An Introduction

We will live to see manmade horrors beyond our comprehension. Things will get worse, more so than any of us are ready or willing to face, much less accept. At the time of writing, fires are ravaging the West Coast of the so-called United States as well as much of so-called Canada in what is becoming an increasingly intense, never-ending fire season. Similarly, much of the Greek and Turkish Mediterranean is engulfed in flames, producing apocalyptic images of ecological devastation that have become all too familiar. Meanwhile, the industrial death machine continues its forward march, promising only the continued collapse of the Earth’s systems. At the same time, the Delta and Lambda variants of the COVID-19 virus loom heavily, threatening to again devastate the meager health systems of capitalism and to allow the further extension of the current state of exception. There will be no “return to normal.” The world we thought we knew no longer exists, the façade has been torn away and now we stand – naked and bare – at the edge of collapse.

In the short term, everyone the world over faces the prospect of ecological catastrophe. There is nowhere on this Earth that is safe from what’s coming. However, there are those that face a slightly different short-term prospect: total ecological annihilation. For the majority of people, these next few decades offer chaos and turmoil beyond anything hitherto experienced, but for the time being, there will be pieces left to pick up, something familiar to turn to. For others, this will not be the case. Instead, they face the total collapse and loss of their homes: Micronesia islands and coastal cities doomed to be swallowed by the sea and deserts left scorched, dry, and uninhabitable. This is not a far-off future but an actualizing reality: coastal flooding is becoming measurably more frequent and devastating; the ocean is visibly encroaching upon certain Pacific islands; one of the main drivers of the Syrian Civil War and the subsequent exodus of refugees was and is climate induced drought; similarly, a recent uprising that ripped through Iran was driven by drought induced water shortages exacerbated by negligence from the Iranian state. Here in the Sonoran Desert that we write from, the Colorado River faces increasing shortages, drying reservoirs, and teeters ever closer to collapse. By mid-century, much of these Southwestern Borderlands will be nearly or totally uninhabitable; by the end of the century, that fate will certainly be promised.

Certainly, there are those who promise schemes for a just-in-time delivery of a world saving program: dimming the sun, terraforming the Earth, carbon sequestration technology, a last minute escape to the stars, or perhaps some utopia outlined by various brands of communists, socialists and social ecologists ushered in by a presumably imminent revolution. There is much to say about each of these schemes continued...
on their own, much less taken all together, but suffice to say that we are uninterested in what they’re selling. Religious faith in unproven science fiction solutions and the coming of a new Eden will offer us nothing but disappointment. We prefer instead to deal with our material realities and the things we can count on. Thus, the question we wish to explore in this journal, whether directly or indirectly, is: what does it mean to struggle against capitalism, the techno-industrial system, settler-colonialism and civilization in a place so devastated by their consequences that the future promises nothing but ash and sand? €

**Blood on the Sand:**
The Department of Justice Investigates Phoenix PD

On August 5th, 2021 the Department of Justice announced that it would be conducting an investigation into the Phoenix Police Department, citing concerns over excessive use of force, violations of first amendment rights, and poor treatment of the houseless, amongst other things.

The Phoenix Police have gained nationwide notoriety in recent years for their status as being on of, if not the most violent police departments in the country. Dozens are murdered at the hands of PPD every year and countless more are brutalized and kidnapped. It is within this context and the aftermath of the George Floyd Uprising that the Biden administration is now seeking to re-legitimize the police and the federal government by taking up a sympathetic, reformist posture. Thus, we see the Department of Justice preparing the facade of accountability for the most violent police force in the United States. However, it does not take much to break this veneer and to see what it for what it really is: an empty maneuver that offers nothing but the continuation of the counter-insurgent project.

On the campaign trail, Biden took up the mantle of police reform as one of his key issues, opportunistically seizing upon the unprecedented frustration with the police that erupted with the death of George Floyd. Now, his administration seeks to make good on his promises in an effort to quell the dissent he capitalized upon. This has been part of the Democratic Party’s playbook for decades and should come as no surprise. What’s different this time is that the illusion of progress has been shattered in an unprecedented way. In the wake of the George Floyd Uprising, what has been laid bare for all to see is that neither Biden nor his Department of Justice will resolve police violence for one simple reason: policing is violence. The contemporary history of policing not just in Phoenix, but throughout Arizona is a testament to this fact.

**A Recent History of Policing in Phoenix**

In light of the announced investigations, Mayor Kate Gallego and PPD Chief Jeri Williams are putting on a friendly face and stating that they welcome the investigations and any insights that they might provide. Afterall, Gallego is one of the liberal heroes of the local Democratic Party and Chief Williams is in favor of police reform and improving “community-police relations.” Was it not Chief Williams who marched with protestors in the midst of the George Floyd Uprising? Was it not her officers that knelt alongside demonstrators? Surely, then, these investigations could only be beneficial to her and her supposed agenda of police reform. Let’s cast aside these assumed agendas and goals, however, and look into the recent past of Williams’ career from before her time in Phoenix to now.

PPD is not the first department that Jeri Williams has been in charge of. Prior to taking her current position in Phoenix, she was previously the Chief of Police of Oxnard PD in California. While chief of police there, she oversaw a number of “improvements” in police-community relations:

- The choking death of Robert Ramirez by Oxnard PD officers on June 23rd, 2012
- The shooting death of a mentally ill man named Michael Mahoney by OPD in his own home on August 12th, 2012
- The brutal police murder of Alfonso Limon, Jr on October 13th, 2012
- The beating and in-custody murder of Juan Zavala on June 28th, 2014
The murder of Meagan Hockaday in front of her 3 kids inside their own home on March 28th, 2015.

Additionally, according to the Oxnard-based Todo Poder al Pueblo Collective, Williams also “ruthlessly waged war against the poor: she proudly upheld the gang injunctions that divided our communities; impounded countless cars belonging to undocumented working families; allowed officers to use heavy-handed tactics against residents, non-violent offenders and youth; all while squandering city funds on PR efforts meant to construct a completely false picture of ‘improved police-community relations.’” For any Phoenix resident that has experienced or witnessed the violence of Phoenix PD, this should all sound shockingly familiar.

It’s additionally worth mentioning that up until Williams took the job as Chief of PPD in 2016, she supported the use of chokeholds and admitted to having used them herself. This was, of course, after the choking death of Eric Garner that sparked the words, “I can’t breathe.”

Chief Williams only reversed her stance on the use of chokeholds when it became politically nonviable to continue supporting them while maintaining the veneer of favoring police reform. Given her department’s record in Oxnard, it should be no surprise that the police force she inherited in Phoenix would gain the national spotlight as the most violent police department in the country, consistently killing, maiming, and assaulting more people at a higher rate than any other police force in the country. This is not to mention the gratuitous violence that PPD has wrought upon demonstrators during popular mobilizations. Prior to the George Floyd Rebellion, in 2017 police brutalized hundreds during a visit by then-President Trump. This occurred once again during the summer of 2020, as it did in much of the country. During one particularly violent night, hundreds were assaulted in a residential area, with police firing tear gas and pepper-spray into people’s yards and homes as residents attempted to shelter demonstrators. Some 300 people were arrest that night alone. Finally, in one of the most recent instances of violent repression by PPD, a small group of demonstrators were beaten, arrested, and slapped with trumped up conspiracy and gang charges, threatening them with years or even decades of jail time. The “evidence” that these individuals constituted a gang were that they all wore black and chanted “A-C-A-B.” Thus, the “ACAB gang” was willed into existence by PPD.

All of this occurred in the short span of 4.5 years since Chief Williams took charge. However, we should be clear: this violence did not start with Chief Williams and it will not end with her. Furthermore, this violence is far from exclusive to PPD. The history of policing in the Valley of the Sun has been bloody and violent since the beginning and one can find innumerable examples: from SB1070, to Arpaio’s tent-city and immigration raids, to Tempe and Scottsdale’s histories as sundown towns, the sands of this desert are saturated with blood spilled by police terror. The reason so much focus has been placed on Chief Williams here is simply because despite all of her rhetoric on accountability, reform, and community relations, the terror hasn’t stopped.

From the Valley of the Sun to the Old Pueblo

It shouldn’t be too much to assume that the Department of Justice investigation will yield very little of substance. Predictably, we wager one of two scenarios will occur: 1. The DoJ will find that all of these actions were somehow justified and that nothing should be done or 2. In keeping with Biden’s manufactured image as the reformer that will “solve” police violence, the DoJ will find that PPD is indeed horrendously violent, but will suggest lukewarm reforms that will change nothing. The logic of policing will not be challenged (after all, this is the DoJ we’re talking about) and nothing will be done to curb the mass violence by police on the streets of Phoenix. In the “best” case scenario, we can expect something along the lines of how policing is conducted just a hundred miles south of Phoenix in the city of Tucson. While Phoenix PD fulfills the model of overly aggressive policing, Tucson PD is on the cutting edge of “successful” community policing. Despite this image, according to Tucson-based Civil Seed, from 2013-2020 TPD ranked #13 out of 102 metro police departments for police murders by population. This means that when adjusted for population, Tucson PD outpaces
even notorious police departments like NYPD, LAPD, and Chicago PD in police murders. In other words, while Phoenix represents the gold standard of overt reactionary police violence, their sister department has become the gold standard for the progressive counterinsurgency. Regardless of these supposed differences, they represent two sides of the same coin; two different approaches that result in the same types of violence.

This was incredibly apparent during the George Floyd Rebellion. Just like in Phoenix, protestors were brutalized, teargassed, and pepper-sprayed by Tucson's policing apparatus all the same. However, in order to keep their own hands clean, TPD largely limited their own individual violence and instead outsourced it to their friends in the Pima County Sheriff’s Department and SWAT teams. This represents a common thread in the way that TPD operates in the face of demonstrations: officers from TPD prefer to hang back and simply contain the demonstration while keeping tabs on those they deem problematic. Then, as the march disperses and these problematic individuals find themselves alone, they are swiftly kidnapped by TPD. Once in custody, there is no telling what might happen. In April of 2020, Carlos Ingram-Lopez was murdered by three Tucson police officers while in TPD custody. Again, in March of 2020, Damien Alvarado was similarly murdered in custody. Both men suffocated to death, saying “I can't breathe” in their final moments, just like Eric Garner did before them and just like George Floyd would soon after. This is the legacy of “progressive policing” in Tucson.

Ultimately, there is no stopping police violence shy of total abolition because policing is violence. The police — and policing considered more broadly as the logistics of social management — exists as an attempt to define the possibilities of our lives in all possible moments in space and time. Every action that falls outside of the conceptual reality that policing seeks to actualize and defend (i.e. the conceptual realities of settler-colonial capitalism) must be neutralized and eliminated. Thus, our capacity to determine our lives according to our own desires is stolen away from us and our creative capacities are strangled. It does not matter if policing is approached in an overtly aggressive manner or in an ostensibly “progressive” and “friendly” manner; the theft and limiting of our lives necessitates violence all the same. Those who fall through the cracks of this system or go against it entirely are either warehoused in prisons or gunned down in the streets. Increasingly, the carceral project has generalized into broader society, with daily life being evermore regimented, surveilled and controlled. The world around us is being supplanted by a manufactured digital dystopia in which our every interaction and experience can be monitored and mediated; the pandemic has created a new state of exception that has allowed novel forms of bio-political capture of daily life; mainstream schemes to reform prisons and defund the police offer only the dispersal of their functions into society, increasing rather than decreasing their presence. The police cannot be reformed precisely because of what policing seeks to accomplish: the violent and total enclosure of the possibilities of life.

It is clear what is happening with this Department of Justice investigation of Phoenix PD. The legitimacy of the state and the police are in question; they’ve been in question for years but the crisis finally came to a head last summer with the death of George Floyd and the activity of millions in response. Now, the Biden regime seeks to restore this legitimacy with symbolic gestures, empty rhetoric, and by doing the bare minimum to placate his moderate base. By creating the image of “going after” one of the most violent police departments in the country, he pushes forward his agenda of restoring social peace. But make no mistake: social peace has always meant social war; it has always meant the theft and measure of our lives, the vast emptiness of work, wage labor, commodity production and consumption, and crushed dreams. When they offer us social peace, we must burn the bridges they are building.

A 5G Thing
from Netherlands-based anarchist publication “Rumoer”

Last spring, the Netherlands saw an explosion of attacks against 5G masts (and other infrastructures) in parallel with similar sabotages that spread across France and England. Much of the Dutch media and
discourse around these attacks tried to associate them to various conspiracy theories founded in bizarre ideas about the shape and form of global power. But basically not one peep came from other perspectives in the Netherlands. Surely there are as many reasons to attack 5G technologies as there are attacks against its infrastructure... what could provoke so many people to action, and more importantly, why might we take interest?

In the simples of terms, 5G is a faster internet that allows for faster downloads and more connection, but beneath this simplicity is a complex plan for a major technological advance that would usher in big changes to all aspects of our lives: how we work, take care of our houses, how we communicate, how we move around. The way in which 5G has been advertised has made it seem like a small, banal update to existing technologies, but it is much more than this, both in infrastructure and in the possibilities it allows for interconnectivity of devices and for the collection of “big data.” The world contained in this technology is one that we cannot let quietly slip in while our attention is elsewhere, distracted as we are by the latest streaming platform or media frenzy. To better understand the techniques and methods of the refinement of power, of which a central element is this technology, is to better arm ourselves in a struggle against it. The text below offers a view of the world we face and the aspects of life we risk to lose, with the spread of 5G.

**Why We Are Against 5G**

Because 5G is first and foremost the means to accelerate the functioning of this world based on the domination of others, and thus also based on war, financial exploitation, social control... and so many other idiocies that we refuse.

Because the smart city covered by cameras, in which every sphere of our lives is measured, deconstructed, analyzed, to be directed by algorithms, resembles nothing so much as a cybernetic prison. A closed, artificial city, populated by lobotomized prisoners from whom we have removed everything including the desire to escape.

Because artificial intelligence offers to power the possibility to rationalize every manifestation of reality, guiding our behaviors, but also our ideas, sensations, and desires along a planned trajectory.

Because 5G is the dream of modern powers. In an increasingly unstable system, prone to crises and revolts of all sorts that sometimes put it into question, the preservation of order and of the security of the state requires a more complete mastery over the unknown of freedom.

Because technology has become an essential factor in determining the evolution of society; it is the unavoidable infrastructure that produces and reproduces the world of power in which we are required to live without any chance of shaping it along our own needs and desires.

Because we cannot escape a fundamental reality: technology requires the destruction of ecosystems and in this also destroys the last vestiges of wild life. Starving for materials, electricity, and rare minerals without which it cannot exist, technology provokes unmeasurable destruction to nature and to (human) health.

Because we know that the world is balancing on the edge of an abyss. And once any perspective of revolutionary possibility has been erased, we can only attend our own extinction.

Because for those who do not wait to capitulate in fatalism, nor to spend their time in either prayer or indifference, there is no doubt left: to block everything is the least we can try to do.

Because we want a free and wild world. €

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**Killing King Abacus**

*from issue #1 of Killing King Abacus*

To Kill King Abacus is to create relations without measure. If we aim to destroy capitalism we cannot reproduce its necrophiliac logic which reduces relationships to numbers. To Kill King Abacus is to destroy the social net which privileges mediated transactions and images over direct relations.

Because money is a general equivalent and thus is
nearly limitless in its applications, it conquers other signifiers of value; capitalism transforms other value systems into itself. To Kill King Abacus is to disrupt this process of quantification. Money may be the most indiscriminate of whores but capitalism is not the only system which measures value. Justice, morality, law and culture itself are all value systems which weigh, judge, and channel human action. We want to create relations which defy such equations. We therefore have no need for standardizing models within our struggle. In the absence of value systems desire shoots in new directions. Insurrection is desire rebelling against value.

In old England the body parts of the king were a basis for units of measurement. The king’s foot was a foot. The king’s hand span became a span. As the state became more standardized and impersonal so did measurement; and thus today we are ruled by an impersonal King Abacus who is without passion but always calculating.

The first clocks were built in order to regulate Islamic prayer, to make it possible to pray five times a day, at regular intervals. In colonial times the mission was used simultaneously to convert indigenous peoples and to impose the work day and week. The mission bells regulated both prayer and work. The clock was an indispensable instrument for the standardization of the work day. The rationalization of time has hurled us into a spiral of ever increasing haste. We wish to kill the king who tries to force us to pray to the god of work.

To Kill King Abacus is to create an insurrectonal rupture with the existing organization of language, time and space; to speak our own language, take our own time, carve out a space for ourselves. If we can only conceive of ideas which are constructed in the language of the state or capital, we cannot break out of their restrictive logics. There can be no rupture with this society if we appeal to the authorities who perpetuate it, instead of taking action ourselves. In order to appeal to a system or an authority we must speak its language; the relations we wish to create cannot be spoken of in the language of authority. If we live a series of moments measured by the clock which ticks to the rhythm of productivity, we live abstractly equivalent moments of bland repetition.

As public space shrinks and is disciplined we are mostly left with space whose use has been restricted to the demands of production and consumption. While social theorists, anarchist, Marxist and bourgeois, have theorized the dimension of time (history) well, space has often - to the detriment of theory - taken a back seat. This is in part due to the influence of Darwinism and theories of evolution on 19th and 20th century thought. Space only reentered Marxism with Lenin’s theory of imperialism and then, only at the level of the nation-state. Debates since that time have centered around national-liberation and colonialism. While space has recently begun to play a greater role in social theory, it still often falls into the framework of nationality versus globalism. This theorization of space both reifies and naturalizes the nation-state. We attempt to deepen our historical understandings of space and our spatial understanding of capitalism, as well as look at the relation between space, capitalism and the state on a different scale than that of the nation. Simone de Beauvoir noted the importance of the café for revolt. It was a space where we can directly meet, where we can talk to friends and strangers. Capitalism has begun to figure out how to transform a meeting place into a controlled space where we can only consume and rush on to work as we look at our watch. If we do not carve out a space for ourselves we will have no place to meet, to speak or to act for ourselves. In order to do this we must be capable of imagining that which lies beyond the dominant rationalities that perpetuate the existent.

One who ventures to expand life’s possibilities outside of the limited options offered by the state and capital find themselves facing the power structures and systems of control through which measured existence is imposed. Work, law, government, school, police, commodity consumption... are a maze of barriers to anyone who wants to reach beyond these limits, to live by their own rhythm and not that of the clock. So those of us who want to project toward quality, towards a measureless fullness of life are faced with the necessity of destroying this maze, of creating our life projectuality in an insurrectonal manner. We are therefore in permanent conflict with this society. To destroy these obstacles to our own expansion we need all of the tools we can get; we need both ideas and fire.
Action
from issue #1 of Killing King Abacus

To choose to be an anarchist is to choose to create one’s life in a certain direction. It is the development of a projectuality toward freedom, self-determination, the expansion of possibilities. Such a projectuality develops itself in action, but not the action of the activist, the politician, but action that flows from one’s life and back into it. What distinguishes the anarchist revolutionary from a political activist is “the way in which the person, the comrade who carries out these actions, succeeds in making them an expressive moment of their lives, a specific characterization, meaningfulness, quality of life, joy, desire, beauty.” What is absent from the actions of those who start and end with their own life, their own individuality, their own projectuality is calculation, the quantitative point of view, because it is a quality of life toward which the anarchist projects, a fullness of life opposed to the flattening this society imposes. If our solidarity with certain actions is critical, it is because we can see calculation creeping in. If we reject all cooperation with the media, it is because this power structure forces those who choose to participate in its activity to measure their words, draining them of substance, of energy of the force that refuses all compromise. Our actions create our lives and relations; for a life without measure, we must act without measure.

The Writings of an Arsonist
From Filler PGH

I’ve committed arson twice in my life. Once in May of this year when I torched Joe Shekarchi’s law office, and again this July when I set fire to eviction attorney Steve Conti’s office. And I have no plans on stopping.

But I might as well start at the beginning. I’m from Rhode Island, the smallest of these so-called “United States”, and when COVID hit I, like many others, tried to do something to help my community. I pitched in, delivered food, supplies, and did whatever needed to be done to help those less fortunate than myself. And then, COVID got worse due to the government prioritizing business interests over the people, and I began to see just how much of a sick fucking joke Amerikkka is. The working class is forced into wage slavery to serve the capitalist scum that denies them their rights, and then bleeds them dry by “providing” these same rights for a price. Food, water, housing, healthcare, electricity, land, these bloodsuckers provide nothing, merely hoard what belongs to all of us. They’ll work you to death just so you can have a warm place to sleep at night, and then expect you to thank them for it. It’s nothing less than extortion.

Once I realized this, there wasn’t anything else to do but act. That’s how we can help our communities. “Progressive” politicians won’t be able to save you, at best they’re naive and think they’ll be able to change the system from the inside (and as a result accomplish practically nothing), and at worst they’re just power hungry and think that pretending to be a progressive is the best way to go about it.

Fuck em.

Action is the only thing that gets results. Joe Shekarchi and Steve Conti are lawyers who make big bucks kicking people out onto the streets. I wonder how well that’s going for them now that their nice offices are charred to shit. There are plenty of other attorneys like them in Rhode Island, and throughout the country, but they’re not the only ones who need handling. The housing developers, the landlords, the banks, the corporations, the business owners, and the politicians who lick their boots need to be dealt with. Squat “their” property, rob them of their precious capital, grow your own food (or expropriate it from their bougie supermarkets) and share it with your community, and take care of one another (it’s what the capitalists fear most, that we’ll make them obsolete).

When they come to evict you, barricade yourselves into your homes, and if the parasitic landlords and their pig lackeys force you out, turn right around and burn down their homes. Make them feel the fear. Steal back everything they’ve ripped away from you, and become the inferno that destroys the Amerikkkan plantation once and for all.
Blessed Are The Cop Killers

IN A WORLD OF COMPROMISES, WHERE WE ENDURE DAILY INDIGNITIES, A WORLD THAT TRAINS US TO PASSIVELY ACCEPT EVERY INJUSTICE AGAINST US, OUR FRIENDS, FAMILY, LOVED ONES, AND NEIGHBORS – POVERTY, HOMELESSNESS, JAIL, DEBT, STOLEN DREAMS, STOLEN FUTURES, STOLEN LIVES, A MEANINGLESS LIFE WORTH NOTHING.

THIS IS A WORLD BUILT ON OUR MISERY. IT IS THEN NO GREAT SHOCK, NO COINCIDENCE, THAT SOMETIMES PEOPLE SNAP AND DO WHATEVER THEY CAN TO FIGHT BACK AGAINST THE AGENTS AND DEFENDERS OF THEIR MISERY. TO WIN A MOMENT OF JUSTICE, A MOMENT OF VENGEANCE.

They Are The Bravest Among Us, And The Most Honest.

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