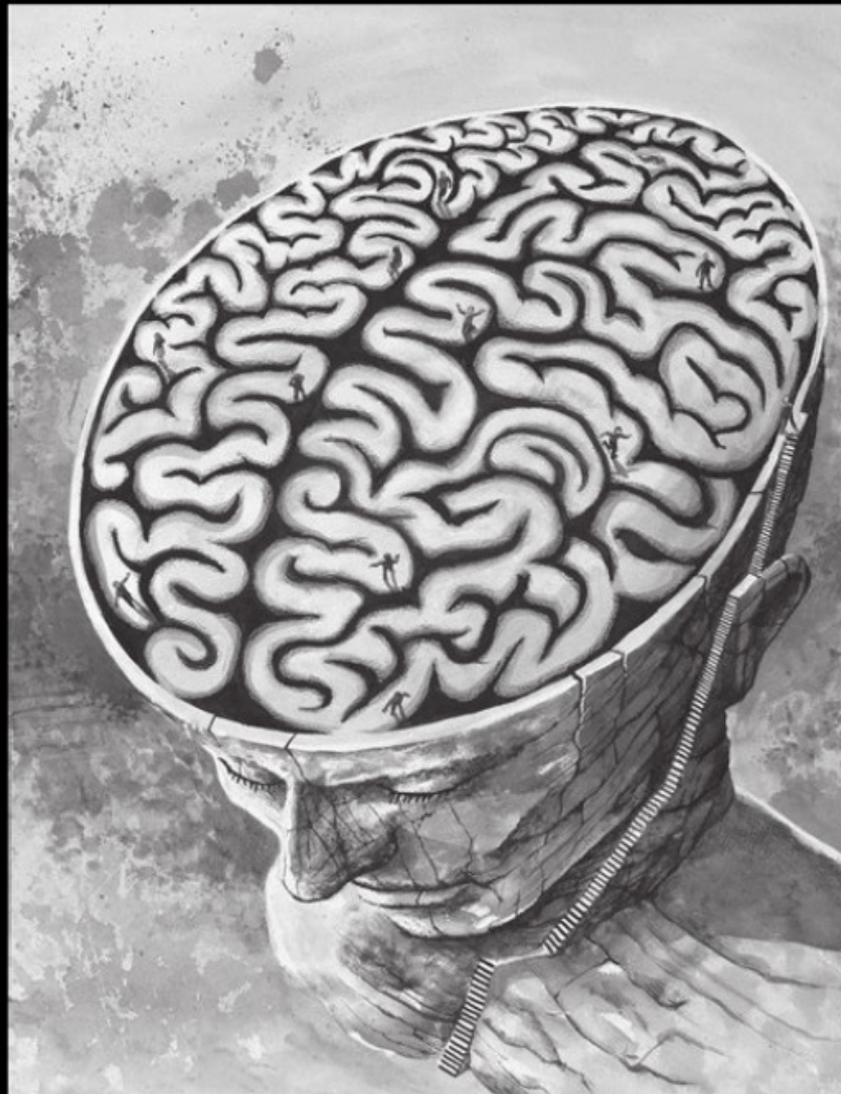


**C O V I D - 1 9 :  
A n a r c h y i n  
t i m e s o f t h e  
p a n d e m i c**



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***International Anarchist Conspiracy Editions***

***June 2020***

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***December 2020***

**<https://enoughisenough14.org/>**

# ***COVID-19: Anarchy in times of pandemic***

- For our dear Gabriel Pombo Da Silva [1] and all our comrades who have been kidnapped by the State in these days of the plague

*"...using freedom or, if you want, abusing it, is the only way to liberate us"*  
Rodolfo González Pacheco

*"Fire can arise from the plague. And with fire freedom may come [...] we want to avoid that this moment of crisis leads to a restructuring of the current system; because that could only happen in a much more authoritarian direction [...]"*

The Plague and the Fire

*"...the vitality of anarchy (which is also for sale today) lies precisely in ceasing to be a digestible product and be the opposite, i.e: a sharp, stabbing blow to the system."*

Mauricio Morales

We are witnessing the disappearance of the world: the world as we know it. Definitely, the pandemic caused by the new coronavirus (SARS-CoV-2) has accelerated its decline, consolidating a multifactorial "crisis" of "terrifying proportions", caused by the abrupt alteration in the continuity of the flow of goods -even of inputs and raw materials- and the consequent paralysis of the "moments" -Marx dixit- of production; which has unleashed a perfect storm in the heart of the global economy with immediate effects on the dynamics of capital expansion and accumulation. In the face of this open secret, an atmosphere of global panic is being fostered that has been increasing thanks to the daily shrinking of the world, hand in hand with the speed, complexity and intensity of planetary interconnection.

In this context, the information pandemic (much more viral than SARS-CoV-2), which always fluctuates between disinformation and the induction of collective fear, has also done its part, causing voluntary servitude -regulated by panic and uncertainty- to prepare itself to assume the role for which it has been domesticated for centuries. Evidently, the big "push" of the last three decades of Postindustrialism, with the imposition and socialization of new technologies (more than 4 billion people connected!), has been decisive in the entrenchment of cyberleviatan with a multitude of subjects much more submissive than the Minions.

In other words, this group of "conscientious citizens" who suffer from idolaters of happiness and hope, prodigious children of positivity and performance, capable to impose an indefinite sentence of house arrest on themselves in the name of the "common", sacrificing - for "security reasons" - the little individual autonomy in which they exist.

However, without minimizing the speed of transmission and the mortality rate of the new coronavirus and, beyond the growing paranoia and its conspiracy theories (present even in our circles), I believe that many of these conclusions about the alleged "capitalist paralysis" is actually being induced with the premeditated intention to sell us the flying motorcycle. Just take a look at the massive increase in sales on Amazon or; the iPhone 12 promotion (with 5G connectivity and ready in September!) and the release of the iPhone SE in the midst of the pandemic, to confirm that the production line never stopped. Similarly, it is notorious that the fall of oil prices was a consequence of the collapse in demand as the oil industry continued to work around the clock in all parts of the world. [2] There is no longer any question who threw the Jumanji ( "jumanji" is a Zulu word meaning "many effects,") dice: in recent days viral videos of endangered species (for the past 240 years) being seen on "social networks" have multiplied and the return of wildlife to their ancestral habitats now invaded by asphalt and concrete has been documented, showing the largest drop in the history of emissions of the main greenhouse gas - carbon dioxide (CO<sub>2</sub>) - with a decrease of 2 billion tons, according to the most conservative predictions. What is contradictory in this story is that according to the Mauna Loa Observatory in Hawaii, last May 3 (2020) the highest concentration of CO<sub>2</sub> in history was reached (in the midst of the vaunted "capitalist paralysis"!) and also, the extinction of countless species is registered daily.

The deliberate distortion and manipulation of emotions and thoughts for the purpose of influencing social opinions and attitudes is a method traditionally used by authority to impose periodic "reality changes" through domestication technologies that facilitate the introduction of new laws and policies to manage human life. Or, to say it with Foucault, to generate a new biopolitical paradigm. In this way, new limitations and new prohibitions are instructed in the name of the "common good", "sovereignty" and "security" for the sake of increasing (and improving) social control. As post-modern fascism was imposed in the entire West after September 11, 2001 through "self-control" and acceptance of restrictions as a political solution to the "terrorist threat", resulting of a cluster of induced inferences.

The dynamics of the "simulation process", developed by transdisciplinary researchers (sociologists, psychologists, psychiatrists, neurologists and geneticists) from the Theory of Mind (ToM) [3] , enunciated by primatologists David Premack and Guy Woodruff in the late 1970s, fits perfectly with these

objectives. According to Heal [4] , the whole simulation exercise starts, to a greater or lesser degree, from premises of similarity and parity between the organisms that simulate each other. The emotional element, added to the level of automatism and the integration of the social group's parameters, "make simulationism a more plausible alternative than any other theoretic approach, in as much as it is more economical and direct " [5]. For the simulationists, taking into account the parameters of the social group are essential to the certainty of the mental states of people in various situations, recognizing the elements integrated in the simulation as context-dependent variables.

Are we getting a preview of Ridley Scott's next film, with original script by Jeremy Rifkin and Klaus Schwab? The narrative and the whole communication strategy around the story of the pandemic, indicates that yes: the next post-pandemic movie premiere could well be titled "Intelligent Universe", narrating the benefits of the "new normal" that we are already getting prescribed and, the arrival (on a global scale) of hypertechnological capitalism, marked by the convergence of digital technologies (software, sensors, information technologies and communication); biological (neurotechnologies, nanotechnology and genetic engineering) and; physics (radio astronomy, quantum cryptography and quantum entanglement); with the consequent expansion of "smart homes", "smart cars", "smart factories", "smart schools", "smart infrastructure", "smart prisons", "smart cities" and, a big etcetera of "smart domination" [6] by the hand of cyber-physical systems fully operated by artificial intelligence. Without a doubt, we are moving towards a new form of biopolitics or, "necropolitics", in the words of post-Marxist Achille Mbembe, arguing the contemporary forms of "submission of life to the power of death (politics of death)." [7]



## **Of those dusts, these muds**

Planet Earth is in crisis. It is a profound crisis that threatens the production and reproduction of life. That is, the imminent extinction of all species (including human) and the definitive destruction of habitats: the collapse of biodiversity. The "sixth extinction", as some environmentalists call it, predicts the apocalypse in a maximum of six to eight decades, based on the recommendations made since the beginning of the century on the probabilities of human existence on the planet in relation to the accelerated mutability of biodiversity, climate, nitrogen cycles and soils. Cosmic frost or the global warming are the possible apocalyptic scenarios of the next extinction of life on the planet.

The incessant devastation of natural environments promoted by the relentless advance of the agricultural industry, the galloping urbanization, the industrial hyperproduction, the hyper-exploitation of the subsoil (extractive industries) and, the brutal rise of tourism - including the cynically named "eco-tourism" - with an exponential growth in the number of travellers, has caused irreversible damage to the planet: the destruction of the ozone layer, air pollution with fine particles, poisoning of rivers and lakes, pollution by electromagnetic radiation, acidification of the oceans, chemical pollution of soils and subsoils, etc.

All these atrocities are the result of "civilization" - of the "History of Humanity" with its theory of progress and the logic of domestication -, erected from the appearance of agriculture and the imposition of labor, establishing the bases of symbolic culture and, the social and sexual division of labor, with its demands of accumulation and domination, paving the way for the destruction of wild nature, the emergence of social organization and, the establishment of Power and religion. The development of agriculture and livestock consolidated the world of exploitation, domination and alienation to which we are subjected to, pushing the unbridled population growth and urbanization. The overcrowding of the population in cities and their forced promiscuity, multiplied geometrically the spread of infectious diseases in the age of progress.

There is no denying the obvious relationship of infectious outbreaks with the transformation and destruction of the natural habitat of countless species, as a result of urbanization, agricultural industrialization and industrial pollution. The sum of these monstrosities has brought about a continuous increase in the epidemic risks as a result of persistent zoonoses (as the virus jumps the species barrier), triggering the activation of new pathogens and/or re-emergence of diseases, usually neglected or forgotten. Almost fifty infectious diseases that have emerged in recent decades almost fifty infectious diseases that have emerged in recent decades of diverse aetiology with enormous health impact on both non-human animals as in humans, causing a drastic change in global morbidity and mortality patterns. . of diverse aetiology with enormous impacts on health in both non-human animals as in humans, causing a drastic change in morbidity and mortality patterns global. However, the effect of globalization is evident in the rapid expansion of the contagion to all corners of the planet.

Although some people deny the category of "living beings" because they need to infect another organism (host) in order to develop, viruses are the most abundant biological organisms on earth and they have been living on the planet long before any other species, most likely since the first cells appeared, being dependent on cellular life for millions of years. The presence of certain viruses in certain geographical regions with specific characteristics, is associated with the appearance of endemic (common) diseases that affect permanently or at certain periods to a significant number of the population settled in that area, sometimes - but not always - with an immune response in different age groups (particularly adults).

The term "endemic" refers to the frequency of a contagious disease with the magnitude serving as a reference for identifying an unexpected increase in cases over a period of time; while "epidemic" is the expression which defines a scenario in which the occurrence in the number of new cases of disease exceeds the expected frequency for that specific geographical region. With

such a fate, epidemics have accompanied us throughout history, grabbing almost always by surprise, without the required immunity. However, "pandemics"--it's i.e. the *urbi et orbi* spread of an epidemic and the accelerated increase of contagion- to be realized require the intervention of other variables. Simultaneous propagation of an infectious disease in every corner of the planet, requires the speed in the means of transport and, a considerable population density, which makes pandemics the direct consequence of the catastrophic "human evolution".

The first documented pandemic is at the dawn of pre-capitalist globalization: the network of trade routes organized from the commercialization of Chinese silk and sponsored by the "pax tartarica"("Mongol Peace"). Known as the Black Death or Plague, the pandemic devastated Eurasia in the 14th century - killing a third of the European population. Starting in Asia, it quickly moved to Sicily introduced by sailors and from there to Florence to spread across the continent. As is always the case in such cases, the search for "culprits" was immediately launched and the social upheaval caused by the seriousness of the epidemic was redirected, pointing to the Jews as the cause of the plague, which led to countless pogroms and the massacre of entire communities [8].

The second great pandemic in history was included in the list of infamy of the European invasion and colonization of the so-called "New World". In 1528 smallpox arrived on the island of Hispaniola (Haiti/Dominican Republic) from Spain, attacking the native population so virulently that it only one thousand people managed to survive. From there the pandemic traveled to Tenochtitlan. A ship that transported horses and 900 Spanish soldiers, disembarked in Veracruz, in possession of the first known biological weapon: far more lethal than harquebuses and the Hispanic cavalry. However, the term "pandemic" began to be used in the 1850s with the second worldwide wave of cholera [9]. The first infections of this pandemic originated in India, where a major outbreak with high lethality and, thanks to the speed of steamships and the emerging rail network, the cholera epidemic moved to Asia and Europe, and from there to the Americas, taking more than 10 million lives.

The First World War would give context to the first major pandemic of the twentieth century, ravaging the world with the "Spanish flu", caused by an outbreak of Influenza A virus subtype A1N1 in the U.S. military barracks in the state of Kansas. It would soon spread among the soldiers gathered in the European trenches, killing more than 40 million people worldwide between 1918 and 1920. During World War II, with the height of scientific-technical "advances" in the service of the arms race, the Nazis provoked outbreaks of malaria with infected mosquitoes at the Entomologisches Institut der Waffen-SS und Polizei; their Japanese allies tested anthrax and new strains of bubonic plague and; the Russians, manipulated the bacterium *Francisella*

tularensis (common in wild rodents) to use tularemia as a biological weapon against the Germans during the winter. The second pandemic of the last century took place at the height of the war Cold and was known as "Asian flu", caused by the Influenza A virus of the subtype H2N2. It originated in China at the beginning of 1957, as a result of the mutation of a virus common in wild birds using as a biological host of pigs and from there it was transmitted to humans. The pandemic reached its global proportions in less than ten months, accounting for 1.1 million deaths.

The 1968 Influenza pandemic, also known as "Hong Kong flu", appeared in mid-July of that year in the Cantonese city, a territory under British rule at the time. It was caused by the influenza A virus (H3N2) which consisted of two genes from an avian influenza A virus, including a new hemagglutinin H3, but which also contained the neuraminidase N2 of the H2N2 virus that was absent during the 1957 pandemic. By September it would have reached the United States, causing the death of 100 thousand people, most of them between 60 and 65 years old. According to the testimonies at the time, in France the corpses were found piled up in hospitals and morgues without distinction of age, adding 31,000 deaths during the peak of the epidemic in December 1969. One million of deaths at international level would be the balance of the H3N2 virus from 1968 to 1969, in the international tensions of the "cold war", the second World War II, and Indochina (Vietnam, Laos and Cambodia), the humanitarian crisis arising from the Biafra and, the civilization crisis that it unleashed in the so called 1968 "libertarian spring". H3N2 influenza continues to roam the world as a seasonal influenza A virus, causing severe respiratory illness for people over 65 years of age and claiming lives in this age group.

In 1976 in a rural hospital near the Ebola River in Yambuku, Democratic Republic of Congo, a former viral disease was reported that caused fever, muscle aches, vomiting and diarrhea, and immediately presented hemorrhagic complications leading to death. Simultaneously, a similar epidemic outbreak occurred in Nzara, now South Sudan. The pathology was baptized as Ebola virus disease (EVE) and the pathogen was a virus of the Filovirus family (Filoviridae) similar to the one "discovered" in 1967 in the city of Marburg in Germany, which caused identical diseases with a high death rate. On that occasion it was baptized as "Marburg virus" because the epidemic had originated in a research laboratory in that German city, infecting 31 researchers, of which seven would lose their lives. Shortly after, he traced this first outbreak of what (almost a decade) later would become the scourge of Africa, to a zoonosis, resulting from vivisection practiced on imported green apes from Uganda. The fate of these captive primates were three European laboratories, two based in Germany (Marburg and Frankfurt) and, a third located in Belgrade, capital of the former Yugoslavia, where several researchers were also infected and killed, but the taciturnity behind the iron

curtain -imposed on the Soviet satellite countries- prevented that the information would spread. Since the appearance of the Ebola virus in 1976, 44 outbreaks have been recorded in countries of the African continent, the most deadly one occurred between 2014 and 2016 which left a balance of more than 26 thousand people infected and 11,300 deaths. In the year 2018 the Ebola virus disease was declared an "international emergency of public health". The new outbreak that began that year was located in the Democratic Republic of Kongo with more than 3,000 people infected and causing the death of more than two thousand people. At present it continues to be present in the northern province Kivu.

In 1981 some manifestations of the acquired immunodeficiency syndrome (AIDS) were identified. The first five cases of a previously unknown pathology were recorded. The accelerated increase in similar cases was decisive for the investigation of the cause of the condition that had been disparagingly named GRID (Gay-related immune deficiency), "purple cancer" and/or "pink cancer". Soon after, it was "discovered" [10] that the etiological agent of AIDS is the human immunodeficiency virus (HIV), locating its zoonotic origin in equatorial Africa. [11] In a very short time, the HIV/AIDS pandemic would spread around the world, killing more than 32 million people- including many companions - on the planet [12].

In 1986, an unknown fatal disease was reported in the United Kingdom that caused the epidemic of Bovine Spongiform Encephalitis (BSE), commonly known as "mad cow" disease; the etiological agent was not a virus but an abnormal protein in the bovine nerve tissue called prion (proteinaceous infectious particle) that acquired pathogenic capacity, causing spongy degeneration of the brain and subsequent severe neurological symptoms without producing immune response. The cause of the disease was the industrialized nutrition that is used in the cattle exploitation elaborated with processed bovine or ovine leftovers. The epidemic quickly spread to other countries in Europe, Asia, the Middle East and the Americas. Meat consumption and/or contaminated by infected nerve tissues; the use of "sanitary products" [13] and; exposure through manipulation of nerve or lymphatic tissues in industrial animal killing centers or, in cosmetology laboratories, causes a variant that affects humans known as Creutzfeldt-Jakob disease (vCJD) [14].

In 1997, several influenza viruses were activated. The H5N1 subtype of Avian Influenza - which is highly pathogenic for humans - appeared in Hong Kong in the mega farms of the cruel poultry industry, claiming the lives of millions of birds crowded into battery cages. When the virus crossed the species barrier, it infected several people, causing 6 human deaths. In 2003, a second outbreak of the epidemic of H5N1 HPAI in Southeast Asia spread rapidly through 15 countries in Asia, Africa, the Pacific, Europe and the Middle East,

reporting almost a thousand cases of human infections, mainly in Egypt, Indonesia and Vietnam. Sixty percent of the patients died, with the highest mortality rate among children and young people of 10 to 19 years old. In the spring of 2009, a new virus from the H1N1 family, the (H1N1) pdm09, initially called "Swine Flu". It was discovered for the first time in San Diego, United States, and from there it has spread to the entire country, also infecting neighboring Mexico and Canada. Because of the fast and easy person-to-person transmission, the 2009-2010 H1N1 pandemic was diagnosed in 120 countries. In March 2013, an outbreak of a respiratory infection was reported in the city of Shanghai, China. A new variant of the influenza virus Avian H7N9 was the responsible agent. In May, 31 of the 129 people infected with the new disease had died. Later the virus was found in Taiwan and Fujian.

In November 2002, in the city of Foshan [15], Guangzhou province (Canton), China, the Severe Acute Respiratory Syndrome caused by the Coronavirus (SARS-CoV-1) has been diagnosed, spreading to about thirty countries and infecting a total of 8,422 people, of whom 916 have lost their lives. The reservoirs indicated as "responsible" for the zoonosis were bats, badgers, civets and domestic cats. In May 2013, a new pathogen was reported to have appeared in Saudi Arabia, causing illnesses to 24 people, 16 of them died, with a lethality of 59%. The etiological agent was another virus of the same Coronavirus family and the disease would be diagnosed as Middle East Respiratory Syndrome (MERS). Bats were identified as the reservoir of the virus, whose natural habitat has been drastically affected by the increase of agricultural industry in the area used for intensive production of Chinese dates. In December in the city of Wuhan, capital of the Hubei Province, China, again people were reported to have atypical pneumonia similar to that identified in Foshan in 2002. The affected individuals had ties to workers at the Southern China Wholesale Seafood Market. On this occasion the disease was caused by the Coronavirus 2 (SARS-CoV-2, popularized as Covid-19) and, in just three months would become a pandemic with cases reported across the planet.

After this tedious account of pandemics and their resulting havoc, I could conclude -without any room for a second opinion- that they have always formed part of our history. They are not considered to be exceptional "black swans" that sporadically burst in, causing unexpected emergencies as claimed by governments and mass media in a massive disinformation campaign. This positivist approach is based on the nineteenth-century idea of "progress" and "domination of nature", which was cherished throughout the last century, with considerable attention from anarchist media sources [16]. Based on faith in "scientific-technical advances", the preventive medicine (with vaccines and drug-dependent therapies) and, the ideology of well-being; this anthropocentric vision has placed human life above the natural world, feeding the utopia of a controlled and independent ecosystem of the

biosphere. An isolated existence that prevents "living" Life and eludes the responsibility of the human animal in the progressive propagation of the deser. An imminent catastrophe that is explained, in a perfect circularity, by the "evolution" of Humanity and the development of human "survival" strategies that have pulverized the planet by the hand of futuristic hope.

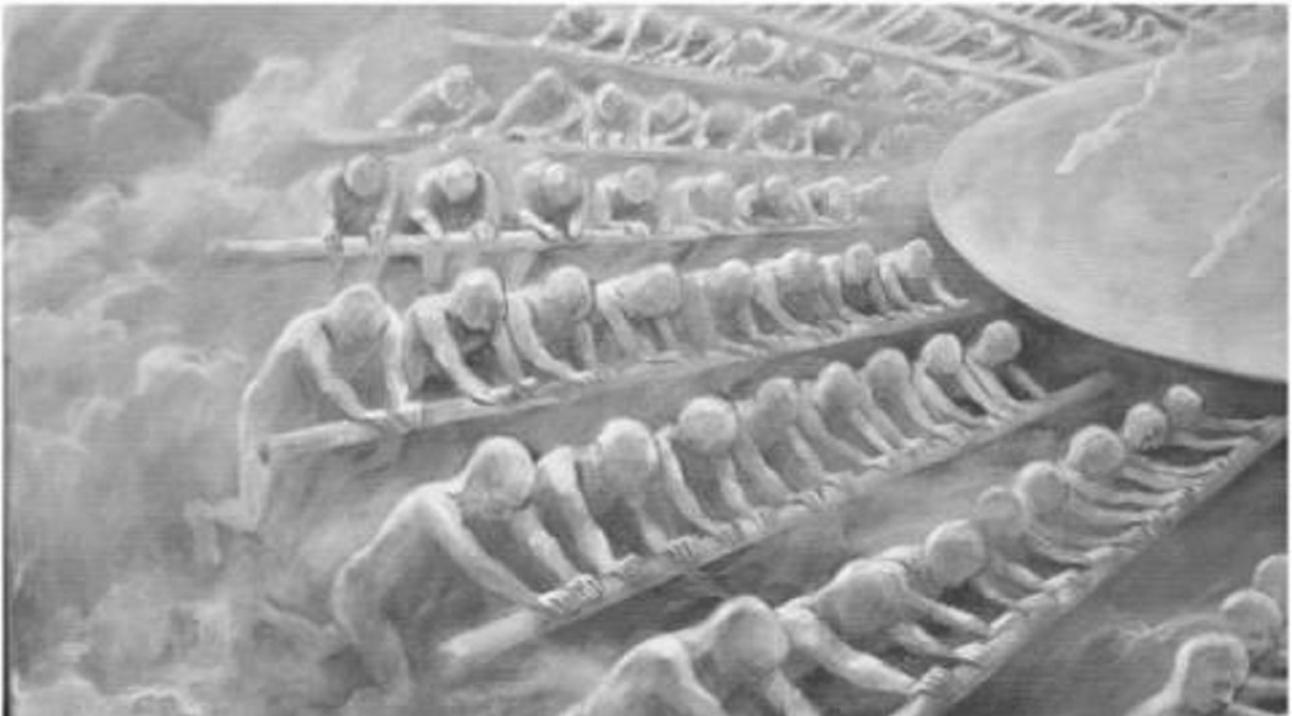
## **What comes after the pandemic?**

The multidimensional nature of the current "crisis" emphasizes that the "health emergency" caused by Covid-19 is only one of its many aspects. We are living under a "systemic crisis" -as the "experts" say- where the pandemic is the visible face of the experiment in progress in which two models of capitalism with their geopolitical rivalries confront each other in a fierce battle. By all means, what is in crisis in this tripolar world (Russia/China/USA) is the entire existing paradigm of domination, engendered in the entrails of progress with the outbreak of the Second Industrial Revolution. Or, what is the same, the hegemony of the Washington Consensus (today badly labeled as neoliberalism), which is understood as the voice of command of the process of economic, cultural and political globalization, which has established itself as the universal political management of representative democracy (partisanship) and, to the current model of expansion and accumulation of capital, as an example of economic management.

Modern domination has reached its objective limit, generating much scepticism about the system and its institutions. This evidence has led to a metamorphosis that is giving way to the new system of domination. Made up with the weak flame of "conscious capitalism" the new domination is imposed, establishing an even more authoritarian political administration and a capitalism with "social impact" much more regulated and centralized, infused with the precepts of the Fourth Industrial Revolution (4IR) [17] ; that is, in the reconfiguration of capitalist management in the 21st century through the implementation of new technologies, consolidating its infrastructure in the Internet of things.

With the convergence and interaction of the Internet of knowledge, the Internet of mobility and, the Internet of energy, "conscious capitalism" not only consolidates the prolongation of work (intellectual massification, immaterial and communicative) but unlimited accumulation of capital ensuring the distribution of crumbs; while the National state - recycled, recharged and celebrated from the balconies of the metropolises takes care of the risk management, the efficient analysis of Big Data (with algorithms of artificial intelligence) and, the progressive control of digital surveillance by mobile computer technologies supported by a network of (50 thousand) 5G satellites [18] that populate the outer space.

Without a doubt, the Covid-19 pandemic is dramatizing the refounding of capitalism and its consequent transfer of power to the East, as Byung-Chul Han rightly warns. This transfer will not be immediate. In truth, this paradigm shift - which is not a "final crisis" as proclaimed in the circles of postmodern Bolshevism and its satellite ideologies - will take place gradually, with a lot of Vaseline in between, until it consolidates as the hegemonic model, being almost imperceptible to the majority of ordinary people who will continue in the precarious situation despite the progressive increase in their alms that ensures the overwhelming continuity of consumption [19], which will undoubtedly lead to a consecutive increase in the perception of well-being in contrast to the gap caused by the processes of hysteresis [20]-in the Bourdieu sense-recently inaugurated with the intrusion of the Fourth Industrial Revolution and the expansion of cognitive capitalism. This time gap between the exercise of a social force and the unfolding of its effects through the delayed mediation of its incorporation, will be increasingly evident with the increase in unemployment in the manufacturing sectors and the segregation of the older population, which not only will be socially useless in this new paradigm ("new normality") but will become a hindrance to capital - because of its digital unproductiveness - and, at the same time, a ballast for the remastered nation-state.



The realization of this change will imply the peak of commercial wars (are there any other wars?) and, perhaps, even military confrontations for the control of outer space and geopolitical dominance and/or influence; in addition to the systematic eradication of internal conflicts ("domestic terrorism") incited by a very small refractory minority that will continue to

wage war against all authority in spite of the unanimous repudiation of the majority of citizens. But, definitively, this change of paradigm, hand in hand with the rise of Chinese imperialism, will have nothing to do with the "predictive programming" of the "reptilian pedophiles-Satans"-in alliance with the Jewish lobby and the new Illuminatis of Bavaria-who, animated by their infinite ambition, try to impose a global dictatorship ruled by the Chinese mandarins with concentration camps and the obligatory consumption of fried rice, as the neo-Nazi American vulgarity prophesies. Far from the conspiratorial thesis on the establishment of the Global Government; the national State, overloaded, is reaffirming its legitimacy and authority in the current process of accelerated deglobalization. Thus it is erecting itself as the only force capable of protecting its citizens and waging war on a large scale against the "invisible enemy" with the unconditional assistance of new technologies. The new national State takes advantage of the emergency and becomes omnipresent and omnipotent: rigid borders are raised (walls and wire fences); armies are prepared to "serve" and; national identity is dangerously reaffirmed by expanding the repudiation of everything "foreign". The return to "national production" is glimpsed from the perspective of "degrowth" (arguing unashamedly that "zero growth is unacceptable"). Leaders of nation states take over plenipotentiary powers with the support of majorities who close ranks by assenting to government actions during the pandemic. The Hydra of Lerna emerges again with its multiple heads: the State, capital, religion and, science, are consolidating their authority. Fascism -in its red or brown definitions- gains acceptance and popularity among the masses and rises as a "final solution" against the "threat", offering protection to its fellow nationals.

The New World looks like a déjà vu of the 1920s. It is a deep restoration. A sort of radical change of look of the capitalist power that goes far beyond the classic revamping with tinsmithing and painting that it has always been subjected to in a cyclical way. This time he has decided to undergo a surgical intervention of total reconstruction through new technologies and the instrumentalization of unprecedented forms of exploitation that articulate and / or super-impose the classic exploitation of wage labor with the self-exploitation of the subject of performance and, the hyper-exploitation of the cyber-consumer: the new force of (co)free production. This time there won't be a new turn of the screw or even a nut to be tightened. This time, the "adjustments" will be constant and will be made by the cloud.

To reinforce this exchange, the confluence of the opposing pairs (left/right) is already being announced, once again making evident the falsity of their "irreconcilable" antagonisms: Marxists and anarcho-capitalists [21] seal the global imposition of the Fourth Industrial Revolution with a kiss of the tongue, strengthening the agenda with more of the same; that is, more capitalism in saecula seculorum. For that, in the name of "social capitalism" and in defense

of the new "emancipatory" technologies, organic intellectuals in the service of Another Possible World are enlisted. In this sense, the fusion of two opposing political-economic positions, generally presented as contradictory, is striking: paternalism and libertarianism or anarcho-capitalism.

Since 2008, Richard Thaler, professor of economics and behavioral sciences at the University of Chicago and winner of the 2017 Nobel Prize in Economic Sciences for "his contributions to behavioral economics," has been developing the concept of "soft paternalism" or "libertarian paternalism". This led him to write *Nudge* [22] in co-authorship with Cass Sunstein, law professor at Harvard Law School. Thaler's "theory of nudging" is based on the feasibility of different procedures that help to "nudge", that is, to encourage certain decisions by influencing the "automatic system" of people with the purpose of provoking changes in public behavior, promoting more rational decisions that make them successful in the long term. They call this inductive process, which establishes links between behavioral economics and social psychology analyses, "decision architecture", and encourage it in the search for "better individual and social outcomes". Thaler and Sunstein believe that "it is legitimate for decision architects to influence people's behavior by making their lives longer, healthier, and better; [23]; designing the architecture of the decisional context in such a way as to induce the making of "a more conscious decision in terms of social and personal benefit,"[24] which ties in with the shift toward "conscious capitalism". I mentioned this earlier and today it is presented, in the words of Rajendra Sisodia and John Mackey, as "the cure for the world."

Nor does one have to scratch much to find on the "opposite" side, that is, in Marxist-Land, a score of promoters of this "social capitalism". In those same latitudes (of quicksand), we will find philosophers, sociologists, economists and professors, as well as cyber-Marxists who are optimistic about the technologies that they claim that their iconic "class struggle" has moved into the realm of knowledge and that the final battle will be fought in cyberspace; betting on the capture of the Winter Palace by cybernetic communities: the germ of the new political-social organization founded on mutual cooperation through networking. One of these prominent players in cyber-Marxist circles is Richard Stallman. Loved even in our own circles, Stallman is the founder of the free software movement, the GNU/Linux operating system and the Free Software Foundation.

Another notorious cyber-Marxist is Eben Moglen, professor of law and history at Columbia University and founder/director of the Software Freedom Law Center; author of a sui generis text that imitates the spirit of the Communist Manifesto entitled "The dotCommunist Manifesto" [25]. Of course, not all cyber-Marxists have felt comfortable with the aroma of such a Manifesto-more associated today with Marxist-Leninist discourse than with the thoughts

of Carlos Enrique de Trier himself-and have resorted to the healthy distinction between "commonists" and "communists," emphasizing the word "common" and highlighting the fine difference produced by an accent or one letter too many, as is the case with the double "n" in the English language. Such is the case with Lawrence Lessig, famous creator of the "healthy distinction" between the communist without an accent and the politically correct accent. He is the founder of the eminent Creative Commons, a law professor at Harvard Law School, specializing in computer law, and a pre-candidate in the Democratic Party primary for the U.S. presidential nomination. From the 1990s onwards, he detected that the computer oligopolies and the nation states were beginning to control cyberspace and adapt it to their advantage through the imposition of the Internet Protocol (IP) and the accumulation of data by Internet users, to the detriment of the original idea that promoted a creative Internet based on decentralization, free information, and the socialization of knowledge through free access and common possession.[26] However, it is worth noting -although it should be obvious to us- there is an inherent concordance between the theories promoted by cyber-Marxism and "informational anarcho-communism" and the promoters of cognitive capitalism or cybercapitalism around technological illusions and the production of the common. A quick reading of the discourse of the new online enterprise, confirms us quite clearly the commercial instrumentalization of the common, and the permanent use of "collective intelligence" and "mutual cooperation" as fundamental resources of corporate performance.

Interestingly, the theses around the category of common have been weaving the meta-narrative of the neo-left in our times. The cult of the common -thus in the singular- is not new, it has been cooking for a century in anti-Bolshevik Marxist circles. [27] The paradox is that from the beginning of the millennium, the concept of the two icons of post-modern Leninism began to overwhelm us: Antonio Negri and Michael Hardt. In the early 2000s, both authors put this "product" on the table, defining it in *Empire* as "the incarnation, the production and the liberation of the masses" [28]. They would resume their conceptual development in the pages of *The Masses* [29] and *Commonwealth* [30], using a gatopardist rhetoric which sometimes pretends to be confused with the old anarcho-mutualist theses in search of the unwary, stressing that "capitalism and socialism, although sometimes have seen mixed and in others have given rise to fierce conflicts, are both property regimes that exclude the common. The political project of establishing the common that we developed in this book traces a diagonal that subtracts from these false alternatives - neither private nor public, neither capitalist nor socialist - and opens a new space for politics" [31]. However, Hardt and Negri were not the only ones to promote [32] this booklet. A large legion of postmodern Marxists -many of them antagonists, of course- have followed their lead, developing alliances with a varied group of people which, as was to be expected, includes invisible neo-whiteism, late situationism, "internationalist communism" (ICM), specific

anarcho-populism (neo-Platformism), sectors of the old-fashioned anarcho-syndicalism, and anarcho-federalism of synthesis; to municipalist environmentalism; not to mention the occasional liberal on steroids who enjoy a great reputation in our circles, despite being self-confessed propagandists of Sanderism and now, unscrupulous promoters of the presidential candidacy of Joe Biden in the name of the "responsible vote" - read Michael Albert, Noam Chomsky, or that contemptible picket line of former "radicals" of the left, founders of Students for a Democratic Society in the 1960s and signatories of a letter of support for Biden [33] (Todd Gitlin, Carl Davidson, Robb Burlage, Casey Hayden, Bill Zimmerman, among other "well-known" people).

Among the post-modern Marxists who continue to lay the structural foundations of the common, the Pierre Dardot-Christian Laval fool stands out. Founders of the group Question Marx and, specialized in the work of Saint Charles Henry of Treves, they have published in co-authorship several essays on the disquisitions of old guru, as well as his own reflections on revolution in the 21st century. With a much less dense form of prose than the discursive metaphrases of Negri and Hardt, Keeping their Leninist approach at arm's length, they have tackled the issue of the common as a socio-economic alternative away from the tightly knit lasts of the distinctive varieties of state communism that really exist.

In that tenor they brought to light "Common. Essay on the Revolution in the Twenty-first Century" [34], a text with clear refoundational implications in the Marxist-Libertarian style, with a certain Guernine reminiscence, which places the issue of the Revolution back on the agenda, based on a detailed analysis of Hardt and Negri's intellectual trilogy, not without accusing a certain "neo-proudhonism that is incapable of conceiving of exploitation in any other way than as an "illegitimate capture of the products of labor a posteriori" [which demonstrates] a blindness loaded with consequences for contemporary forms of exploitation of workers and the transformations induced by neo-liberalism in social relations and subjectivities" [35].

In this spirit of re-foundation, they do not hesitate to make extensive use of Proudhon (sometimes in a critical manner), and to reiterate this distancing from communist alienation that I mentioned earlier, confirming that: "What they [communists and socialists] call 'emancipation' is in reality absolute political oppression and a new form of exploitation [...] because they believe that power and force come from the center and above, not from the activity of individuals. In the end, there is only an ideal of the organizing state that generalizes the police and only removes the reactionary side from the state, the state of pure coercion. [36]

Giving free rein to their aseptic theoretical interpretations of the evolution of

the "social movements" that arose at the beginning of the last decade (2010-2012) and captured the attention of the mass media - read the pilgrimages of the Indignant (15-M) with their campsite at the Puerta del Sol; the October 15 mobilization (15-O) with its spectacular Occupy Wall Street; the occupation of Syntagma Square in the center of Athens and; the occupation of Taksim Square in Istanbul-, Dardot and Laval "discover" in these simulations "a democratic invention" that put into practice the "principle of common" as a critique of representative democracy, evidencing itself as the principle of political democracy in its most radical form and [37], ignoring the immediate recovery of the system of these movements and their compulsive degeneration into political parties (Party X, Podemos, Sanderism with Biden, Syriza, etc. etc.).

Evidently, the absence of empirical experience of the authors of Common, weakens all the argumentation of the essay and, explains the lack of factual proposals and consistent with the times along 669 pages. As it is already customary among Marxist theorists -including the Marxist Libertarians - the recurrence to extrapolate their academic contemplations to the construction of paradigms is a constant element. Of course, this statement does not correspond at all with an anti-intellectual stance -much closer to the fascist vulgate than to our praxis-; rather, it corroborates the need to sift all academic production keeping a prudent distance from institutionalized manufacturing and its holy cows, always separated from practice and generally at the service of the "establishment". But it also intends to ratify the urgency of theoretical reprocessing from the most notorious anarchist practice, facilitating the intellectual contexts that nourish it and widening the arteries of praxis. Only in this way will we be able to globally face the very vastness of our destructive projects and our purposes of total emancipation, definitively breaking with all leftist alienation, abandoning the conceptualizations and practices of others, including the remastering of the common.

## The heuristic capacity of Anarchy

Jack Halberstam, a renown *queer* theorist, committed to the "anti-social project" and active contrasexual militant, begins his book *The Queer Art of Failure*[38], with an irreverent and fun excerpt, taken from the 20th episode of the 1st season of SpongeBob, which invites us to reflect:

**Mr. Krabs:** And just when you think you found the island of milk and honey they grab you by the britches...and haul you way up high. Then higher, and higher, and higher until you're hauled up to the surface flopping and gasping for air. And then they cook ya, and then they eat ya, or worse...

**SpongeBob** (terrified): What could be worse than that?

**Mr. Krabs** (in a low voice): Gift shops.[39]

Halberstam, keeping certain "airs of familiarity" with the queer anarcho/nihilist perspective, draws an analogy between the fears that horrify SpongeBob and our daily threats in this living death imposed by domination: *"SpongeBob wants to know what is the alternative to working all day for Mr. Krabs, or to being caught in the net of the objects of capitalism when he tries to escape"*[40]. His book, as he warns us from the first paragraph of the Introduction, *"is a kind of "SpongeBob Guide" to life" where he abandons the "idealism of hope."* Relying on the *"low theory"* that he borrows and adapts from the cultural studies of Stuart Hall, he bets on the vindication of failure that *«preserves some of the wonderful anarchy of childhood and disturbs the supposed clear boundary between adults and children, between winners and losers. And although it is true that failure is accompanied by a set of negative affects, such as disappointment, disillusionment and despair, it also gives us the opportunity to use those negative affects to create holes in the toxic positivity of contemporary life"*[41] (the added emphasis is mine).

In these days of pandemic, we've seen anarchism at display on the gift shop. It's been selling under the red clearance label alongside other ideological wares as a politically correct *"alternative"*; oriented to positivity, construction, cooperation, care, integration and reform, in search of social acceptance and *"strategic alliances"*. Distanced from that somber Anarchy, always disposed to negation, illegality, conflict and rupture; that is to say, carefully distant from those honorable exceptions of the runaway herd that today, consistent with the praxis, spread the fire in the prairie. That anarchism that's critical of public health; of gentrification and real estate speculation; of the costliness of life; of the privatization of resources; of industrial pollution; of gender disparity; of precariousness and unemployment; the poor quality of public education; the rise in public transport rates; of political corruption; of constitutional violations; loss of rights; of the inhumane conditions in the prisons; of police brutality; of the death penalty; militaristic interventionism; neocolonialist policies; of the degeneration of political parties; of electoral frauds; of the fascist presidencies and; of all the deformations of democracy and the perversions of the State-capital; is not the contestation, the rejection and the negation of domination, but an "improved" extension of it that employs identical tactics in search of approval and legitimation, unveiling itself as a neat and efficient salesperson of the gift shop.

In these times, franchises have multiplied. Today The Little Shop of Horrors has subsidiaries around the world, cultivating in the back room a substitute for anarchism that they feed with the unwary, with the same care and devotion as Seymour Krelboyne. In particular, in North American territory, its branches have increased a hundredfold –from the Rio Bravo to Attu Island– promoting *"neighborhood mutual aid"*. A quick visit to the website of anti-Trump

libertarian leftism is enough to verify it. [42] Under the label of "*neighborhood mutual aid*" they have developed a mega-offer with their package of services that varies from franchise to franchise but can include dog walks, child and elderly care, online tutoring, fresh organic vegetables (from the community garden), pick-up and drop-off service, free food, shelter, used clothing, food insecurity and homelessness counseling, breakfasts for children (because of school closings), and money transfers up to \$ 150 for those in need (after completing the required application), as announced by the Jeffco Mutual Aid Fund branch.[43] Of course –to avoid suspicions– the motto of all the subsidiaries of "*neighborhood mutual aid*" shows their intentions beforehand: "*Solidarity, not charity!*". So any resemblance to the Salvation Army ventures or, the charity of the barefoot Carmelites and, the patronage of the political parties and the State, is pure coincidence or product of the twisted maleficence of those dark beasts that only think of destroying everything that exists, sowing chaos and giving life to Anarchy.

This substitute for anarchism that currently imposes its brand on the market is not new; it's been present at different moments in history, expressing the desire for assimilation in search of an alternative space that allows its representation. Recent examples in the United States are the state branches of Food, not Bombs! and other welfare projects with a clear sweetening stamp: Common Ground Collective, Emergence Broadcasting System and even the Anarchist Black Cross Federation (ABCF), which in the recent past has added to its extensive charitable curriculum support to five Cuban soldiers accused of espionage imprisoned in the dungeons of the "*Empire.*"

This pseudo-anarchism that is for sale today in the gift shop –along with the taxidermied crab, the encapsulated seahorse and the varnished snails–, like all substitutes, tries to supply "needs" and offers itself as "*viable*", that is, "*possible*", "*digestible*", "*doable*", that is, "*positive*", "*healthy*", "*affordable*" (as pharmaceutical companies advertising similar medicines: "*the same but cheaper*"). For this, it doesn't hold back laying its hands on history, trying to transplant and reproduce past experiences that, in the context of their historicity, may seem –to some– radical and anarchizing, but today they are not only sterile but readily recuperated, useful and servile to the system of domination. To this end, it even inverts the meaning of words, accommodates them, adjusts them, misrepresents them; imposing that same fate on principles and ethics. This is how it undertakes collectives of garbage collectors, messenger cooperatives, homeless syndicates, neighborhood assemblies, artistic guerrillas, federations of stamp collectors, and granny militias (Gray panthers); determined to compensate democracy by adding a suffix (direct!); to transform Power by adding another (popular!) and; minimizing the continuity of the State with amazing semantic juggling (self-

government, good government, autonomy).



This substitute for anarchic theory and practice, like any artificial sweetener, sweetens but provides no energy. It's a parody, an illusion engendered by the distorted vision of ideology; a gross simulation that cynically opts for the "*lesser evil*" and camouflages oppression. A bad imitation of anarchism, which today invites us to stay home or to wear ourselves down mitigating the pain of oppression with merciful solidarity, abandoning everyday insurrection. Even so, it dares to compare the refractory actions of affinity groups and the fierce lone wolves in permanent conflict with domination, with the Trumpist far-right that manifests itself in public squares denying the existence of the virus and demanding "*freedom of movement*", "*freedom of expression*" and the "*right to work*". This sort of spurious anarchism confuses the unrestricted and irreducible exercise of our individual freedom with the liberal preaching and the defense of the "*free market*". Clinging to a forced reconciliation between the rhetorical traditions of the archaic class formulation and contemporary realities, taking the path of the most grotesque theoretical-practical bungling, subsuming within the concept of the "*proletariat*" the most unusual identity configurations. Not understanding –or not finding it convenient to recognize

and/or admit– that Anarchy and its minions have definitively abandoned the futuristic projects and the positive dialectic of utopian architecture, widening those holes in the toxic positivity of contemporary life.

Indeed, as Halberstam proposes, we have to face this excess of toxic positivity latent in society, multiplying the (black) holes. Unfortunately, he falls short when it comes to inciting queer negativity and launching a frontal attack against the society he intends to confront. Instead of aiming destructive negativity against this optimistic, ductile, odorless, colorless and insipid (positive!) society, founded on telematic information and the stimulation of needs, it stops halfway between criticism and reflection. However, its contribution from (low) theory, academic insubordination, and "*anti-disciplinary forms of knowledge*" to the conscious development of queer negativity is undeniable. As it happens with the work of Lee Edelman[44] – perhaps the most categorical theorist of queer negativity– and other so-called queer theorists, the abysmal separation between their theory and their practice invites to "*put them to the test*", as suggested by the editors of Baeden magazine [45]; which does not prevent us from expropriating their theses from "*the ivory tower of theory and using them as a tool for our projects*".[46] Both Halberstam and Edelman open the door to a queer anti-social enjoyment that deserves our full attention from an informal and insurrectional anarchic perspective but, sadly, they stay by the door [47]. Despite the fact that they stop at the entrance –in a way–, they incite to cross the threshold and set the house on fire, throwing overboard all the identitarian baggage of positive queerness and the status quo that the LGBTTTIQA establishment has imposed, with its political correctness, its "*alternative*" projects and its approach with a perspective of "*rights*" (to marriage, to adoption, to being police, military and political), reproducing the system of domination infinitely.

That's precisely Baeden's anarcho-queer/nihilist proposition, incinerating the new social contracts and channeling queer negativity towards the destruction of civilization as part of the conspiracy for total liberation that encompasses all the enemies of society through the appropriation of anti-authoritarian negativity. That is also the perspective of contemporary anarchic struggle; aware that we have to go even further, spreading the fire of permanent insurrection to demolish everything that exists. However, to materialize the struggle, it's required that we appropriate our time. (Re)thinking Anarchy from our present historicity. Creating and developing our conceptions by analyzing the historical dimension. This requires us to consider the need to return to our history: examine it, decipher it and take advantage of it to understand and act on the present; developing an interpretive model of the reality that they impose on us and take it on, explicitly or implicitly, at the heart of a community

in affinity that takes it as a tangible reference and as framework of its ulterior theoretico-practical elaborations.

This huge task requires us to redo the questions before giving answers. To articulate the new questions, we need to reflect on the context of our era. In other words, it is urgent to assault the contemporary conceptual toolbox and expropriate all the instruments that are useful to us, to supply our backpack. Some tools will have to be sharpened, altering their harmless role; others, we will have to adapt them to our nocturnal tasks and; a few may be used as designed. Nineteenth-century anarchism in this sense did the same, fed on much of the tradition of the West, taking its main nutrients from the Enlightenment (Rousseau / Godwin) and the French Revolution (Maréchal / Babeuf); whereas the twentieth-century anarchist movement, was developed out of a critique of Marxian elaborations –sometimes from not so critical positions and borrowing too much from Saint Charlie– and to this end, it drew on nineteenth-century cardinal thinkers (Stirner, Darwin, Nietzsche, Schopenhauer, Baudelaire, Freud, and even Malthus) and dusted off other forgotten people (Godwin), reinterpreting their productions and reworking them with their own nuances; thus, it continued to steal the contributions of countless intellectuals of the 20th century who contributed new conceptions according to the era, from different political-philosophical perspectives that helped the understanding of the world of those years (Camus, Goodman, Adorno, Castoriadis, Marcuse, Hannah Arendt, Lyotard , Derrida, Debord, Foucault, Deleuze, and a long etcetera). Today, it's due for contemporary anarchism to scan new contra-hegemonic developments that beckons us to stray off the path, to get lost, and above all, to stay lost.

Perhaps, a first step in this direction –against the current and the simulation of positive pseudoanarchism– is the appropriation (expropriation) of the *"theory of failure"*; taking on anarchism as that negativity associated with informality, immaturity, childishness, irrationality, unproductiveness, ineffectiveness, disorganization, the absence of a future and all *"insufficiency"* that failure invokes and that our enemies have always blamed us of. Taking on and practicing failure will lead us to abandon faith in triumph, to renounce straight paths, to repudiate pre-canned ideas, to abandon sacrifice, to avoid efficiency, to forget about recognition, to denude ourselves of success, to dispense with hope, to stop the inertia; experiencing failure as an absolute rejection of dominion, *"a critique of those intuitive connections between success and benefit that occur within capitalism, and as a contra-hegemonic discourse about losing."*[48]

Failure, defeat and loss are the only inheritances that anarchism has left us from one generation to another, generating a potency that has unchained

itself by negation, reaffirming the essence of Anarchy. From this reflection, perhaps we could begin to sketch the first lines of prose of an antisocial anarchism, parricidal and anti-humanist, that theorizes and acts in terms of negation of the subject rather than of its formation and, is projected by the interruption of its lineage more that for its continuation; being aware that any prolongation only entails the repetition and reproduction of everything we yearn to destroy, keeping alive an anarchism complicit in the persistence of the system of domination, securing for itself the representation of the excluded and subjugated to sell itself as their only salvation.

Which leads us ipso facto to reject terrorist propaganda and violence as it is manifested in our days, being trapped in positive violence motivated by institutive ends that depart from the anarchic purposes of no return. Anarchic violence implies a much more radical and fiercely destructive negative violence that breaks with all the stereotypes of struggle by refusing to rebuild, redo, reproduce or repeat and; it consolidates as a potential capable of sweeping away the excess of positivity and exterminating everything that exists; oblivious to utilitarian (political-ideological) motivations, contrary to economic improvements, reforms, political changes and social transformations.

The possibility of setting up the foundation of anarchic negativity will only be strengthened in a multidimensional, informal and chaotic warp, which makes it possible to converge and intersect all those black threads that today encourage new theoretical-practical developments corresponding to our present historicity. From the spirit of permanent insurrection here and now, with a parricidal vocation and loaded with radical negativity, a new anarchic paradigm that attacks the present reality makes its way and makes its effects felt today, having as its end the collapse of civilization. Instigated by a vast galaxy of subversive affinities, this negative potency takes shape intervening in an unprecedented time, aware that the past is only the seed that gave us life, the accumulation of experiences and lessons to be extracted but, never a straitjacket that immobilizes our actions and prevents us from walking on our own steps. The anarchic pluperfect present –Derrida *dixit*– lacks precedents. It will have to be carried out in acts that surpass the innocuous attack on symbols. Interrupting, rupturing, dismantling, toppling, cutting off, demolishing, setting fire, razing, is the core of an aesthetic and an ethic proper to the project of anarchic destruction in our days and, at the same time, a conscious reaffirmation of our negative essence. Whether negativity prevails in thought and action will depend on the heuristic capacity of the accomplices of Anarchy and on the vast rejection of inertia and the opportune "*responses*", built on militant certainties and instituting positivity.

The belief that this multifactorial crisis can be "*solved*" with a gigantic outburst of "*neighborhood solidarity*" and "*mutual aid*" amounts to giving way to magical thinking in its purest form; it means admitting the most grotesque misrepresentation of concepts, it denotes lowering our black rag and relegating it to the gasoline canister of our present practices. For us solidarity and mutual aid imply affinity and theoretical-practical complicity and, they demand a certain density of exchanges that makes evident that common substrate that animates us. That is why they are only exercised between co-conspirators who recognize and assume themselves as such. Obviously, in the face of a hypothetical generalized insurrection, solidarity and mutual aid will tend to generalize among the subversives but, outside of this exceptional circumstance, all aid degenerates into charity and philanthropy. This prompts us to ask ourselves new questions –before arrogating answers– about the validity of the immutability of fire.

During the plague epidemic of 1666 in London, between September 2 and 7, the angry crowd burned 89 churches, 13 thousand houses and, an undetermined number of public buildings, warehouses and manufacturing centers, incinerating four fifths of the City, a fact that would go down in history as **The Great Fire**. [49] The residences of the powerful were also looted while the fire lit up the nights. The captives of Fleet Prison would be released and their facilities would be burned to ashes.

Just four years after the Spanish influenza pandemic, also known in Japan as "*Sumo flu*" or the "*Taisho era pandemic*" –which left countless deaths and great hardships due to prolonged confinement–, the "*Great Kantō earthquake*" happened, taking the lives of more than 150 thousand people on September 1, 1923. An earthquake of almost 8 degrees on the Richter scale devastated the cities of Tokyo and Yokohama and, the Chiba, Kanagawa and Shizuoka prefectures. The strong telluric movement would also cause a tsunami with 12-meter-high swells that flooded the entire coastal area of Sagami Bay and the overflowing of the Sumida River, drowning hundreds of people. The tsunami would also affect the Izu Peninsula, the Boso Peninsula and the island of Oshima, increasing the number of fatalities. The impact of the first quake, as well as its nearly sixty aftershocks, destroyed factories and hospitals, crushing workers and patients. The brutal shaking knocked down electricity poles, electrocuting dozens of bystanders. The gas pipes were ripped apart, sparking wildfires across the city of Yokohama and more than half of Tokyo; the fire spread intensely with the strong north winds intensified by a typhoon that struck the Noto peninsula. As it always happens in these natural catastrophes, those most punished were the inhabitants of the belts of misery: entire hamlets that were settled on the hills were swept away by landslides and dragged towards the sea. Taking advantage of absolute chaos

and discontent in the waged sectors, Japanese anarchists that were part of the Rodo Sna publication, in coordination with fellow anarchists of Korean origin residing in Japanese territory, implemented a fierce insurrectional project. The opportunity was perfect to extend the attack on domination and provoke a general insurrection in the spirit of *"The Great Revolt"* of 1905. To this end they carried out incendiary attacks against government buildings, banks, warehouses and other commercial sector offices, and they blew up – with the help of Korean separatists– the military arsenal of the Japanese Imperial Navy at the Yokosuka naval base, located in the neighboring prefecture of Kanagawa. As it was to be expected, the anarchic insurrectionary action was met with fierce repression by the Japanese authorities in collaboration with other reactionary sectors from the Japanese society and the nationalist paramilitary groups that would not only murder dozens of comrades and their families with luxury of violence, but they would wage a xenophobic hunting season that exterminated thousands of Koreans and Chinese residents in Japan.[50]

In the context of the current pandemic and against the backdrop of the "new normal" imposed by the necropolitics of hypertechnological capitalism –with its consequent ongoing process hysteresis– it is very likely that the slightest spark will set the prairie on fire and produce a chain of furious revolts around the world. These violent demonstrations could first take place in the megametropolises of the so-called *"twenty strongest economies"* and go viral, by contagion effect, reaching the most remote places on the planet. Obviously, this brief lapse of civil disobedience will be an unprecedented experience of rupture that will generate a radicalization of the protest, with destructive practices and initiatives without utopian longings, which could well gravitate towards the next anti-civilization drives in the immediate future. However, we don't have the slightest of doubts that a lot of this rage will also be motivated by hopelessness and nostalgia for the ancien regime and the old normality of wage slaves; which will surely attract the redeeming vultures of all religions, the pacifiers in defense of civility, the pestilent electoral parties and, the ideological-catechizing entelechies (left and right), trying to capture this nihilistic tension and add the fallen to the martyrology. However, if this scenario materializes, once again we will not be afraid of the ruins and we will grasp the anarchic torch with the wind in our favor, making sure that there is nothing left standing, aware that there is nothing to rebuild.

**Gustavo Rodriguez,  
Planera Tierra, May 22,  
2020  
(with Mauri in the  
heart!)**

## Notes

[1] This dear comrade -accomplice and friend-, committed to anarchist practice and the dissemination of anarchist illegalism, has been deported to the Spanish State after his arrest (with a search and arrest warrant) in Portugal, putting an end to his clandestinity. At the moment he is in

"Mandatory quarantine" in the prison of Badajoz, Extremadura, pending a possible transfer.

[2] The oil industry is the sector responsible for the highest emission of greenhouse gases, followed by the textile industry.

[3] The "Theory of the Mind" is defined as "the human capacity that allows us to perform mental activity, that is, to attribute beliefs, desires, emotions, intentions to others and to ourselves" (Valdez, N., *Special Educational Needs in Developmental Disorders*, Aique Grupo Editor, Buenos Aires, 2007, p. 13). Revealing that human actions are the result of interpretations that we constantly internalize, giving meaning to behavior and avoiding, of "chaotic" and "dark" behaviors. This makes it possible to interpret, explain and predict the behavior of people through a "mental look" at desires, thoughts and beliefs. Or as psychologist Simon Baron-Cohen calls it, a "mindreading" that allows you to poke around and "program" the forms of communication and deception, encouraging relationships both cooperatives as competitive (Baron-Cohen, S., *The Empathizing System: a revision of the 1994 model of the Mindreading System*. In B. Ellis & D. Bjorklund (Eds.), *Origins of the Social Mind*, Guilford Publications, London, 2005, pp. 468-492).

[4] Heal, J., "Simulation, theory and content", En Peter, Carruthers (Ed.), *Theories of theories of mind*, Cambridge University Press, 1996, pp. 11-21

[5] Gordon, R., "Simulation vs. theory-theory", En F. Wilson, & C. Klein (Eds.), *Enciclopedia of Cognitive Science*, MIT Press, Massachusetts, 1999.

[6] Vid., VV.AA., *Die Smartifizierung der Macht: Beiträge zu einer Offensive gegen das technologische* (The Smartification of Power: Contributions for an Offensive against the Technological Network), Edition Irreversibel, 2018. A recommendable compilation of texts in German, written from similar positions, which invites to debate and action with a clear "approach against the smartification of power".

[7] Mbembe, Achille; *Necropolítica*, Editorial Melusina, Spain, 2011

[8] According to Norman Cohn, a specialist in medieval apocalyptic movements, there are countless massacres of Jews directed or instigated by Christian fundamentalist brotherhoods (such as the "flagellants"), accusing them of poisoning the wells and spreading the plague. The Frankfurt massacres, Cologne or Brussels, bear witness to this barbarism.

[9] The first wave of cholera originated in India in 1817, with the agricultural exploitation of the Bay of Bengal swamps by the British East India Company. The agricultural colonization of this moderately saline swamp region - an area where the *Vibrio cholera* bacterium was endemic - caused the bacterium to mutate when it came into contact with workers, triggering the plague. Estimated deaths in India between 1817 and 1860 from the cholera pandemic exceed 15 million. Since then, there have been several cholera pandemics around the world. The seventh wave of a Cholera pandemic began in 1961 in the

Indonesian Célebres islands, showing a slow progression during its first stage (1961-1966) and, starting in the 1970s, began its second stage with a rapid progression, affecting Asia, Africa, Europe and, 1991, Latin America, sowing death along its way. In 1994, after the war in Rwanda, the recorded cholera outbreaks in camps in Goma, Congo, killing 23,800 people in thirty days.

[10] The "discovery" of HIV by French and American researchers is a controversial issue in wide circles of public opinion that are particularly like-minded.

[11] Caused by the mutation of the simian immunodeficiency virus (HIV). According to the most recent research, the virus passed to humans between the 1920s and 1950s, with the first infections documented in the 1950s.

[12] The total number of people affected by the pandemic is currently unknown, as most carriers of the virus do not know they are infected until some opportunistic infections occur. According to data from 2018, more than 40 million people are HIV-positive, most of them in sub-Saharan Africa, where two-thirds of the world's people living with the virus are concentrated.

[13] For the elaboration of the so-called "sanitary products" and in the cosmetological industry it is common to use tallow, heparin, collagen and gelatine of bovine or porcine origin; likewise, sutured catgut and heart valves of bovine or porcine origin.

[14] This condition, silenced internationally by the "meat industry lobby", is part of a group of diseases classified as Transmissible Spongiform Encephalopathy (TSE). Other diseases in this group are scrapie in sheep, chronic cachexia in deer and wapiti, and a neurological disease of cats in captivity associated with the consumption of processed foods.

[15] It is worth noting that Foshan is considered a "boom city", evaluated as the most dynamic industrial city in China due to its accelerated "growth" and rapid urbanization, with a high population density (7.26 million) and very high air and water pollution caused by chemical waste from the textile industry, despite the improvement and cleaning programs of the Pearl River.

[16] If we look at the historical logo of the CNT-AIT, the implicit message jumps out at first sight: Man taming wild nature (the strong Hercules subduing the lion). The anarchism of the beginning of the last century was conquering, it believed in science and technology; in the superiority of Man over animals and the rest of wild Nature. It dreamed of conquering, taming and, putting at its service. Instructed in the break with obscurantism, sacred sovereignty and, blood hierarchies and; inspired by universality and human fraternity, nineteenth and twentieth century anarchism deposited its faith in progress, scientific reason and Social Revolution with blind devotion in the future, as can be seen in any Kropotkin text.

[17] This is how it was established at the end of January this year in the new "Davos 2020" manifesto, issued at its 50th Annual Meeting of the World Economic Forum (WEF): "The universal purpose of the companies in the Fourth Industrial Revolution, in which capitalism of stakeholders as the new way for business with social impact". Available at: <https://www.weforum.org/agenda/2019/12/davos-manifesto-2020-the-universal-purpose-of-a-company-in-the-fourth-industrial-revolution/> (Consulted 18/5/20).

[18] The best exponent of these expressions of post-modern Bolshevism is the Lacanian philosopher Slavoj Žižek, who recently published an article entitled the "Coronavirus is a blow to capitalism in the style of 'Kill Bill' and could lead to the reinvention of communism", where he assures that the epidemic "is a kind of attack of the 'explosive heart of the five-point palm technique' against the global capitalist system," in allusion to the classic of Tarantino and to the detriment of the sermons of St. Charles of Trevés: "The contradictions create explosions, crises in the course of which all work stops temporarily while an important part of capital is destroyed, returning capital, by force, to a point where, without committing suicide, it can be used again in full of its productive capacity" Marx, K., *Le Capital*, livre I, Presses Universitaires de France; Paris, 1993.

[19] The economic figures estimated by the apologists of the Fourth Industrial Revolution predict abundance; according to their calculations, Revolution 4.0 will add US\$14.2 trillion to the world economy in the next 15 years with a direct social impact, eradicating from the face of the earth any negativity still present in voluntary servitude, arguing ad nauseam its infinite happiness.

[20] Bourdieu, Pierre: *Algeria 60. Economic Structures and Temporary Structures*, Siglo XXI, Buenos Aires, 2006; and in essays around the investigations on the "strategies" in the practices of the Béarn and Kabyle people in Algeria.

[21] This oxymoron has gained presence in the last three decades as it has become a "trend" within the self-styled "libertarian movement," also known as Libertarian Party. On the economic level, it maintains the same postulates of libertarianism with strong influence from the Austrian school and the "theses" of Robert Nozick (*Anarchy, State and Utopia*, 1974). In years recent its annual congresses have been the cause of sensationalist notes when carried out in the the port of Acapulco, Mexico, under the pompous sign of "Anarchapulco", with the presence of international specialists in financial transactions in crypto-currencies; gurus of "social capitalism" and; political activists like Rick Falkvinge, founder of the Swedish Pirate Party and one of the main ideologists of the struggle against political corruption in Sweden and; Derrick Broze, investigative journalist, lecturer, aspiring mayor of the city of Houston (2019) and indigenous activist, dedicated to the "empowerment of indigenous communities" and the denunciation of "the hypervigilance of the State over the citizens".

[22] Thaler, Richard H., Sunstein, Cass R., *Nudge: Improving Decisions about Health, Wealth, and Happiness*, 26 Yale University Press, 2008

[23] *Ibíd.*

[24] *Ibíd.*

[25] Moglen, Eben, *The dotCommunist Manifesto*, January 2003. Available online: <http://emoglen.law.columbia.edu/publications/dcm.html> ( Consulted 20/5/2020)

[26] Vid., Lessing, Lawrence, *The Future of Ideas: The Fate of the Commons in a Connected World*, Random House, 2001

[27] It is striking that neither in the premises of anarcho-communism (Kropotkin, by means of) nor in Anarcho-syndicalist tradition, nothing has ever been postulated about the "common". They have always theorized on collective ownership of the means of production and the socialization of consumption without class differences, that is, in an

equal way and nothing else; with no major differences with the Marxist-Leninist postulates and, distancing itself from the Proudhonian paradigm that already identified the spontaneous social force of the common. Except for the criticism of the bureaucratic kidnapping of Marxist-Leninists with the firm decision to prolong the life of the so-called proletarian state, which clearly, is far from libertarian tendencies; both anarcho-communist and anarcho-sindicalist, choose to set up a "system" (with quite a few theoretical and practical inaccuracies) of collectivization and socialization, which in fact does not present major divergences with the bureaucratic practices Leninists who are so often criticized. Okay, add on the topic that in the very few and exceptional cases in which Marxist communist theorists have tried to conceptualize the "common," they have done expressing true blunders, like that statement of Lenin at the beginning of the period called War Communism (1918-1921): "everything is common, even work".

[28] Vid., Hardt, Michel & Negri, Antonio, *Empire*, Harvard University Press, Cambridge, Massachusetts, 2001

[29] Hardt, Michael and, Negri, Antonio, *Multitude: War and Democracy in the Age of the Empire*, Debate, Barcelona, 2004.

[30] Hardt, Michael and, Negri, Antonio, *Commonwealth. The revolutionary project of a revolution of the common*, Akal, 2011.

[31] *Ibíd.* p. 11.

[32] The use of this term -apparently innocuous- is not casual, it hides a much more complex conceptualization that finds its roots in the basic objectives of marketing in the so-called marketing mix, in reference to the mix of tactics or actions used to position a brand or product in the market through the intervention of the 4Ps: price, product, promotion and placement (place).

[33] Available at: <https://www.thenation.com/article/activism/letter-new-left-biden/> (Consulted 20/5/2020).

[34] Laval, Christian and, Dardot, Pierre, *Common* Essay on the revolution in the 21st century, Gedisa, Barcelona, 2015.

[35] *Ibíd.* p. 223

[36] *Ibíd.* p. 243.

[37] *Ibíd.* Presentation, s/p.

[38] Halberstam, Jack, *The Queer Art of Failure*, Duke University Press, 2011 (Translation into Spanish, *The Art of Failure*, Egales Editorial, Barcelona-Madrid, 2018).

[39] *Ibid.* p. 13.

[40] *Id.*

[41] *Ibid.* p. 15.

[42] Vid, Its going down, available at <https://itsgoingdown.org/c19-mutual-aid/> (Consulted 5/21/2020). On the subject it is also recommended to take a look at Crimethinc's nauseating "Anarchist Guide", available at: <https://es.crimethinc.com/2020/03/18/sobreviviendo-al-virus-una-guia-ana...> capitalism-in-crisis-totalitarianism-on-the-rise-strategies-for-resistance (Consulted 5/21/2020).

[43] Vid., <https://www.jeffcomutualaid.com/>

[44] Edelman, Lee, No Future: Queer Theory and the Death Drive . Duke University Press, Durham, North Carolina, 2004 (Translation into Spanish, No to the future. Queer theory and the death drive , Editorial Egales, Barcelona / Madrid, 2014).

[45] Baeden No. 1, A Journal of Queer Nihilism , available at: <https://theanarchistlibrary.org/library/baeden-baedan> (Consulted 5/21/2020).

[46] Id.

[47] At times, Edelman stays a little behind and takes cover behind Halberstam, as if waiting for him to step in and intercede if necessary.

[48] Halberstam, Jack, Op. Cit. , p. 2. 3.

[49] Vid. , Defoe, Daniel, Diary of the plague year , Verbum, Madrid, 2016.

[50] The murder of comrade Sakai Osughi, his companion Noe Ito and his nephew (only seven years old), among other massacres belonging to the Yun Rodo Kumial workers' association and the Rodo Sna group, would be avenged a year later by a group of anarchists of praxis who launched a crusade of explosive attacks against banks and government authorities throughout the country. The failed attack on General Fukuda, at the hands of comrade Kiutado Uada, would be the ideal motive to unleash a new wave of repression against Japanese anarchism. Several colleagues would be sentenced to severe prison terms. Comrade Fukuda, who had been involved in the dynamite attacks, was also arrested. Soon after, he died by hanging on October 15, 1924. The "positive anarchism" quickly incorporated him into the altar of the beatified, along with Osughi, comrade Ito and other fallen fighters, going down in history as the "Tokyo Martyrs ", after having undergone the same ritual of "purification" of the "Chicago Martyrs" and our dear Sacco and Vanzetti. The late Japanese Anarchist Federation and some libertarian ink-shitters –such as Tomás Gracia (alias, Víctor García)– would be in charge of fattening the myth and dragging it to this day, hiding its legacy and denying the natural negativity of anarchic action.

**In the context of the current pandemic and against the backdrop of "new normality" imposed by the necropolitics of capitalism with its consequent ongoing hysteresis process, it is very likely that the slightest spark will set the prairie on fire and produce a chain of raging revolts around the world. These violent demonstrations could be first staged in the megametropolis of the so-called "twenty strongest economies" and, viralize, through contagion effects, reaching the most remote places of the planet. Obviously, this brief period of civil disobedience will be an unprecedented experience of rupture that will generate a radicalization of protest, with destructive practices and initiatives without utopian nostalgia, that could well gravitate into the next anti-civilization impulses in the immediate future.**