the west coast is all blue. More importantly, Indigenous people and environmentalists have pointed out again and again that wildfires are intensified by settler governments banning of traditional controlled burns, which leads to a buildup of detritus that, once inevitably ignited, grows out of control. This will, like ecological collapse, happen regardless of political leadership as long as the land remains under colonial occupation.

Of course it's possible to be concerned over how these events are affecting people and also about voting, if the latter is what you care about. But to jump first to how any decision or crisis will impact your candidate and last to how actual humans are faring—and how voting will have any real impact on any of this? It feels asinine. Both parties invest heavily in fossil fuels. The democrats dropped ending fossil fuel dependence from their platform as usual, choosing to continue subsidizing dirty energy.²

2 Irfan, Umar. "Democrats Have Made A Puzzling Decision To Drop Their Demand To End Fossil Fuel Subsidies". *Vox*, 2020.

As of September 2020, the Democrats have wavered on whether or not to include eliminating fossil fuel subsidies as part of their platform. This kind of indecision is part of the problem of electoral politics, rather than an argument in favor of public opinion changing the tide. Also, the time to end fossil fuel subsidies—a bare-minimum approach—was decades ago. As stated, we do not have time for the spineless inaction and meaningless talk provided by this party. The catastrophic collapses predicted—again—decades ago are already falling into place. This includes the “natural disasters” mentioned in the first part of this essay; it should

1 Cook, Andrea. "Post Offices Vital To Reservation Communities". *Rapid City Journal*, 2011.

The Paris Agreement was an infamous failure.³ And the severity of storms like the recent Iowa derechos is directly linked to climate change. Something that both parties—all political parties, considering that even the Greens' plans tend to be vague since they won't win anyway—refuse to address in any real, material capacity. It's a game, and it's a game of worthless platitudes and empty promises that the politicians will renege or dither on once in office.

Electoral obsession is the game of treating people like pawns and then yelling at those very same people for being upset at this treatment. It's big talk about "marginalized folk" and accusations of privilege that are more often than not thrown right back in the faces of marginalized folks. In fact, if you *are* from any marginalized demographic and have expressed a disdain for political theater, there's a high likelihood that some liberal has insinuated that you *actually* don't know what's best for yourself

be noted how both parties utterly failed in directing resources to preparation and aid, as is the supposed purpose of politics. The Green New Deal would have done very little in terms of addressing climate change, and the fact that the Democrats so aggressively sabotage their slightly leftward and overall more popular membership should also serve as an indictment against reformism.

3 Leahy, Stephen. "Most Countries Aren't Hitting 2030 Climate Goals, And Everyone Will Pay The Price". *nationalgeographic.com*, 2020; Allan, Jill. "Dangerous Incrementalism Of The Paris Agreement." *Global Environmental Politics*. Vol. 19 No 1. MIT Press. 2019; Splash, Clive. "This Changes Nothing: The Paris Agreement To Ignore Reality". *Taylor & Francis*, 2016.

if you abstain from voting. There's an assumption that if you're against voting then you either haven't thought it through or are too privileged to care.

2/ REPRESENTATION IS REPRESSION

An accusation often thrown by the pro-voters at anyone who immediately doesn't put all their oppression cards on the table is one of "privilege." One darkly funny side effect of this tendency crops up occasionally: the person making the accusation will be more privileged than whoever they're whining at (the idea that privilege is a game of points to be added up is a gross oversimplification that I'm not trying to imply here). White liberals calling certain anti-electoral Black people "privileged" for not voting is a bizarre cognitive leap, but it happens, especially on the internet. But this is all anecdotal, so let's pretend that everyone who doesn't vote does so because they're too privileged to care or be harmed in any significant way. Here are two of the roads we can take here:

First, why should they? If someone doesn't vote out of privilege, then wouldn't you want them to abstain anyway?

Because, second, why would they have any motivation to vote in your favor—provided you're all concerned with human rights and equality and whatever other Enlightenment buzzwords you think have meaningful value? Those

with privilege will tend to vote with their own interests in mind; all historical precedent points to this. You can try and obfuscate this by, for example, acting like rural whites voted for Trump because they're rural and not because they're white. Whiteness has everything to do with the way they, like their counterparts in the cities and suburbs, voted. Wouldn't the vote of the less privileged have more sway if the privileged abstained from voting?

Often the next line of argument is that many “underprivileged” folks, such as many immigrants and in particular undocumented immigrants, can’t vote, and so the “privileged” must wield their electoral power in the favor of those who can’t vote. There are problems with this idea. The political philanthropy idea is patronizing to the point of insult. There’s no such thing as being a voice for the voiceless—people are “voiceless” because they’re being talked over. And that’s what our electoral system is.

Acting like anyone's interchangeable is dehumanizing, and even pretending that some shared identities equals common goals, especially considering the fact that many of these groupings—such as the “LGBT community” or “Latin Americans” or “Asian Americans”—are not coherent enough to be meaningful. You can even belong to the same “community” as someone else...while also not, *really*, belonging to the same community because of this lack

of coherence and nebulousness of terminology as it relates to “community.”

Of course, most arguments in the direction of representation are also predicated on the idea that the U.S. system is truly representational. "If we only had this group represented in congress, then they could empower their community!" is the same argument that supporters of capitalism make; "If only this group could own more businesses, the revenue will go back into their communities." Exploitation is not empowerment. Politicians exploit "their" constituency like capitalists exploit "their" community. When someone is elected into office, their relationship to whatever community they claim changes—they now have power. ziq put it succinctly: "Giving a person power and expecting them to not use it to cement even more power for themselves is as foolish as Charlie Brown trying to kick the football while Lucy holds it."⁴

A politician makes sacrifices to get into office, and those sacrifices are invariably at the expense of the most vulnerable among “their” constituency to appeal to the voters with the most capital—this only becomes more egregious as one moves up the ladder from local to federal. As Lucy Parsons pointed out over a century ago in *The Ballot Humbug*, it’s “money and not votes” that “rules the people. Capitalists no longer care

4 ziq. “Do Anarchists Vote In State Elections?” 2018. Originally posted on raddle.me.

to buy the voters, they simply buy the 'servants' after they have been elected to 'serve.' The idea that the poor man's vote amounts to anything is the veriest delusion. The ballot is only the paper veil that hides the tricks."

Your vote doesn't matter.

3/CITIZENSHIP IS AN INSULT

Citizenship, like representation, like progress, is also predicated on assimilation and coercion. It's a "Join, or Die" system. Why clamor for recognition from the state? For services like healthcare and infrastructure? Why is a state even necessary in instances like this? Infrastructure projects are put in place in service to colonial interests and/or in service to capital; see the railroad and highway systems as examples. Even free healthcare under capitalism is only in place to ensure a more productive proletariat.

It's insulting to tell someone privileged with citizenship that they must vote for the good of the noncitizen who cannot vote. The ICE concentration camps will not be voted away. The citizen cannot exist without the noncitizen—the exploiter cannot exist without the exploited. This means that suffering on a grand scale will happen as long as the empire is in place. Even if the U.S. could be voted into a functional social democracy or welfare state, this all comes at the expense of someone. Do the lives of the poor in Afghanistan, Iran, Palestine, Yemen, Nigeria,

Pakistan, and all the other places the U.S. destabilizes and reigns terror upon not matter as long as you can share in the spoils of war? You cannot harbor a desire for a piece of the wealth with no regard for where that wealth comes from. Participation in this system legitimizes this. But this is the part of the argument that electoralists are often calling moralistic and theoretical—and if Not America exists only in the realm of theoretical, then sure. It's pure theory. A lot of arguments center themselves on how electoralism doesn't help, but in many ways it's an active disservice to the communities that liberals and leftists always wanna pretend to care so much about.

4/ PROGRESS IS A MYTH

In *The Ballot Humbug*, Parsons also said: "We know there never was a law passed that ever prevented one single crime from being committed." Likewise, there isn't a single social issue or societal ill or injustice or policy of depravity that has been voted into oblivion. Maybe the earliest progressives and communists who ran for office in vain can be forgiven, a little; there wasn't yet a precedent for progressives in office, or failing to be placed in office. It should, however, be noted that many of their contemporaries were already offering criticisms of the electoral system. The idea that everything will naturally "get better" if we can put the right people in power as today's progressives seem to think isn't supported by any historical evidence.

enous population was reduced to about 250,000 from tens of millions at the time of initial European invasion. In contrast, the colonizer's U.S. population had increased to 62,622,250 the same year.

$$[\dots]$$

U.S. citizenship was imposed to destroy Indigenous sovereignty and facilitate mass-scale land theft. To this day, the “Native vote” is bound to assimilationist conditions that serve colonial interests.

Genocide, like slavery, is ongoing and bipartisan. The Standing Rock protests happened under the Obama administration, which was also able to stymie “progressive” movements like Occupy and then for a time Black Lives Matter. Electoralism does not propel us gradually towards a freer state of being. You cannot tweak the system or adjust the course to some idyllic perfect democracy because the system is functioning as intended; why would wealthy white racists of the eighteenth century care to conceptualize a system that could be used to put them on the same level as even poor whites, let alone the slaves that many of them “owned”?

5/ VOTING IS NOT DIRECT ACTION

This is going to be brief, since the answer to this claim is: no. No, it's not.

“Direct action” means different things in different circles. The

IWW, Industrial Workers of the World, used the term for gilded age strikes. Anarchists, communists, leftists, activists, et al. will talk about “propaganda of the deed,” sabotage, varying levels of violence and nonviolence, terrorism. And it can be nebulous at times, especially when the more useful conversation revolves around “What works?” rather than semantics. But one thing is clear for sure: voting is not direct action.

In *Direct Action: An Ethnography*, David Graeber gives insight into some difference between direct action and civil disobedience, both terms often abused by liberals:

Typically, one practicing civil disobedience is also willing to accept the legal consequences of his actions. Direct action takes matters a step further. The direct actionist does not just refuse to pay taxes to support a militarized school system, she combines with others to try to create a new school system that operates on different principles. She proceeds as she would if the state did not exist and leaves it to the state's representatives to decide whether to try to send armed men to stop her.

Direct action is about asserting yourself. That can mean making demands via strike; it can mean throwing Molotovs. The former may be demanding better working conditions; the latter may be trying to set a building on fire. There is a goal in mind to *directly* achieve. Electoralism is indirect by

apt conclusion to be drawn from it would lead towards an approach of mutual aid instead of diverting resources that could provide direct aid to those in need to campaigning. Would you not rather distribute food than campaign stickers?

*7/ WE CAN DO BETTER, AND
MORE*

But can't we do both?

They say to vote to make it better in the “short term;” but the “short term” is also the “long term” if anyone ever points out that we could be making things better in the here and now instead of dumping all the effort and resources into campaigning. The meanings of short term and long term are constantly shifting in their meanings. Voting is a necessary evil because it “helps” people in the short term by providing them with social services once Your Candidate is in office. But we need to donate to campaigns and put all this money into campaigning costs and advertising and shit like that instead of giving the money and resources directly to the people who need them because we gotta think about the “long term.” The goalposts are always changing here.

You're asking people to gamble with their lives.

The gamble is this: throw your current resources into a campaign hoping for a bigger return—a return that will always include compromise—ally yourself with dirty money if you want to win, beget-

ting even more compromise, and if Your Candidate wins, then you might get some services or infrastructure or what you asked for. You might also get nothing because the candidate gets bought out by those with capital. If Your Candidate does not get elected, all that time and money has been thrown away completely and you, again, get nothing. Less than nothing--all the money put into paying campaigners and advertising is lost, and that's money and time that could have directly fed and clothed families, gotten people housed, filled in potholes, or worked towards whatever else it is you wanted fixed. Why is it such blasphemy to point out that the winning move might just be to avoid the game altogether? Your Candidate needs you, but you need them less than you think.

And so you may think that, well, we can focus on both local projects and campaigning. But so much gets shoved to the side when election season comes in favor of getting people out and voting. It's like a sick sporting event. (To be honest I'm afraid of DSA's current mutual aid projects in a way—will these projects be abandoned as soon as the next Bernie comes along and they feel the need to devote all the energy they could be giving to actual people to another doomed campaign instead? How many times does this have to happen before hop off the hamster wheel?) Notice how in these conversations too how the “short term” is always shifting. Why pro-

vide people with resources now when we might get a shot at more later? But the “more” might never come. And we don’t have time to wait. Climate collapse does not loom over us—it’s already begun. We must eschew Politics in favor of ourselves if we want to survive. The state knows that it’s not needed—watch how mutual aid projects are targeted by authorities as soon as they begin to build something real. You may be inclined to argue that voting is stifled, so does it not also pose a threat to the establishment? Not really. Within the establishment, there’s a push and pull between assimilation and direct genocide. As Indigenous Action Media put it:

Overinvestment in Politics is learned helplessness. “We need better leadership.” Sigh and go to doing nothing. Instead, think about where the resources allotted by politicians come from, and realize that these resources are provided by *people*, not lines on paper. We can do better—and it starts with divestment from politics.

Further Reading:

This essay was meant to be a succinct and basic summary on some anti-electoral stances. Two of the essays mentioned here are from *Anarchism and Other Essays* by Emma Goldman (very easily found as a .pdf or audiobook; individual essays are hosted on both Marxists.org and the Anarchist Library (theanarchistlibrary.org)), a good introduction to anarchism to the unacquainted. All of the following should be available online:

- Anarchists Do Not Vote, They Fight! Black Phoenix Anarchist Union
 - Do Anarchists Vote In State Elections? ziq
 - The Ballot Humbug Lucy Parsons
 - The Ballot or The Bullet? Lorenzo Kom'boa Ervin
 - The Party's Over CrimethInc
 - Voting Is Not Harm
- Reduction, which can be found on Indigenous Action Media's website (www.indigenousaction.org)



ANTI-POLITICS AND THE POLICE

Noche

Politics itself is the policing of freedom & unfreedom. Freedom, as we are taught in American schools, is not freedom itself.

It is a doctored variation sold to us. It helps maintain the assumption that the perpetuation of American politics is itself tied to perpetuation of freedom. ("Vote or don't complain!")

Nothing could be further from the truth.

This is why those of us with an anti-political position say we are for anarchy: freedom is a word with too much American patriotic baggage.

For the purposes of this piece, I will refer to the condition of territorial statelessness (which is akin to freedom) as anarchy.

But then what is anti-politics? Is it the inversion of politics? (Many radicals see radical politics as a

powerlines&thesuspensionof time:
reflections on temporal perceptions

G. ROWAN MCK

Driving on the interstate through the mountains of rural Virginia, I always end up looking at the powerlines that cut their way across the landscape – paths clear cut through the trees, making way for a the progression of the long suspended overhead lines, funneling energy into the variety of places where the settler presence has been condensed. I search for them, mentally cataloguing their variety of shapes. The powerline, as a physical structure, might attract the attention of many “different” types of people – from “environmental activists,” architects, and engineers, to “spatial theorists” and “anti-civ” anarchists. Its presence is uncanny. Its structure automatically prompts interrogation. The electric buzz you hear overhead as you stand beneath the suspended lines, amongst the plants that commonly grow in “wasteland” clear cut areas, is unsettling and intriguing. It is my hope for this article to interrogate these feelings of unease and to complicate some commonly accepted understandings of time and its spatial manifestations. This article is not in any way the most well researched argument you will encounter, however I hope to illuminate some of my own reflections on the broader world, through the structure of the powerline, in the hopes that whoever reads this may find it useful.

The current state of the world – a state of extraction and exploitation maintained through state-sanctioned violence and a variety of subconscious, internalized tactics and beliefs – relies upon physical infrastructure to continue its existence (like how the powerline provides the transmission of energy for the continuance of this world’s activities that are fundamentally high-energy consumption). However this very “practical” and easily traceable “maintenance of existence” that happens in the physical landscape also involves maintaining the existence of the ways in which we move through the world, the ways that we conceive of the world, space, and time, and the maintenance of restrictions placed upon imagining what is possible.

To talk about time and its spatial manifestations in the way that I want to, I will include an excerpt from Erin Huang's 2020 book *Urban Horror: Neoliberal Post-Socialism and the Limits of Visibility*. In this book, Huang interrogates the temporal logics that show up in cinema in a "post-socialist" world, and also highlights the logic of linear development that both socialism and capitalism have operated under in their tangible historical realities. She also discusses how if we look closely, the current "age" of neoliberal capitalism did not emerge strictly from capitalism, but from the historical geopolitical relationship between capitalism and socialism.

Here is her quote where she questions the logic of the word “post” itself:

"Although the post- is commonly associated with a mode of anticipation that evokes a different future path, the temporal logic embedded in the rhetoric of post-socialism is paradoxically hyphenated and reverts back to socialism. The anticipation is built upon a mode of regression, where the future is conceptualized through indeterminable relations with a former system that is neither alive nor dead. Rather than describing a new era to come, the post- conjoins a suspended future with a reimagined past. The result is a new mode of temporality characterized as a perpetually extended present that renders the traditional categories of past, present, and future obsolete" (pages 14-15).

Apologies to my old teachers for the extremely long block quote that they would probably tell me to cut up or paraphrase. But let's pick apart what Huang is saying here regarding the structures of time, while relating it specifically to the spatiality of powerlines.

I would like to remind you all of some recurring themes from the past few months you may be aware of. For example, the idea that “2020 is the end of the world.” Or “Trump is making America descend into fascism – here’s an outline of why that is!” Or “coronavi-

rus is the end.” Or “they’re taking people away in vans this is where it all starts.” To go back to a classic, *Desert*, these all mirror the way in which the ecological crisis has been talked about: “this generation is the one to deal with the crisis of the planet,” or “this is the beginning of the end.” Within all of these statements, we see a continuing logic of postponing the future – it is always the “beginning of the end.” Events currently happening around people are constantly conceptualized through referencing an “imagined past,” much as Huang talked about. “Trump’s fascism” is outlined through referencing the historical development of fascism in other locations – which, while being a useful approach to an extent, simply reimagines America’s past and reifies dominantly accepted logics of time.

The present moment is ever suspended, much like the lines between the transmission towers that cut across Virginia's mountains. The future has a definable feature, either dystopian or hopeful, but the wreckage or the rebuilding is pushed to the future in many common perceptions. The idea of "this is where the end begins" is constantly strengthened, to no real tangible effect. To believe that this present moment is "the beginning of the end" is to disregard the fact that it can only be viewed as such if you accept the start of this current world as the "beginning point" of significant history. "THIS is where

it starts" – whether that be American fascism, ecological crisis, etc. is the logic of suspension, a logic that reveals a subconscious acceptance that "the end times" did not in fact begin with colonization, but must begin now, because "history," as dominant ideology assumes, began with colonization. The linear progression-centered conception of time is embedded within these ideas, as is their refusal to accept that rather than politics and contexts being suspended "moments" in time, they are locations of practices, tactics, and technologies. If "antifascism" is a set of tactics and not a temporal moment, "fascism" cannot be conceived of as a "moment" that is ever-present on the horizon.

In her book, Huang also talks a lot about the concept of “horror,” “unease,” and the “uncanny.” “Horror,” as an umbrella term for these feelings, is socially produced. Capitalism produces specific types of fears – ever-present ones, existential ones, and inexplicable ones. At the beginning, I mentioned how the structure of the powerline – its presence, its location, its effect, the sounds it produces – produces these feelings, at least in myself. The powerline reveals the faults in commonly accepted temporal narratives – ones of “future,” and ones of “past.” The powerline reveals the spatial destruction that has been incredibly normalized in an occupied landscape, its presence being commonplace – and the fact that

this spatial destruction is constantly causing harm primarily towards Black and Indigenous communities, through industrial infrastructure, energy projects, and the other spatial patterns that these infrastructures produce. The powerline reveals that the “post” in “post-industrial” does not herald a bright future, it simply refers back to the industrial – a deepening continuation of the patterns caused by colonization and racial capitalism. It reveals that the postponed “future” moment of dystopia is in fact both the present and the past, and that the lines between them are not straightforward, but constantly refer back to one another.

However the powerline reveals an extremely obvious, yet surprisingly subtle reminder: that the structures of oppression in this world, and the structure of time itself, always possess a physical form. And if something has a tangible face, it can be attacked. If there is no “real” concept of future, what can be done immediately?

Shout out to the people whose writing, conversation, or teaching has influenced the formation of ideas that led to me writing this and everything I write or think: Adela Amaral, Sibel Zandi-Sayek, Estelle Ellison, Mads FE, Negar Razavi, Erin Huang, and of course all my haters for always motivating me to keep trying to think more critically.



**TREASON TO THE US
IS
LOYALTY TO LIBERATION**

Assata Shakur

ans by ripping off their homeland, then call ourselves pioneers. They call us bandits, but it is not we who are robbing Africa, Asia, and Latin America of their natural resources and freedom while the people who live there are sick and starving. The rulers of this country and their flunkies have committed some of the most brutal, vicious crimes in history. They are the bandits. They are the murderers. And they should be treated as such. These maniacs are not fit to judge me, Clark, or any other Black person on trial in amerikkka. Black people should and, inevitably, must determine our destinies.

Every revolution in history has been accomplished by actions, although words are necessary. We must create shields that protect us and spears that penetrate our enemies. Black people must learn how to struggle by struggling. We must learn by our mistakes.

I want to apologize to you, my Black brothers and sisters, for being on the new jersey turnpike. I should have known better. The turnpike is a checkpoint where Black people are stopped, searched, harassed, and assaulted. Revolutionaries must never be in too much of a hurry or make careless decisions. He who runs when the sun is sleeping will stumble many times.

Every time a Black Freedom Fighter is murdered or captured, the pigs try to create the impression that they have quashed the movement, destroyed our forces, and put down

the Black Revolution. The pigs also try to give the impression that five or ten guerrillas are responsible for every revolutionary action carried out in amerika. That is nonsense. That is absurd. Black revolutionaries do not drop from the moon. We are created by our conditions. Shaped by our oppression. We are being manufactured in droves in the ghetto streets, places like attica, san quentin, bedford hills, leavenworth, and sing sing. They are turning out thousands of us. Many jobless Black veterans and welfare mothers are joining our ranks. Brothers and sisters from all walks of life, who are tired of suffering passively, make up the BLA.

There is, and always will be, until every Black man, woman, and child is free, a Black Liberation Army. The main function of the Black Liberation Army at this time is to create good examples, to struggle for Black freedom, and to prepare for the future. We must defend ourselves and let no one disrespect us. We must gain our liberation by any means necessary.

**It is our duty to fight for our
freedom.**

It is our duty to win.

We must love each other and support each other.

We have nothing to lose but our chains.

ON THE BLACK LEADERSHIP AND OTHER WHITE MYTHS

We Still Outside Collective

We republish this essay from Ill Will Editions. "Ill Will received this communiqué from some black friends in New York. We have republished it exactly as received. -IWE"

What they call, “the black leadership,” does not exist. Let’s be serious: what they are talking about is nothing more than a figment of the white liberal imagination. That is, if these so-called black leaders even exist at all, then they can only be found shucking and jiving a “woke” white person’s head.

Isn't interesting how progressive whites seem to have a direct line of communication with black leaders, while everyone else in the street fails to suffer from the same delusional schizophrenia? What's all the more odd is that the voices that they hear from these magical negroes always manage say the same things: "Everyone should peacefully protest on the sidewalk, because unmediated black rage makes others uncomfortable." "Don't strike back at that cop even if he wants to kill you and everyone you love." "I know the manager follows black kids from aisle to aisle, but still, his store shouldn't be looted." In other words, the message relayed from the sounds on repeat in a white liberal's head is to end the black revolt and conduct civil disobedience in a man-

ner that is appropriate for Karen and Ethan, not Jamal and Keisha.

It is worthwhile to note that black people, themselves, never refer to any mythical black leadership. This is because we know, full and well, that all of our leaders, since Martin and Malcolm, have been killed. Even our potential leaders, like Trayvon and Tamir, are gunned down before they can share with us their vision. What's more, if they are not brutally murdered, then they are locked away forever with Sundiata, Mutulu, and Mumia. That is, we know that if you speak with truth and move against oppression, then the only way to avoid the pig's bullet or penitentiary, the modern-day cracker's whip or plantation, is to go on the run like Assata Olugbala Shakur! In fact, any black person that says otherwise should be exposed for what he or she is: a poverty-pimp!

After half of century without a figurehead in the front, the black youth has shown the whole country that they are more than capable of setting their own path and directing their own initiatives. They have demonstrated to us a dynamism that can never be reduced to a homogenous mass following any one authoritative voice. Paradoxically, it is the entire spectrum of the black revolt in the streets that can be identified as leaderless "leaders," since they have shown everyone else what it means to free yourself.

adolescent and overcome their white guilt with a fist, a stone, and a Molotov cocktail.

June 4, 2020

SANITARY CRISIS OR CRISIS OF CIVILIZATION? BRIEF POINTS ON COVID-19 AND CAPITALISM

Circle of Esoteric Communists
(translated by post.xcx)

This was translated during the beginning of the pandemic. It was never publicly shared but here we share it to, hopefully, foster a connection with anarchists in so-called Latin America and to make their insights available on this side of the border.

"It is well-known that the Jews were forbidden to look into the future. The Torah and the prayers instructed them, by contrast, in remembrance. This disenchanted those who fell prey to the future, who sought advice from the soothsayers. For that reason the future did not, however, turn into a homogenous and empty time for the Jews. For in it every second was the narrow gate, through which the Messiah could enter."

— Walter Benjamin, “*On the Concept of History*”

The film universe has bombarded us to death with its disaster movies: zombies, aliens, nuclear monsters, sharknados, meteors, viruses, atomic bombs, and and everything else you can think of that can affect and compromise existence to the point of nullifying it or diminishing it to a minimum. Humanity, as a condition of the human as well as of the animal, has prepared, at least symbolically, for its disappearance since time immemorial.

The appearance of Covid-19 during the beginning of 2020 is the materialization of the entire project that's been created in fiction. Or at least is its transition to the material world from an imaginative project. However, no measure adopted by the various states on a global scale come even close to what fiction had us used to.

The fictional space that is cinema had us lying in the distance, both real and imaginary, to enter a different symbolic world. Distance that we also understand as a productive division so as not to confuse what happens on the screen with what happens on this side, avoiding falling into the paranoia of what happens there is true, but at least has an index of veracity. Now this distance is cancelled out by the anticipation that cinema gives to reality.

The spectacular tone that the catastrophe takes from its media background ends up generating the idea that every catastrophe must be traced back to what the cultural industries have generated and that, therefore, any disaster must be spectacularly narrated and represented. If Frederic Jameson stated that “it is easier to imagine the end of the world than the end of capitalism”, the current situation that opens with the Covid-19 pandemic requires a reformulation of the sentence. With all the public commentaries in digital and analog spaces, as well as media coverage, and on the other hand the deficient preventative measures

that have been taken throughout the globe, it is evident that if the current crisis of capitalism is of a level never seen before, the end of the world imagined form such apotheosized.

But it is not by chance that this desired end of the world is so apotheosized or that it is exclusively the product of the culture industry. In psychoanalytical terms, fantasies about the end of the world are projections of the individual's own collapse, due to a splitting of the self, the result of schizoid processes that find in the modern capitalist mode of production a breeding ground capable of projecting and introjecting both self-repressive and narcissistic overflow measures. The game of double positions, opposed and contradictory, around the same issue is the constitutive logic of our impoverished subjectivity.

Returning to the distance between cinematic representation and what we could call “everyday life”, it is that there is a particular feature that is possible to detect in this distance between fiction and reality - in the case of the specific existence of the latter in a uniform and totalizing way - and that is that in the films there is an element that acts as a factor that is not weighted: the productivity of human labor with its contradictions on the material plane within the modern capitalist world.

In a world devoted to productivity, to the self-valorization of value

and to the devaluation of human labor, a health crisis is never exclusively of these characteristics because what is revealed is precisely the conditions and contradictions of the mode of production, its social administration, and the forms of socialization that result from it.

In this sense, the global circulation of the Covid-19 comes to express simultaneously the circulation of goods that precedes it. There is plenty of historical background: the bubonic plague from Asia to Europe, the flu and smallpox from the “Old World” to the “New World”, the Spanish flu at the beginning of the 20th century are the epidemiological corollary of the global expansion of capitalism. A microorganism is more lethal than a device, but this does not fall into a health issue but into the dimension of political economy and its forms of administration and management.

The qualitative leap of the modern era is to have transformed the concept of war from a military perspective to a socio-economic operation. "War is the continuation of politics by other means," noted Karl von Clausewitz in the 19th century, which is manifested in states of catastrophe such as the one we are currently experiencing. Furthermore, we must consider that a good part of this author's theoretical intervention took place when there was, in fact, a distinction between militias and civil society, a division that has simultaneously been pulverized to

way an individual but a collective expression.

There will also be those who end up raising the flag of the “human virus” or “virus capitalism”, which turn out to be as irrational as what provokes this reaction. In this sense, it is possible to establish a standardization between “every man for himself” that some states have developed to the hygienic machinery of the totalitarianisms of the 20th century, which pointed to a forced disappearance of a good part of the population. The only response that has been taken as effective against the health crisis of the Covid-19 is the repression and control of the population, social techniques widely known and spread for decades.

In spite of this, the productive/consuming reserve army keeps moving because production cannot be stopped and someone - always Another, never I - must be sacrificed. All states have preferred to save the economy rather than save the people. This is valid for both the present and the future, because although there are already clear signs of the economic crisis dragging on at least since 2008, as the days or months go by it will become more acute if it is not saved from now on. It will be a tomorrow of people in unemployment or in growing debt to the banks, which will be enriched again by the poverty of the masses and by the bailouts that all the states have given them.

There are those on the left today who are calling for an old-fashioned protective state, even in their tactics of the classic labor movement with certain calls for a General Strike against Covid-19. Calls for a stronger state “to protect us” have also reappeared, something we have seen in Chile since the October revolt and its prolongation as a continuing social outbreak. Here the General Strike cannot be a voluntary call for the simple fact that, given the panorama, it is articulated as a health measure and that it falls, whether we like it or not, into a measure of control. Had we thought about this regressive possibility?

It is incredible to know that the limits of the modern capitalist civilizing process have led us once again to think that the state is the only possible salvation in a world in growing decomposition. We believe that what is crumbling in some parts of the Western world is the neo-liberal state. It is a matter of seeing how people have reacted to Covid-19 in Spain, Italy, and Chile, three countries that are geographically distant but have institutional structures that are close to each other. Since there are health systems that are very close to each other, what remains is repression and control. Nothing has been preventive but only repressive.

The decomposing neo-liberal state, with all the nuances that may exist between the different particular states, makes it clear that there is no possibility of salvation in the

face of an emergency such as the one we are experiencing today if it is not through control and repression. This principle is basic because where the market has been unleashed as a second power of the first order in terms of managing society, it tends to act through the exponential deployment of the automatic subject so well known and which now reaches a point where, with all its power and arrogance, it decides more than ever on people's lives.

It is not surprising, therefore, that the life of each and every one of us is worth less than the production that must be saved at all costs. The neoliberal state was not put in crisis by mass action or by a microorganism, but by itself by privileging its administrative role in market life. The guardian punched himself in the face, leaving himself out of the picture. But he will return strengthened and prepared to be another, to return to being himself.

The only way out of the health crisis is to question the limits and projections of the civilizing project in which we are developing and which manifests its crisis in a rampant way with thousands, and possibly millions, of deaths all over the planet from a specific episode. This humanity is condemned to death and to a pseudo-life, so it is necessary that a new type be gestated that learns and incorporates in the negative what modern-capitalist civilization gave it. It is not a matter of finding the true meaning of humanity because it does not

exist as such but only as a specific historical articulation. There is no essential humanity, but there is the possibility of transforming it, as history shows. There is nowhere to rescue the essence of "the human" again.

This reinventive possibility is what we call “communism”.

Circle of Esoteric Communists
Santiago, Chile, March 2020



H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS
H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS H8TERS

47

g rowan mck (@gypsyyrm on ig) lives in virginia where they sew clothes, make zines, and hate on acoustic instruments. she does fake research on music and the geographies of neoliberal capitalism, always interested in how the spaces around us construct our lives, perpetuate ideologies, and how people navigate and weaponize spatial nightmares. as a strong proponent of the powers of autotune on the subconscious, you can find her listening to music with stray cats in “abandoned” locations.

Tanze/Vatt is a fungus that grows in boreal forests

El Chavo I promised more info about myself, but I lied.

Monsieur Dupont is the collective name of the authors responsible for *Nihilist Communism* and other works.

Assatta Shakur is a former member of the Black Liberation Army (BLA), a target of COINTELPRO, and a fugitive currently living in Cuba.

We Still Outside Collective is a group of Black friends in New York City

Noche is a pissed-off chicano prole with a keyboard in the Los Angeles Eastside. His personal blog is puraacracia.club

Círculo de Comunistas Esotéricos is a group of esoteric communists

We want to also thank *Fire to the Prisons* for inspiring this project!

A publication for those who hate this world and actively seek its abolition,
for those prefer to fully live, with both love and hatred in our hearts.

Please share this with your friends, comrades, enemies, and
everyone inbetween!

Follow the rest of this project on twitter and instagram
(@HATERSCAFE)

haters.noblogs.org



FIRST