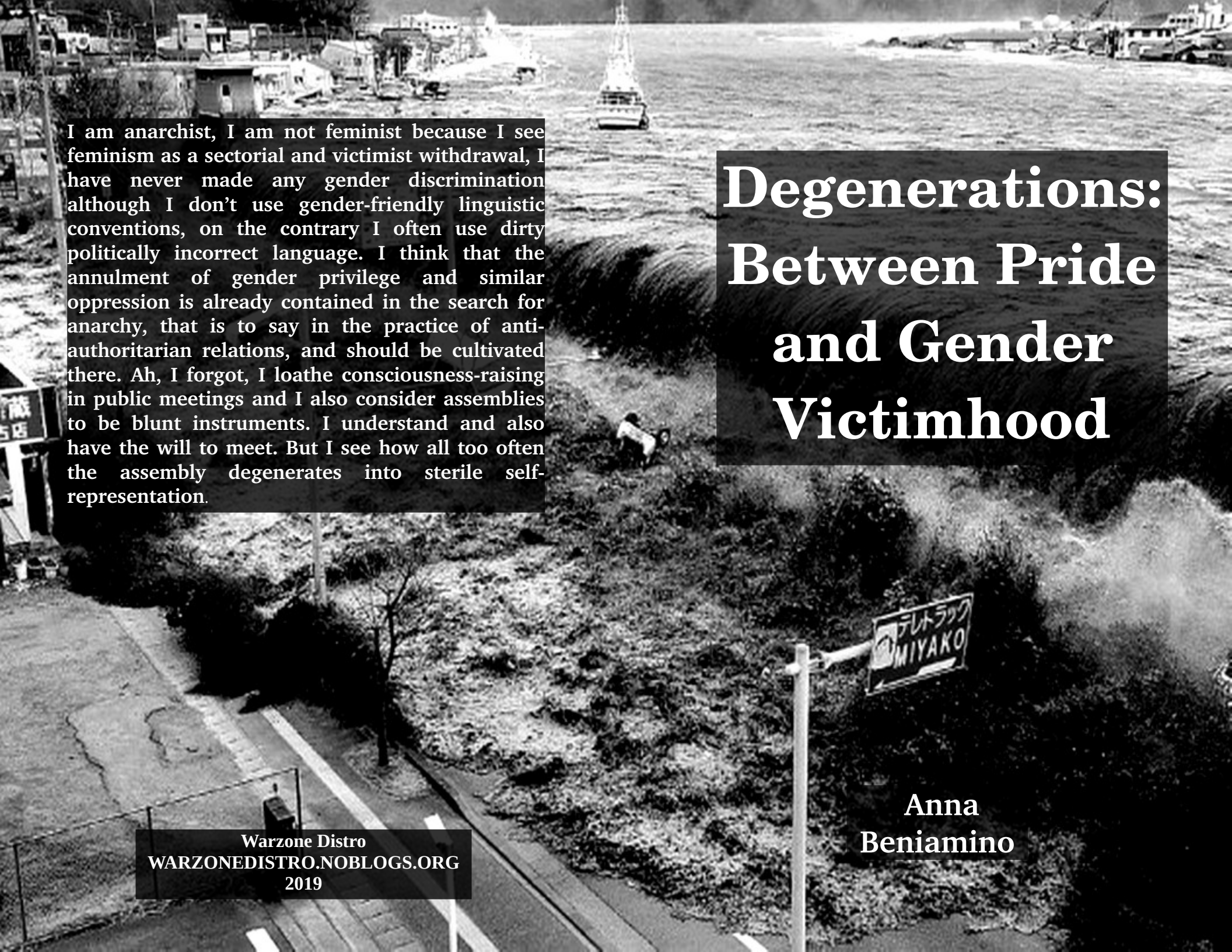

I am anarchist, I am not feminist because I see feminism as a sectorial and victimist withdrawal, I have never made any gender discrimination although I don't use gender-friendly linguistic conventions, on the contrary I often use dirty politically incorrect language. I think that the annulment of gender privilege and similar oppression is already contained in the search for anarchy, that is to say in the practice of anti-authoritarian relations, and should be cultivated there. Ah, I forgot, I loathe consciousness-raising in public meetings and I also consider assemblies to be blunt instruments. I understand and also have the will to meet. But I see how all too often the assembly degenerates into sterile self-representation.

Degenerations: Between Pride and Gender Victimhood

Anna Beniamino

Warzone Distro
WARZONEDISTRO.NOBLOGS.ORG
2019

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

(From the original article ***Degenerazioni – Tra orgoglio e vittimismo di genere*** published in issue 3 of the anarchist paper ***Vetriolo***)

I am anarchist, I am not feminist because I see feminism as a sectorial and victimist withdrawal, I have never made any gender discrimination although I don't use gender-friendly linguistic conventions, on the contrary I often use dirty politically incorrect language. I think that the annulment of gender privilege and similar oppression is already contained in the search for anarchy, that is to say in the practice of anti-authoritarian relations, and should be cultivated there. Ah, I forgot, I loathe consciousness-raising in public meetings and I also consider assemblies to be blunt instruments. I understand and also have the will to meet. But I see how all too often the assembly degenerates into sterile self-representation.

You see nowadays you risk having to start off with such a preamble in order to enter the thicket of clichés on gender and feminism, disentangling yourself in the intricate incapacity to relate to the anarchist galaxy, with a range of behaviours going from hyper-emotiveness to the bureaucratic calculation of what stand (and degree of negotiable compromise) to take in a struggle. I don't think that authoritarian and sexist behaviour can be fought by trying to spread new linguistic conventions or by cooking up shreds of mainstream indignant rhetoric (among which #*nonunadimeno* [enough is enough], the feminicide count on TV, pride, red shoes and rainbow ribbons) in an alternative sauce.

Rather these should be recognized as signs of yet another operation of the deconstruction of real meaning and recuperation in act. Convinced that one is opposing them, in actual fact one is adapting to the very behavioural and normative codes conceded by dominion as ways of releasing tension.

It's nothing new that economic and political power is tending to swallow up and redigest everything, faster and faster; consider for example the pearls of anti-sexist, anti-racist or whatever it might be neo-conservatism and conformism that are being dispensed by the media every day.

I believe that the first misunderstanding is the inability to put certain kinds of behaviour into context, within what should be a wider critique of relations and communication and interaction between individuals in the anti-authoritarian sense, reducing them to the level of questions of gender.

imprison us." Come on, having two tits always makes us sisters. That is why we we ask for "Free, safe and free abortion" at marches, it is irrelevant who the recipient is. Not at all…you should not be so thoughtful either. Neither should we stop to think that with rights and laws we not only reaffirm the system of domination but that we provided a new mask to disguise the oppression.

"Radical" feminism has been recovered by domination!

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

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

That is why we need to recover our destructive fury as anarchists without incremental steps, certain that our war is against all authority and in this task we will have to be decidedly violent, "beautifully violent, until everything bursts." (3)

Let's destroy everything that dominates and conditions us!
Anarchic solidarity with Anna, Silvia, Natascia, Lisa and Anahi!
Anarchic solidarity with all the fellow prisoners around the world!
Against the patriarchal civilization!
For control of our lives!
For the destruction of gender!
Because of the insurrectional anarchic tension!
For Anarchy!
Fire to all that exists!

F.B.I. (Féminas Brujas and Insurrectionalists)
Mexico City, Thursday, June 8, 2019

The original letter can be found in Spanish at
https://325.nostate.net/2019/07/13/carta-en-solidaridad-con-la-companera-anna-f-b-i-feminas-brujas-e-insurreccionalistas/
(1) In response to: https://325.nostate.net/2019/03/26/italy-words-from-anarchist-comrade-anna-beniamino/
(2) https://es-contrainfo.espiv.net/2019/03/06/mex-ico-llamamiento-a-la-accion-este-8-de-marzo-por-femi-nas-brujas-e-insurreccionalistas/
(3) "Arm yourself and be violent, beautifully violent, until everything bursts. Because remember that any violent action against these promoters of inequality is completely justified by the centuries of endless violence to which they have subjected us." – Mauricio Morales

We said it before and we repeat it now: “We are not feminists. We are ANARCHISTS. That’s why we fight against patriarchy, not feminism. Feminism is an ideology more at the service of power. Anarcho-feminism is a seventy-year deviation, one of the thousand deviations from the great proliferation of currents in the movement. One more, such as anarcho-Christianity, anarcho-syndicalism, anarcho-pacifism, anarcho-leninism, anarcho-Islamism, or any of the many that some colleagues would denounce, if they weren’t busy being so politically correct to address this topic and so prefer to leave us the task.” (2)

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

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

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

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

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

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

Gender categorization, in LGBTI (XYZ…) style, should be left to those who need to feel themselves a protected category, in pigeonholes more suited to a Linnaean categorization of individuals than free bodies and minds. Instead, we find such pigeonholes in anti-authoritarian milieus, which should already have internalized their refusal.

By the way I’m far from believing that so-called liberated spaces really are such, in fact they often become parking lots for various forms of malaise and instead of enhancing the quality of life and relationships they risk lowering it even more.

For example it’s not possible to see every inability to interact in a meeting as sexism, authoritarian imposition or gender violence: I read in a pamphlet [1] that was around last year stigmatizing the latent violence in relations between comrades ‘the oldest exercises power over the youngest, those with more experience impose themselves on those who have less, whoever is stronger on the not so strong, mirroring the relations of the existent we say we want subvert.’

This is supposed to be a critique of authoritarian attitudes in anti=authoritarian milieus and it would be valid, were it not that it banalises and flattens everything: there is a fundamental difference between imposition of strength and the expression of experience. The inability to express oneself or to act is neither authoritarian nor anti-authoritarian, and can only be solved individually… otherwise we come to the idiocy of praising inability and inaction.

The concept of emotive violence or the violation of emotional integrity is even more ephemeral, because it promotes this analytical junk amongst anti-authoritarian individuals who should have far sharper critical weapons and practical capacity of intervention. As well as emptying of meaning the inflicted and brutal violence it is being compared to.

How can we claim to engage in an unrelenting struggle against authority and dissertate on revolutionary and liberatory violence if we cannot even react individually to some ‘undesired comment in the street’ (by taking it for what it is, and dealing with it accordingly with the person who spat it out) or keep up an animated discussion during a meeting without having recourse to the shield of violated sensitivity? Why do we find ourselves reading the disarming and obvious idiocy that advises making love with a woman in order to avoid an unwanted abortion? [2] Why codify, even in the field of gender, only for “female gangs”, like conquest, self-defence from aggression and harassment? Isn’t this a problem common to all genders among liberated beings?

Why should we revisit the most outworn products in the wardrobe of 1970s feminism, such as separatist meetings… maybe calling them workshops (a really ugly term that combines work and shop, borrowed from business conventions and unworthy of free discussions)?

I read the spectre of the same reductive and banalising mechanism in another

recent publication, the Italian edition of the Rote Zora claims [3], i.e. the intention to sensitize only a female audience about a group of women who carried out armed struggle in the 1980s and 90s in Germany, insisting on the choice of gender, of very great interest on some feminist topics, as a privileged discriminating factor for taking them out of oblivion… given that one doesn't want it 'to belong to official history. It is written by men' [4]… What?!? Is it not that official historiography tends to not talk about them because they were angry, not angry feminists? Just as it doesn't deal with – or distorts – the history, actions and writings of so many other angry men and women? The partial vision is not that of Rote Zora who experimented their own path of individual and collective struggle and liberation in the context of wider anti-imperialist and anti-capitalistic action, but of those who try to make a flag out of it in order to give more credibility and specific weight to their own theorizing, to then reduce themselves to looking for 'paths of self-defence'.

Why entrench oneself in a 'feminist and lesbian' discourse [5]? Why yet another protective cage, rather than develop the beauty and infinity of more advanced ideas of the critique of domination (not only gender), put forward and tested?

'Sisterhood' has always seemed to me to be a form of allusive alienation of transversal political alliances between oppressed and oppressors, between 'inter-classist' as it has become fashionable to say again… adverse parties. I also happened to see a booklet [6] recently containing an Italian feminist's interviews of some female veterans of the Spanish revolution in 1936, aimed at finding a questionable 'sisterhood' between women anarchists engaged on the frontline (and in the background with Mujeres Libres), the POUM and stalinist women.

It was quite significant that almost centenarian anarchist revolutionary women were far more lucid and open in their critique about the limitations of feminism than their interviewer imbued with 1970s' clichés was: in the extreme calm of a life lived to the full, they were able to explain simply the equal relations between male and female comrades, and how they managed to ridicule and neutralize the machismos that emerged among the most retrograde and stupid of their comrades. In short the practices and theoretical contribution of these women are far more advanced along the path of liberation of the individual and the negation of authoritarian dynamics than those of feminists who glean from their experiences, defending simulacra of struggle instead of the struggle itself. The need for *auto-da-fé*, the 'deconstruction of one's male privileges', the search for separate places for discussions, self-awareness and self-analysis in public seem a little too much like signs of these times of over-exposition and woolly thinking, parading 'struggles' by category and interior struggles, to end up not struggling at all. *-Anna, Women's prison of Rebibbia October 2018*

[1] *Violenza di genere in ambienti antiautoritari ed in spazi liberati* [Gender violence in anti-authoritarian milieus and in liberated spaces], Italian edition translated from Spanish in 2017
[2] *Critica all'aborto [Critique of abortion]*, Jauria – *Trans-feminist publication for animal liberation, issue 1, Summer/Autumn 2015*
[3] *Rote Zora – guerriglia urbana femminista* [Rote Zora – Feminist urban guerrilla], Autoproduzione Femminista, 2018
[4] From the introduction to the same book
[5] Which the Rote Zora women themselves didn't think relevant. From a 1984 interview with Rote Zora: 'Some of us have children, many others don't. Some are lesbian, others love men', page 51, ibidem
[6] *Donne contro* [Women against], Isabella Lorusso, ed. CSA editrice, 2013

Mexico: Letter in Solidarity with Anarchist Compañera Anna Beniamino by Féminas Brujas and Insurrectionalists

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

Dear Anna, (1)

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

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

Your simple words, reaffirming your anarchism without sectoral limitations and without falling into the much-discredited political correctness and its linguistic conventions ("gender-friendly"), have touched us in the deepest way. That is why we did not want to miss the opportunity to give you a public response, preventing your ideas and convictions from being lost in the sea of letters, manifestos and communications circulating in our networks. We hope that your letter and our response invite reflection for all the compañeras who in search of anarchy have been trapped in a reformist substitute in service to domination, immobilized in the "degeneration," "between pride and victimhood of gender," as you explain in your letter.