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## On antifascism

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January 5, 2013

*These thoughts were submitted by an egoist-nihilist anarchist on Athens IMC.*

I would not even bother to participate in the ongoing debate, but some of the latest comments from an 'antifascist comrade' intrigued me.

First, to be able to get the features of antifascist action indexed, I believe one should determine the content of the very concept of fascism.

Fascism is primarily a loud and violent slap in the face of the 'revolutionary' who is recognizing revolutionary subjects in the face of phantoms such as the society and the class, and is longing for uprisings and revolutions. And how hypocritical indeed is the fact that social anarchists shriek about antifascism! Because, essentially, their war is nothing but a pauseless chase with shadows... They do not realize, of course, how hypocritical their proclamations on social antifascism are, since in fact this is a war on their very own substance. Because what else is the generative cause of fascism other than the mass?

Fascism is not an antisocial plague; it's an intrinsic element of society. The massification and mob mentality, the need for 'belong-

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ing' are flesh of the flesh of the phantom that has chained up millions of lives, and its flesh of the flesh is also the idea of the superiority. And how does the 'revolutionary' really contribute towards this direction, that poor fellow who is burning from the flame of social uprising and the visions for justice and equality (chains that are unbearable even for frank 'comrades'), and is thus grafting class consciousness and workerism onto the masses... Is this practice any different than the practice of the State, which is vaccinating its nationals with nationalism and homelands? Naturally, every nihilist cannot help but laugh out loud and unashamedly in front of this horrible nonsense.

Societists think that fascism got society in bed at the time that the latter was simply masturbating. And instead of attacking furiously against society, they use it as their own projectuality, as an identification of their own 'struggle'.

And is it not the same societists who are yearning for socialist/communist societies? Much as you curse and turn a blind eye, the truth lies right in front of you. Fascism and communism (don't get confused, I'm not talking only about the authoritarian kind) are equal at the level of moral values, except that the first puts forward the brute force and the second is governed by the servile spirit of Christianity. While fascism is the death of spirit, socialism is the death of strength.

And society does not take a stance, and that's the reason why it is exactly what it is. A phantom, a corpus non-corpus, nothing more than a flock of stooges. And you expect some type of assistance from the social swamp... But you ask from society to rise up against its own self! Against its own nature, that deeply fascist nature.

Do you consider a mentality shift to be possible? But then what more are you looking for, if not only for the guidance of the flock (it doesn't even matter whether it is a guidance in social, moral, values or strategy terms)? You seek to become social shepherds.

And as for the *politofilakés* (civil-guards, or militias), things are clear to me. It is not feasible to organize such schemes, since the

word itself contains the term *polítis* (citizen, or civilian, or national), who having reached political consciousness is directly connected with the providers of this very same political consciousness, the State and the politics. Can there truly be an antifascist citizen? By extension, can there truly be an anarchist citizen?

There can be both, societists will answer, the same ones who are converting Anarchy into social alcohol seeking numerical superiority against the fascists —that is, the aggressive fascists, since every citizen is potentially such. But you forget that the social plebs lack quality, so your antifascist civil-guard will be nothing but a self-invalidated and self-destructive drove.

Quote: *Fascism is every unjust, undemocratic and violent act, ideology, sentiment or habit in politics, society, family, and relationships.*

Well, so many of us are fascists then! From the great rebels F.Nietzsche and M.Stirner, the rebellious philosopher R.Novatore, until the nihilists of today, the straightforward comrades who turn their eyes to the here and now, embrace the fire and unleash their unsacred attacks against the State, society, fatherland, order, morality, ideology and every other chain.

How much of a fascist am I then, how much of a fascist is the Antichrist who is born from Fire and Denial and heading towards the pagan altar of the Nihil? So, how fascist are Beauty and Strength, both values *per se* that were pushed aside by the ugly and weak ones, and were replaced by phantoms such as justice, equality and solidarity!

Is antifascism perhaps a case of the masses? Who could agree to this while bearing in mind that antifascism is profoundly antis-tate, antipolitics and antisocial? Now, all this must sound so silly to the societists! The depoliticization of the author: is it or is it not a prerequisite for antifascism —an effective antifascism, not an autistically stereotypical one? For, is it not the politics which shapes the citizens? Of course it is. To me, every human imbued with political consciousness ceases to be a person, a self-willed egoist and individualist, and becomes a citizen in the sense of the single individual,

of the social kernel. Is it ever possible for the seedy harlequin, the landlord to act in an antifascist way? At the same time that s/he is not only a vector but also a source of fascism...?

The same applies to both leftists (as if they are any different, being citizens) and social anarchists, as elitist and razing as this may sound. Because when individualism is absent and —thus— the individual is being dominated by the need for social addressment or for ‘belonging’, then this also signals the birth of another -ism (in the sense of the system, the ideologized thinking) and by extension, the essence of fascism: the massificated flock.