

Friday 20th December 2024

Dear Rebecca

So I want to talk about some activist stuff in this letter, something that I touched on in one of my earlier letters where I talked about *ressentiment** and how this defines activist spaces, and especially anarchist spaces in the UK, and its flaws – basically that it is a very immature form of politics that is still encased within the master-slave mentality.

*(The term as I use it relates to the philosophy of Nietzsche, who used it to critique the ‘master-slave’ morality that democratic, liberalist, and progressive movements were rooted in.)

You are heavily involved in identity politics and always have been, yet identity politics is formed on a *ressentiment* narrative that inverts the values of the oppressive system (capitalist/anti-capitalist, racist/anti-racist, patriarch/feminist etc) and creates a new system of values that, while different, is equally as oppressive as the old. Identity politics may have well-meaning intentions, but it is subverted by a deep and abiding hostility towards the wider system it critiques, and this latent hostility is what creates such oppressive spaces and the ‘in-group/out-group’ mentality that typifies spaces and subcultures dominated by identity politics.

That hostility and hate towards the wider system is created by the oppression that people have experienced from that system. It’s always going to be there as that is what oppression does – I mean, when you experience oppression it doesn’t make you well disposed towards your oppressor. All else being equal you will develop hatred, hostility, and violent thoughts. So the fact that the hostility is there is not the problem, you’re always going to get that from systems of oppression and the subcultures that form from those most oppressed. What typifies identity politics is its total failure to address and heal that hate/hostility/ill-will, and that failure means that those involved in identity politics fail to mature and their activism remains rooted in hostility and a system of values that are just ‘anti’ the oppressive system they critique, as opposed to values that are intelligently considered and arise out of a process of healing and maturation. The failure to address the hostility/hate/ill-will also ensures that those negative feelings create spaces that are deeply oppressive to those who are deemed part of the ‘out-group’.

So, for example, in the trans community you will find that women who maintain the kind of feminist critiques of transvestites that typified second-wave feminism are derogatively referred to as ‘TERFs’ because they maintain that being a woman is rooted in biology and not something you choose. In this case the ‘oppressive system’ is second wave feminism and the trans community takes a system of values that is totally ‘anti’ second wave feminism and says that anyone can be a woman. These values are deemed correct, and so to be part of this scene you need to accept these values, otherwise you are excluded.

You see here that this ‘ressentiment’ foundation of the trans community leads to the formation of a tightly controlled ‘in-group’, people who agree to the new value and accept it without question, and a definite ‘out-group’, which are those people who adhere to the values of second wave feminism.

The in-group is generally brutally policed by authoritarians within that subculture to maintain conformity to the new doctrine, and in the trans case, we have seen over the last ten years countless examples of brutality dished out to feminists who are real biological women and who are deemed ‘TERF’s’, with violence being openly used, intimidation and aggression at anarchist gatherings, and extremely sexist language being deployed. The most recent example was July this year at the Trans Pride event in London, where one trans woman got up on the stage and proclaimed ‘*if you see a TERF, punch them in the f**king face*’, with widespread cheering and applause. Really nothing but

male thugs openly calling for violence against women, and this being applauded and considered 'progressive'.

In short, the trans 'in-group' are deeply oppressive and offensive to those in the 'out-group', and this typifies resentment subcultures – that they are often equally if not more oppressive than the wider culture whose values they call into question and consider oppressive.

In the trans case this form of resentment discourse has aggressively colonised other activist spaces, including anarchist spaces, to the point where any 'anarchist' space today is policed by the trans community and everyone has to accept their critique or be thrown out and excluded by the 'trans mob'. A recent example was the London Anarchist Bookfair, which a few years ago was taken over by a trans mob who basically used force and aggression to shut down the original and replace it with their own, renamed The Anarchist Bookfair in London. At last year's 'Anarchist Bookfair in London' a working class socialist group was excluded because the trans elements deemed an obscure line in one of their pamphlets as 'anti-trans', despite them openly proclaiming their support for trans rights.

That is not anarchy, and neither is it consensus, it is oppression, authoritarian oppression by the trans 'Stasi'.

You will find that the resentment discourse and the 'in-group' mentality dominates all activist spaces in the UK, such as anti-fascism, anti-capitalism, feminism, anarchy (anti-authoritarianism), EFL, socialist groups, and so on. The wider culture's values are critiqued and an opposing set of values set up (e.g. anti-capitalist values), and those who adopt these values are considered part of the 'in-group', whereas those who do not are demonised, tarred and feathered, and treated with contempt and often outright ridicule.

Then there are the authoritarian 'Stasi' who police these 'anarchist subcultures', which in the Lancaster case was historically people like Matt or Rhiannon. They were outright authoritarians and did not practice consensus or anarchy at all, but dominated others, and they dominated you and probably still do, just as Sarah does. These are not libertarian people, and they do not practice anarchy. When people like Matt or Rhiannon come into a space they dominate it with their fixed notions of what anarchy is and with their chronic passive-aggression which causes acute anxiety and fear in others, and in this way they police the space and determine who is part of the 'in-group' and who is part of the 'out-group'. Thugs.

They are people who are out-competed by the authoritarians in the wider culture and so look for other subcultures in which they can be dominant. Anarchist spaces, with so many vulnerable and traumatised people making them up, are rife for these types of people to come in and dominate, under the pretext of being 'anarchist' or whatever else the identity label is. It's about creating a culture apart from the mainstream – a subculture – in which the dominant forms of oppression are replicated, but this time for the benefit of a different set of elites, this time the elitist authoritarians who can't compete with the elites of the dominant culture and so join activist subcultures for that purpose – because they are social milieus where they can dominate others, something they are unable to do in the wider culture. Those who do not conform or accept domination, people like me, are excluded.

I have always been excluded from these types of spaces and social scenes because I do not obey the dictates of the elites or show any sign of submitting to them, and often call them out quite openly, because I do not accept idiotic ideologies that are parroted out mindlessly and which everyone is expected to accept without question, and lastly because I am deemed to be one of the 'oppressing' class, even though I am far more oppressed than your typical anarchist.

It's really hard for someone like me who is on the intersection of multiple lines of oppression (class, gender, ethnicity), and who is excluded from activist/counter-cultural spaces because of the dominance of the in group/out-group politics, the elites that police it, and the hostility and malice that lie behind it.

You have always sacrificed all relationship with me in order to be part of the in-group in Lancaster and EF! You have always been too afraid to admit and act on your feelings for me because I am not part of the 'in-group', and you would be ridiculed and excluded from the 'in-group' if you did, and lose your standing. It is pretty obvious that your position in the 'in-group' requires the oppression and marginalisation of others – the deliberate and conscious marginalisation of me, for example, but also others.

You ought to address these issues, and to undo and heal the abuse that you have done to me. That is your responsibility, and here I am reminding you of it.

I recall Bicycology, and once asking Anne how you become a member, and she jokingly replied '*you have to have sex with someone from Bicycology*'. It was a joke, but at the same time it wasn't a joke, and typifies 'in-group' cultures rather than genuine movements. EF! was always the same, right from the very first gathering I went to in 2008 it was clear to me that this was a members club, an in-group and not a movement. That is, it does not exist to fight oppression, heal the divisions in society, work for the greater good. Rather, it was a space where a group of elites ruled and that existed mainly to act out hostility towards the rest of the human race, which really isn't in the interest of the environment at all, but nobody cares because they just want to act out hostility and disguise it by pretending it is about protecting the earth. I mean don't get me wrong, there is a genuine intention to protect the environment in EF! but it is dominated by other intentions, rather than that being the prime intention. '*No compromise*' is a total lie, because EF! is totally compromised, just as Seeds is.

I want to finish off with a few words about maturation.

Experiencing trauma during childhood or as an adult generally causes an energetic blockage in the body which curtails development (the removal of which is known in psychoanalysis as *catharsis* and is a key method of healing and maturation). The experience of trauma will generally create hostility to the wider culture if it is not addressed by the wider culture, and the blocking of development by the trauma in the body will result in an individual who is unable to properly mature. This is why activist spaces dominated by the resentment discourse are immature and practice hostility – because of the trauma they have experienced. It prevents them properly maturing and is the cause of the hostility in them.

You have trauma in you from your childhood, and you have not undergone any 'catharsis', because if you had you would not still be dominated by the likes of Sarah and your activism would have matured beyond the rent paying standard fare that Seeds dishes out monotonously year after year (I mean, I like Seeds, but it has totally failed to mature and remains stuck in an eddy just going round and round and round when it should have gone on to do far more exciting, interesting and challenging things, and taken the activist scene by the scruff of the neck and delivered genuine democratisation and maturation en masse).

I do believe however that that is happening now. That is, that you are undergoing a process of catharsis, or at least that it is beginning. In fact, I know it is, because you are becoming more and more aware of the fact that you are oppressed by your social milieu, and are trapped in it, and that path is one that will lead directly to facing up to your trauma and experiencing catharsis. I can

sense that (I'm sensitive), and I've been sensing it for several weeks now. The reason is because you have set high intentions for the common good, and have not been a typical 'in-group/out-group' resentment type activist. You have had genuine intentions for the greater good but have been caught in these in-group-out-group subcultures due to your own oppression and the fact it makes you vulnerable, like many in anarchist subcultures, to being dominated by the thugs that haunt these spaces in order to dominate.

That is not the case for the likes of Sarah, Matt or Rhiannon, because they have not generated pure intentions, and exist in these cultures mainly to dominate others and to gain social status. They are not in it for the cause itself, or at least, that is not the chief motivation. That is not the case with you.

So those genuine intentions sustained over a long period amount to devotion, and genuine devotion to a cause greater than yourself is a key method of healing from childhood trauma and beginning the process of catharsis. How so and why now are questions for another day.

So my relating all this is just really to give you some context, perhaps a wider perspective with which to view the (so-called) anarchist subculture in which you have been trapped the last... 20 years? ...and also to give you a heads up as to your own childhood trauma and the process of catharsis and how that is likely to radically change your existing life. That wider perspective, when digested, will bring on further maturation, so I hope you give it some serious thought and contemplation time.

Your authentic sexuality and womanhood is going to emerge as you go through this process of catharsis, and that is going to radically change your relationship with me, and your relationship with your existing milieu. You have already been feeling it. It's a revolutionary situation, a social revolution, and make no mistake, though there will be no guns or physical fighting, it is nonetheless a fight to the death where you will go head to head with the Franco's in your life, and they are genuine monsters that wield terror, anxiety and fright to a very chronic degree to control those they consider their subordinates, and those energies can destroy psychic growth and maturation and leave you unable to grow and mature, and that is murder, pure and simple, because your true life is curtailed and instead you live out a life in obedience to your masters in your social milieu.

I'm definitely rooting for you.

Love and solidarity,

Sonny x

PS please be very wary of Matt. I am picking up very bad vibes from him as regards you. I'm not someone that likes to gossip or slander but at the same time I'm not one to stay silent when I see a threat building. Whether you realise it or not there is a direct threat to you budding in him, so just be aware of that. I would love to go into more details but that would require some conceptual underpinnings first in order that I can explain, so maybe another letter.