

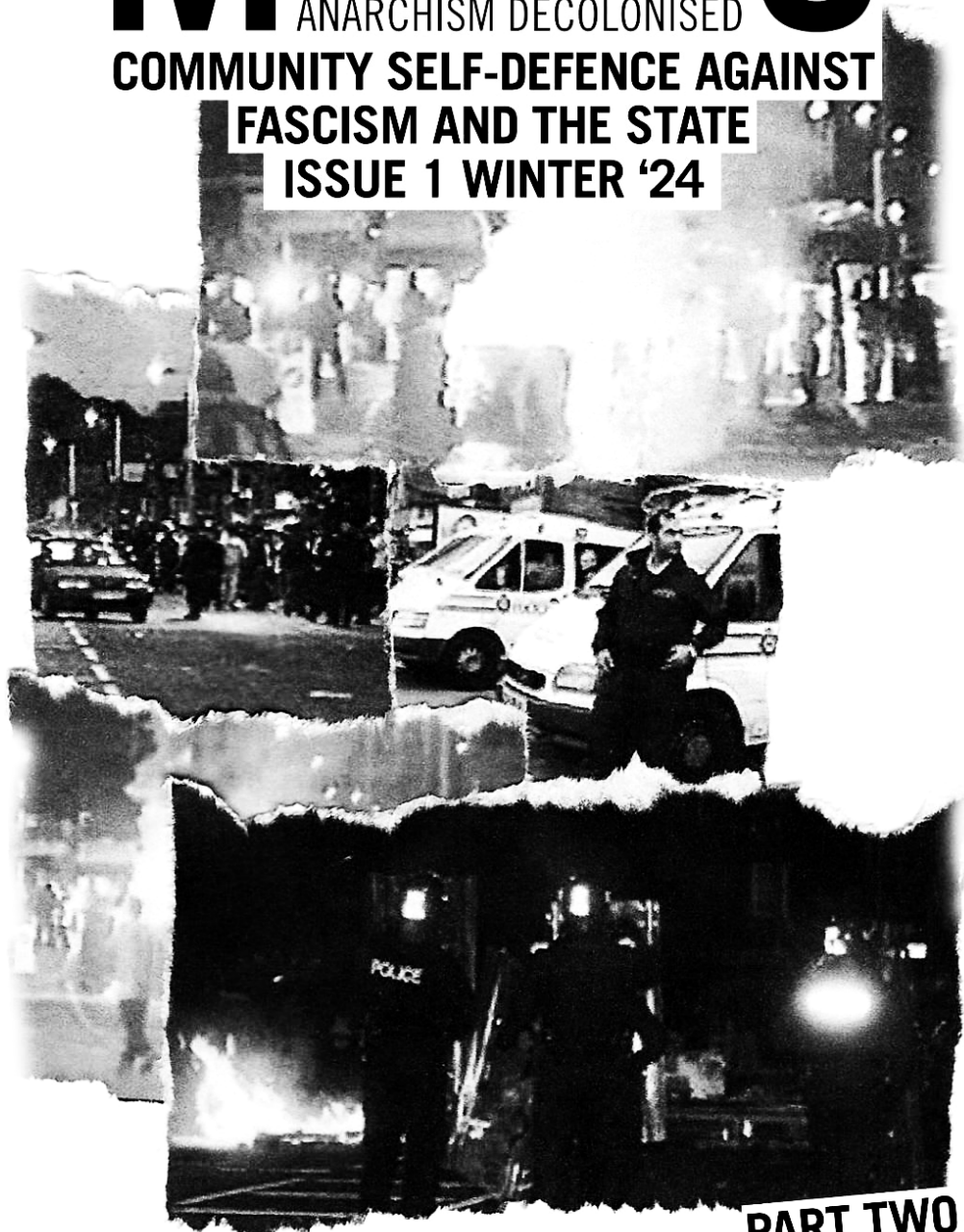
MUNTJAC

ANARCHISM DECOLONISED

COMMUNITY SELF-DEFENCE AGAINST

FASCISM AND THE STATE

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PART TWO



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Sunwo - Against Black Britishness

For a country partly responsible for spreading ideas like nationalism across the globe, Britishness is not just a badge—it is a mechanism of control. To be “black” in Britain, then, should be a negation of coloniality. Yet, the lack of continuity in the decolonial struggle within the heart of the colonial core has created a form of cultural amnesia. Our people's came here seeking liberation from the chains of colonialism, dreaming of a better life. But in doing so, they were forced into a new form of intercolonialism. Now, we wrestle with the impossible task of fitting into a culture that negates our very existence and liberation.

What does it mean to be captured, to be colonised inside the heart of the empire?

Black people in Britain experience systemic oppression at every level. We are the least employed, the least paid, and we hold the least significant positions of power. The rare exceptions, the tokens, have climbed up by bootlicking their way into the system. We are disproportionately incarcerated, and when sentenced, we face harsher punishments for the same crimes committed by our white counterparts. The system is designed to push us into poverty and then criminalises us for it.

The healthcare system, too, reflects this systemic neglect. We experience the worst health outcomes and receive the poorest treatments. Our communities are ravaged by a combination of structural inequality and outright hostility. And yet, many of us cling to the dream of “success” within this system—a dream that ultimately requires us to work for the very state that oppresses us. Success in this system, for Black people, can only mean subjugation.

The Lessons of Windrush

The history of Black people on this island is a history of exploitation. Our relationship with the British state is defined by labour: we were brought here to serve the dying empire. The Windrush generation should serve as a lesson in how we are used. They came to rebuild Britain after the war, only to face hostility, deportation, and betrayal.

Today, we see the same pattern in the legally sanctioned immigration of African health and care workers. They are brought here under unequal terms, with limited rights to stay and build a life. Their purpose is clear: to prop up a crumbling system. This unequal exchange, this intercolonial migration, reflects the ongoing exploitation of Black labor to delay the collapse of British society.

Against Britishness

Black people must reject Britishness as a core identity. It should exist only as a condition for administrative purposes—a recognition of the reality we must navigate. But we cannot allow it to define us. To accept Black Britishness is to fall into the same traps as Black Americans, who have been isolated by nationalism. American Blackness, forged in the crucible of reactionary patriotism, has become complicit in imperialism. This "imperial Blackness" serves the empire rather than resisting it. Instead, we must imagine and fight for an anarchic, liberatory Blackness. This is a Blackness that transcends borders, a Blackness that resists the conditions of oppression affecting Black people worldwide. It must be rooted in solidarity with the diaspora—connecting not just African descendants but all Black people subjected to colonial violence, from the Caribbean to the Pacific.

Toward a Liberatory Future

To build this liberatory Blackness, we must focus on radical cultural and political practices that reject assimilation into colonial systems. This means organising through autonomous formations that coordinate locally and internationally, sharing radical histories, ideas, and strategies. It means rejecting nationalism and imperialism in all forms.

Our struggle must be insurrectionary and disruptive. We must engage in direct action, mutual aid, and self-organisation. Only through resisting are we going to overcome the forces that seek to isolate and oppress us.

Anti-colonial struggle must be fought within the colonial core itself. The crimes of this country—the systemic exploitation, the racism, the xenophobia—can only be addressed through the collapse of the empire that created them. We cannot reform an empire; we must dismantle it.

For Black people in Britain, liberation cannot come through Britishness. It can only come through the rejection of empire, the rejection of borders, and the creation of a radical, borderless solidarity.

naga - Fear, Safety and Representasians

NOTE: In this piece I use the terms "(British) East & South East Asian" (BESEA) and "Asian American" in a loose, critical way. It names a particular tendency and group of people who engage in such politics, the sort that might self-characterise as being "anti-covid hate" or "Stop Asian / AAPI / ESEA Hate". My comrades and I remain sceptical that a "(B)ESEA" political identity is recoverable even as we sometimes organise under it to do certain things.

I am writing to sketch out the current reactionary basis for community self-defence in Asian American and BESEA politics. Instead of continuing to beg for crumbs of state validation and protection from cops, we need to continue the proliferation of resistance against state violence.

We'll begin with a brief description of the situation in the so-called U.S., as BESEA groups appear to view Asian American activity as somehow more advanced and it's important to show this is not the case.

From 2021 onwards, various news articles in the so-called US reported a rise in Asian Americans taking self-defense classes [1] and purchasing guns. [2] This was in response to an escalation in racist street violence against Asians; the attacks which gained the most media attention created a narrative of white male vigilantes or Black homeless men specifically targeting Asian American women and elders. Anti-Black racism is inherent to these politics. While some Asian American organisations might post instagram slides that celebrate Juneteenth or offer condolences for Black victims of police violence, it's clear from the rest of their social media messaging, co-operation with similar organisations, state bodies and public figures that their primary goal is assimilating Asian Americans into the colonial violence inherent to the US state through the protection of private property. A previous realisation of such politics includes the so-called Rooftop Koreans, petit bourgeois Asian

settlers who sought to defend their businesses during the L.A. uprising in the 90s by attacking Black people.[3] It is therefore no surprise that when community self-defence is grounded in Asian American "Stop Asian Hate" (SAH) politics, its participants fill the role of self-deputised police rather than opposing state violence and neglect.

And yet there is a contradiction: for all their messaging that Asians need to be responsible for protecting "our own", SAH social media content is largely aimed at applying pressure on police to investigate violent attacks and indeed all racial animus as "hate crimes", celebrating weighty sentencing that apparently shows the state considers such animus as injurious to its own social body. [4] Journalist Esther Wang reported on such 'desperate, confused, righteous' politics of SAH in 2022, focusing on the aftermath of Christina Yuna Lee's murder by a street homeless man from a nearby encampment. She writes, 'A bitterness was beginning to take hold – a sense of grievance that was hardening into a politics of self-protection.'[5] Her article describes in detail the reactionary bent of SAH politics: Christina Yuna Lee's former landlord carrying a taser and pepper spray in order to attack homeless people, community objections to any housing support for their neighbours on the street, and Asian self-defense training clubs that espouse theories of racial self-interest. Wang makes clear that while such paranoid responses have an understandable root cause, they're not solutions to deep societal problems or everyday trauma.

In all this, it's made clear the condition of being made vulnerable to homelessness, of gentrification, displacement, criminalisation and incarceration, is not understood as violent within the rubric of SAH politics. The reality of the U.S. as a settler-colonial project and how it constructs and orders race to situate certain populations close to death in literal spatial terms is seen as merely aberrant, rather than consistent with its death-making project. A slightly more canny tendency of SAH politics

pays lip service to non-carceral advocacy, which can be seen in recent Stop AAPI Hate statements condemning the killings of Easter Leafa, Victoria Lee, and Sonya Massey[6] by police which consistently call for 'in-language' and 'culturally sensitive' responses to mental health crises, demanding 'accountability' for this 'misconduct.' Again, the idea that such violence is entirely consistent with the state is not permitted; it would interrupt their redemptive fantasy of the state as an all-giving caregiver who simply needs to draw its lesser favoured child closer to its breast.

This is what abolitionist Dylan Rodríguez describes as the "Asian Exception"; "Black on Asian" violence is but one folkdevil used to kick dirt over the tracks of what Rodríguez calls 'white nationalist, domestic warfare totality' for which state-enforced punishment of individualised perpetrators is an insufficient response as said totality is 'a) cold-blooded as fuck, and b) doesn't give a shit about individuals in-and-of-themselves.' [7] Citing critical Asian American organising by sex workers, abolitionist feminists, and prisoner support campaigns, Rodríguez encourages us to join the call for 'collective practices of revolt, solidarity, creativity, and mutual aid that de-prioritize condemnation of individual perpetrators (Black, Brown, and otherwise) and cultivate infrastructures of accountability to other communities, organizations, and movements struggling for liberation from antiblackness, colonial domination, and asymmetrical domestic war.' Rodríguez consistently draws attention to his own contradictory position within his own academic dayjob, observing that this position is filled with people whose embrace of liberal pacifism means they have a 'knee-jerk aversion to guns and firearms.' [8] Because they prioritise individual knowledge extraction rather than being open to collective militancy, these people can be a real security risk to movements who see the necessity of self-defense.

You will never find me condemning armed resistance anywhere in the world. However, as I was researching community self-defense in an Asian

American context, various critiques came to mind - mostly that armed struggle in the so-called U.S. has become synonymous with U.S. gun culture.

For example, Yellow Peril Tactical is an Asian American armed leftist pro-gun rights group with the aim of educating and training people in firearm handling, tactical training, and community defense. They also build connections with other armed leftist groups and medics, sharing this knowledge through their podcasts. They situate their project as an intervention in reactionary self-defense. All of this is valuable. However, as I listened to their discussions, I started thinking that perhaps some armed leftist groups position themselves as a subset of US gun culture who wish to explore their militarised hobby, rather than politicised organisations who have strategised the necessity of taking up arms through their own analysis of the state monopoly on violence.

I also noted that while there appears to be a willingness to wield coercive force, this sits alongside rather limited ways of looking at representation. For example, YPT's inaugural podcast episode in 2021 began from the point of diversifying gun culture, with one speaker complaining about how hard it was to be a queer Asian woman in the gun world, and another speaker chiming in that there were now more diverse gun influencers. But I kept listening, and though I personally felt mildly irritated to hear this couched in terms of "misconceptions", "representation" and "diversity", YPT essentially described a serious situation where self-deputised white supremacist forces dominate the distribution of and training in firearms. YPT is also clearly interested in building meaningful solidarity across borders: they collaborate with various groups, raise funds for the village of Jinwar in Rojava as well as insurgents in Myanmar, which further clarifies their politics radically differ from the average liberal.

While YPT still proceed from an embedded position in U.S. gun culture, they are clear that firearms are to be used in specific situations and share information about different interventions, such as de-escalation, and complement tactical knowledge with field medicine. 'Guns are not a talisman,' YPT write in a recent infographic. [9] This ironically echoes a line in An Anarchist Anti-Gun Manifesto: 'I think people acquire guns because of the fantasy of possessing hyper concentrated power.' [10] This manifesto de-naturalises the role of guns in armed resistance, encouraging the expropriation then destruction of such weapons while keeping in mind there are other ways of wielding force in domestic warfare.

Asian American organising is of course much more varied than the liberal NPIC or armed leftists, but I focused on these aspects as I feel it is currently under-theorised.

We now turn to the situation in the UK, which is similarly captured by counterinsurgency. The same calls for Stop Asian Hate rang out with predictable politics: a so-called Demonstration of Unity rally in spring 2021 collapsed due to brave groups [11] and individuals that refused to work with a speaker who was the subject of the Solidarity not Silence campaign about misogyny and abuse in music. [12] Liberal and conservative BESEAs do not have working analyses of how power structures function – they think capitalism and its concomitant violences are fine, their horizon of radical change being improved access for BESEAs. Add to this bizarre, self-fulfilling, British-poisoned Asian exceptionalism with its foundational anti-Blackness – animated through a frankly deranged focus on joy, food, and hate crime by NPIC careerists for whom small business ownership is their family background and political subjectivity – and you have the current BESEA movement in a nutshell. (Notable exceptions include the abolitionist tendency in some groups within ESEA Sisters; Remember & Resist; [13] and sex worker

organising such as Sparrow's Wings, not to mention individual Asians active across various solidarity movements, including antiraid networks.)

The situation in the UK can still be neatly described in The Monitoring Group's statement about another rally later in 2021: 'We asked the police to be present at the rally to ensure there would be no breach of peace. They requested further information and intelligence supporting our concerns. This was provided to them within minutes of their request.' [14] The current BESEA political landscape is characterised by nonprofits and high-profile charitable individuals in full, unquestioning, eager co-operation with the state. Everybody circulates around the axis of "hate crime prevention", for which a more comprehensive state surveillance is the solution. This is their goal and they refuse to see any other approach as valid, such as the abolitionist strategy of "within and against" realistically assessing what happens when the state intervenes in marginalised communities and situations with vulnerablised people.[15] BESEAs do not really have values that derive from the abolitionist tendency—for them, it's radical to collaborate with hate crime charities to deliver bystander intervention workshops. You won't find them at copwatch meetings learning about police interventions because that would mean caring about people other than themselves.

BESEAs are self-righteous about this self-interest because their political identity is based on being uniquely downtrodden and ignored. They don't historicise Asian identity within the larger context of both colonial labour and colonial middlemen; they refuse any critical engagement with these contradictions. Rather, they propagandise narratives of the hardworking migrant rejected by both whites and other racialised groups; they write exhausting books and articles, appear on morning TV segments, curate whole exhibitions, circulate around the Having Conversations Industrial Complex, attend big dos at Buckingham Palace. What is their demand? Visibility—tolerance—and increased hate crime data collection. And

afterwards, they'll grab their newest LinkedIn profile picture.

When the pogroms of 2024 burst forth and communities rallied in the streets against fascists and their pig protectors, these BESEAs sat in their newbuild apartments and cried. They didn't say, 'We're not good in crowds, we can be more useful co-ordinating from home or doing arrestee support afterwards'- no, their relation to these streets is not tactical. They exclusively communicate in a language of fear and unsafety. This was to be expected of the glossy fintech and media types, but a similar response was given by established community services that support migrants on the ground: report all "hate crime" to the police or a reporting service. Community services were in a position to create and share multi-lingual safety plans, to check in with their members and affirm solidarity with targeted groups. Instead, the "hate crime prevention" narrative was in easy reach for everyone, and it will continue that way until a viable alternative program for filling these social needs is created.

Meanwhile, the state's border securitisation regime continues apace. Undocumented migrants, asylum seekers and refugees experience the sharpest edge of this vulnerabilisation. They have also been discarded from the majority of BESEA discourses on public safety. Contextualising the deaths of the Essex 39 and the Morecambe Bay cockle pickers within the Hostile Environment would mean understanding the state as something other than saviour-how these social murders are consistent with its regime.[16] Similarly, focusing on street attacks rather than how fascist organising works in tandem with state violence means that both material conditions and community needs are obscured. While there is a clear need for multilingual culturally-informed support services, tying it to the success of state-funded hate crime data collection diverts attention and resources from actually effective solutions.

Indeed, it is not straightforward for the public to understand how hate crime data is actually used by either police forces or reporting services; thus far there's been no accountability from the "changemakers" who apparently use this data to make policy changes (for and by whom?). There are ways in which community groups could collect and analyse data using an actively caring methodology and robust ethical framework which targets the root causes of social problems, as shown by the Dying Homeless project by Museum of Homelessness.[17] Otherwise, it appears that a whole panoply of ESEA community centres and migrant support services are being funded, wholly or in part, by the state desire to monitor a narrow category of racial animus by non-state actors. As one possible use of state hate crime data is assigning patrols in certain areas, liberal BESEAs have made it clear they are willing to treat increased police interactions and criminalisation of other communities as collateral.

There would be some utility in abolitionist ESEAs encouraging internal conversations within migrant support services, asking them how they benefit from involvement in this hate crime scheme. If it pays an already overloaded caseworker for a few more hours a week, then it's important to name that this is not a sustainable solution for making our communities safer. Our responsibility, then, is to propose things that do work and build capacity towards realising this. One example is the community mediator program carried out by Asian American organisers in Oakland.[18] This robust, holistic approach fills many gaps, from intergenerational political education, Black-Asian solidarity, de-escalation, prisoner support, and housing.

Learning from their organising, perhaps our foundation in babylon would be propagandising clear, simple messaging that combats the narrative of distrust and fear, all while balancing an acknowledgement of people's feelings of unsafety. Then, we ask people to really consider what safety means. We have to actually listen—even if we anticipate their answers

won't please us—because it builds trust and can sometimes be surprising. Then, we begin linking the specifics of the ESEA experience to shared material conditions and create accountability to other communities. For these ESEA migrant services and community centres, it might look like making meaningful connections with groups outside of the current hate crime consortium, including but not limited to Black-led abolitionist movements, Palestine solidarity groups, community-led homelessness advocacy, trade and renters unions, queer migrant solidarity and prisoner support.

I sketch out the above even though it seems almost reformist as these services are actually trusted by a sizeable proportion of migrant communities, especially elders who aren't confident using English. Since it's impracticable to argue against the existence of such services, we can instead challenge their funding, messaging, and coalitional potential. Our situation differs from that of the so-called US, where the liberal hate crime nonprofits provide no social good whatsoever: they purely exist to propagandise for the police. We have to discern the roles that various groups serve in our communities and drive home how their continued participation in "hate crime prevention" fails to fulfil that need. This happens alongside developing our own abolitionist theory and organising, understanding it must be contextualised as building towards a global insurrectionary movement.

The representasian narrative remains so popular exactly because the messaging is simple and self-serving, but it isn't insurmountable. Indeed, their narrative of racial self-interest, bourgeois aspiration, and failed assimilation as abject victimhood has stabilised over the past few years. We know their tricks. We know they're wrong, and we know they're scared. They don't have any new ideas. We want the whole world free, and we have to make that knowledge completely irresistible.

Notes for this piece are available on the muntjac website.

Simoun Magsalin - Notes towards a Decolonial Anarchism for those Neither Indigenous nor Settler

In the archipelago so-called as the “Philippines,” the anarchism of the older milieu characterize their anarchism in terms of indigeneity and decoloniality. This milieu, represented by their foremost theorist Bas Umali, appropriate indigeneity and combine it with primitivism and deep ecology. As Umali says,

> Decolonial processes do not tell you to adopt indigenous culture, but they do not stop you from doing so either. The most essential in this process is awareness. If someone takes action it should be their decision. (*Pangayaw and Decolonizing Resistance*, 2020)

As such, this milieu believes that they are entitled to Indigenous culture by virtue of having descended from indigenous ancestors. This is not without controversy. A comrade of mine criticizes this line of thinking saying that this appropriation of indigeneity is unjust, especially given that Umali’s book profited off Indigenous culture without bringing it back to Indigenous communities. In this I agree, but what was more thought-provoking was how they initially characterized Bas Umali as a settler.

Now wait a minute, Bas Umali, like myself and many others, are Manileño, that is, we live in Metro Manila. The Philippines **does** have settler colonies in many places in Mindanao and the Cordilleras, but Manila **itself** has no Indigenous people on its land. Or perhaps to say it in another way, the indigenous peoples of what would become Manila were systematically colonized and have become alienated from their relationship to the land. Indigeneity is first and foremost a social relationship to land and colonization. Indigenous peoples continue to exist in the Philippines, and they exist in relation to colonization by

Filipinos. But what are most Filipinos if we're neither Indigenous nor settler? Clumsy importation of American terminology cannot do for our purposes.

Let's start with the low-hanging fruit: Who in the Philippines are Indigenous and who are settlers? Perhaps more than fourteen million Indigenous peoples live in the Philippines subdivided into more than a hundred languages. Many of these Indigenous peoples live on their ancestral domains, have a connection to their land, and are actively still threatened by continuing colonization that threatens their lives, cultures, and lands. Many of these Indigenous peoples live alongside Filipino (Christian) settlers from elsewhere in the country. These settlers may perhaps be Ilocanos and Tagalogs gentrifying Baguio and its environs, or perhaps Ilonggo or Visayan settlers in Mindanao. These settlers are unambiguously settler-colonial, their settlement as a project of state-building to settle "Christian" Filipinos across unruly and untamed frontiers by the Spanish, American, and later post-colonial state apparatuses. Settler colonialism also played a part in defeating the first communist insurgency: rebels were offered free land to settle in Mindanao where they became the shock troops for genocide and state-building, especially against Moro (Muslim) and Lumad (neither Christian nor Muslim) peoples and tribes.

With those who have clear positions social relations of Indigeneity and settler colonialism, identifying settlers and Indigenous communities are somewhat clear. But what about me and many other Filipinos whose ancestors **were** indigenous but have become Christianized and colonized?

I posit that most of us so-called Filipinos are post-colonized subjects, specifically **post-colonized creoles**. We bear the trauma of colonization in our collective memory and even in our mixed blood. We are not

wholesale colonizers like White people, but we are not Indigenous either. Although this does not mean that post-colonized creoles do not have the capacity to *become* settlers—we absolutely can when we enter in a colonizing social relation with Indigenous peoples such as being settlers in Indigenous land like with Christian settlers in Mindanao or in the Cordilleras. But the point is that we are also not colonized to the same extent as Indigenous communities. In places such as Metro Manila where there are no Indigenous communities, however, we cannot characterize ourselves as settlers without being in relation to Indigenous communities.

As post-colonized creoles, we cannot posit Indigenous anarchisms. By extension, Bas Umali cannot posit an Indigenous anarchism by virtue of a colonized ancestry. While his concept of *pangayaw* is rooted in Indigeneity, my comrade noted Bas Umali is still divorced from an Indigenous context and takes *pangayaw* from Indigenous cultures without giving back to Indigenous communities. (This, however, does not invalidate the value that Indigenous anarchists such as those in the Indigenous Anarchist Federation (IAF-FAI) find in Umali's work.)

So then, what does it mean to be a post-colonized subject? What does it mean to be creole? What does anarchy look like in a post-colonial/creole context? What are the prospects of decolonization for the post-colonized creole? More than just a critique of Bas Umali's appropriated indigeneity, these questions have serious implications for anarchism in the post-colonized and underdeveloped world, particularly for the so-called Philippines and Southeast Asia.

When in contact with Indigenous communities, creoles become settler colonists. In this sense, the ideas of decolonization as land-back is quite applicable. Decolonization in this regard is the creole respect of Indigenous lands, the cessation of colonial logic on Indigenous peoples and their lands, and recognizing Indigenous stewardship.

But outside these settler-colonial zones, what is creole decolonization? Historically speaking, creole decolonization was the transfer of sovereignty from a colonial overlord to a creole state. In the Philippines, this creole decolonization manifested when the United States of America formally gave the Philippines its autonomy and later independence. As anarchists and abolitionists, however, we recognize that the new creole state continued to reproduce many colonial institutions and features: the centralized state apparatus, the police, the prisons, the settler-colonies, the plantation logic.

Before colonization the state and its appendages simply did not exist. Creole decolonization was merely the replacement of a colonizer head with a creole head, all institutions of colonization still in place.

The project of decolonization is woefully incomplete as long as the state apparatus, creole settler-colonialism, and other colonizing patterns continues to exist. The archipelago so-called as the Philippines is not “decolonized” by virtue of having Filipinos in charge of the state—especially if we see colonization as an explicit process of state-building. In this sense, decolonization for the creoles of Metro Manila is the **undoing** of the state, **undoing** of wage-labor, the **undoing** of the police and prisons. Colonization imposed these things upon us, so decolonization means the doing away of these things. This does not mean that decolonization is the return to an Eden before colonization, which is impossible. We can never go back. Rather, decolonization is the recognition that the structures instituted by colonization are not permanent or inevitable features of society and thus struggle for a way out.

The national democrats and other leftists in the country still misunderstand what decolonization is—the undoing of what colonization

did to us. They still want “national democracy,” therefore a state, police, prisons, wage-labor, all things instituted by colonization. They argue for “national liberation” of a Maoist type where the imperialists and their compradors are kicked out and a national-democratic state oversees national industrialization, with nationalized industry, wage-labor, police, prisons... Decolonization is not this or that group in charge of the state and capital.

But neither is decolonization for post-colonial creoles the appropriation of Indigeneity. Of course we need to reinstate our relationship and connection to the land and bring land-back for those who are Indigenous. Nor is decolonization *merely* our current society but without the state, wage-labor, police, prisons, et cetera, but keeping in place the anti-ecological political-economic extractivist apparatus and ways of living.

Nor is decolonization a vulgar romantic primitivism or localism. As creoles, our blood not only contains the marking of trauma, but also of cosmopolitanism. We have roots from China, America, Ilocos, Cagayan, Cebu, Zamboanga, and Manila. Decolonization in the context of this cosmopolitanism would also mean the reaffirmation of *interconnection*, especially as a hybridity liberated from the insular enclosure of borders and the nation-state system.

It is here that we can then sketch what a decolonial anarchism is for post-colonial creoles: not just the land-bank for Indigenous communities, but also liberation from the structures and institutions that colonialism has put in place and all that entails. Specifically for the Philippines and Southeast Asia, decolonial anarchism means restoring the cosmopolitanism of the sea-routes and opening the national enclosures.

Importantly, we do decolonial anarchy **as creoles** and **as post-colonized subjects**, not appropriative of Indigeneity. Our creolized cultures may have the traumatic scars of colonialism and Christianization, but it is not something **merely** the product of colonial state-building. It is also reflective of a cosmopolitan past as the gateway to China and the Americas and a resiliency of spirit that persists despite the weight of Empire upon it.

Anarchism and anarchy may have its roots in the European and Atlantic proletarian milieu, but it has walked around the world even before Lenin did. Creoles like José Rizal, Isabelo de los Reyes and Lope Santos engaged with and took bits and pieces from anarchism to inform their militancy against colonial authorities. Like how creolized colonial populations would indigenize Christianity, anarchism was similarly indigenized and creolized. Rizal would take point from the Proudhonist tradition, de los Reyes and Santos would take point from Malatesta (and Marx). Decolonial anarchism in the Philippines would mean continuing the indigenization and creolization of anarchism.

Furthermore, creolized colonial populations would practice marronage to leave the colony to create rebel peripheries free from the state. One such act of rebel marronage with the Dagohoy rebellion founded creole communities in the boondocks of Bohol that lived free from the Spanish colonial state for 75 years. Even the Maoists continue this tradition of marronage with their own rebel peripheries, though they are not without problems as they want “national democracy” with their own state.

However, sketching this decolonial anarchy on our own creole post-coloniality is not the same thing as Maoism’s and national democracy’s nationalism and desire for a national state. While we cannot, of course, dismiss nationalism out of hand, given nationalist decolonial struggles for common and communal dignity, we cannot also dismiss how

leftists use it to justify right-opportunism with the ranks of the ruling class on the basis of nationalism against imperialism. This is how national democracy acted as the left wing of the Rodrigo Duterte's fascism. Decolonial anarchism can and should be specific to context, but it must not be dazed by parochial illusions.

Decolonization for those neither Indigenous and settler in the Philippines, then, is an anarchy that is specific to our nature. It is one that is cognizant of our history and post-coloniality, one that moves beyond the nation-state system and restores the cosmopolitanism and hybridity and overcomes the parochialism of the nation. Decolonial anarchism is one indigenized and creolized to fit the specific circumstance and context of the people. Decolonial anarchy is one that works hand-in-hand for land-back for those with homelands and ancestral domains, and one that restores our relationship with the land without succumbing to appropriation.

But decolonial anarchism and anarchy is still a project in flux, not just in the Philippines, but across Southeast Asia and the global south. These notes are only one part in the continuing conversation on its indigenization and creolization.

Marion Koshy - Eulogy For Houston SRA

For the first time in a long time, I opened my organizing e-mail. I expected an invitation to a membership orientation for another organization, however, I received an unexpected message informing me about the shutdown of the Houston Chapter of the Socialist Rifle Association ("SRA"). A mix of emotions swept over me, but i felt some sort of sorrow. It wasn't wholly unexpected, the chapter had been bleeding in terms of activity for over a year, and for months now, less than a handful of people attended the weekly meetings. The Chapter Central Committee had put forth a "death date" that already passed months ago, and I suspected the only reason why it came now was that everyone remotely involved in organizing in the Houston SRA finally decided to pull the trigger through a haze of burn out.

It might be a faux pas as an anarchist, specifically one that disavows left unity and is somewhat of a sectarian, to mourn the passing of a chapter of the Socialist Rifle Association. However, it was precisely because of my experience in the Houston Socialist Rifle Association that shaped me into becoming the anarchist I am today. I first hand experienced the failings of left unity, and the drawbacks of a bureaucratic socialist organization through the Houston SRA. Beyond that, I had a long history with the Socialist Rifle Association in general.

As a brown person in America, I always knew that my existence was under threat. Especially as someone who was born after 9/11, I was intimately familiar that because of my brownness, I was seen as a "terrorist". I was one of the few South Asian students in my school, and I frequently faced verbal abuse and marginalization because I vaguely looked "middle eastern". In fact, a common "joke" in my middle school was that I was "most likely to become a terrorist", and this perception was

not helped by my inept social skills which was significantly exacerbated by my Autism and ADHD.

This fear continued to grow when Donald Trump got elected on a platform of xenophobia. The mask fully slipped off, and it was clear that to some, in order to "Make America Great Again", it meant "Make America White Again". I was 14 years old at the time, and incredibly disillusioned at the time, I decided that liberalism was no longer viable politics for me. A system that fundamentally allowed open white supremacy in mainstream politics despite decades of so-called "progress" was not a system I could be invested in. I turned towards left-wing politics. I searched on the internet for spaces that embodied this new world view of mine, and I came across a few subreddits (I know, I was a redditor.), including the Socialist Rifle Association. I specifically re-call thinking to myself, "Well, if there's a conservative organization called the 'National Rifle Association', there ought to be a Socialist Rifle Association." To my surprise and excitement, I found the Socialist Rifle Association.

I followed the subreddit since then, but it was not the catalyst of my political development. That came from other conversations with likeminded people on other areas of the internet, but I still held the desire to learn self-defense from a left wing perspective. I saw posts praising community defense organizations like "Redneck Revolt", and the thought of leftists actually fighting back against an emboldened and militarized right appealed to me immensely. I joined a Socialist Rifle Association Discord and mostly lurked there. I gleaned some perspectives on firearms and community defense from a leftist perspective, and I was happy to be in a space where self-defense against white supremacy was especially advocated.

I joined the actual Socialist Rifle Association a few years later, as soon as I turned 18. In the aftermath of the George Floyd Uprising, it felt important

to be part of a space that actively taught marginalized people to defend themselves from oppression. It was almost the biggest space and most accessible space for that information. After a brief discord video interview, I joined the Houston Chapter of the Socialist Rifle Association.

Life got in the way, especially as I was starting college. I never became active until a particularly traumatic breakup, and I decided the best use of my free time was to be spent organizing. I took stock of all the leftist organizations I joined at the time, and I decided to throw myself into the Houston Chapter of the SRA.

A core memory of mine was driving nearly an hour to a gun range for a range day with some of my high school friends who were also like minded. We were some sort of affinity group and we were especially radicalized. We were all very excited, but also very scared. We were black and brown teenagers, and the day before we all went to Academy to get some ammo for the expropriated .38 Special Revolver that a friend took from his far right god father.

We were quite late to the range day, and no one was there to introduce themselves to us. The range day organizers left us to our own devices, a bunch of young black and brown teenagers, with a .38 special in a plastic bag to figure out membership. By the time we got to the range, almost everyone left. But one of the range day organizers let us shoot the last of his 9mm out of his CZ Pistol. It was my first time shooting. The gravity of the situation set in as I loaded the magazine, my hands trembling and my palms were especially clammy as I wrapped my hand around the grip. The comrade who owned the pistol casually showed me how to properly hold it, and how to properly stand. My finger pulled the metallic trigger, and a ferocious bang escaped, and I flinched greatly due to the loud sound.

There was something to be said about political power flowing out of the barrel of a gun. As the slide reset and the casing fell on the wooden range bench, I felt power coursing through my veins. I fashioned myself as a "serious revolutionary" at the time, and to me, firing that CZ was the first step to living out my beliefs. In between January 6th, the George Floyd Uprising, the Pandemic, and other developments, me and my friends felt like we were preparing to fight on the barricades. After I shot the CZ my friends took turns, flinching like I had. We also loaded the .38 special and one by one, shot the revolver. A successful range day by our metrics.

After that range day, I started regularly attending the chapter meetings. Desperate to throw myself into work, I started off as a notetaker. I apparently impressed the Chapter Central Committee with my usage of the basic Google Docs minutes sheet template, and I got ingrained into the culture of the local chapter.

I also helped set up their mutual aid distribution project. It was primarily going out to encampments and handing out supplies. We were rather inexperienced so we ended up having to carry large boxes while hopping fences, over gates, and handing out water and other supplies. We even handed out canned goods too, which reflecting back on, was well-intentioned but rather silly.

I interviewed people for the membership welfare committee, an internal body within the organization responsible for mediating disputes and ensuring that instances of racism, transphobia, and sexism didn't occur. Despite this, there were a few occasions where such instances happened, which led to a few blowups within the org. An organization that primarily organized around firearm training unfortunately attracts leftists who never learned to shed their machismo. I remember a few confrontations in the organization over this. This experience taught me to look out for such tendencies in organizing spaces.

The stark differences in ideology within the Houston Chapter stood out as well. Everyone from anarchists, social democrats, to hardcore stalinists existed within the chapter and it was the source of a lot of contention in the organization. People often debated both in the voice chat and in the channels, and it caused further strife. Fully committed to left unity, I never participated in these discussions despite calling myself an anarchist, and I tried to be amicable with all sides.

After this, I was voted in as part of the Chapter Central Committee as Secretary. I helped organize their biweekly meetings, and started hosting range days. Despite being a full time college student, I committed to hosting biweekly range days, which helped hone my marksmanship, and I'm especially infinitely grateful for the comrades in the organization who showed me how to shoot, how to clean my guns, and overall be competent in the usage of firearms.

On a similar note, my membership in the Houston SRA helped create many long term relationships. While unfortunately, I have either lost contact, or fell out with some people, I've created a few long lasting relationships that exist to this day. Without the Houston SRA, I don't think I would have been as a prolific organizer that I am today.

On a bigger note, it can be argued that the Houston SRA shares a big responsibility in the formation of SCAO. I, and a few of the members took over the Houston SRA's unhoused distribution program, and formed Houseless Distro, creating SCAO. The lessons I learned from SRA have definitely transferred over to SCAO. To some extent, SCAO does owe part of its birth to the Houston SRA.

While I spend a lot of this eulogy talking about core memories and positive aspects of the Houston SRA, I think it's important to note its

failings. The constant infighting that happened in the Houston SRA was a product of the SRA's inherent big tent organizational style. While other organizations such as DSA still continue to move forward in spite of its big tent model, I think that the SRA, through the nature of being an organization that organizes around firearms and self-defense, attracts dogmatic people. Furthermore, there were constant issues of machismo, and the usual instances of sexual assault and abuse, that were particularly more dangerous in the context of a firearms based organization.

The Houston SRA started dying shortly after some of its most committed members decided that the SRA was too bureaucratic, or not ideological enough for their goals. This resulted in several splits that the chapter never recovered from. While there were a few mutual aid events, or socials, or even range days, they started becoming few and far between. Personally, my observation of the conflict within the Houston SRA helped me move past big-tent politics. I also was frustrated by the constant scandals coming out of various chapters, and I decided to focus my efforts on SCAO instead.

I know a few comrades that decided to stay and try to weather the storm. Their commitment to the organization even years after peak activity in the chapter is admirable. I am especially sympathetic because they put so much time and effort to keep the chapter going. However, I think in some ways, maybe firearms advocacy on the left has evolved since then. Maybe the Socialist Rifle Association model of organizing isn't as viable or popular as it used to be.

An unfortunate by-product of the SRA, not just the organization but its culture cultivated of a sort of left wing gun culture that in some ways, mirrors the right. Fetishization of weapons as a commodity rather than a tool, worshipping the aesthetics of COMBLOC nations, and the idea that community defense only extends to the individual act of buying a gun are

issues that I saw repeatedly in not just the Houston Chapter of the SRA, or even the Socialist Rifle Association, but across left wing spaces that advocated for armed self defense.

Furthermore, organizing in Houston is perilous. "Houston" as a region extends more than 50 miles, and having a consistent organization that has reoccurring activities is a challenge. Organizations and local formations come and go, their days are like grass and they bloom like the flowers of the field. I think it might be a bit naive to think that the Houston Chapter would go on for especially a long time.

However, I echo the sentiment in the message sent out to all members of the Houston Chapter of the Socialist Rifle Association. The closure of the chapter is not a loss. It has lead to the formation of multiple local organizations, and it has taught many marginalized people how to shoot, and how to defend themselves. That is a feat that is worth noting regardless. While my heart aches at the closing of this chapter, it serves a lesson that organizations aren't permanent, and that closure does not mean defeat. We can learn from the failures of the Houston Chapter of Socialist Rifle Association, and come up with questions on how we can do better by ourselves and marginalized people.

Dare to Struggle, Dare to Win.

All Power to the People.

Ektin Ekdo - Do we want to protect each other, or just ourselves?

Do we want to protect each other, or just ourselves?

The question comes as a comrade writes:

There has never been an anti-colonial movement in Britain from colonised people.

Uprisings, sure. Fleeting moments with little support to be found from The Movement .

“No Justice, No Peace” heard on the same streets where those in power continue to deal out injustice, in peace

Keep your head down, stay out of trouble and you'll do well.

A lonely fascist surrounded by 200 anti-fascists, says someone unaffected by the uniformed fascists between the anti-fascists & the 'lonely' fascist.

“There's security here and I don't even know who they are!” proudly exclaimed by a community 'anti-fascist' organiser.

A protest steward faces a crowd of de-arresters, tells them solemnly tells them that the police won't take anyone away

A van drives off with a minor in-tow

Instead of seeding you've been ceding and now there's no land left to grow

or go to

“I abhor all violence” said only in reaction to retaliation and uprisings from below

“This will only make us look bad” say those who have more than enough power to change what looks bad

Who is us, anyway?

People who love Britain, but abhor fascism? A vile contradiction at best.

Discomfort grows, alongside avoidance.

Conflict continues regardless.

In a world full of still violences, willingness and determination to distance yourself from violence won't save you, but it's easy and comforting to be a pacifist when violence is distant.

Community is as necessary as it is messy. Civility it is not. Militancy it contains.

There are communities beyond what is state-sanctioned or acceptable.

Will we stand on what we mean, or will we muddy things for personal gain, comfort?

If you let your enemies/adversaries or even the people you are trying to move decide or guide your tactics, then who is winning?

“What and who are you trying to save?”

If you are speaking for yourself, speak for yourself

Do not speak to condemn me for things you are unwilling to do

Do we want to protect each other, or just ourselves (and britishness, inexplicably)?

poet of da soil - A 4TH WORLD INNA BABYLON

4TH WORLD - “Subpopulations existing in a First World country, but with the living standards of those in a third world, or developing country.” - read An introduction to the 4th World by MerriCatherine and Kiksuya Khola

(make maps out of tha ashes – tha ancestors guide us)

i can tell u what we remember:
a friend recounting how they watched riots on the news at 10 years old
asked their mum if they could go
they had a lot to be angry about
and we have a lot to be angry about
mark duggan made london, liverpool, nottingham, bristol and gloucester
burn
niggas who brought babylon 2 its knees
and they remember
and they're afraid
its why no matter what u vote these parties all hate immigrants
its why you'll see TSG vans at every rally
and citizenship don't mean anything when they can remove it
the easiest way 2 find out if you're british is tha colour of your skin

babylon law codifies white civility in stone
and whoever diverges knows how cruel a state can be
council estates turned penitentiaries
mosques declared training grounds for jihadists
but when it comes 2 terror
what is terror if not august race riots and bibby stockholm
if not PREVENT harassing children
And 1 in 5 BLK mothers dying
And BLK kids are 4x more likely 2 be ~~sexually assaulted~~ strip searched
because NHS and Met Police aint 2 different from EDL
white supremacy coats every breath we take on dis island

but think back

think back

think back

2011 - 1985 - 2001 - 1981

every flame is purifying

1976 carnivals they made pigs scatta by chanting soweto

time 2 make pigs scatta by chanting harehills and moss side

by chanting brixton and barking

chanting peckham and palestine

tower hamlets and haiti

croydon and congo

postcolonial peoples

chanting world black revolution

and fourth world uprising

fourth world(?)
third world oppressions as a first world problem
every european country with a black underclass
babylon and that muslim underclass
Tha kweer niggas that know refuge in the crevices of the third
world/swimming around tha murky banks of britan
those living and breathing in peripheries of tha belly
tha estates that be
concentration camp/holy ground/slave revolt ground zero all in one
every school in the ends a pipeline 2 prison
tha ppl called terrorist or criminal
we be fourth world - tryna end tha first world
trapped inside internal colonies
while our motherlands celebrate independence(?) days
postcolonial peoples who reject white saviours
the only gods we know are our hands
solidarity is awkward but tha yutes know it best
we be tha ones that makes devils scatta be it 2011 or 2024
tha real anti-fascists - tha trotskyists could neva
we be fourth world - tryna end tha first world
the only one we know

poet of da soil is a Black queer muslim poet and abolitionist, you can read more of their writings at substack.com/@poetwav

