

**ABOLISH SPACE**

**CLASSES**

**SHOCK**

**STAY**

**ABOLISH TIME**



**MUTUAL AID IS THE CURE**



**CAPITALISM SURVIVES THE VIRUS**

**STAY CONTROLLED  
STAY HOME  
STAYED CONNECTED  
CONTROLLED BY THE GOVERNMENT  
HUMAN MURDER  
SHOCK STRESS  
PANIC  
IF FASHION IS FAKE**



**CREED IS CONTAGIOUS**

**FIF FASHION IS FAKE**

**STAY AWAKE STAY ALIVE**

**BODY**

**NHS SELLS THE UNNATURAL BUSINESS OF MEDICINE AND ABSTAINS FROM NATURAL HEALING REMEDIES THAT ARE MADE FOR THE HUMAN**

**ABOLISH CLASSES**

I am a virus, I'm not even really alive..but if I could speak I'd say I didn't make a world where it was difficult to respond properly to me.



Sporadically news comes out about doctors contacting their patients into sign "Do Not Resuscitate" forms or otherwise go along with being denied access to medical care. Meanwhile so-called pundits on the news pontificate about how, "unfortunately", medical staff with have to make "hard decisions" about how limited NHS resources should be allocated - i.e. who should be left to die untreated.

This is the implementation of David Halpern's "Nudge Theory". He is the chief executive of the government-owned Behavioural Insights Team and a leading figure of the Scientific Advisory Group for Emergencies (misnamed as "SAGE"). He was the first member of the team to start promoting herd-immunity on 11 March. Health Secretary, Matt Hancock, was quick to distance himself from this when it became apparent that such an approach would "yield" a death toll of 250,000 people.

Since then Austerity Kills 2.0 has published research which indicated that cuts in health and social care was linked to 120,000 excess deaths. Indeed the report indicated that the over 60s and care home residents most at risk. The government response was to increase the retirement age to squeeze more work out of ageing workers, before letting the survivors bear the brunt of the austerity policies once they were no longer productive workers. Trust which advised doctors that it would be appropriate to put Pneumonia down as the cause of death as it is unnecessary to write Covid-19. So, as these measures are introduced to minimise the public perception of the effect of the pandemic, the government is floating the idea that schools could start to re-open on Monday 11 May. What better way for the Tories to celebrate the 75 anniversary of Victory in Europe Day than have Boris Johnson regurgitate Churchill's "end of the austerity is acceptable, and to re-orient the debate according to their agenda that the economic inactive should be targeted not merely by the austerity public policies, but also by official medical guidance. This media campaign aims at gaining the acceptance of the exhausted and worried medical workers, with the support of the general public.

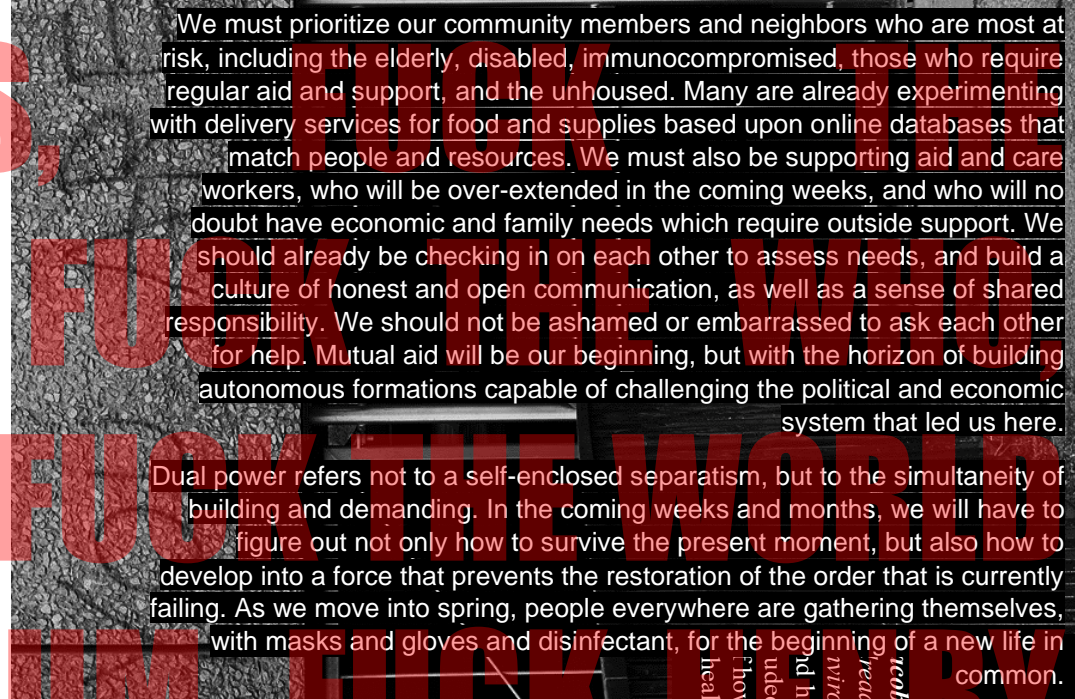
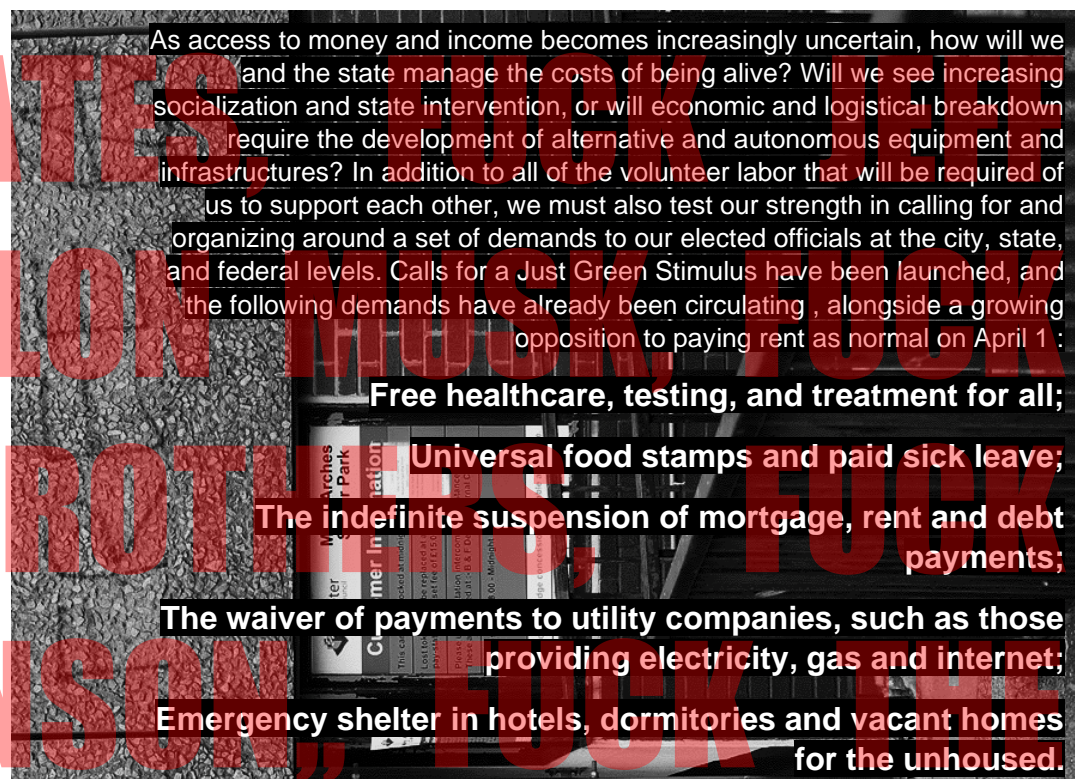
It is important that Austerity Kills 2.0 is recognised for what it is: a deadly policy to attack those economically inactive in order to salvage the economic structures of capitalism which are so evidently in crisis. As access to money and income becomes increasingly uncertain, how will we and the state manage the costs of being alive? Will we see increasing socialization and state intervention, or will economic and logistical breakdown require the development of alternative and autonomous equipment and infrastructures? In addition to all of the volunteer labor that will be required of us to support each other, we must also test our strength in calling for and organizing around a set of demands to our elected officials at the city, state, and federal levels. Calls for a Just Green Stimulus have been launched, and the following demands have already been circulating, alongside a growing opposition to paying rent as normal on April 1:

**Free healthcare, testing, and treatment for all;**  
**Universal food stamps and paid sick leave;**  
**The indefinite suspension of mortgage, rent and debt payments;**  
**The waiver of payments to utility companies, such as those providing electricity, gas and internet;**  
**Emergency shelter in hotels, dormitories and vacant homes for the unhoused.**

We must prioritize our community members and neighbors who are most at risk, including the elderly, disabled, immunocompromised, those who require regular aid and support, and the unhoused. Many are already experimenting with delivery services for food and supplies based upon online databases that match people and resources. We must also be supporting aid and care workers, who will be over-extended in the coming weeks, and who will no doubt have economic and family needs which require outside support. We should already be checking in on each other to assess needs, and build a culture of honest and open communication, as well as a sense of shared responsibility. We should not be ashamed or embarrassed to ask each other for help. Mutual aid will be our beginning, but with the horizon of building autonomous formations capable of challenging the political and economic system that led us here.

Dual power refers not to a self-enclosed separatism, but to the simultaneity of building and demanding. In the coming weeks and months, we will have to figure out not only how to survive the present moment, but also how to develop into a force that prevents the restoration of the order that is currently failing. As we move into spring, people everywhere are gathering themselves, with masks and gloves and disinfectant, for the beginning of a new life in common.

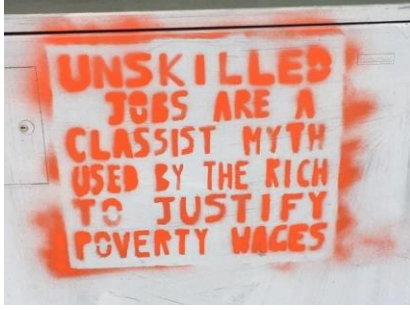
Rob Rees-Mogg owns at least 15 per cent of Somerset Capital Management, a company which has already gloated that "History has shown us that super-normal returns can be made during this type of environment. Market dislocations of this magnitude happen rarely, perhaps once or twice in a generation, and have historically provided excellent entry points for investors." So whilst the market mechanisms nudged by neo-liberals prove disastrous, the captains of Finance Capital gather like vultures expectant how much more of the global economy they can dominate. The Corona pandemic crisis is not simply health crisis but a crisis of capitalism itself.



**Austerity 2.0 KILLS**



Inadequate health and social care infrastructure, denuded after 10 years of ideological austerity is no joke. It's why there's not enough testing kits. **Neoliberal capitalism is a death cult.** Right-wing 'survival of the fittest' individualism is a death cult. Homo Economicus is a death cult. Oil-based, agro-chemical colonialist extraction industries are a death cult. Neo-reactionary algorithmic tech accelerationism is a death cult. America First, Britain First, Myfamilymeandmine First' is a death cult. We said all this in 2008, and last December. It's beyond exhausting. *Many of us are mentally, physically and emotionally unwell because we are literally sick and tired of trying to exist in your self-commodifying, asset-stripping, nature+labour-extraction death cult. The daily effort just to maintain appearances 'Yeah, I'm fine, managing ok in the death cult' is alienating psychopathy. Suspended, for now, but can we stop altogether, in time for the looming environmental crash?* **We need more life, more solidarity and less death cult.**



**CIVIL CONTROL**  
**WOW, ISN'T THE NIGHTMARE WAKING WORLD A USE OF FORCE STATES EFFECTIVE THREAT AND MASS PANIC = MASS DEATH FIF FASHION IS FAKE CIVIL CONTROL IS NOT A FACT BUT A PROCESS CIVIL CONTROL IS FAKE FIF FASHION IS FAKE**

**on contradictions**

After the 120th day of quarantine has passed, it was pretty obvious to me that governments further pushing self-isolation and automationisation when combined with the comeback of nation-states from pre-globalised era with their closed borders, hostile environment and national capital will create an enormous contradiction within the neoliberal capitalist system. People, forced to alienate themselves from others based on spectacular data concerning the virus spread being the new form of ideological control exercised by the bourgeoisie via its cultural hegemony realised that one of the reasons of their estrangement was the externality of their labour to themselves. The resolution of this contradiction, however, came much quicker than I ever thought it would.

People were already ready for days and they were just waiting to seize the right moment. After weeks spent in nominal isolation, where actually they were organising within their communities, caring for the most vulnerable and supporting those in need, they realised that the state with all its supposed freedoms is not actually needed for any of these things. Free institutions of directly democratic assemblies, formed on a borough- or town-levels, gradually replaced the nation state's institutions. With airports, cafes and the so-called 'big businesses' closed and having no purpose to open again and commodities being produced to satisfy society's need and not for profit; people are not able to get seven different types of kombucha and artisanal specialty coffee beans. But at least everyone is able to have their coffee at home. Labour became free and no one is forced to have a 'choice' between working their arse off or simply starving to death. With the airport ban never lifted and global profit-based economy 'collapsing', we were able to eventually tackle the lamentable state of the environment and slow down the ecological catastrophe. With food and goods distributed on a municipality level, the eco-fascist myth of 'overpopulation' supposedly killing the Earth, became yet another buzzword of the past, we're able to laugh at now. 'Human resources', 'private property', 'essential worker', 'creating jobs', 'profit margin', 'investment', are just some of the other parts of the Neoliberal planetary vulgate we remember about only to remind us about the dark Pre-Quar Period.

As soon as they did realise that, there wasn't much labour to be done anymore. All of the bullshit clerk jobs were gone for good and everyone knew they're not going to come back. No one in the right mind would go anywhere to see a clerk anyway — they're potentially contagious. Also, it doesn't really make sense to, if you consider that their job can be done by scribbling the Snizle! file from a Snoddle onto the Dadd3 interface. Dadd3 Co., a joint project of Tesla, Amazon and Google was not just a solution to any question quarantine posed. Using their innovative software, one is able not only to get an 'Essentials'-free cab from their home office to their closest sensory deprivation tank space (as we all know, self care is the new mental health care) but also get their rapeseed oil and pressed juices delivered whenever they want, with a drone. Services being 'Essentials-free' is what is the most important about them. Cleaners, nurses, office owners, etc. are all potentially contagious and should be avoided by all cost. They are let only to socialise with each other, since it would simply be too dangerous for one of us to come in contact with them. After all, they don't really have it that bad — they're stored in what used to be our offices in the City of London. And Dadd3 provides them with free anti-bacterial showers they are required by law to use before coming close to a non-essential. I get that, if you look at it from a pre-quarantine point of view, it might seem weird, but we need to protect our health at all costs.



# THIS ISN'T A VIRUS, IT'S A TIME MACHINE

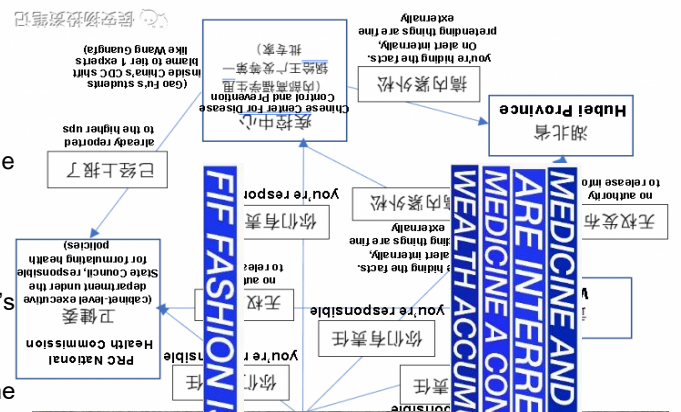
In an essay a few years back Fredric Jameson imagines the Bolshevik Party as a kind of time machine: a means by which Leninist revolutionaries could lead a collective leap into the future:

Wells's formal innovation ... lay in his shifting of the reader's attention to a technological substitute for the missing historical transition, namely the time machine. (We might argue that the party was Lenin's analogous innovation in the realm of political strategy.

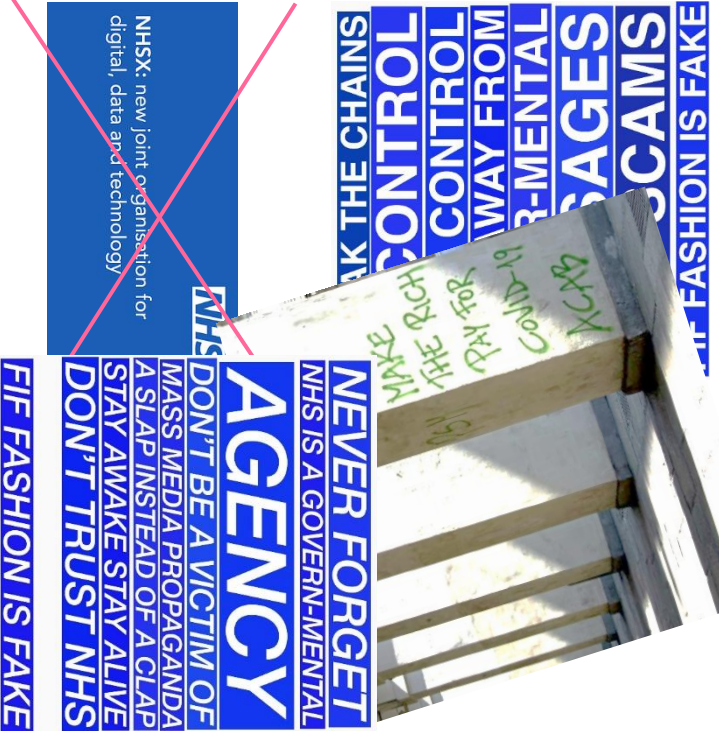
Today in the UK (and beyond), we are undergoing first Brexit and now Covid as contemporary time machines that really do produce a temporal leap. But these time machines are regressive, not progressive: they effect a rapid leap backward – even if this is retrogression is absolutely novel. In political and social-reproductive terms these two successive shocks have been coups for a reactionary movement, not least where they have most emphasized their focus on the future. Wherever Tories invoke the 'state of the art', for example behavioural (pseudo-) science, in which the hypothesis of 'herd immunity' serves to return us to racist eugenics, they always set the controls for the heart of darkness, neo-reaction, cutting edge disaster. Brexit was a kind of far-right coup or contemporary 'Reichstag fire' that delivered a fast forward into the past, politically, laying out a new set of terms for the ruling class and the ruled. It managed potential anti-capitalist sentiment in a racialized and technocratic direction, turning righteous hatred of Blairites and Tories alike into something toxic and regressive and so containing and inverting its implicit threat to the system. The Brexit 'choice' congealed anger into anti-migrant, late colonialist resentment, an elegant ideological device to suppress a burgeoning sense of class hatred, by pitting proles against each other along lines of age and race. So, the white 'boomer' male booms on about the migrants, the woke, the snowflakes and red tape, NOT the bosses, the borders, the Blairites attack on social reproduction over decades of cuts to services, subsidies, benefits, etc.

Moving on from the Brexit event to the Covid event, the UK state was always going to be crucial in dealing with a pandemic, there could be no self-organized, grassroots response in the current desperately fucked socio-political circumstances. However, under Johnson's Tory party, and specifically the Dominic Cummings dominated cabinet, dealing with Covid means a de facto and tacit assault on the working class in the UK that is as racist and necropolitical as it is nerdy and wonkish. It has plenty of room for self-organisation as long as it is decoupled from any antagonism to capital. From herd immunity to... eternity, Covid becomes the pretext not for the libertarians nightmare of permanent lockdown, but rather for expanded and radicalized laissez-faire: a fake lockdown and real squeeze on workers precisely through the unstated but implicit imperative to continue working (if you're poor).

The two great disasters come in rapid succession and manage somehow to fulfill the question many of us began 2020 with: how can capitalism possibly beat 2019 for horror? Together Brexit and the Tory response to Coronavirus add up to a Bannonite great leap backward, a brand new old, as Brecht might say: instead of 'electrification plus soviets', Lenin's formula for communism, we have digitalisation minus representation and social reproduction. Tory pandemic management creates a massive opportunity for profiteering dotcoms and far-right app mongers to become permanent parts of the social reproductive infrastructure of the UK (most egregiously, the non-competitively tendered Palantir contract for the NHS data project). This coincides with the imminent subtraction of public services, compression of wages, and destruction of the (re)production of the collective worker in the form of Higher Education (goodbye humanities, and universities more generally; not to mention the implosion of the cultural industries; what Marx calls the moral component of the wage is about to get mashed all over again, making the 2008 compression look like a mild flu compared to this social covid).



LOCKDOWN TO REGAIN BY WHITE SUPREMACY? IRAQ, PALESTINE... THAT DIE IN SYRIA, YEMEN, CIVIL OF HUMANS STATS OF THE THOUSANDS WHERE'S THE DAILY



The Tories will move on logically from eliminating older and vulnerable working class people by a form of systematic negligence – a planless plan to take out the elderly albeit one explicitly announced by some Tory voices in their Twitter dreaming – to the rapid and disaster-naturalized contraction of the 'life chances' of the rest of the working class in Britain. The young are effectively being taught the value of the life of an elderly prole in this country, contributing to the coming re-set of the value of labour-power in general. It's a form of pedagogy of the working class as effective and timely as the pedagogy of the gallows which, after the enclosures brought the poor to the cities and towns, disciplined them and kicked off capitalism (see Lindebaugh's great and ever too timely The London Hanged). The public hanging of working class people in the early 18th century showed the urban poor the cost of disobedience and helped set the price of labour using a theatre of death. Today the homicide is concealed, hushed up, buried as much as possible in statistics and logistics, but the reality sinks in nonetheless, and without (as yet) stirring too much of a sense of indignation: behind the sense of a massive muddle is the awareness that many of us are expendable. The Tories revel in helplessness and uselessness and make it the model for all our behavior. The behaviourist nudge is always a softened form of power, or command, but the nudge of nudges or uber-nudge, commands that we too should assume a kind of resigned passivity before and within systematic incompetence. Such is the pedagogy of mass death in the care homes and it persists in the general chaos of work on the shop floor inhabited by the 'essential worker', all those public-private concerns still in operation, from the Royal Mail to the NHS. A combination of ours not to reason why and the heroism (read nihilism) of keeping calm and carrying on while being responsabilised (this is the only correct use for Foucault's jargon right now) for your own destruction. As a Royal Mail manager vocally indignant about his superiors put it to me, 'it's the blind leading the blind'. (Speak for yourself, I replied). In general, Blitz Spirit and war time style mobilization continues and deepens the Brexit recalibration of the price of the wage via the terms of politics and of social existence.

Of course we aren't there yet, we're still in the phase of mass homicide and mass graves. But clearly this is a radicalisation of what Brexit already implied. This isn't just a case of manipulating the terms of discussion anymore, and never was for anyone following through the policy stakes of Brexit. Like the normalization of racism implicit in the Brexit injunction to 'take back control' of our borders and working lives from the Brussels bureaucrats, more deaths for more non-British and non-white people was always hardwired into the smart policies of the new far-right. Conservative policy on lockdown (a mockdown, a mockery in which black and brown workers continue to go to work to sustain the reproduction of the safely insulated white middle class minority) will now segue into a larger triage of the population to come. First they have elected to let the old and poor and black die under their chaotic, miserly, and yet massively expensive approach to the virus. As ever a logistical disaster is combined with increased powers for the state, while its responsibility is further diminished and devolved onto the population: it's up to US to protect ourselves against its de facto injunction to return to work: the dull compulsion of the economic does the job which a direct ideological command could never do, and seems to take out all opposition.

Although the aid work of grassroots groups has had a huge impact, the authorities still continue with their old governance logic, and are trying to maintain a firm grip on the power of resource allocation. On January 26, the Ministry of Civil Affairs issued Announcement No. 476, stating that funds collected by non-governmental charitable organizations for the prevention and control of the outbreak in Wuhan City of Hubei Province will be accepted by the Hubei Red Cross, Hubei Charity Federation, Hubei Youth Development Foundation, Wuhan Charity Federation and Wuhan Red Cross. In his article "The Ministry of Civil Affairs' Restrictions on Funds and Materials Raised by Charitable Organizations Should Be Revoked," Scholar Ge Yunsong argues that this regulation not only fails to fill the resources gap, but may curb the spontaneous efforts of grassroots communities, and hinder pandemic prevention and control.

What happened next proved that officially sanctioned charities, like the Wuhan Red Cross, lacked the capacity to allocate resources in a timely and effective manner, and also lacked public credibility and the ability to respond to public doubts. But such an institution had obtained a monopoly in the allocation of donated materials through the endorsement by the Ministry of Civil Affairs. This is precisely the governance logic of corporatism. In "Structural Analysis on the Epidemic: Rumors, Bureaucracy, and Statism," an article published by the public social-media account "The Philosopher's Club," the author maintains that "... the state would always try to strengthen the control of public organizations. The state continuously strengthened the party and government's leadership in the Red Cross, infiltrating all aspects of this organization, and eventually assimilated it as part of the bureaucratic order in the state leadership." In the end, public participation in civic organizations is strictly limited by the state to a narrow and controllable range. When the Red Cross, a civic organization that was supposed to be grassroots, was forced to restrict mass participation and to become a vassal of the bureaucratic system, the top-down governance logic made it lose the opportunity to closely connect with the grassroots. Therefore, it was unable to quickly form an effective aid network. The lack of any public oversight makes it a site of corruption.

Following a similar political logic, are the traditional base-level community organizations set-up and sanctioned by the central government, namely the urban residents' committees and villagers' committees. As mentioned by Jiang Rongming, an infectious disease expert, in an interview with Southern Weekend, the base-level organizing work of the committees is indispensable in epidemic prevention and control. "In order to control the epidemic, everyone must participate. We need to mobilize the masses to join prevention and control efforts, not just the experts." Base-level cadres and functionaries have indeed undertaken a lot of responsibilities, but the process has also exposed a variety of serious problems in these base-level political systems.

On the one hand, in the face of the epidemic, the already short-handed and under-resourced committees became increasingly inadequate. The public social-media account "Eight O'clock News" published a report titled "Emergency in a Wuhan Community: the Cadres are Transporting Dead Bodies Themselves with this Base-level Organization Under Great Strain in the Epidemic," and the article described the situation of a medium-sized community in Wuhan. Beginning in mid-January, a neighborhood committee secretary led a team of 13 committee staff and 9 security team members to be on-duty 24 hours a day, addressing the demands of more than 2,000 households of more than 5,000 residents. Staff members received calls from many community residents every day. Some asked the committee to send a vehicle to transport patients to the hospital, some asked for company with them to hospitals, some asked for help to transport dead bodies away from their homes. The sudden state of emergency strains the organizing and coordinating abilities of the committees. The death of a unattended 17-year-old child with cerebral palsy 6 days after his father was quarantined was one of the tragedies that came out of the incapability of the base-level committees(see the report of Sanlian Life Weekly, "The death of a 17-year-old child with cerebral palsy 6 days after his father was quarantined").



019 SARAH JANE BAKER H.M PRISON LEWES

**The Bankruptcy of National-corporatism**

The first and most salient fact about the Freemasons of the Future is that they do not exist. However they are sentient beings trying to struggle into existence. From their perspective they are involved in a life and death struggle to ensure their own past, some of which we perceive as the present. Located in the distant future after time travel has become commonplace they endeavour to sojourn into what they regard as history to create the conditions which they consider as necessary for their own existence. But this does not mean they are going to be successful.

They justify their existence upon their existence, which they consider self-evident. The current conditions of life are to be extrapolated into the future until every quanta of human activity has been commodified: from genetic engineering to nanotechnology, the search for profitability is projected in every conceivable way. A world where sentient scraps of human biology exist as islands of wetware within the framework of vast cathedrals of computerised electronics. The distinction between human, animal and machine is dissolved as these products of bio-engineering are installed to fulfil operative functions within a nauseous system developed to do nothing but to manifest continuously expanding value. Whether we can regard such creatures as our offspring, or whether they are simply genetically engineered mutant beings created out of this or that strand of DNA is perhaps beside the point. This is the nightmare world to which we are heading, and which would provide the sort of massive bio-computer needed by the Freemasons of the Future to realise their greatest desire: unequivocal existence.

Faced with this onslaught which we can see around us, as all barriers to genetic engineering and the conversion of existence into docile information are torn down one by one, how can we respond? The class struggle now manifests itself in dimensions which have recently been invaded by the process of industrialisation: from the industrialisation of the imagination, through television, to the industrialisation of knowledge through the internet, the information age continues to build on the 'achievements' of the Age of Steam, the Age of Petrol and the Atomic Age. The current episode we are living through is rattling asunder as the ripples of the Quantum Time Bomb penetrate the deepest recesses of human activity.

Why not strengthen yourself in popular medicine, in this irreducible wisdom, opt for ancestral remedies and not laboratories? Who wins from our diseases, who keeps submitting us to a wheel of suffering in a prolonged death?

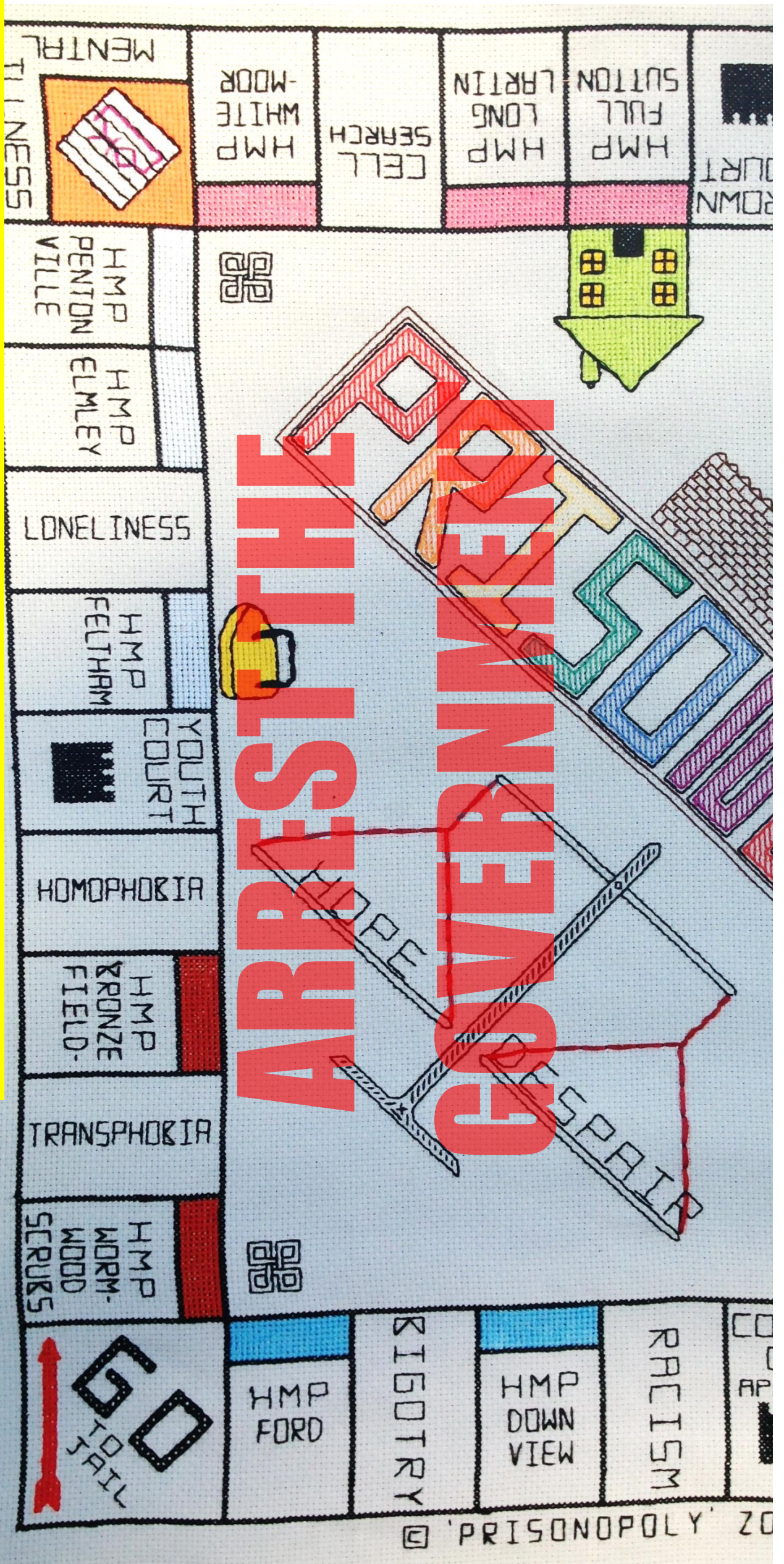
When everything is urgent, the circle of authorities (closed and impassable) is always the same. It doesn't serve the wait, because the transverse, the deviation, break and reconstruction of a time without plans and without diagnoses is there, everything is now.

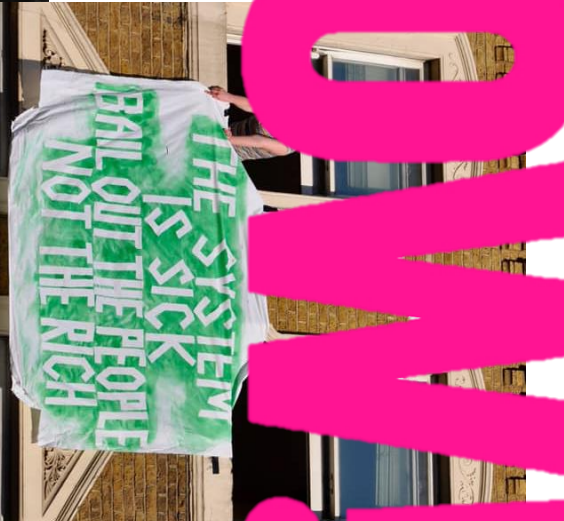
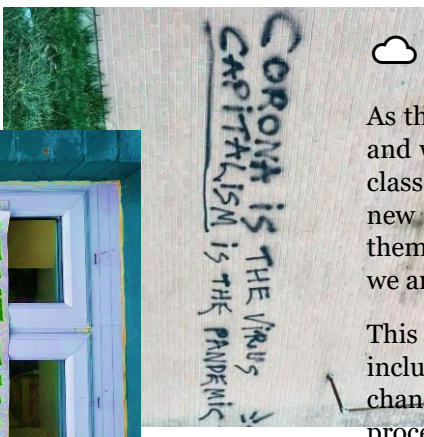
Producing is the control of our space and our lives, as if nothing happened, leaving us at the mercy of time? Spitting in the face of prohibitions, that the only thing they are living,

Calling us where there is no reason, what is wrong if we prepare to kiss the dead dear and to take care of the living, living and the

What's wrong if we organize ourselves socially? Going beyond the philanthropy of the rich neighborhoods, overcoming the free classes of and for those who can, ignoring the dances and singing in the windows made for an audience that doesn't need benefits?

What's wrong if, in the face of the absurd, authoritarian and stupid private-state response to coronavirus, we sow the social self-management of the disease - instead of fixing on weakness and pain - and thus spread the bodies-imagined in hope?





## ☁ Do we get to rest? ☁

As the world is a forced quiet chaos around us and white, non-disabled, cis, het, rich, middle class, civ and privileged people are finding a new space to appropriate and platform themselves speaking over marginalised voices, we are entering another level of erasure.

This erasure is oppressive on many levels including not allowing marginalised people the chance to rest, breathe and catch up and process their own feelings, grief and pain during this global pandemic.

The structures, labour, blood, sweat and tears that marginalised people have put into organising and fighting against a brick wall of privileged push back for years, decades and ancestral earthtimes are being cherry-picked by privileged opinions and stripped down and bastardised to suit privileged needs only, leaving us not only without our hard work but having to scramble to support ourselves even more than usual.

This leaves marginalised people instead of with support and people to take on some of the labour of running and providing life saving and earth saving projects and community inreach (because our outreach is for us, by us) but with the opposite. We are fighting for recognition, fighting to try and reclaim our work that is being stolen and twisted to suit badmind purposes and. Unable. To. Rest.

Right now, we are seeing this in 'new' projects being set up and positioned as more important and more relevant than existing ones. Because the existing ones who have been struggling to push political projects that support marginalised people (and everyone) and are run by marginalised people are not what people want to see or support.

We are seeing this in mutual aid networks being taken over by middle classes, white privileged people, Tories and even landlords. We are seeing this in food banks, community groups, journalism, 'think pieces' in the news and social media with words ripped from the mouths of the marginalised activists and regurgitated as privileged personal learning. We are seeing it in social media pages gaining momentum, in the activist community with who is being platformed and we are seeing it individually with saviour complexes and power roles being established over equality, diversity, intersectionality and platforming marginalised people.

Challenge yourselves and your interactions with who, where, what and how you are doing things. Pay marginalised people so they are able to have a small bit of security. Join existing networks. Ask what you can do to help. Ask how you can support rest for marginalised people. Take a back seat. Uplift marginalised people and platform them. Offer jobs to marginalised people. Give the journalist pieces a break and offer them to people who aren't new to this. Think. Be mindful. Unlearn. Be aware. Fight oppression. Fight privilege. Fight internalised ideas of professionalism that cause you to see marginalised people as less professional or relevant or worthy. Shut. Up.

# RENT STRIKE NOW!

Financial redistribution and collectivisation is a tricky process, and there are various ways to go about it. It requires those with the most resources to step aside and recognise their resources for what they are, they are bribes from a political system, they are loot plundered from colonialism and neo-colonialism, they are resources made on the back of violence against women, people of colour and the working class. And there is no doubt, that those with the deep deep financial resources will not want anything to do with this, they will, they are already looking for ways to protect what they have and then profit from Covid-19. Unquestionably we need to be making plans and finding ways to challenge this, we must do as we've always said we're doing, and try to build political power to ensure that the state and capital are not able to kill us as easily as they do. At the same time we have to use all the skills we have, all the resources we have to look after one another. (Mutual Aid, Money and Shame - D Hunter)





Shame will often be the emotional driver of positions and decisions made in Mutual Aid groups up and down the country over the next few months. It will muddy the waters when debates are hard about what the difference between Charity and Mutual Aid are. It will foster the deeply problematic discourses around the amount of agency marginalised individuals are allowed, what is an appropriate use of funds, if someone is going to spend money on weed, netflix, fizzy pop then maybe they shouldn't be given the money, but instead a parcel of items that are more appropriate. There aren't easy ways to negotiate shame, we've been raised in a particularly individualised system, which encourages is to judge ourselves and others by the standards that are ugly and oppressive. What we can be is conscious of why we feel shame, and watch our selves as we take hold of an idea about the agency of others and understand what it might be motivated by.

没有空间 没时间 没课回 **NO SPACE NO TIME**

**NO CLASS HET MECTA HET ВРЕМЕНИ HET**

لا الفضاء لا وقت لا الطبقة KLACCА



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 لا الفضاء لا وقت لا الطبقة KLACCА

about what their basic needs are. support these folk to make their own decisions financial resources to do so, we need to maintain their lives but are without the local families who have the capacity to financial resources directly to our neighbours, relationship. We can also redistribute our recipients not to hold them hostage in service facilitate the agency and autonomy of the that that the projects are setting out to support, and should be given it, with the trust themselves. These projects need financial don't have the capacity to cook for when folk aren't able to leave their homes or meals, these matter more than ever especially can distribute food parcels, and deliver food food poverty in the UK are going to rise. We is clear already that the already high levels of money to meet some of those basic needs. It we're in a society which means we need Mutual Aid has to start where we are, and each other as competitors in a capitalist fight. we are as humans, it starts with us not viewing sheltered, our need to be respected for who basic needs, our need to eat, drink and be Capitalism and the State. But it starts with our those of who aren't a part of the economic and equity, towards agency and autonomy for more than just the basic, it builds towards basic survival needs, but it builds towards starts with a collective response to each of our violence are reliant on us working together. It strength and ability to respond to structural our dependency on one another, that our For me Mutual Aid is about acknowledging

The standoff reflects a much larger crisis of neoliberal capitalism in Pakistan, whereby an increasing number of people are becoming redundant from capital's point of view. And the clumsy manner in which the government announced a lockdown — offering no adequate protection for workers, or indeed any program for wealth distribution — has created a humanitarian crisis. A number of export-driven US brands, illegally fired their workers during the pandemic. For example, Nishat Apparel, owned by Mian Mansha, arguably the richest man in Pakistan, dismissed nine hundred workers at the onset of the lockdown — claiming the company did not have enough resources to take care of its workers.

Whether it is health workers, factory labor, or daily wagers, the lockdown has pushed the entire working class toward a logic of disposability. On the one hand, this growing precariat no longer has enough resources to pay rent or acquire food or other basic necessities of life. On the other hand, the government is unable or unwilling to provide any significant welfare, with the existing health infrastructure unraveling rapidly in the midst of the crisis. A large section of the population is being forced to pick between hunger and disease — a morbid choice at odds with basic human dignity.

The government's refusal to move toward any semblance of wealth redistribution shows that, despite the chaos in society, structures of power and political economy remain immobile in Pakistan. In fact, Prime Minister Imran Khan announced a Rs. 100 billion (\$600 million) relief package for the construction industry to "reopen the economy," while his health minister continues to claim that there are not enough funds to provide PPE to all the doctors. The class war is now openly taking a fatal turn.

**Militarized Control**

Currently, Pakistan has more than twelve thousand confirmed cases of COVID-19, and the number is expected to rise dramatically over May — putting further strain on an already decrepit health care system. As the government refuses to take measures in wealth distribution, there are signs that society will be placed under further militarized control. A number of elite areas are already cordoning themselves off from poorer sections of society, placing heavily guarded check posts near working-class neighborhoods because of their fear of increased social strife.

The deepening of the existing spatial apartheid due to COVID-19 fits into a longer process of marginalization justified in the name of hygiene. In Lahore, the first urban check posts were built by the British at the Mian Mir Cantonment in the nineteenth century to keep locals away from British officers, who considered the former to be vectors of dangerous diseases. The nexus of hygiene, militarization, and apartheid then have a long history in South Asia — once again coming into sharp relief during the current crisis.

Moreover, trade unions and grassroots organizations are raising funds to buy PPE for health workers and food rations for the unemployed, filling the void left by the government's spectacular abdication of responsibility. At a recent press conference, Dr Salman Haseeb, leader of the Grand Health Alliance, paid glowing tributes to left-wing activists and trade unionists who supported health workers at a time when the government had declared war on its own frontline warriors. "All marginalized groups must work together in these difficult times," he asserted, adding, "We are fighting for life under the dark shadow of death. We will win if we fight together."

Such encounters between disparate sectors of the working population offer us hope for a new kind of politics. They show that a world shaped by manufactured scarcities and policed by authoritarian states can be replaced by one rooted in solidarity and democracy. These acts of defiance in poorer countries such as Pakistan must be linked with progressive and anti-imperialist movements in the Global North to build a global campaign against the parasitic hold of international financial institutions and for the universal right to health care. The current crisis teaches us that this necessary alliance must be forged soon, as humanity is running out of time.



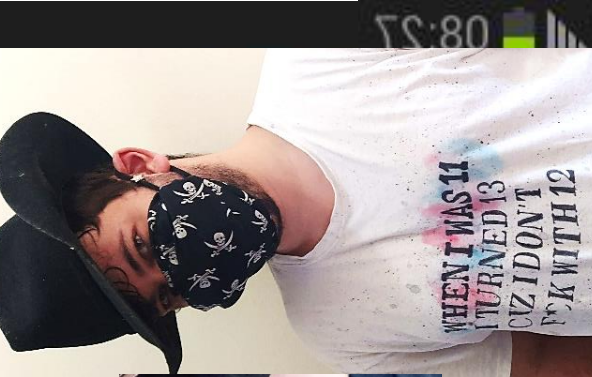
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FIF FASHION IS FAKE

MEDICINE AND MONEY  
ARE INTERRELATED  
MEDICINE A CONDUIT TO  
WEALTH ACCUMULATION

FASHION IS FAKE



WHERE'S THE DAILY  
STATS OF THE THOUSANDS  
OF HUMANS  
THAT DIE IN SYRIA, YEMEN,  
IRAQ, PALESTINE...  
BY WHITE SUPREMACY?



CIVIL CONTROL  
IS NOT A FACT  
BUT A PROCESS



DESTROY  
WHITE  
SUPREMACY



FIF FASHION IS FAKE



Message to the Revolutionary Proletariat and to All Revolutionary Elements Who Remain Faithful to the Struggling Working Class: . . .

The working class of Russia, small in numbers, unprepared, in a peasant country, accomplished in October, 1917, the historically necessary October Revolution. Led by the Russian Communist Party, it has overthrown and destroyed the power of the ruling classes; during long years of revolution and civil war it has firmly contained the pressure of international and Russian reaction. In spite of the unprecedentedly heavy losses sustained by the working class, the October Revolution remains a decisive and heroic event in the history of the struggle of the Russian proletariat. The Russian October Revolution has given the struggling international proletariat an experience of tremendous value for its struggle against capital. As a result of the October Revolution all the barriers in the path of the economic development were eliminated; there is no longer any oppression by the land lords, the parasitic tsarist bureaucracy, and the bourgeoisie, which relied on reactionary groups of European capitalists. After the successful revolution and civil war, broad perspectives opened before Russia, of rapid transformation into a country of progressive capitalism. In this lies the undoubted and tremendous achievement of the revolution in October. But what has changed in the position of the working class? The working class of Russia is disorganized; confusion reigns in the minds of the workers: are they in a country of the "dictatorship of the proletariat," as the Communist Party continually reiterates by word of mouth and in the press? Or are they in a country of arbitrary rule and exploitation, as life tells them at every step? The working class is leading a miserable existence at a time when the new bourgeoisie (i.e., the responsible functionaries, plant directors, heads of trusts, chairmen of executive committees, etc.) and the Nepmen\* live in luxury and recall in our memory the picture of the life of the bourgeoisie of all times. And again long and difficult years of the struggle for existence lie ahead. But the more complicated the circumstances, the more clarity and organization are necessary for the struggling proletariat. To introduce class clarity into the ranks of the working class of Russia, to aid in every way the organization of the revolutionary powers of the struggling proletariat—this is our task. . . . The Communist Party, which during the years of the revolution was a party of the working class, has become the ruling party, the party of the organizers and directors of the governmental apparatus and economic life on capitalist lines, with the general backwardness and lack of organization of the working class. The party has more and more lost its tie and community with the proletariat. The soviet, party, and trade-union bureaucracies and organizers find themselves with material conditions which are sharply distinguished from the conditions of existence of the working class. Their very well-being and the stability of their general position depend on the degree to which the toiling masses are exploited and subordinated to them. All this makes a contradiction between their interests and a break between the Communist Party and the working class inevitable. The social existence of the Communist Party itself inevitably determines the corresponding social consciousness, interests and ideals, which contradict the interests of the struggling proletariat. The Russian Communist Party has become the party of the organizer intelligentsia. The abyss between the Russian Communist Party and the working class is getting deeper and deeper, and this fact cannot be glossed over by any resolutions or decisions of the Communist congresses and conferences, etc. . . . The NEP, i.e., the rebirth of normal capitalistic relations and intensive economic differentiation among the peasantry, intensified by the famine of 1920-21, has contributed to the pronounced growth of the big kulak stratum in the Russian village. The small-scale, unorganized character of peasant farming, together with the disruption of the means of communication, makes it definite that commercial capital will have a dominant role in the immediate future. At the same time the state is growing in influence as the representative of the nation-wide interests of capital and as the mere directing apparatus of political administration and economic regulation by the organizer intelligentsia. The proletariat—broken up in consequence \*Nepmen: private traders allowed to operate under the NEP—Ed. Soviet Communism: Era of Controversy, 1922-1929 117 of the destruction of industry; weakened by losses, the detaching (by bourgeois captivation) of part of the most active elements, and ideological confusion; and lacking a proletarian party and revolutionary workers' organizations of its own—is incapable of playing any sort of influential role. . . .

# WORKING CLASS

# THE PARTY

# AND THE

# REVOLUTION