

# IFA

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THE MAGAZINE OF THE INTERNATIONAL OF ANARCHIST FEDERATIONS

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SOLIDARITY SOLIDARNOSTI SOLIDARITÄT SOLIDARIEDADE



## PLANT MORE TREES



## SAVE THE SEAS



## HOUSE REFUGEES

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Welcome to the second edition of *IFA Magazine* a publication of the *International of Anarchist Federations*. Inside we have seven articles from around the world addressing the issues our members are facing and five statements from the International itself. These pieces span the last year and it's our hope that in these most difficult times we can to help foster a stronger culture of solidarity and resistance.

We published this magazine with the aim to provide a clear international Anarchist viewpoint on contemporary issues and to initiate debate on ideas not normally covered in the agitational papers or the region specific products of our member federations. This magazine is still in it's infancy and we would greatly appreciate any thoughts on the magazine and indeed contributions from our Anarchist comrades around the world.

If you have any queries feel free to contact us at [secretariat@i-f-a.org](mailto:secretariat@i-f-a.org)

Venceremos

Peter Ó Máille, *editor*

*Member of the Anarchist Fedetaion (GB)*





# THE FORGOTTEN

**Anarchist Federation (Fédération Anarchiste)**

*Authoritarian and extraordinarily unusual measures have been taking by States in order to protect population facing a virus which has propagated with the speed of our economics exchanges. The fear that spreads invite everybody to fall back on itself. Already we pretend to ignore that this rapid propagation on a global scale has causes, and first of all economics policies that these same States have continued to impose on us for decades, in the logical sequence of the capitalist conquest of the world.*

However, the current situation is no longer limited to depriving them of liberty, it threatens them to death precisely because of the conditions in which these people (and their captors) are locked up. Their immediate release is an absolute necessity, both legal and health.

Legal because their detention no longer corresponds to the already unfair law which put them there: can only be locked in a waiting zone or in detention for the time strictly necessary for the organization of their departure and on the express condition that there is a reasonable prospect that this departure may be effective in the short term.

However, the removal of these people is impossible, today and for the weeks to come: first because most of the air links with the countries towards they should to be returned have been interrupted, then because their removal from the territory would be contrary to the recommendations of the World Health Organization (WHO) which aim to limit the risks of export or import of the disease. The deprivation of liberty suffered by these people doesn't answer to the conditions laid down by the right of foreigners laws applicable in France and is imposed on them in violation of their fundamentals rights.

On the sanitary level, the necessity of their release is also imperative: no satisfactory measure seems to have been put in place, either to protect them or to protect the people who manage these places of confinement against the risks of contamination.

What guarantee that the personnel who enter it do not carry the virus?

How are people detained informed of the risks associated with contamination and of measures taken by government?

Finally, the insufficiency of the action of the public authorities and the risks which it makes run to their intervening parties forced most of the associations which bring their assistance to the foreign people in detention or in waiting area to withdraw from it. The silence becomes even heavier there.

A similar situation is currently playing out in prisons. By restricting all contacts "in order to avoid the virus propagation" of detainees with the outside (suspension of visiting rooms and socio-cultural activities in particular), the minister of justice increases their sentence. Detainees are not informed of the measures and situation evolution, and it is unclear

whether their basic rights will not be further violated by measures which further increase the opacity of these places.

The deprivation of liberty of foreigners in CRAs, LRAs, ZAs or other places of deprivation of liberty seriously undermines the principle of precaution and the constitutional imperative of public health.

Anarchists do not expect our rulers to worry about such a situation unfolding out of the eyes of the media. They appeal to public opinion to publicize an intolerable situation. So that the administrative confinement of foreigners ends immediately.

Toni, Germinal Group,  
Anarchist French-speaking Federation

Everything was already done so that we forget that the war continues everywhere in the world, to defend the interests of a handful of individuals; that children, women, far from our eyes continues to die from starvation, or diseases due to the lack of potable water; that workers poison themselves so they can keep ringing our cell phones.

It was far away. But coronavirus arrived home. In France, the Republic President Emmanuel Macron calls to show "a spirit of solidarity and a sense of responsibility", very well, and we know there are words which he doesn't believe, completely forgetting those, men and women, who have been locked up by his policies in prisons that do not have the name: the administrative detention centers ("centres de rétention administrative" or CRA in french), the administrative retention premises ("locaux de rétention administrative" or LRA in french), the waiting areas (les "zones d'attente" or ZA in french) and other places where he crowds men, women and children whose only crime is to exercise their right to move freely.



Marseille-le-Canet CRA



## AGAINST THE PANDEMIC AND STATE-CAPITALIST CRIME... SOCIETY WILL WIN!

### Anarchist Political Organisation (Αναρχική Πολιτική Οργάνωση)

*For some weeks now, we have been facing the whole spectrum of the deadly pandemic of the virus COVID-19. A virus that mostly endangers vulnerable groups of the population. The social and class majority faces disease and hundreds of thousands of people from our class are dying all over the world, deprived of the necessary means for their protection.*

Today, it is revealed in the most tragic way the anti-social and murderous nature of the state and capitalist system that is not oriented towards satisfying the needs of the social majority, but, especially in time of crisis, towards limiting and depriving all necessary resources from the social and class base, expanding its parasitical existence upon it, committing another crime against it.

The appropriation by the economic and political elites of the socially produced wealth and the available resources, the over-concentration of population in large cities, in modern working “galley”, prisons and migrant and refugees concentration camps, the continuous degradation of the medical system, while the economic and political elites still have the ability to receive the best healthcare possible, reveal that: The state and capitalist system, which already sentences millions of people to death from hunger, disease and war, is not giving a battle against the evolving pandemic, but for the preservation of the privileges and positions of power of the political and economic bosses.

This is confirmed by the daily war announcements of the government that aim to remind us of the huge damage the whole crisis will cause to the economy and to ensure consensus on the social restructuring they are preparing to impose the next period of time, in order to support the capitalists due to the drop in their profitability. On

the occasion of the evolving pandemic, a new attack against the workers and society is being prepared. We will be called to pay what is presented today as “solidarity benefits” to the social base, with a huge cost to the lives of millions of people, who will emerge already wounded from the unequal battle.

Because in reality the battle against the evolving pandemic is given by the social and class base, despite the adverse conditions our oppressors have imposed on us. The battle against the pandemic is given by all those that take all the necessary measures of personal and collective protection because they understand the risk for our fellow-human beings, paying them from their own pockets while they should be available to the whole population. It is given by the doctors and medical staff, who with self-sacrifice and huge personal exhaustion, falling ill, put all their energies to save lives. It is given by all those who are forced to go to work every day, in courier services, in take-away shops, in public transport, in super-markets providing society with the necessary foodstuff, risking their own health, the farmers and the sanitation workers.

It is the social and class base that, within difficult conditions, is showing its huge potential, fighting to withstand the pandemic, in a context of generalized poverty and misery. And it is the state and the capital, who continue to reproduce themselves, that are the obstacle in facing the pandemic, not the solution. Depriving food and medical material, all the existing resources for this battle, pricing human lives and speculating on death. It is them who have nothing else to “promise” than the total militarization of society, the repression of those who survive. It is them who are already preparing the next slaughters, the imposition of a dystopia, by funding armies instead of hospitals, policemen instead of doctors. It is them who are promoting the interests of the companies and the bosses,

while at the same time, they are plundering the workers’ rights, with bosses’ abuse and unaccountability increasing during the pandemic, through lay-offs, undeclared work, intensified exploitation. It is them who even now continue the repressive attacks against the people of the struggle, throwing immigrants out of their houses, beating and severely injuring antifascists, as happened recently in Rethymno.

They are the same who have been trying for years to dissolve the public health structures by cutting off their budgets, by lay-offs, by shutting down hospitals, resulting in less available units of intensive care than those really needed. The doctors and nurses are giving a huge struggle and we stand in solidarity with them, supporting all their demands. We demand the immediate and unconditional mass recruitment (instead of the mockery of short-term contracts and voluntary work) of doctors and nurses and the provision of all necessary resources and means, in order to cover the healthcare needs of the population, additional insurance coverage and care for all those working in the health sector, in order to

avoid exhaustion and serious danger to their own health.

They are the same who have trapped tens of thousands of people in extremely dangerous conditions. Their health is in an even greater risk due to their confinement in horrible conditions and we will not tolerate of them being treated as expendable population. We demand immediate support to all those who are imprisoned and the decongestion of prisons. We demand the release of the refugees and immigrants from the concentration camps and the requisitions of the empty hotels for their protection from the pandemic, as well as the creation of special health structures for all.

They are the same who have impoverished the workers and the unemployed that are now facing the danger of hunger. We demand the immediate payment of all people, despite the status of their employers, and the special support for the poor and homeless. The requisition of every available resource of the stolen social wealth, accumulated by the political and economic elites, for the needs of society is imperative.



A June march of thousands of Anarchist Feminists through Petralona



Any attempt of the state to continue its repressive campaign against the people and the structures of the struggle, within this context, will be a war crime and will be dealt as such. Any arrests in the context of “business as usual” from the scums of the Ministry of Civil Protection mean that they do not hesitate to endanger the lives and health of the people of the struggle and of society in general, in order to achieve their goals.

During this unprecedented condition that endangers the lives of many people, collective and personal protection do not mean by any chance a surrender to the desires of the state and capitalist dictatorship, who are planning to impose even harder living conditions to the social majority. We are staying at home due to reasons of social conscience, which are honest, in contrast to the hypocritical interest of the state and the bosses, who are forcing the social and class base to go to work, even if their working sector is not connected to the demanding needs of society, putting their lives in danger. They are the same who quarantine the population, while they are making no effort to improve the health system, either by hiring new staff, or by opening new rooms of intensive care and providing medical equipment. The guardian of social conscience and solidarity is not and will never be the state and the police.

We are promoting the organization of special solidarity groups that will take all the necessary means of protection in order to support those who are extremely vulnerable.

The resources for the protection of society exist, we, the workers, have produced them, however they are in the hands of a small minority who have proved several times that they disregard human lives, for the sake of their authority and wealth. Since we know that the state and the bosses are forced to provide the basics only under social pressure, as they prefer to preserve the power and wealth of the elite instead of the health and lives of many thousands of people, whenever and wherever our conscience demands it we will be on the streets to fight for life against death,

taking all the necessary precautions for our personal and collective protection against the pandemic.

The battle of the social and class base against the pandemic is the first and necessary step to preserve life. It is will be imperative to give another battle against the state and capitalist system, which imposed those conditions that made the spread of the virus deadlier, more massive, that now is imposing total control over us.

Solidarity, mutual aid and the struggle cannot be prohibited or quarantined. The class war, especially from the bosses’ side, has not been quarantined and must not cease from our side.

We will go on, as humans and not as self-seeking “cannibals”, as people of the struggle and not as terrorized and defeated, as anarchists, fighting for a society of free and equals, a society that will give priority to the protection of the most vulnerable, that its main and prime interest will be the social needs and a society, whose main concern will be the well-being and support of the people and not of a powerful caste that leads humanity to the dystopia of death, impoverishment and control.

No one fired, no one homeless, no one hungry, no one helpless and abandoned in the pandemic

NOT A STEP BACK TO OUR NEEDS

EVERYTHING FOR EVERYONE  
FOOD, HEATH, HOUSING

AGAINST THE DYSTOPIA OF  
MODERN TOTALITARIANISM,  
STATE AND CAPITALIST  
BRUTALITY THAT BRINGS  
DEATH...

SOCIAL SOLIDARITY AND CLASS  
SELF-ORGANIZATION

APO  
May 2021

AGAINST THE PANDEMIC AND STATE-CAPITALIST CRIME...  
WE STAND IN SOLIDARITY!

**Anarchist Political Organisation (Αναρχική Πολιτική Οργάνωση)**

*For several weeks now we have been in the midst of an unprecedented health, humanitarian and social crisis, in which the spread of the pandemic of covid-19 highlights in the most emphatic way the criminal nature of the state and capitalism. The state and capitalist system of organizing society, which is already condemning millions of people to death by hunger, disease and warfare, is struggling not against the evolving pandemic, but in order to preserve their privileges, their position of power, the politically and economically powerful.*

To date, the state has not taken any measures that are really related to the treatment of the virus, measures that pass primarily through the strengthening of the public health system. A system that the state and capital have been trying for years to dismantle through underfunding, redundancies of medical and nursing staff, equipment cuts and hospital closures. The result is that today, the already ravaged public health system, is in danger of collapsing if it is called upon to deal with massive instances in the population.

On the contrary, political managers are attempting, through the media, using the rhetoric of individual responsibility, to transfer full responsibility for the covid-19 instances and the victims to us, to the bottom of this world, by laundering the governments and states of their own responsibilities, while also laying the foundations for giving the deathblow to people’s rights, achievements and freedoms. The pandemic is used by the state and the bosses to impose more and more weighty conditions of exploitation and oppression and to shift the burden of the system crisis to the social base

In this context, the ruling patriarchal capitalist system is attacking even more the women of the plebeian layers.

This means the continuation and intensification of the class exploitation of working women, state repression of those who are fighting, the inhumane detention of refugees and immigrant women in concentration camps, the spread of nationalism and fascism, the overcrowding of people in terrible imprisonment conditions, the cultivation and legitimization of social cannibalism by the institutions – which also expressed through gender violence, an aspect of which is the domestic violence. All this highlights the hypocritical interest of the state and its mechanisms, both in society in general and in the conditions of brutality suffered by women. Women workers, unemployed, refugees, immigrant women, the prisoners that riot. Patriarchal violence is present in all fields shaped by power as an integral part of state and capitalist barbarity.

The curfew, the compulsory confinement at home, the constant control and the fines are not related to the treatment of the pandemic, because the population overwhelmingly respected the self-protection measures, but to the military management of the crisis. Although accompanied by gold-priced “cute” advertising spots on the “stay at home” channels, they were and are for many women and children experiencing violence in their homes, devastating.

Under conditions of imprisonment, sexual violence takes off: the “stay at home” slogan, with the compulsory and uninterrupted cohabitation it entails, is a nightmare for women and children who suffer domestic violence. It is no accident that recorded cases of domestic violence have increased by 30% worldwide. Typical incidents are those of the young nurse’s murder by her partner inside their home in Italy and the double murder of two women by her cop husband in Kifissia. Of course, the media rushed to portray the murders as a logical consequence of the confinement amid quarantine, of “excessive love”, of “losing control” and not as the ultimate consequence of a system that promotes gender violence and social cannibalism. As for state campaigns to counter domestic violence, they





are highly hypocritical. Because there is no more hypocrisy than talking about confronting gender violence by the very institutions of a system that promotes it through its laws and mechanisms. There is nothing more outrageous than the institutions that nurture and reproduce gender violence, to present themselves as those who fight against it. We stand in solidarity with the women who are subjected to gender violence and we stand by their side in their every attempt to protect themselves!

On the other hand, in fact, the 'we are staying at home' imperative does not apply to a large extent to thousands of workers in many sectors who are forced to work day and night.

Hundreds of doctors and medical staff - the vast majority of whom are women - are fighting a huge struggle with inadequate self-protection measures, day and night, with self-denial and solidarity, responding to these critical moments, working hard and standing by all patients, isolated for hours in the chambers of coronavirus-infected patients. We stand in solidarity with women workers in

the health sector and stand with them in their every claim!

Workers in supermarkets, workers in telephone centers (where countless complaints about dangerous working conditions have been made), in cleaning workshops and elsewhere are forced to work exhausting hours, stowed on top of each other, without the necessary protective measures and with an obvious risk to their health. In other cases, they are forced to work from home, without being given the necessary means and without a specific work shift. Job rotation can also be imposed, cutbacks up to half the salary and with the possibility of prolonging the payment of the Easter gift until the summer. And all of this in the middle of a curfew, where any claim in these spaces is labeled by the state as "unnecessary movement".

In addition, a large number of people employed in black jobs in businesses and/or domestic work (baby sitters, care of the elderly), the majority of whom are women, are invisible and fully exposed to the pandemic since no measure is taken to their survival, leading

them to total misery and poverty. We stand in solidarity with the (women) workers who are exhausted every day by keeping the production chain open, with the mothers who are working and at the same time trying to support their family, with the women who are raising their own children and even face the risk of being fired when they have nowhere to leave them and with the unemployed in the middle of a pandemic!

"Stay at home" is not at all about the populations that are under exclusion regime: homeless people, immigrants, refugees and prisoners are being sidelined into a deadlock situation for their own lives, for their own survival.

The outrageous campaign by state institutions, "we are staying on the camp", which is being marketed as the equivalent of "staying at home" and which, in pandemic conditions, calls on refugees and immigrants to remain in concentration camps, is the most vulgar manifestation of the exclusion regime. Isolation in the horrors of concentration camps and detention centers, where even the most necessary infrastructure is lacking - accommodation in makeshift lodgments and tents, and in some cases, there is not even drinking water - does not provide basic medical care, and calls for emergency items, medicines and self-protection facilities are increasing from the camps of Richona, Malakasa. All these clearly constitute a state and capitalistic crime. Within this treaty, migrant women and women refugees, who have been forced to leave their countries because of war or economic impoverishment, are called upon to fight to survive themselves and their children, coming out to obtain the necessary supplies, even putting their health at risk. Also, as an undocumented illegalized population in an exclusion regime, migrant women remain vulnerable to slavers and trafficking rings. Neither threats of fines nor repression can silence the voices of the excluded. This is evinced by the hunger strikes and demonstrations in Moria, Paranesti, Drama, peaking in the clashes that broke out between refugees and the cops on Saturday, April 18, following the death of a refugee at a hotspot in Chios by unknown causes, after having been taken to the hospital with suspected coronavirus symptoms and contemplated by presenting an underlying disease. We stand in solidarity with women

refugees and migrants who live in an exclusion regime, and we are fighting together against the state and the repression, for solidarity and freedom!

At the same time, the same conditions of overcrowding and congestion apply in prisons that violate even the very laws of the rotten system of power and oppression. A top incident of state crimes committed daily in the warehouses of souls that the state itself has built is the death of detainee Azizel Deniroğlu in Thebes's Elaionas prison on April 9th, who died helpless in her cell, suffering from cardiological problems and having symptoms of coronavirus. There was a prison uprising by her fellow inmates brutally suppressed by riot police. The detainees are calling for the obvious, amid a pandemic: immediate prison decongesting due to the coronavirus pandemic, release of patients, the elderly and those considered vulnerable, release of all prisoners who have served 2/5 gross sentence. We stand in solidarity with the prisoners in prisons and stand alongside them in every claim. Immediate fulfillment of their requests!

Against the gloomy reality of the world's dominants hold for us, we stand in solidarity with and propose the organization of all those from the bottom and the assertion of all these that belong to us. We propose the organized class counter-attack of all the exploited, women and men, to overthrow the world of patriarchy, the state and capitalism, to create a society without exploitation and oppression, to create a society of equality, solidarity and justice.

**EVERYTHING FOR EVERYONE FOOD, HEALTHCARE, HOUSING**

**GENDER VIOLENCE IS A REGIME AS LONG AS THERE IS A STATE AND CAPITALISM**

**HANDS OFF THE WOMEN WHO FIGHT!**

**AGAINST STATE AND PATRIARCHY - FOR EMANCIPATION AND ANARCHY**

**APO Group against patriarchy  
May 2020**



# THIS IS ONLY THE BEGINNING

Federation for Anarchist Organising (Federacija za Anarhistično Organiziranje)

*Half a year after the first authoritarian shock of the ruling coalition, which was to a certain extent halted by the self-organized mass action, the government takes the current increase of Covid-19 infections as an opportunity to resume the same project. Although it already had a firm grip on state power, the government did not use the time of the relatively small number of cases of Covid 19 to build up additional medical capacity, but rather rolled out the red carpet for its alleged victory over the virus and continued to take possession of crucial government levers.*

Instead of providing public funds to the most vulnerable groups in times of developing social crisis, money is wasted on huge contracts for enormous weapons and military equipment orders. Instead of allowing people to organize themselves freely and act politically, they are

harassed, punished, attacked and intimidated. Instead of supporting the most vulnerable among us, including the homeless, migrants and the poor, they lock people up in camps, hunt them like animals, chase them off the city streets and exclude them from the system of rights and social services. All this suggests that even in times of pandemic, the government's priority is only one - its own pursuit to maintain and consolidate power. Instead of emerging from the epidemic as a society with a newly woven web of care, solidarity and community, too often the government actively prevents this process. Instead of training new health workers and raising their wages, it extends its policing powers to people who were previously deployed as community guards or soldiers. For all these reasons, it should come as no surprise that the numbers are growing exponentially: the number of people in need of health care, the number of deaths, the number of people left without regular and emergency care, the number of people who have lost their jobs, the number of homeless, the number of people sanctioned for poverty or for their political activities.

During the first wave of the epidemic, we as a society responded responsibly and cared for each

other, which enabled us to limit the possible consequences of the epidemic to the best of our ability. As a society we are now getting used to the fact that the virus is among us, and so we are once again struggling to limit the consequences of the epidemic. But our hands are often tied because we still have to work in factories, bars, warehouses, markets, schools, shops and many other institutions and businesses to earn a living.

But there is one place the government says we are not allowed to enter - the protests against its authoritarian policies. The same worker who works day after day to the bone in a poorly ventilated warehouse to keep his poorly paid job is not allowed to breathe the fresh air during the protests on Friday night. The same worker who has to work every day in a supermarket where she is in contact with hundreds of people is not allowed to take part in the Friday demonstrations with members of her household, even though she is wearing a mask and is even further away from people than at her workplace.

It is clear that the police incitements and intimidation have nothing to do with concern for people's health, but rather with the government's fear of political action that is not under its thumb. The fact that people are forced to gather in large numbers in the workplace but at the same time are not allowed to gather to voice their criticism of the government confirms that this government, like any other, is first and foremost loyal and servile to the interests of capital.

The abuse of power understandably and rightly generates resistance which, as long as it retains its authentic character of rejection of authoritarianism, can endanger the plans of even the most aggressive and greedy gang in power. The latter therefore needs a smoke screen to carry out its project of taking over society, behind which it can hide its true interests and moves. The smoke screen, woven from fear, anxiety, hatred, unverifiable information, contradictory measures and an obvious discrepancy between objectives and methods. In times of epidemics, this also means destroying the possibility of a reasonable discussion about the level of risk or about necessary protective measures. To make the smoke screen as thick as possible, the government needs both submissive and subordinate media, as well as media subordinate to the parliamentary opposition to act as its mirror image. General mistrust, treachery, fear and insecurity individualize people, separate

them from each other and block opportunities for joint reflection and engagement. Alienated from one another, people are easy prey for charlatans and their manipulations, fake news, hit-piece propaganda media outlets, hostile propaganda and conspiracy theories of those who glorify patriotic folklore, despise science and, in ideal symbiosis with the government, aggressively preach their nonsensical gospels.

Resistance to an authoritarian state and its impoverishment is the fundamental basic expression of humanity. The wave of protest that has swept over Slovenia in recent months is perfectly understandable and legitimate. Responsibility for oneself and for others nowadays does not only mean wearing masks and disinfecting hands frequently. It also means rejecting regimes of terror. The reason for the government's aggressive response to the protests, whether in the spring or now, is not epidemiological in nature, but rather the government's desire to maintain the social status quo, that is the global system of capitalism, which creates misery, conflict, war and poverty throughout the world. If the elites want to preserve their power over the people, they must resort to increasingly authoritarian measures. Slovenia with its local "great leader" is by no means an exception or an isolated case. Similar processes are much more advanced in much larger countries and states that are more important for capitalism, such as the United States, Brazil, France, but also Chile, Russia, Greece, Belarus, Hungary and many others.

The struggle of people for basic needs and dignity around the world also encourages many opportunists who want to build their comfortable political careers at the expense of those who risk the most. In Slovenia it is no different, as the parliamentary opposition is trying to use the protest movement to regain its beloved governing role. But one should not delude oneself. Even if some might feel this as a relief, the basic orientation of the new government also means continuity with the current government. What is to be expected is the continuation of the regime of militarization, the accelerated destruction of nature and the environment, the restriction of access to health care and the servitude to the centers of capital.

As part of the oppressed, persecuted, erased and exploited, we have no illusions. The coronavirus pandemic will continue for some time to come.



Protest on bikes in Ljubljana against the right-wing government.



With or without it, the attack on nature, the environment and people will continue. With or without coronavirus, the attack on the rights of workers and the marginalized will continue. With or without it, the racist border regimes, wars and war profiteering will continue. Nevertheless, we must preserve our dignity, our voice and thus the possibility of constructing an alternative to the system of destruction and death. The future cannot be built while we are locked up in arbitrarily defined state borders and burdened with identity issues, or by transferring responsibility to this or that representative of the forces that are destroying us. The future we are prepared to fight for is heterogeneous and does not consist of borders, patriarchy or exploitation. It is open to all, except those who want to impose their destructive or monolithic visions on others.

Neither the government nor the police have the right to determine how we want to make our voice heard. But any government that still claims this right and enforces it by force is a dictatorship, regardless of whether we are in the middle of a war, a pandemic, a natural disaster or any other state of emergency. Resisting a dictatorship is legitimate.

We will stay here, even after all these current political clowns will be long gone. We must therefore remain rational, determined and understanding, even though we live in turbulent historical times. Many people will not participate in the next protests because of the increasing and worrying epidemiological figures. Others will not come because they cannot afford fines or other forms of police harassment. Still others will attend, but will wonder whether this was the right decision or not. Nevertheless, some people will go to the protest despite their concerns, precisely because the government tells them not to.

All these different decisions must be understood and accepted, regardless of what each individual, group or collective decides. There is not just one prescribed path to responsible behavior. Those who take part in the protest should protect themselves and others from the virus and from the police. They should not rely on the supposed organizers or leaders of the protest, but should take responsibility for their own actions. Those who do not participate in the protests can find other legitimate ways to fight the authoritarian onslaught, either individually or in smaller groups. This can be done not only on the Internet, but

also in communities, villages and other places. Since this struggle will not end soon, we must learn to be as volatile as water and as unpleasant as a thorn in the government's side. Let's not wait, let's begin immediately! Graffiti, posters, stickers, agitation at work and at home, solidarity groups against repression, financial and psychological help, care for the elderly, strikes and sabotage. Every act of resistance is a step towards humanity, love, passion, comradeship and our best chance to stop the agents of division and death.

In the coming days and months, the key word will be solidarity: with the sick, the unemployed, the homeless, the targets of repression and the imprisoned. On the pretext of curbing the epidemic, we are not giving in to repression, silence, curfews and other autocratic measures aimed solely at strengthening the rule of capital and tightening its control over the people. Even in times when we are commanded to be individualistic, we must look for innovative ways of being together. Every authoritarian government hates autonomous and free collective initiatives which annoy its representatives. If some of us resist once a week, then we are annoying but controllable. But if our disobedience manifests itself in many different forms, from occupying the streets to organizing in the workplace, in schools and other institutions, we can create a real social power that the authorities cannot ignore. When it sometimes appears during the day, sometimes sparks at night, when it changes its shapes, faces and forms, then even the government armed to the teeth cannot harm us.

We will not give up our future!

Let's take care of each other – on the street, at work and at home!

Let the end of the epidemic be the harbinger of a new society!

Let's find each other!

**Anarchist Initiative Ljubljana**  
**15 October 2020**

## PRODUCE, SPEND, OBEY!

**Federation for Anarchist Organising (Federacija za Anarhistično Organiziranje)**

*Tensions in society are on the rise on daily basis. The epidemic is increasingly revealing the contradictions and cracks of the capitalist system, whose manager – the state – no longer even tries to give the impression that its aim is to reduce the devastating effects of the deadly virus.*

In our bureaucratically managed and highly monitored world, nothing comes naturally and by chance, even if the rulers try to convince us that the pandemic is just that. What is weakening society's ability to combat this kind of crisis is not some irresponsible "merry partygoers" or private gatherings, but decades of deliberate destruction of public services that should be available to all, and their gradual conversion into consumer goods.

The failure of the current government to make major investments in public infrastructure is not a reflection of the malignancy of Janez Janša and his accomplices. It is a symptom of a policy that can see no further than achieving short-term economic growth, even if that means the general destruction of people and nature. The consequences are felt by all of us who are not represented by the lobbies of capital and are therefore forced to obediently accept ever harsher working and living conditions as any form of criticism is banned and sanctioned. The government and capital see us as nothing more than a consumable commodity whose only duty is to produce, spend and obey. In this crisis, the death of the elderly and the weak is collateral damage to the fierce efforts to maintain the system of exploitation and devastation.

Police assault Slovenian artist Jasa Mrevlje Pollak during anti-government protests.





On top of all this, we as a society are struggling not only with the consequences of dealing with the pandemic that rewards capitalists and increasingly excludes, neglects, and disables the vast majority of people, but also with the aggressive attempt to impose authoritarian rule. It is clear that this episode of “Janšizem” [the policy named after the prime minister Janez Janša] is not just a provincial and local symptom of a kind of Slovenian psychosis, but a reflection of the global transformation of neoliberal consent into a new model of organizing society.

One of its features is the final dissolution of the so-called liberal and democratic “rubbish” that to some extent restrained authoritarian intervention and capital accumulation. A number of countries, including Slovenia, have turned into experimental fields during the epidemics in order to push the boundaries of governance under the conditions of the state of emergency.

This process is neither accidental, nor necessary, nor spontaneous, nor chaotic, as the people who benefit from it try to show. All of this is illustrated by the fact that, in circumstances that are still primarily a health crisis, the political extreme centre easily discarded the postures of the “rule of law” and “civil society” to quickly find out that it is much easier to satisfy the interests of the capital networks through authoritarian governance. The only thing that bothers the representatives of the extreme centre is the sheer straightforwardness of their far-right partners. Unlike the latter, the extreme centre likes to cloak the implementation of the same policies as the extreme right under a veil of inconspicuousness. The goal of both the extreme centre and the extreme right is to deliberately create an atmosphere of arbitrariness and chaos in which only the arbitrary decrees of the state political and economic elite prevail. At the same time, the vulgar, insulting and aggressive communication prevents any criticism of their measures.

While the rulers try to convince us that we must stand together in times of crisis, they are widening the gap between those who have all the privileges and those who are more and more sidelined. At the end of the crisis, the rich will be even richer, the political elite and the state bureaucracy will greatly expand their

authority and control over our lives, while we face even more brutal precarity, the loss of our loved ones, the dismantling of our rights, and a future filled with anxiety and terror.

Yet even in this darkest of times there is a ray of hope. After all, all the wealth of the few, as well as their privileges and their power over our lives, depends on our labor and our cooperation in the system of exploitation. It is enough to reject the role of expendable human material into which they force us, in order to gain the right to make real choices about our lives. The idea of a general strike, already circulating in public, seems a good step in this direction. However, we cannot rely on servile syndicates imbued with the interests of their leaders. There will be no savior to lead us out of this disaster. We can only rely on each other, on the levers of social power, and on a shared vision of a better future made up of freedom, dignity, autonomy and equality.

In these times rebellion has even greater importance than usual. The authorities, with perhaps unprecedented repression, have crushed the ways of rebellion to which we were accustomed, but have not thereby removed the causes of it. On the contrary, it has only produced more reasons and firmly confirmed them. Under these conditions the spark may come from unexpected directions. Perhaps from the workers whose bosses will not let them go on sick leave, or from the school-age youth who are locked in their homes and left alone with electronic devices. Maybe it comes from the technical specialists in health care, or from young and old people who are labeled expendable, criminal, and spoiled by capital. Even if we do not create this spark ourselves, let's help it grow into the fire of rebellion.

Let's spread the virus of rebellion in the workplaces, on the streets and in the neighborhoods!

**Anarchist Initiative Ljubljana,  
18th of December, 2020**

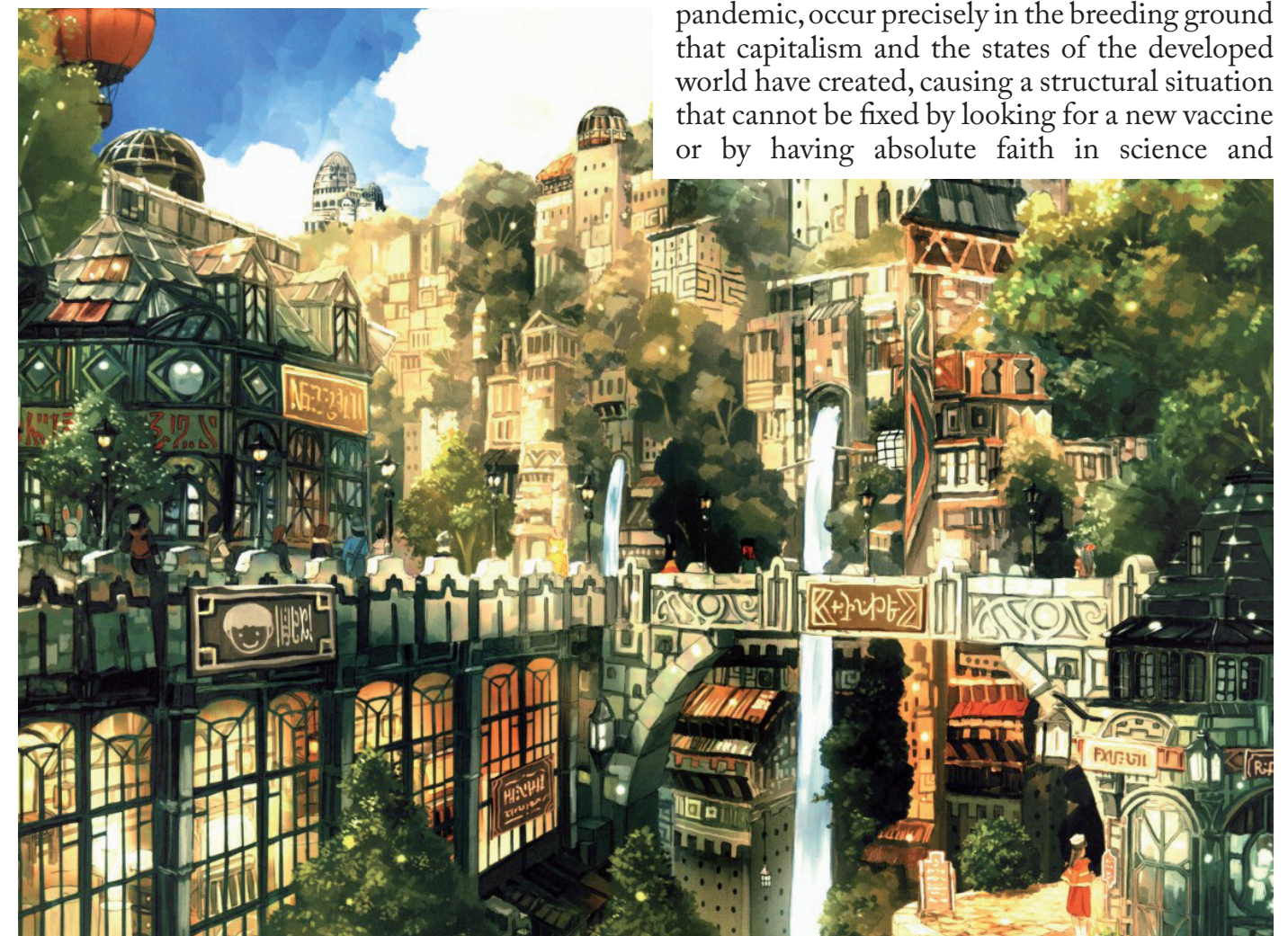
## PERSPECTIVES OF STRUGGLE IN PANDEMIC TIMES

**Iberian Anarchist Federation (Federación Anarquista Ibérica)**

*The Covid 19 pandemic has created a new unpredictable scenario, where life in general is based on uncertainty. The same occurs with movements, such as the anarchist, that fight for the Social Revolution. The periods of confinement, the restrictions on meetings, the increase in police surveillance ... condition the struggle and the organization for social change, as well as our capacity for propaganda. This aspect has not gone unnoticed by the state power, which wants to use the circumstances of the health crisis to give another repressive turn and reinforce its apparatuses for social control, without giving further explanations to hide behind the emergency.*

This being the situation, we anarchists cannot remain inactive: we have to adapt to the special circumstances without ceasing to promote reflection and action that contribute to transmitting the message of rebellion against capitalism and the State. More specifically, the perspectives that anarchism has at this time are broad and this is because this pandemic is a direct consequence of the mode of economic production that reigns on planet Earth: predatory capitalism.

It is nothing new - as independent scientists increasingly corroborate - that the pandemics and epidemics that have been occurring on the planet in recent years are related to deforestation and to the loss of biodiversity as a result of the devastation of multinationals extractive industries and the food industry. To this we should add anthropogenic climate change, one more factor in the natural imbalance that favors the leap of viruses and pathogens from animals to humans. Zoonoses, the origin of the current pandemic, occur precisely in the breeding ground that capitalism and the states of the developed world have created, causing a structural situation that cannot be fixed by looking for a new vaccine or by having absolute faith in science and





technology, while no one questions the current economic and political model that, after all, is what causes natural and social disorder in our world.

Therefore, we anarchists have a lot to say about this pandemic, as we always advocated the end of the state and capitalism and an economic model more tailored to the human, balanced with the nature of which we are part and that allows the equal enjoyment of resources by all to live freely. If we want to avoid the already -almost unstoppable- path towards the collapse and extinction of humankind, there is no other solution than the Social Revolution that ends precisely with the origin of all the evils of today. And this social revolution has to carry the prefix “eco” in front of it, since social change has to be linked to the protection of Gaya.

We believe that the coming revolution must be eco-social. And this is because the current crisis opens the way, through degrowth and anti-development towards an anarchist society, of Good Living, where self-management, mutual aid and federalism can serve as the basis for a world where the sense of humanity, standing in harmony with nature against the values of power, money and the market, which have brought us to this impasse.

The collapse (climate change, pandemics, economic and social crisis ...) has begun. The owners of economic, military and political power are also aware of this and know that their model will explode. To defend their

privileges and interests, they are already building what has been called ecofascism, against which there will be no other solution than a confrontation, a revolution to prevent the perpetuation of a system that is destroying life on this planet and that is encountering the limits of the biosphere.

After the revolution, in which thousands of anti-development battles from all over the world will converge, the time will come for the transition to the new social model. It will be slow and difficult (implying a radical change in people's mentality) and will have to be based on degrowth, on the end of the patriarchal system, on the gradual abandonment of cities, on the end of wasting and irrational consumerism, on the search for more austere lives and simpler communities ... Ultimately, it will mean a programmed disappearance of the growth society that will force us to renounce our way of life. Degrowth is a necessity, not a principle or an ideal, it is a phase in which the foolish goal of growth for growth's sake is put to an end. For this, it is necessary to abandon the capitalist economy and the statist model, and to replace it with autonomous self-managed spaces where living beings take precedence over the market and profit.

It is true that many people, individually or collectively, have chosen from now, as a test for a future society and for a different personal ethic, to practice a post-collapse society in their day-to-day lives. However, although their example (for example, permaculture) can serve as a model for other people, many of these groups isolate themselves and end up without radically questioning the system and fighting to change it. Without that structural questioning, without that confrontation, the change will be a patch.

We understand that anarchism can perfectly inspire the degrowth, anti-development and Good Living movements, in a new model that will surpass capitalism and the nation-state, starting from a self-organized and cooperative society, or as Latouche says where “altruism prevail over selfishness, cooperation over unbridled competition, the pleasure of leisure over the obsession with work, the importance of social life over unlimited consumption, the taste for a job well done over productive efficiency and the reasonable over the rational “.

Grupo Anarquista Higinio Carrocera / FAIb

## NOTHING SHOULD BE LIKE BEFORE

### Italian Anarchist Federation (Federazione Anarchica Italiana)

*Between open shopping centres and ritual institutional representations, the First of May has been progressively emptied of all its subversive meanings to become a harmless holiday, celebrated by presidential proclamations on the salvific meaning of work and blessed by the Pope cheering Giuseppe, the carpenter from Bethlehem. Conversely, in recent years, the organisms of conflictual syndicalism and anarcho-syndicalism have tried to restore meaning and vigour to a date which was born from the international struggle to reduce working hours, by calling demonstrations and organizing strikes. Mobilizing themes that are mainly related to the fight against insecurity, war and the militarization of society, they have resumed and relaunched hopes for social transformation inherent in every radical struggle that affects the current state of things, with fluctuating results. without giving further explanations to hide behind the emergency.*

Today, the stakes are much higher. Although absolutely necessary, trying to build strength to obtain labour improvements is no longer sufficient. A virus has put us before other urgencies, and needs and yesterday's slogans show all their limits. The whole of humanity suddenly discovered to be fragile: a system based on the illusion that only progress could derive from growth and that only capitalism could ensure well-being and happiness for all (albeit after a series of crises, the last one in 2008) has been challenged. Every continent, every country, has been faced with its own problems and contradictions. The growth of capital, which shifted from production to financial speculation, has increased the wealth of the already rich but has weakened the economies of entire territories by impoverishing others. According to the most

recent data from research centers, over the 2.5 billion middle-class people (those who earn between \$ 10 and \$ 50 a day) 90 million have slipped into poverty, while the poor (so classified because they have a daily income of less than \$ 2) increased by 131 million. The high-income class, above \$ 50, also recorded its losses: 62 million come back to the middle class. Obviously the most affected were women, young people and self-employed workers (and not only from an economic point of view); urban areas are those that suffered the greatest burden.

Since a long time, deindustrialisation and delocalization have characterized the attitudes of several employers, in search of increasingly cheap labour, in a process destined to accelerate. Economic competition has relaunched political conflict and the systems of alliances and economic integration have been progressively redesigned. This is demonstrated by the conflicts in the Middle East, in Ukraine, by the tension in the Dardanelles and in the Mediterranean, which highlight how the appetites for energy appetites, and the search for territories to be economically controlled, both on land and at sea, are the basis of international political instability. Everywhere, from Africa to Asia, from South America to North America, decades of policies fostering cuts to social services, privatization, impoverishment, destruction of local economic systems, globalization in the interests of world powers are pushing humanity towards a catastrophic solution of the dynamics of capitalism. It is no coincidence that expenses for the military-industrial system are growing dramatically in the world, even now when their reconversion would be necessary to finance public health and support those who lose their source of income and sectors in crisis. Instead, the race for atomic rearmament, for the improvement of targeting systems for nuclear weapons, for the production of weapons, ships and combat aircraft still continues.

Today more than ever, it is clear that a system based on predatory, exploiting and oppressive activities such as capitalism, is unable to ensure for humanity a future that is not a future of destruction and death. A virus of obscure origins has exposed all the fragility of a system, blocking





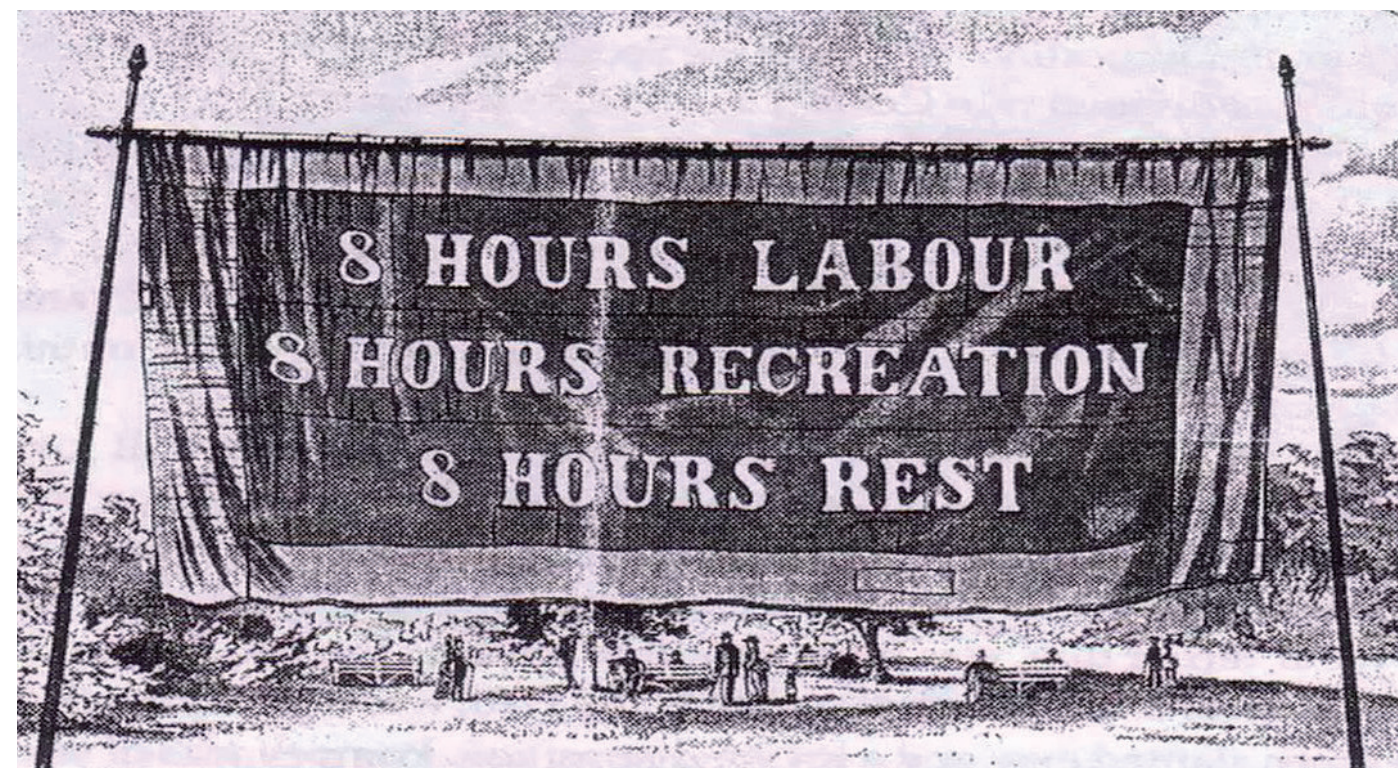
productive activities, nullifying social and cultural projects and practices, forcing a large part of the human population to imprisonment, whether forced or voluntary. It also clarified the essence of class power which, using the pandemic, has further hierarchized society between those who are worthy of living, and those who can be left to die. At the same time, the climate emergency - the result of the same predatory activities - shows us the need to rethink a new system of relationships that definitively defeats anthropocentric notions to finally consider ourselves on a plan of parity with all living species while respecting the planet in which we live.

Already in the early times of the pandemic it was said 'nothing can be the same as before, because the former situation is the cause of what is happening'. After those first months of 2020, this statement is increasingly true. Yet, what we see, both in Italy and internationally, is the tendency of power to remake its face while maintaining (if not intensifying) those practices which are at the basis of the current disaster. Here they formed a government of national unity led by a banker, with the fascists acting as alleged opposition, to allow a restructuring process - supported by the liquidity of European funds - based on a self-styled 'ecological transition'.

By ecology, they mean the relaunch of the so-called great works (big because they involve big profits), TAV first, with the resulting devastating effect on territories, then the digitization based on the 5G networks with consequent increase of repeaters and of electromagnetic pollution, the electrification of vehicular transport. Everything is done as the sources of renewable energy and not the minerals essential for the construction of the batteries were enough to produce the electricity necessary to move the engines and to operate tablets, smartphones, etc. Most of these tough materials coming from mines such as the Congolese ones, it is not surprisingly that they are the object of a fierce war of factions and tremendous exploitation even of childhood. Finally, they bet on hydrogen, whether green or blue, with all the problems that it entails in terms of production, storage and use. This restructuring is to be favoured by a reform of bureaucracy and justice to speed up, they say, decision-making processes and foreign investments; in fact, to further reduce security controls and labour disputes.

Green economy? Indeed, this is only a green repainting of an industrial system that wants to continue to make profits, while there would be a need for a real ecological conversion that addresses the theme of living, inverting the trend towards speculative urbanization which are made of insignificant urban decorum, skyscrapers and lots of concrete. One should address the theme of food, overcoming junk food, chemical and modified food, and the large-scale distribution that lives on the intensive exploitation of an immigrant and clandestine labour force, segregated in the shantytowns like animals are locked up in the cages and fences of intensive farms. Production and consumption of food can no longer remain in the hands of a few for the exclusive purpose of profit, but must be rethought for a social, collective and shared use.

And now above all the theme of health and care, with what we are experiencing as a result of Covid 19. It is no longer possible to tolerate a system that has profit as its main objective in addressing the issue of public health. In Italy, as elsewhere, the cuts in public spending, carried out by all governments for decades following the neoliberal guidelines, the reduction of health personnel and the increase in the workload, the privatization and corporatization policies, the privileging of certain treatments, more profitable, to the detriment of others, have permitted to an otherwise manageable pandemic to assume tragic dimensions for the most fragile and poorest strata of society. Furthermore, the vaccination issue has exposed the business model thanks to which the pharmaceutical industry generated astronomical profit margins for decades in spite of the health needs of the populations. It is intolerable to view health as any commercial product from which you can make the most of it. Just as it is intolerable to concentrate on the production of medicines useful for the treatment of chronic, long-lasting, profitable diseases and to ignore the therapies for infectious diseases particularly present in poor countries, which cannot serve speculation. Healthcare must be universal, non-denominational, free, free from conditioning and must be removed from the clutches of multinationals and profit, like all the primary goods and services necessary for life on this planet, and the truly effective discoveries for diseases treatments must be made available to all by demolishing the speculative logic of the patent.



135 years ago, on May 1, 1886, the Federation of Workers of the United States and Canada proclaimed a general strike for 8 hours of work, 8 hours for rest and 8 hours of free time to affirm the value of life time and to begin to free oneself from the oppression of wage and subordinate work. This need was incompatible with the strict laws of capital and the state, undermining the very concept of waged work. The state, to block the struggle movement of which they understood the subversive potentialities, imprisoned and hanged its exponents, natives and immigrants: five anarchists who were later remembered as the martyrs of Chicago. Today, remembering that struggle and those martyrs can make more sense if we grasp its significance: the Chicago struggle was not for limited claims such as contracts: it was a radical, revolutionary struggle for the conquest of power over one's life. That power must be affirmed once more today to ensure that nothing is the same as before.

In this phase of great difficulty, a strategy for breaking with the system of domination becomes indispensable. To do this, we need to prefigure and organize a radical transformation in all the spheres of social life. In this sense, the construction of a force capable of fostering social self-management is indispensable if we want to defeat the ruling classes, to defend ourselves from the economic mechanisms and institutions that oppress us with security and repressive policies and with social hierarchies of command and obedience.

All over the world, it is necessary to support workers' organizations, movements against neoliberalism and against exploitation, precariousness and destruction of social life and territories: the time of impossible reforms is over, we need a radically new perspective of life and social organization in the name of solidarity, participation, care, in constant conflict with the capitalist system. But we should not retake paths that have already taken us to where we are today.

It is necessary to take control of our own struggle organizations directly, without delegation.

Changing is possible, through direct action, by building non-state political spaces, by multiplying experiences of self-management, building social networks that could jam the power machine and render strikes and territorial struggles effective. We should the same time practice solidarity and place the issue of controlling production and consumption, our health and the planet at centre stage.

A world without exploited or exploiters, without servants or masters, a world of free and equal is possible and necessary, if we want nothing to be the same as before.

Hurra for the May Day

**Massimo Varengo**  
**Umanità Nova n.15, 29 April 2021**





## AGAINST WAR, FASCISM, NATIONALISM AND RACISM. SOLIDARITY WITH REFUGEES AND MIGRANTS.

*We are in the middle of a huge humanitarian and an unprecedented social crisis, as the spread of the global pandemic is revealing in the most emphatic way the state and capitalism's criminal nature. On one hand, the social majority is facing new and yet harsher terms of exploitation and repression. On the other hand, the state is defending its power and the accumulation of wealth in the hands of the bosses, by expanding the state of emergency and depriving society from the necessary resources to deal with this disaster. In this condition, thousands of immigrants and refugees are piled up in concentration camps under horrible living conditions, without any available means of protecting themselves against the pandemic. The state of exception imposed on them leads to their extermination and consists a state and capitalist crime.*

War and fascism are the only "response" the system can give to its own deep and total crisis, to its own contradictions that result from its basic principle – the oppression and exploitation of one human being by another.

At a global level, the political and economic bosses are attempting an unconditional attack against the people of the capitalist periphery through war, military operations, subversion of regimes and enforcement of new ones, aiming to control whole areas, sources of wealth, even whole populations. This is a condition in which millions of people are condemned to poverty, sickness and forced immigration as a prerequisite for ensuring the over-accumulation of wealth in the hands of global financial elites and for the rearrangement of geopolitical balance of power in the context of international competitions between global, regional and local powers.

The thousands of dead refugees and immigrants at land and sea borders, all those locked up in modern concentration camps under abject

conditions, those imprisoned in a racist state of exception, are the effects of the murderous anti-immigration "deterrence" policies and the building of Fortress-Europe.

The "walls" that are raised are not only useful for keeping the outcasts, the "surplus populations", out of Europe by all means, but also to promote the fascistization of western societies, to establish a condition of fear, control and hate, aiming at the acceptance of their exploitation by the bosses.

Against the bankrupt world of the state and capital, against the war declared by the dominants on the repressed of this world, as anarchists, we struggle with class and internationalist solidarity as our weapon, promoting the organization of the counterattack of the exploited for the destruction of this decayed world. Locals, immigrants and refugees, all together, let's fight from below against poverty, impoverishment, repression, subjugation, let's strengthen and defend all fields of social and class resistance targeted by repression and organize new ones. Against fascism, intolerance, war, repression and exploitation, the cause of global Social Revolution, of building a new society of solidarity, equality and freedom on the ruins of the world of authority...is always alive!

**NO CONCENTRATION CAMPS**

**DECENT LIVING CONDITIONS AND  
FREE MOVEMENT FOR REFUGEES  
AND IMMIGRANTS**

**LET US TEAR DOWN THE MODERN  
APARTHEID OF FORTRESS-EUROPE**

**SOLIDARITY IS THE PEOPLE'S WEAPON**

**FAO** (Federation for anarchist organizing, Slovenia & Croatia)

**FAI** (Italian Anarchist Federation, CRInt-FAI)

**APO** (Anarchist Political Organisation – Federation of collectives – Greece)

**FA** (Fédération Anarchiste, France & Belgium)

**AF** (Anarchist Federation, Britain)

**FLA** (Federación Libertaria Argentina)



## FACING A GLOBAL HEALTH CRISIS: STATE AND CAPITALISM DO NOT WORK, BUT SOLIDARITY DOES

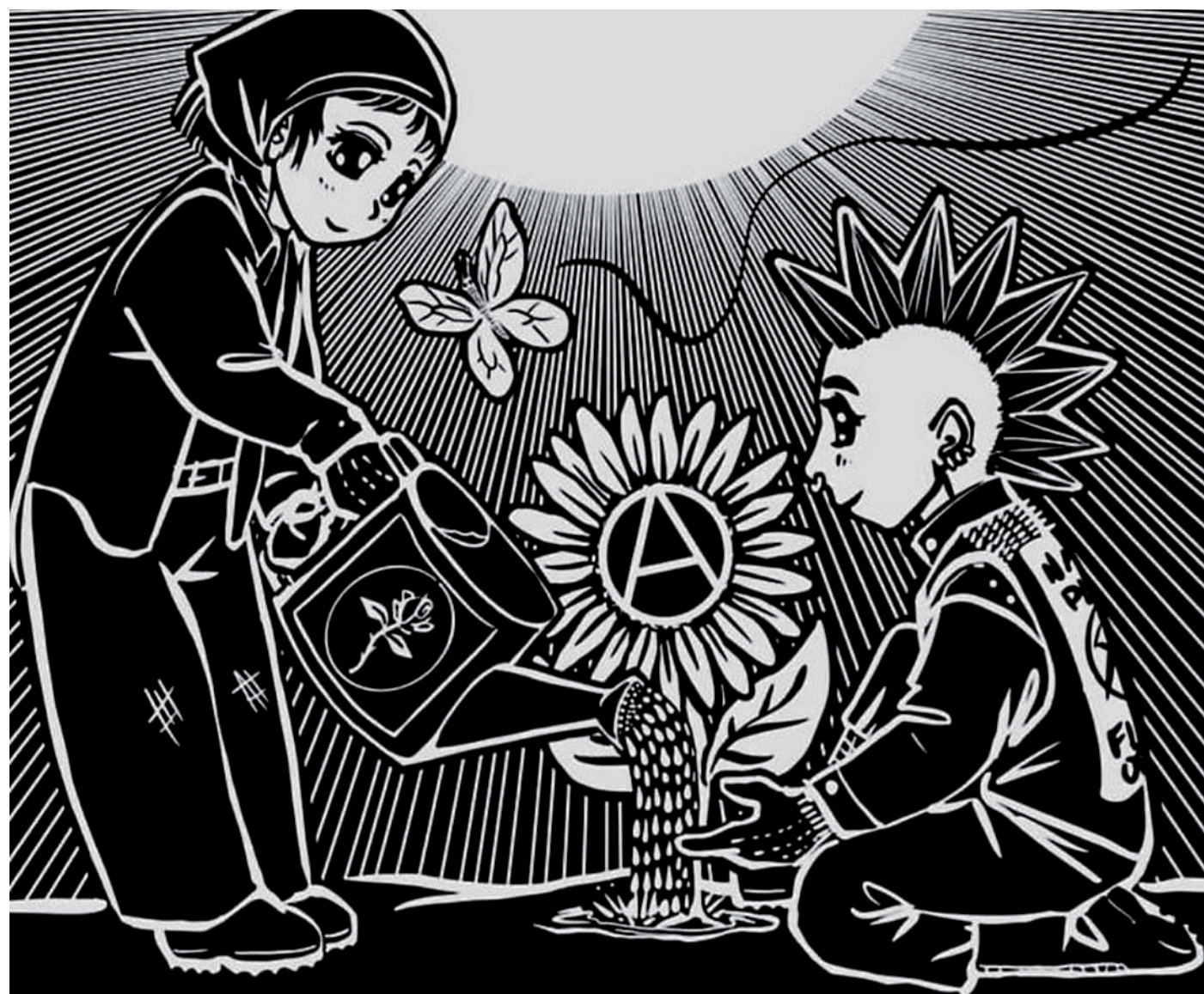
*The Commission of Relations of the International of Anarchist Federations (IAF-IFA) is continuing to carry out its activities during the current global pandemic. Across all territories, the delegates of our Federations have virtually met to make a point on the commitment of social and organisational anarchism in this worldwide crisis.*

The plunder and destruction of nature, the exploitation and impoverishment of whole societies, the war operations, the death of millions of people from hunger and deprivation, the exclusion and confinement of people in concentration camps and prisons reveal the criminal nature of the state-capitalist system. The brutality of this authoritarian model of social organization becomes today, within

the global pandemic, even more blatant.

While our activists are trying to maintain their social and political work alive in different forms, and mainly thanks to technology despite generalised confinement rules, some common concerns have been shared, as follows.

- While acknowledging the need for social responsibility in taking all the necessary health precautions that all individuals should adopt to protect themselves and the others, we denounce the authoritarianism and militarism of all those governments which are addressing health issues through military and police repression, and through the suppression of civil liberties and the enhancement of totalitarian forms of social control. This is especially the case with those governments that have taken advantage of the situation to impose authoritarian changes.



- We denounce the search for profit of capitalists and ruling classes, who are pushing for restarting production independently, regardless of workers' safety, and we support those strikes and spontaneous workers' mobilisations that took place worldwide to refuse the logics of profit and to foster direct action.

- We denounce the rising of domestic and sexist violence fostered by home confinement measures and stand as usual against patriarchy, sexism and homo/transphobia.

- We denounce the nationalistic rhetoric deployed in most states and stand in solidarity with migrants, who often suffer and risk more than others due to the inhuman and shameful conditions of the detention camps.

- We stand in solidarity with prisoners and against all prisons, camps and totalitarian institutions, whose murderous nature is specially revealed by this pandemic.

- We denounce the conditions of people in poverty and of all the unemployed and precarious workers who are carrying the burden of social injustice all over the world, and risk death from hunger in some countries, while they seem to be the least concern of their governments and ruling classes.

- We stand in solidarity with healthcare workers and all the workers who are performing duties essential for everyone's life, operating often without the necessary protections and guarantees, paying often with their lives for the inefficiencies and mistakes of state and administrative apparatuses.

- We stand in solidarity with all those peoples and communities which are resisting state warfare and repression, from Chiapas to Rojava, and whose burden is currently worsened by Covid-19.

- For all this, we call for increasing the bottom-up experiences of mutual aid, solidarity and sharing that are taking place worldwide, in order to perform the only practices which can be effective in tackling the current global challenges.

These forms of reciprocal help amongst the weakest in society, the poor, the elderly, all the ill-treated, exploited and discriminated groups and individuals must expand. More strongly than ever, we need to support all such concrete experiences which aim to transform our daily lives, including solidarity cooperatives, alternative and libertarian schools, occupied spaces, spaces of solidarity and alternative exchange, as well as all the initiatives informed by mutual aid and libertarian social transformation worldwide.

- While it would be impossible to summarize all the concrete experiences which are being supported by our comrades and federations in different countries and realities, some partial examples of ongoing experiences in mutual aid can include:

Creating groups of mutual aid that help one's community/house/neighbourhood to cope with the virus, for instance with distribution of food, protection equipment and medicine; Opening up new spaces for living and for making cultural activities, including occupations of spaces by homeless peoples; Circulation of books, journals and other supports and explanations to deal with the crisis; Promoting and practically implementing anticapitalistic alternatives to the existing economic system such as solidarity shared funds; promoting activism to support abused and vulnerable groups such as indigenous people. And much other that cannot be listed here.

The state-capitalist system that condemns millions of people to death by hunger, disease and war, is not fighting against the evolving pandemic but for the preservation of the privileges and power of the political and economic elites.

Suffering the current situation like everybody else, we anarchists of the IFA confirm and continue our worldwide fight for justice and freedom, to go ahead building day by day the new world that we bring in our hearts.

**CRIFA**  
**3rd of May 2020**



## INTERNATIONALIST SOLIDARITY WITH THE REVOLTED PEOPLE IN THE USA

*On May 25th, in Minneapolis, US, four policemen arrested George Floyd for allegedly using a counterfeit 20-dollar bill. While he was handcuffed, three of them threw him on the ground and held him down with police officer Derek Chauvin choking him for over 8 minutes, even after he had clearly lost consciousness, murdering him in common view.*

Police violence in the US is one of the basic pillars of a state that frantically attacks in order to maintain its power. Having caused and being involved in hundreds of imperialistic war operations, the US state bombs civilians and loots the capitalist periphery, terrorizing the planet but also its own inhabitants and, more intensively, the black, the indigenous and poor populations.

The strict class stratification of the US society, in which a small elite holds the overwhelming portion of the country's wealth, where thousands of workers are killed due to their working conditions, became even more blatant during the evolving pandemic, as the majority of those who lost their lives come from the lower classes, the poorest, the most excluded, the most repressed.

The people of those class and racial communities have flooded hundreds of cities in the US over the last days, protesting and clashing with the police, building barricades, setting police stations on fire and destroying capitalist targets. These are the thousands of the revolted who are fighting back, outraged by the racist-murderous violence of the repressive mechanisms, by the suffocating conditions of exploitation and repression, defying the forces of the police, the national guard and the military on the streets, ordered by Trump, to terrorize, through arrests, rubber bullets and murders of protesters, those who give the battle "in the heart of the beast", against state and capitalist brutality.

On the side of the revolted peoples of the US stand thousands of struggling people, from Mexico and Brazil, to Britain, France, Belgium,

Greece, Palestine and Israel, picking up the thread of the revolt in the US and fighting against the repressive violence, racism, poverty, impoverishment and exploitation. From the demonstrations and street clashes for George Floyd and for all those who have been murdered by the US police, to the clashes in Mexico for the killing of Giovanni López by the police, for not wearing a mask, to the demonstrations in Brazil against the fascist and murderous policies of the government led by Bolsonaro, the common struggle of Palestinians and Israelis against the murderous policies of the Netanyahu government and the modern apartheid of which young Yihad El Khalak is only the latest victim, the removal of the symbols of slavery that dominated the streets in Britain and the class and social clashes in France that continue and escalate despite the rising repressive violence.

These are our class brothers and sisters that are fighting to survive in every corner of the world against the pandemic and are raising their fists against state and capitalist brutality, sending a message of solidarity with all those who are resisting. They are the repressed and exploited that shed light on the path of resistance, all those that keep alive the revolt but also the battle for the overturn of the state and capitalism, for a society of solidarity, equality and freedom.

**NO FREEDOM – NO PEACE**

**NO OTHER WORLD IS POSSIBLE, AS LONG AS STATE AND CAPITALISM EXIST**

**STRUGGLE FOR GLOBAL SOCIAL REVOLUTION**

**FAO** (Federation for anarchist organizing, Slovenia & Croatia)

**FAIt** (Italian Anarchist Federation, CRIInt-FAI)

**APO** (Anarchist Political Organisation – Federation of collectives – Greece)

**FA** (Fédération Anarchiste, France & Belgium)

**FAM** (Federación Anarquista de México)

**FAIb** (Federación Anarquista Ibérica)

**FLA** (Federación Libertaria Argentina)

**AF** (Anarchist Federation – Britain)

*Solidarity at a vigil for George Floyd following his murder.*





## BELARUS: AGAINST CAPITALISM AND DICTATORSHIP, FOR INTERNATIONALIST SOLIDARITY

*The Commission of Relations of the International of Anarchist Federations (CRIFA) expresses its support and internationalist solidarity with the struggles of people in Belarus against Alexander Lukashenko's dictatorship, a mass movement that is participated in by our anarchist comrades there. The situation in Belarus concerns the autocratic dictatorship that has lasted for 26 years, the current economic, health and public services crises. A wave of protests have filled the squares of the country to request the dictator's withdrawal.*

As anarchists, we are not impassioned by the debate on whether the last presidential elections were fair or not. It is simply clear that the people in Belarus are saying 'enough is enough': they do no longer want a government which is starving, beating and oppressing them.

We stand in solidarity with Belarusian political prisoners and demand their immediate release. We also demand the reinstatement of all workers who have lost their jobs for participating in strikes or protests, and urge an immediate end to the repression. We denounce the violence and abuses of the political policies that are in place, and the regime's military or paramilitary forces, who are arbitrarily detaining, beating and torturing its political opponents. We demand the fall of an authoritarian power which is a sad remainder of the totalitarianism of the former Soviet Union, one which still serves as a weapon for the military strategy of Putin's Russia which uses its neighbouring country as a military foothold.

However, in the same way as we oppose Russian militarism in Belarus, we also oppose the militarism of Atlantic (NATO) forces in the Baltic Republics, together with all the

armies and all the wars that are made by states against the people. Likewise, we do not buy the current rhetoric of Western 'freedom', nor of a possible mediation role of the European Union. The only role that the EU has is to manage the interests of European capitalism and therefore, as internationalists, we are opposed to this institution.

Instead, we call for international solidarity between all workers and oppressed people and for all social movements which are committed, in the East and in the West, to syndicalism and workers rights, to the right of housing, to feminist and LGBTQ mobilisations, to the defence of land and environments against speculators, to people's solidarity and mutual aid, to the occupation of spaces, to the production of alternative cultures, and to the defence of civil society all freedoms against exploitation and authoritarianism – to quote only some of our preferred axes of social intervention.

Only the direct participation of people in struggles from below can make a difference and produce a movement that go beyond the substitution of an old government with a new one, more or less corrupt, more or less authoritarian. Among all other challenges that humanity is facing, the current pandemic has confirmed that state and capitalism do not work when it comes to the need for solidarity. It is the entire society that must change towards equality and freedom, and anarchism is more than ever the option that we put forward to achieve this.

**The Commission of Relations of the  
INTERNATIONAL OF ANARCHIST  
FEDERATIONS (IAF/IFA)  
25 October 2020**

## INTERNATIONALIST SOLIDARITY AGAINST THE GLOBAL AUTHORITARIAN STRANGLEHOLD

*The world pandemic and its consequences are burdening the working class. Exploited and oppressed people of the world's population are those most affected by the pandemic, and at the same time most committed to protect everyone's health. The State and capitalist system is clearly showing its weaknesses and contradictions. The acceleration of authoritarian processes taking place at global level is aimed at defending the power, privilege and profit of the ruling class.*

In various regions of the world we are witnessing the deterioration of the living and working conditions of hundreds of millions of people. The grabbing of natural resources continues and essential goods such as land and water are increasingly concentrated in the hands of large owners. Some large companies in sectors such as E-commerce, technology, media, pharmaceuticals, retail and the auto industry have prospered during the pandemic, gaining hundreds billion dollars.

In many countries the military budget has been increased and war tensions between states are exacerbating alongside a growing concert of racist, fascist and nationalist propaganda. Governments all around the world are strengthening security measures, tightening control and repression on their populations and are widening the power of police forces. Meanwhile, in the current situation, an increasingly segregated population is living in total deprivation such as in Gaza, big city ghettos, in Lesvos and other places with detention camps for migrants, and in prisons all over the world.

Often, measures to prevent the coronavirus infection are used by governments to attack movements of struggle. But in every corner of the world there are forms of resistance.

In some cases movements of struggle are not only resisting the harshening of authoritarian policies but they are trying to create an alternative. We are with people revolting in the USA against racism and police, in Nigeria against special security forces, in France against a new police state, in Chile against the militaristic neoliberal State and the genocidal violence used to repress the Mapuche people. We are with those who are struggling for equality and liberty against dictatorships in Turkey and Belarus, and against authoritarian regimes in Thailand and Indonesia.

Where it is present the anarchist movement is an active part of these struggles. In various regions of the world anarchists are engaged daily, defending spaces of freedom, supporting striking workers, building solidarity and mutual aid networks to tackle poverty, gender violence, inaccessibility to protective equipment and medical treatment.

Now, more than ever, it is necessary to strengthen the internationalist dimension of anarchism, to oppose the ongoing authoritarian processes and to relaunch a revolutionary perspective in a world that capitalism and state have brought to the point of collapse.

**The Commission of Relations of the  
INTERNATIONAL OF ANARCHIST  
FEDERATIONS (IAF/IFA)  
16 January 2021**





## INTRODUCTION AND PRINCIPLES

The International of Anarchist Federations (or in French, Internationale des Fédérations Anarchistes or Castellano, Internacional de Federaciones Anarquistas, IFA) is an active coordination of social anarchist organisations.

It was founded during an international anarchist conference in Carrara, Italy, in 1968 by the three existing European federations of France, Italy and Spain as well as the Bulgarian federation in French exile. Other groups were also present in the formation of the IAF including the London Federation of Anarchists.

IAF-IFA has since aimed to build and improve strong and active international anarchist structures. The federations who are part of IFA believe that such an organisation is necessary to co-ordinate their international work and efficiently co-operate towards their mutual aims.

In order to further improve the quality of exchange and co-operation, IAF also keeps close contact with other anarchist organisations.

International of Anarchist Federations (IAF-IFA) principles (also called our Associative Pact)

This version of our associative pact includes all changes agreed at the Congress in Frankfurt in 2016.

## PREAMBLE

The International of Anarchist Federations (IAF – IFA) is an international organization of anarchist federations which, through its statement of principles and action is related to the principles of the First International set up in Saint-Imier (Switzerland) in 1872.

*THE IAF – IFA FIGHTS FOR:*

the abolition of all forms of authority whether economical, political, social, religious, cultural or

sexual. the construction of a free society, without classes or States or frontiers, founded on anarchist federalism and mutual aid.

The action of the IAF – IFA shall always be based on direct action, against parliamentarism and reformism, both on a theoretical and practical point of view. The federations joining the IAF – IFA commit themselves to develop the most efficient solidarity amongst them in all fields of activity, to cooperate and co-ordinate any initiative, to provide a regular aid to the IAF – IFA and its secretariat, to develop, at a world level, the anarchist action. Every federation being autonomous concerning its propaganda and its development.

## MEMBERSHIP AND RESIGNATION

*To join the IAF – IFA a federation must :*

Acknowledge the statement of principles and the action of the IAF – IFA as defined by the congresses. present its demand for membership to the secretariat which is committed to communicate it to all the members of the IAF – IFA. If no opposition from an adherent federation is raised within the next six months, the membership immediately becomes effective. The latter will have to be unanimously ratified by the next congress. If an opposition is raised, only the congress can reconsider the demand for membership.

Membership implies the payment of a subscription the amount of which being determined by the congress.

*Organisational structure:*

IFA is an organization of anarchist federations which involves several anarchist groups at the national level (a country), regional level (geographical area) and/or local level (city).

The IAF-IFA does not acknowledge territorial

borders imposed by states. The IAF-IFA prefers that only one federation should exist in a territory to better co-ordinate the struggles against governments. However, the IAF-IFA will allow in principle the membership of multiple member federations in the same territory, provided that the existing member or members for the territory raise no objection.

Should the secretariat be aware of durable and confirmed inactivity from a member federation, it is committed to inform every member of the IAF – IFA. If no objection is raised by any member federation within the next six months, the resignation will become effective. The resignation will have to be unanimously ratified by the next congress. If an opposition is raised, only the congress can reconsider the resignation. Should a resumption of activity be notified, that federation may propose its application for membership to the IAF – IFA in accordance with the statement of principles.

In the absence of any federal organisation at a territorial level, groups may also join the IAF -IFA, providing they commit themselves to the creation of a federation within the boundaries of the territory they refer to. That membership is but provisory, the IAF – IFA reserving the right, within the frame of the congress, to reconsider such membership if it has not led up to the constitution of a federation. The new federation must apply for membership to the IAF -IFA.

The anarchist groups and the anarchist federations wishing to cooperate with the IFA that are not in the condition to assume the responsibilities of membership may ask to be associated as an “associated project”. They can attend meetings and make proposals, but they don’t take part in decision-making. The same procedure as for “members” is applied for the admission and exclusion of “associated projects”.

## INTERNATIONAL CONNECTIONS

The IAF – IFA fosters cordial links with the whole anarchist movement in its fight against all forms and structures of domination (exchanges of information, solidarity, etc.) and may invite its delegations to attend its sessions.

## CONGRESSES

The IAF – IFA gathers in a congress, every FOUR years. In case of necessity, the congress takes place earlier.

The congress unanimously decides on the orientations and lines of action for the IAF – IFA. One year before it gathers, a meeting of the secretariat and the people in charge of the international relations in the different federations, will define the agenda, the date and place of the IAF – IFA congress.

The congress debates on the initiatives of the organisation and unanimously entrusts a member federation to name the members of the IAF – IFA secretariat which task is to put into practice the mandates defined by the congress.

## SECRETARIAT

The secretariat has the task to take care of the relations with the person in charge of international matters in each federation. They will meet together and/or within geographical areas every six months. The secretariat represents the IAF – IFA and has the task to work to its influence and development.

*Furthermore :*

- it stimulates contacts and internal debates of the IAF – IFA.
- it advertises the cases for which it is necessary to develop international aid. it publishes a federal bulletin, point of reference for correspondence and internal debate in the organisation.
- it takes care of the publication of propaganda, material linked with the resolutions and actions of the IAF – IFA.
- it gives an account of its activities and of the execution of its mandates. The secretariat presents itself as resigning before the congress

## RESPECT OF THE STATEMENT OF PRINCIPLES

Not to respect the practical or ethical commitments listed above calls into question, de facto, the membership to the IAF – IFA. That shall be ratified by the next congress.

## MODIFICATIONS TO THE STATEMENT OF PRINCIPLES

Any proposal concerning a modification to the statement of principles hereby has to be presented to all federations members of the IAF – IFA at least one year before the congress that will examine it.





The International of Anarchist Federations (IAF or IFA) was founded during an international anarchist conference in Carrara in 1968 by the three existing European federations of France, Italy and Spain as well as the Bulgarian federation in french exile. To counter the internationalisation of state and capitalist powers that are developing their influences ever rapidly on a global scale, the IFA has since aimed to build and improve strong and active international anarchist structures.

The federations associated with IFA believe that such an organisation is necessary to co-ordinate their international work and efficiently co-operate towards their mutual aims.

To further improve the quality of exchange and co-operation, IFA also keeps close contact with other anarchist organisations, such as the IWA (International Workers Association, an international association of anarcho-syndicalist organisations).

The principles of work within IFA are that of federalism, free arrangement and mutual aid. To improve co-ordination and communication within IFA, as well as to provide an open contact address for the public and other anarchist groups and organisations, an International Secretariat was set up. The Secretariat irregularly rotates among the IFA federations. Most of the federations produce regular publications.

For further information contact us  
**Secretariat@i-f-a.org**

Website:

**www.i-f-a.org**

Twitter:

**@IntFedAnarchist**

Facebook:

**InternationalOfAnarchistFederations**

- **Federación Libertaria Argentina (FLA)**  
federacionlibertaria.org

- **Belarus Anarchist Black Cross (BABC)**  
abc-belarus.org

- **Iniciativa Federalista Anarquista (IFABrasil)**  
anarkio.net

- **Anarchist Federation of Britain (AF)**  
afed.org.uk

- **Федерация на анархистите в България (ФАБ)**  
anarchy.bg

- **Anarchistická Federace (AF)**  
afed.cz

- **Fédération Anarchiste (FA)**  
federation-anarchiste.org

- **Föderation Deutschsprachiger Anarchistinnen (FdA)**  
fda-ifa.org

- **Federazione Anarchica Italiana (FAIt)**  
federazioneanarchica.org

- **Federación Anarquista de México (FAM)**  
federacionanarquistademexico.org

- **Αναρχική Πολιτική Οργάνωση (ΑΠΟ / ΑΠΟ)**  
apo.squathost.com

- **Federación Anarquista Ibérica (FAIb)**  
federacionanarquistaiberica.wordpress.com

- **Federacija za Anarhistično Organiziranje (FAO)**  
a-federacija.org

- **Federazione Anarchica Siciliana (FAS)**  
fasiciliana.noblogs.org

*(membership pending ratification at next IFA Congress)*