



# ANARCHIST

*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!*

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**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.

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*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 FELLS**

**OLUWATOYIN SALAU - NINA POP**

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



# Radical Reflections

A PBS PRESENTATION



SUNDAYS AT 6:30 AM 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?



JUDITH?

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 TO THIS STATION AND I'LL WRITE OUT AN APPROPRIATE-SIZED CHECK TO YOUR FAVORITE CHARITY IMMEDIATELY!



PRETTY GOOD FOR A TOKEN GESTURE !!

GBYE 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.

















When capitalism enters stages of precarity, it tends to coincide with an increase of support for nationalism, authoritarianism, and even fascism among the more affluent or privileged classes, in hopes that the status quo will be restored. This is repeated time and time again throughout the world.

In his first run for office, his rhetoric and campaign promises sparked the ire of the democratic establishment and media class. They feared that he would become the first truly fascist president if elected. His platform of right-wing populism drew comparisons to the rise of authoritarianism in other countries.

After four years of his administration, there is no indication that we have significantly accelerated the decline towards fascism. Certainly not when we consider policies and actions that would have been taken under a Clinton or Cruz presidency. The United States has been in a steady downward spiral towards fascism for decades, from the destruction of labor unions to the militarization of the police to the creation and expansion of the surveillance state and institutions such as the DHS and ICE. This downward slope remains constant throughout both Republican and Democratic presidencies. Trump is a continuation of this trend. He expresses sympathies for fascistic policies, but does not seek to enact them with the fervor one might expect, because he is not ideologically driven towards fascism.

One of Trump's most repeated selling points is that "he is not a politician". He's a New York real estate mogul whose search for attention and approval landed him almost by accident into the White House. He is fundamentally different than many who take the political fast-track from either Ivy League school or military officer to senator or congressperson, and as such does not share the same motivations or goals. Trump is more motivated by good-old-fashioned personal gain than by a burning inner desire to perpetuate capitalism or American empire. When he expresses sympathies for fascism, they do not necessarily entail a desire to actually do the work of enacting them.

Trump, like his voters, is discontent and wants the world to return to the idyllic 'Leave It to Beaver' world of yesteryear that never actually existed. Fascism is characterized by an intriguing lack of creativity coupled with cowardice. The fascist would say instead of adapting to the changing world, let's retain the structure and hierarchies of the existing world, and force others to either fit into that structure or be removed entirely, because the uncertainty of creating a new system is more terrifying than the atrocities we will commit upholding the skeleton of the old system. They are impatient and want the world to return to a sense of stability by any means - but many of them do not have a desire to do the work of achieving that.









The Paris Agreement was an infamous failure.<sup>3</sup> And the severity of storms like the recent Iowa derecho 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

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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.

<sup>3</sup> 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





Slavery didn't end. They work on plantations in the South, fight fires in California, and work in factories New York. The slaves of today may be given air conditioning and \$3 an hour for their more strenuous labor (minimum wage for prisoners is eighty-six cents)—is that progress?<sup>5</sup> It's no coincidence that the U.S. prison population is heavily racialized—most statistics put the percentage of Black inmates at around 40%, even though Black Americans make up less than 15% of the total U.S. population.<sup>6</sup> Louisiana State Penitentiary is built on the site of a former plantation, a majority of its population is Black, and many of them get assigned to till the same plot of soil worked by slaves less than two centuries ago.<sup>7</sup> Is this kind of progress significant enough to warrant a continuation of this system, so that maybe, in an alternate universe where climate change doesn't kill us all by then, *maybe* our great grandchildren can live to see the day where prisoners are paid \$8 an hour? The evils of the American empire don't wither away under electoral or legislative pressure—concessions granted have always taken protests (usually less-than-peaceful), riots, and, in the case of "officially" ending chat-

tel slavery, a whole civil war. And even then they had to put a provision in the 13<sup>th</sup> amendment—that infamous line: *except as punishment for a crime*.

This may seem counter intuitive considering suffrage was one of the "rights" allegedly fought for by activists of the past. But that argument—that "people fought for y/our right to vote so you should show y/our gratitude by voting"—flattens "activists" of the past into one single-minded Movement. That's not how anything ever works. Anarchists like Emma Goldman and Lucy Parsons criticized their contemporaneous women's suffrage movement. Parsons referred to electoralism as a "modern delusion" in 1905; Goldman, in her 1911 essay *Woman Suffrage*, called it "fetich worship." In the essay, Goldman points out some of contradictions that were clear even at the time:

The poor, stupid, free American citizen! Free to starve, free to tramp the highways of this great country, he enjoys universal suffrage, and, by that right, he has forged chains about his limbs. The reward that he receives is stringent labor laws prohibiting the right of boycott, of picketing, in fact, of everything, except the right to be robbed of the fruits of his labor.

Following that, *Woman Suffrage* also acts as an early criticism of the empty representation-based politics so prevalent in today's progressive circles:

5 Sawyer, Wendy. "How Much Do Incarcerated People Earn In Each State?". *prisonpolicy.org*, 2017.  
 6 "BOP Statistics: Inmate Race" Federal Bureau of Prisons. *bop.gov*. 2020.  
 7 "Angola State Prison: A Short History | Voices Behind Bars: National Public Radio And Angola State Prison". *Columbia University. cnmml.columbia.edu*

[...]Yet all these disastrous results of the twentieth-century fetich have taught woman nothing. But, then, woman will purify politics, we are assured.

Needless to say, I am not opposed to woman suffrage on the conventional ground that she is not equal to it. I see neither physical, psychological, nor mental reasons why woman should not have the equal right to vote with man. [...] Since woman's greatest misfortune has been that she was looked upon as either angel or devil, her true salvation lies in being placed on earth; namely, in being considered human, and therefore subject to all human follies and mistakes. Are we, then, to believe that two errors will make a right? Are we to assume that the poison already inherent in politics will be decreased, if women were to enter the political arena?

Ideas of representation within the current status quo go hand-in-hand with ideas about "progress," because we're told that an increase in representation is a positive side effect of this progress. But this is based on assimilationist ideas—representation is the reward for assimilation, and assimilation is predicated on subjugation. The "minorities" must always compromise—you must not seem too threatening to the establishment to be rewarded with representation. You must be the right kind of Black, "hardworking" if you're disabled, an unwaveringly patriotic immigrant, a white-picket-fence

gay, a trans person who "tries." Progress as assimilation is not a forward march; it's cyclical, a dog chasing its own tail. It's based on compromise after compromise until you've been chewed up, re-digested and shat out enough times to be acceptable. In *Voting is Not Harm Reduction*, the author or authors discuss the ties between assimilation and the "Native vote":

In 1887, U.S. Congress passed the General Allotment Act, more commonly known as the Dawes Act, which was designed to expedite colonial invasion, facilitate resource extraction, and to further assimilate Indigenous Peoples into the colonial social order. The Dawes Act marked a shift from a military strategy to an economic and political one where reservations were separated into individual lots, with only male "heads of households" to receive 160 acres with any remaining lands put up for sale to white invaders who flocked in droves to inherit their "Manifest Destiny." Indigenous Peoples who accepted allotments could receive U.S. citizenship, and although this was the first congressional act to provide the status, it came at the expense of sacrificing Indigenous People's cultural and political identities in many ways, particularly by further fracturing the integrity of Indigenous matriarchal societies. Under the Dawes Act, Indigenous lands were reduced from 138 million to 52 million acres. In 1890, the overall Indig-











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:

Historic acts of voter suppression appear to contradict the strategy of assimilation, after all, if white settler politicians desired so much for Indigenous Peoples to become citizens, why then would they actively disenfranchise them at the same time? This is the underlying contradiction of colonialism in the U.S. that has been articulated as the “Indian Problem,” or more bluntly, the question of annihilation or assimilation?

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















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





























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!

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[haters.noblogs.org](http://haters.noblogs.org)



**HATERS  
CAFE**