F*KIT MAG

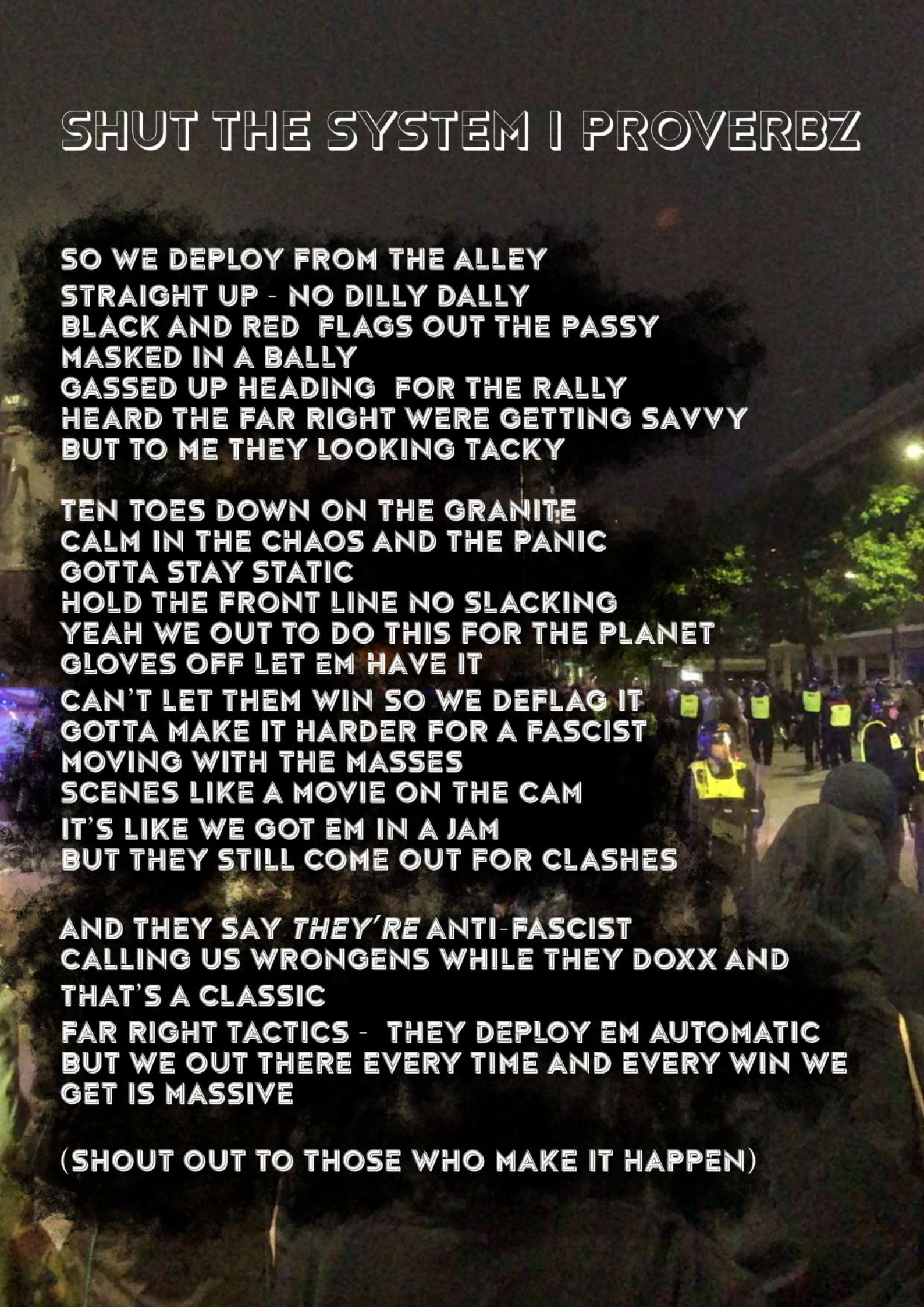
RADICAL IDEAS AND ACTION IN THE SOUTH WEST



ISSUE 5

SUMMER 2026

SHUT THE SYSTEM I PROVERBZ



SO WE DEPLOY FROM THE ALLEY
STRAIGHT UP - NO DILLY DALLY
BLACK AND RED FLAGS OUT THE PASSY
MASKED IN A BALLY
GASSED UP HEADING FOR THE RALLY
HEARD THE FAR RIGHT WERE GETTING SAVVY
BUT TO ME THEY LOOKING TACKY

TEN TOES DOWN ON THE GRANITE
CALM IN THE CHAOS AND THE PANIC
GOTTA STAY STATIC
HOLD THE FRONT LINE NO SLACKING
YEAH WE OUT TO DO THIS FOR THE PLANET
GLOVES OFF LET EM HAVE IT
CAN'T LET THEM WIN SO WE DEFLAG IT
GOTTA MAKE IT HARDER FOR A FASCIST
MOVING WITH THE MASSES
SCENES LIKE A MOVIE ON THE CAM
IT'S LIKE WE GOT EM IN A JAM
BUT THEY STILL COME OUT FOR CLASHES

AND THEY SAY *THEY'RE* ANTI-FASCIST
CALLING US WRONGENS WHILE THEY DOXX AND
THAT'S A CLASSIC
FAR RIGHT TACTICS - THEY DEPLOY EM AUTOMATIC
BUT WE OUT THERE EVERY TIME AND EVERY WIN WE
GET IS MASSIVE

(SHOUT OUT TO THOSE WHO MAKE IT HAPPEN)

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EDITORIAL

F*kit is back, and it's been almost a year. We suggested that the theme should be how to oppose nationalism back then, and - sadly - it still seems relevant. Apologies for the delay, we were skint and busy and a bit depressed. With shit getting steadily worse, collective organising is one of the few positive sources of hope. It's kept us going as individuals, and hopefully, this zine gives something of that back.

This summer has been political. The heatwave has driven the costs of the climate crisis home to Europe, and our politicians and media have responded with dithering, half-measures, and racism. National self-interest continues to be used to distract our society from the catastrophe. Reducing greenhouse gas emissions has always required international cooperation. It is becoming increasingly clear that this is impossible within an imperialist and colonialist order dominated by Europe and the United States. A revolutionary orientation towards reparations - and towards justice - is essential to preventing the 21st century becoming a new century of mass, unnecessary death. The articles and art included here try to point from this starting point of the nation, in all its toxicity, towards something better. Or occasionally they just say "fuck your flags" in old flag material.

With the Labour Party and the Greens claiming to offer a political option to the once-homeless left, what does a radical response look like? In particular, how can we break apparently liberal or conservative communities away from their so-called representatives? Are there pockets of radicalism that we don't know about - in the countryside, amongst the elderly, or in otherwise far-right areas? One thing we can be confident of in the coming years is that the state will continue to fail its subjects. Who are the unexpected radicals who are finding ways to oppose these failings and develop their own, local, inclusive alternatives? We'd love to hear about this in the next issue.

We have a new team, and we're using new software. It's an emerging process, and it feels like progress. We're thinking about our format and how it might change and evolve in the coming months. We're hoping to be more regular in our output, and are tentatively moving to cover local events and news. We want to make this thing broader, but at the moment we're a tight editorial collective of two. Making zines is fun! Come and help us do it!

WHEN COUNTRIES BECOME CULTS

words: NⒶTE art: @sunbear_able (fish); ArtPirate (full page)

Have you ever noticed how some people will defend their country's actions no matter what evidence you show them its evils? How they'll excuse behaviour from their political leader that they'd never tolerate from a partner or friend? How questioning the system gets you labelled a traitor, whilst blind loyalty gets you called a patriot? You're not seeing tribalism. You're watching a cult in action.

Some people talk about political tribes, and there are such things. But we don't hear as often about political cults, or the distinction between the two. Understanding this difference matters, because what we're seeing in modern politics isn't people following their instincts to belong. It's something more dangerous and deliberately constructed.

TRIBES VS CULTS: UNDERSTANDING THE DIFFERENCE

A tribe is something you're usually born into. Historically, tribes had to be very aware of the reality of nature and understand it on a practical level in order to survive. They had limited tolerance for those seeking power to the rest of the tribe's detriment, because that could endanger everyone.

The Hadza of Tanzania, for instance, have no formal leaders. Decisions emerge through discussion, and anyone acting 'too big for their boots' gets mocked back into line. The !Kung San used a technique known as 'insulting the meat' to ensure successful hunters didn't grow proud. Even the Iroquois Confederacy, whilst having chiefs, could remove them if they violated the Great Law of Peace. When tribes went from being smaller (albeit often networked) groups to larger settled civilisations, these power dynamics sometimes changed, but not always, and some larger civilisations existed without rulers for thousands of years.

A cult, unlike a tribe, operates within a narrow worldview which may (and often does) conflict with reality. It's usually focused on a figurehead, sometimes a charismatic person, or one who is surrounded by a great deal of positive propaganda.

I used to think that people slavishly followed their political or cultural group because of some tribal instinct. I don't believe that anymore. Members of a tribe can disagree like members of a family, yet they still look after one another's needs. I now believe what we're seeing is more like a cult. A cult doesn't need its members co-operating with each other to survive. It needs them to follow. It puts down those who dissent. Its resources flow upwards to the leaders, and it demands loyalty tests.

A tribe will find a water hole and share it. A cult will put someone in charge of the water hole and grant access based on faithfulness. A tribe shares responsibility and co-operates to succeed. A cult empowers the leader and disempowers the follower. Those in a cult compete for favour, worthiness, delegated approval, and limited devolved power.

A tribe has to be realistic about the faults that affect its members. Ignoring someone's weakness when hunting or gathering could get people killed. A cult must overlook, minimise, or deny the faults of leaders who are considered divine, or perceived as infallible.

WHEN GROUPS BECOME CULTS

Of course, the term 'tribe' can and has been used more broadly to mean any group which shares a similar demographic or outlook. In this sense there are football tribes, music genre tribes, and gaming community tribes. But not all of these become cults, and some never do (except to a few extreme individuals who follow them cultishly). You can be passionate about Arsenal

football club without believing its team captain is infallible, or love punk rock without requiring ideological purity tests.

The shift happens when criticism becomes heresy, when the group's identity centres on a leader or doctrine that cannot be questioned, or when belonging requires surrendering your judgement.

Sometimes there are cults within tribes. There are Republican cults and Democratic cults, Tory cults and Labour cults. There can also be workplace cults, especially when they're pyramid schemes, multi-level marketing, or sales-orientated. Then there are groups which are started as cults or became so, such as some extreme religious groups, and believers in pseudo-scientific conspiracy theories like QAnon or anti-vax.

Sometimes conservatives, right-wing party members, fiscal or moral traditionalists, or even laissez-faire capitalists trade their allegiance to these political 'tribes' for membership in an ultra-nationalist personality cult. When this happens, something fundamental shifts.

They cease to be meaningfully right-wing or conservative (or even left-wing or socialist) because they're willing to accept a dictator, king, emperor, or chairman as their ruler. They abandon their ideal of limited government for concentrated power with expansive overreach.

ULTRA–NATIONALISM AS CULTIC FRAMEWORK

In a state / government setting, such cults are often ultra-nationalist. Although, it could be argued that to some degree, all nationalism contains a cultic element, especially when it reaches the point of defending a country right or wrong, praising it despite it contradicting the ideals it claims to be built on, and people seeing themselves primarily in terms of nationality by virtue of birth or personal identification.

The problem with ultra-nationalist cults with figureheads who lead them is that they often become a kind of theocratic dictatorship. Not in the traditional religious sense, but in the functional sense that the nation itself becomes sacred, the leader becomes its high priest, and dissent becomes blasphemy.

THE ECONOMIC ENGINE OF EMPIRE

Here's what also often gets missed in discussions of nationalism: it's never just about flags and fervour. Every empire, every ultra-nationalist project, needs an economic system to channel wealth upward and claim legitimacy for doing so. The financial structure isn't separate from the political cult. It's how the cult sustains itself.

The Roman Empire had its tribute system. Conquered peoples paid taxes directly to Rome, enriching senators and emperors whilst maintaining the fiction that Roman law brought civilisation and order. The system claimed to be about governance, but you only had to follow where the money flowed to disprove that myth.

Medieval monarchies had feudalism. Peasants worked land they'd never own, paying rent and tithes to lords, who owed allegiance (and payments) up the chain to kings. The system claimed to be about divine right and natural hierarchy, but if you tracked the grain and gold you saw that wasn't so.

The British Empire had chartered companies: the East India Company, Hudson's Bay Company, Royal African Company. These weren't 'private businesses' operating independently. They were extensions of imperial power, granted monopolies, backed by state violence, funnelling wealth from colonised lands to English shareholders and the Crown. The system claimed to be about free trade and commercial enterprise, but note who held the guns and who ended up with the profits.

Each system presented itself as natural, inevitable, even beneficial to those it exploited. Each claimed to operate by neutral principles (law, divine order, market forces). Each required the submission of the many to enrich the few. And each was inseparable from the nationalist project that justified it.

Modern capitalism serves the same function for today's ultra-nationalist cults. It presents itself as an independent system of markets and


THE UNITED STATES OF AMERICA
ONE DOLLAR
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WASHINGTON, D.C.

merit, operating by objective laws of supply and demand. But look at what it actually does:

It concentrates wealth in the hands of those who already have capital, just as feudalism concentrated land in the hands of nobility. It extracts surplus value from workers, just as tribute systems extracted grain from peasants. It uses state violence to protect property and enforce contracts, just as empires used soldiers to collect taxes. And it wraps itself in nationalist mythology (the 'American Dream', 'British innovation', 'German efficiency') to justify these outcomes as deserved.

The ultra-nationalist cult needs capitalism because capitalism provides the mechanism to extract resources whilst claiming nobody is being forced. You're not a serf bound to land. You're a 'free worker' who can quit any time (and starve). You're not a colonial subject. You're a 'consumer' who can buy what you can afford (which isn't much). The system isn't exploitation. It's 'opportunity' (for those who own things to profit from those who don't).

And capitalism needs nationalism because nationalism provides the emotional infrastructure to make people accept their exploitation. You'll tolerate low wages if you believe immigrants are the real threat. You'll accept crumbling public services if you're convinced foreigners are freeloading. You'll work yourself to exhaustion if you think it proves you're a 'real' citizen, unlike those lazy others. You'll even die in wars to protect the property of billionaires if you're convinced it's about defending your homeland.

This is why ultra-nationalism and capitalism are inseparable in modern cult formation. The ultra-nationalist cult provides the emotional control (fear, belonging, identity, manufactured enemies). Capitalism provides the material extraction (the mechanism by which your labour, your time, your life is converted into wealth for those above you). Together, they create a total system that's harder to escape than any medieval monastery.

HISTORICAL PARALLELS: FROM MEDIEVAL CHURCH TO MODERN STATE

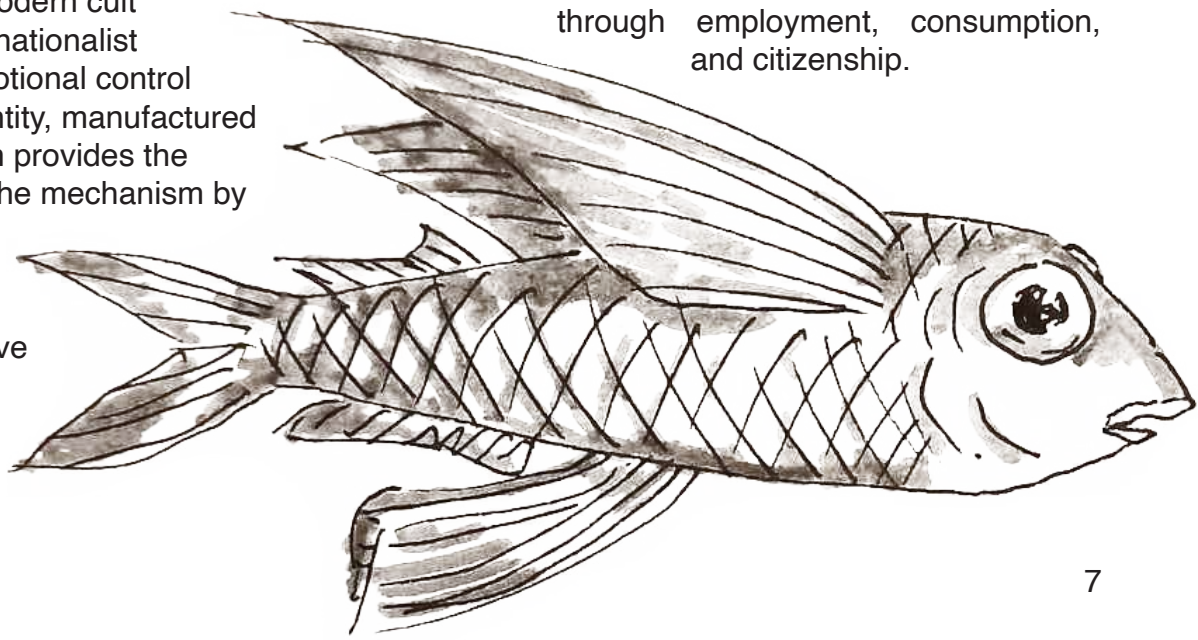
It's easy to see the relevant comparison of modern ultra-nationalism to Nazism, but its origins are much older, and I'd like to go back further and see how it compares to medieval Catholicism. Not to attack that form of Catholicism specifically, but because it provides a clear model of how total systems of control operate.

Medieval Catholicism:

- Everything you made was tithed.
- Your civil leaders were either religious or at the least loyal to the religion.
- To not go to church was punishable.
- What education there was centred around the religion to ensure that from childhood up, people knew to conform and feared disobedience.
- Your relationship to society was mediated through the church.

The Modern Ultra-Nationalist-Capitalist Cult:

- Everything you make is 'taxed' through surplus value extraction (your employer takes the majority of what you produce).
- Your civil leaders must be loyal to capitalism and nationalism, or they're deemed unelectable.
- To not work (to refuse participation) is punishable through destitution.
- Education centres around training compliant workers and patriotic citizens from childhood.
- Your relationship to society is mediated through employment, consumption, and citizenship.



Not much has changed. The religion in charge is a different one, but the structure remains. It still determines whether you can live or not. We still remould ourselves to fit its ideal image (a form of servitude that's unnatural and unbeneficial to us), but we're called mad or medicated if we resist or don't conform.

RESISTANCE IS POSSIBLE

Ultra-nationalist cults don't always succeed. It isn't inevitable. Think of Oswald Mosley's Blackshirts, beaten back by Jewish, Irish, anarchist and communist dockers at Cable Street. The Romanian Iron Guard, eventually crushed despite their violence. The French Croix de Feu, who never achieved the dictatorship they sought. The Brazilian Integralist Action, defeated in their attempted coup. The Mexican Gold Shirts, whose fascism failed to take root. The American Bund, laughed out of Madison Square Garden and disbanded after Pearl Harbor. The Silver Legion and even the KKK, whose power has waxed and waned based on how much resistance they faced.

Sometimes they fail because their cause proves unpopular. It's rejected and not tolerated. They fail when they're confronted, when they're not given room to grow, when ordinary people say 'no, not here, not ever' and mean it. They fail when communities organise, when workers strike, when people refuse to cooperate with their demands.

The cult needs your participation. The ultra-nationalist project requires your labour, your taxes, your obedience, and your silence. Every point where you can withdraw cooperation, build alternatives, or resist their demands is a point of vulnerability.

The question isn't whether nationalist cults can be stopped. History shows they can. The question is whether we'll organise the resistance whilst there's still time.

A longer version of this article previously appeared on the Free Society Substack blog.



art: crow



art: @sunbear_able

art: Doodledubz



TAUNTON AS MICROCOSM

words: Crow art: exeter radical collective

It starts out how it's supposed to. There are plenty of us, not many of them. The crowd gathers in a town centre square. Recent migrants mingle with elderly men and women of liberal persuasion. A local MP stands around chatting and making clear how supportive he is of their anti-racist stance. Organisers announce their willingness to engage with the police. Then the speeches start. It's normal stuff, nothing too exciting. A trade union organiser for 40 years describes the importance of the struggle. The MP - a Lib Dem - gives a speech, as does an elderly man from South Africa. His emotional description of the freedom struggle is cut short by the organisers, to keep to time.

Every now and then the speeches are interspersed with a little update on the far-right march, gathering across town. At first, this is greeted with mild cheers and applause. "There's only 8 of them, we don't think they're really going to want to march." Then, "they're going to try and march, but they'll look very bedraggled anyway." But by the end the tone has changed. The last update we get says that there are 40 of them, and they will be marching past, and then up, and then back past again. Apprehension fills the crowd, part of whom had started to drift off for a break. A cloud moves over the sun. Young men of unclear political persuasion have started gathering around the edges. One shouts something out to interrupt a black man singing about solidarity. Others just stand and watch behind sunglasses, taking it all in ambivalently. The few of us who are there to defend the march find ourselves distinctly uncomfortable; both at the close attention of the police, and at the thought that this is a conflict between fascists who are willing to do violence, and elderly leftists with fantastic morals but weak punching arms. Someone says "they're about 2 minutes away," and there is the sense of an indrawn breath.

Then they come around the corner. A lot of them, with flags. Not tonnes, but still enough to be concerning, especially in a small town like this. Anything in double digits is impressive in a place that would never be considered a city. There's a few known faces. Local auditors, professional fash as it were, people who you see at every demo. But there's a lot of new ones too, a lot of people just hurling abuse, getting as close to the police as they can, chanting "you can never trust a lefty with your kids" or "Tommy Tommy." Occasional shouts of "send them back" can be heard. The left is about 3 or 4 metres away from the police, a distance that reflects their shock at the experience and their unpreparedness to put themselves physically against the line. And then they pass. There's enough police after all, and this is a small town. And it's only 40 people. And it's not the middle of the summer. And the riots never kicked off properly here.

They go up to the park to have a minute's silence for Henry Nowak, even though his family doesn't want them to, before they come back past and do some more of the same. Afterwards, they'll hold a little victory march back through town to the pub, followed by 3 bemused police officers with their thumbs in their waistcoats.

Events like these are becoming more and more common in towns and villages across the country. A wave of far-right organising is being met by traditional left-wing responses, but with a changed attitude from the police. High-definition cameras, drones, and anti-mask legislation works to intensively surveil the radical left.For the right, they seemingly have no concern. For many, the experience is one of horrible surprise, at the recognition that the fascists do have a foothold in this country, a country that many of us had considered a proud bastion of liberalism. It reflects a deeper, longer-term change; the collapse of the alliance between the liberal left and the state in the UK.

The development of this alliance goes back 200 years, to what E.P. Thompson called the 'extraordinarily deep sociological roots of reformism.'*. It was enshrined in our body politic through the rise to power of the Labour Party. The fact that the PLP was never as significant



an electoral force as the Conservatives did not prevent it from leading the conciliation of left-wing ideas with those of the state, enshrining a notion of the British elite as fundamentally progressive and enlightened. That this idea was closely intertwined with imperialism and colonialism did not stop it being a powerful motivation for a large number of well-meaning British people.

Its collapse enunciates a fundamental change in the politics of the country, the aftershocks of which are not complete. Since the miners' strike in 1983, through the UK's entry into the Iraq War in 2001, and Jeremy Corbyn's defeat in 2019, up to the arrest and trial of Palestine Action protesters today, the disintegrating liberalism of the British state is rendering 200 years of left-wing strategy and tactics irrelevant. Elections are no longer - if they were ever - a means of progressing our cause, and neither are strikes or demonstrations. Today, hard power has more purchase in our politics than ever before. It's time we organised with this in mind.

** 'The Peculiarities of the English' 1965, page 343. Available at: https://socialistregister.com/index.php/srv/article/view/5963/2859*

'NO'

words: Crow

INTRODUCTION

I don't mean to get fancy, or annoying, when I say this. I know it's not what everybody wants to hear. I know we want to believe that our politics is for everyone. I know that all talk is at risk of becoming a talking shop. I know some people will disagree.

But I think that who we are is important. Fuck fascists like Carl Schmidt, but when he argued that defining your friends and your enemies was what politics was about, he was onto something. Fuck drawing a line that dehumanises, but lines still matter. Who we are and what we stand for matters, just as much as who and what we oppose.

Anarchists, and anarchism, in my experience, share a suspicion of power. I don't say an opposition to it, and I'll explain why in a moment. But a suspicion is universal. "Power corrupts, and absolute power corrupts absolutely". No anarchist that I know would disagree with this claim.

But it's not enough. I don't like Marxists like Gramsci, but he was right when he said that no opposition can proceed without construction (1971: 127-8). The destructive impulse is also a creative impulse. So what do we stand for? What makes us who we are, not just who we're not?

For a long time, the standard response was that anarchists stand for immediate equality. Full access to skills and capacities, direct inclusion in the decision-making process, a rotation of roles such that no-one predominates in mental or physical labour. These are all fine goals, and I agree with them. But there is a tension here.

The principle of equality is invaluable. Total equality is problematic. Any division of labour requires a degree of submission to the authority of others. 'At the moment of revolution, in the midst of struggle, there is a natural division of functions according to the aptitude of each' (Bakunin, quoted in Williams, 2017: 131). Political delegation cannot be fully separated from representation. More than this, love and attachment are forms of power (Cvetkovich: 2003: 64). We cannot live in a society without mutual influence (Foucault, 1982: 791). Trying to exposes our politics to a negative contradiction; one that intensifies as we move toward our goal.

I have seen this contradiction play out in activist spaces, when individuals are singled out for 'doing too much'. The impossibility of total equality is disregarded and personal influence or power becomes an individual moral failing. This often takes place when organisations are most successful, as the emerging power of the group threatens to be captured by an individual. When genuine interpersonal conflicts are mixed in with this ideological error, groups can become split, and individuals excluded (Western, 2014: 688).

Recently, some theorists have pushed for reading anarchism as a set of best practices. In this scenario, the best anarchist organising is 'consensual, changeable, and conscious' (Kinna et al. 2023: 2). But if this is the best case, then it's something we can compromise. And if it's something we can compromise, when are we outside the circle? When is it not anarchism anymore? When does the elastic break?

I'm going to offer an answer. I'm aware that we'll always carry a tension about answers. I don't think we should stop feeling that way, but I think we need provisionality. I think we need promises. I think we need to try.

THE RIGHT TO REFUSAL

Scott Branson has this interesting line in *Practical Anarchism* where they say "let's think about anarchism as a form of breaking up". "Only in the break", they continue, "can you reimagine the right boundaries that allow you to engage" (2022: 26). There can be something liberating about refusal. "No is the greatest resistance" as Billy Nomates puts it. Give me a minute, I'm going somewhere with this.

What would it mean if we had the right to refuse state power? To refuse to be surveilled,

controlled, and violated? What would it mean if we had the right to refuse capitalism, to refuse to work, to refuse to starve? Not everyone can refuse, you might say. The rich already do. What's liberating about that?

What I'm talking about is not exactly refusal itself, not the act of breaking up, but the shared recognition of the right to it. Once you have a right to refuse, you also have a right to the resources that make it possible. Not just the negative freedom of being separate (Berlin, 2006: 42), but the positive freedom of unconditional, basic support.

Before I try to clear up any misconceptions, let me establish the stakes. I think that anarchists, in practice, define themselves by their belief in this right. Anarchism, in my view, cannot be enforced over explicit refusal. The right to refusal is also, I think, a revolutionary principle that can serve as a boundary between our politics and those we oppose.

But let me clarify some points. The right is to explicit refusal, coming from specific individuals who express it. Representatives cannot refuse for their constituents, and a person cannot refuse for their property. It does not mean you can cause damage and refuse consequences, unless the consequence you accept is separation. It is a right to end a relationship, not to continue it in an exploitative or violent way.

If we, as a society, sought to establish a right to refusal, it would transform the way we organised ourselves economically, politically, and culturally. We would require the voluntary commitment of many people to productive work to create a surplus of resources that we could share, with those who did not want to take part. If people were not forced to work either by starvation, or by violence, or by shame, we would need work that people could take pride in. If we could not make people engage with government, either here or elsewhere, we would have to offer genuine democratic inclusion.

At the end of 'The Shock of Victory', David Graeber indulges in a brief alternative history of the Spanish Revolution. If the democratic side had won, he argues, it would not have been able to construct a united polity over the Spanish territory; to do so would have required the kind of extreme violence that only states can muster. Rather, there would have remained a patchwork of communities with varying cultural and political norms. The only way to convince the conservatives would have been to, over time, demonstrate the preferability of a less restricted way of life.

It goes without saying that a right to refusal does not establish everything about a society. But it does colour it. Animals cannot explicitly refuse. But caring for them clearly flows from recognising another's right to refuse. The economy will be shaped not just by a right to refusal, but by who actually uses that right. But empathy for others is a natural consequence of not being able to assume the loyalty of a nation, or a partner, or the right to appropriate a resource.

THE REVOLUTIONARY ACT

I think the right to refusal encapsulates anarchism. It says that we want a society where people are genuinely free to choose how to live. Not the false freedom of 'work or starve', or 'eat well but keep silent', but the genuine freedom to dissent and be supported. To be separate - and different - but equal. I think that if we can guarantee that to each other, the exact details of how we do so aren't as important.

I do not have answers on whether anarchism will abolish money. I can't say if we will go forward with barter or exchange. I don't know if we will have central councils. I strongly doubt that anarchists will ever establish full distribution from ability and according to need. Moreover, I think that specifying a utopia beyond this is counterproductive. It closes down the possibilities, and 'I don't want to go there!' (maree brown, 2017: 57).

What I am sure of is that wherever anarchists see someone starving, or thirsty, or without shelter, they try to provide for them. Wherever anarchists see someone who doesn't want something imposed on them - whether it's imperial bombs, or a prison cell, or a social perception of their gender - they try to support that person, without questioning if they deserve it.

But a right to refusal is reliant on surplus. There has to be more than enough for us to support those who do not contribute. Emergency justifies authority; 'empires and churches are born under the sun of death' (Camus, 1991: 127). This is also a contradiction, but, I think it's a positive one. It gets better as we progress towards our goal.

We currently find ourselves in a world full of oppressors claiming victimhood. We face a media which screams "which side are you on" when the sides are barely distinguishable. This is not a world where it is easy or safe for most of us to drop out. To create that world requires us to voluntarily commit to giving more, not less. The act of refusing capital and state in our time is, in most moments, an act of self-discipline, not of release (Eisenstadt, 2019: 25). It may be hard to believe that we can offer the right to be passive.

What I mean by this is that activism is usually experienced as more work. Even if it is experienced as liberating, it takes the place of rest. But I think this gets better. I say this because when I think of the times in activism that I have felt most alive, I feel like they were experiences of a weight being lifted. I think of organising a meeting and having so many more people than I expected turn up. I remember stewarding a crowd during a Black Lives Matter demonstration and sensing it proudly and effortlessly manage itself. I think of being on the front line of a demonstration that stopped the fascists in Bristol, and feeling my body held up, and the force of the cops held back, by the many lines behind.

The moments that have defined revolutionary history, I think, were moments of refusal. Refusal by soldiers to fire upon a crowd (Dean, 2016: 127, 154-5). Refusal by strikers to go to work (Glass, 2026). Refusal by women of patriarchal sex and domination (Fahs, 2010: 454). These acts of refusal become more powerful, and less constraining, the more of us take part in them. The killing of revolutions has always gone hand in hand with the destruction of the right to refuse, and the enforcement of 'strict, iron discipline backed up by... state power' (Lenin, 1969: 46).

I think that the right to refuse is a beautiful right, and a revolutionary one. I think that one day we will look back on our time in the same way we do on the times when divorce was illegal, or when countries had names forced on them by empires. We will wonder how people made do without the freedom to say no, and how they ever worked together, lived together, and loved each other, without the boundaries - and the identities - that it gave them.

Between then and now, I suspect, is a long struggle. I don't think we can fight without power. But I think the right - of anyone - to refuse can be a light forward, alongside the shadows of our suspicions. It can be a way to define who we are.

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CURRENT EVENTS

We've only got news from Exeter this time, but we'd love to go broader! Send stuff in!



Exeter University's new grassroots student union has recently won access to a physical organising space where they can effectively challenge the Guild, which is not financially independent from the University and has refused to take a stance on the massive wave of redundancies recently pursued.



They also disrupted the speech of Jack Anderton, Reform's digital strategist, who was invited by the proto-fascist Freedom Society. Those inside the room reported that the noise came close to drowning him out.

Activists from several groups came together to take down over one hundred nationalist flags that had been spread across the main roads into Exeter, with similar efforts made in Plymouth. Local Take Back Power activists followed this up with 'Tax the Rich' flags.



By the time you read this, Trans Pride Exeter will have had their second march on the 3rd October. Times remain hard, but with growing visibility and increased access to HRT through various routes, we are hopeful for the continued struggle for trans* liberation.



Legal observers and antifascists have continued to observe and oppose far-right gatherings, which have recently been concentrated in Plymouth and Taunton. Britain First scum Paul Golding's attendance at Taunton on August 30th failed to draw more than fifty supporters, with over one hundred opposed to them.



Over a hundred people came together in June to hear a talk from members of Devon Jewish Palestine Solidarity Group talk about their journey to anti Zionism and why they stand with Palestine and her people.



We are pushing forward with distributing DOPE Magazine in Exeter and Totnes. Vendors report that customers enjoy the mag, that it's a valuable source of income, and that they enjoy reading the articles.

Devon Palestine Solidarity Campaign and Amnesty groups have joined together to form Devon Says No To Palantir, a campaign focussed on preventing the Royal Devon University Healthcare Trust renewing its contract with the Israeli war criminals.



Photos: University of Exeter; DevonLive; Maria Basford; Keith Gentry; PSC Exeter; DOPE; WIRED

PRIVACY & CAPITALISM AT ODDS

words: cmrd squid art: @sunbear_able

Privacy should be an innate human right.

And yet under the current system, capitalism, it is something that can only be imperfectly approximated, and only through withdrawal: refusing smartphones and smart technologies, working cash in hand, and avoiding CCTV. Privacy is a near impossibility in modern life.

Our freedom does not lie in isolation however, and further, there is no ethical consumption under capitalism.

And thus, we must take the tools at hand to carve out a new era, where privacy is a collective vision and not an individualistic act.

Within this same understanding, we recognise that it is society, and our collective forces, which allows us to cure illness, produce energy en masse, and keep food on our tables.

Capitalism itself emerged historically as a system that developed the productive forces beyond what was possible under previous modes of production.

In short, it elevated our productive forces but entrenched class antagonism.

Therefore, our task isn't the destruction of technology, but the seizure of the organs that control it for private gain.

THE COMMODIFICATION OF PRIVACY

In this current moment, privacy itself has been commodified like all other things. We either pay for privacy with money and knowledge or surrender our privacy in return for a semblance of conveniance. Around 50% of us are browsing the web without an ad-blocker and less than 2.2% use Firefox, compared with Google Chrome's 66% market share.

Over 91% of people rely on Google's search engine, while DuckDuckGo (a privacy-focused alternative) holds only 0.6%. Signal, the privacy focussed messaging platform had 70 million users as of 2024, whereas Facebook's WhatsApp has 2.9 billion users.

These figures do not reflect consumer preference or product quality.

On the contrary, antitrust proceedings have shown that Google has knowingly degraded its own search results, forcing users to conduct multiple searches to find what they had been looking for, with each search generating ads, to create higher profits. Facebook has invested vast resources in making its platforms (i.e Insta, Facebook, and Threads) more toxic, deliberately provoking outrage to keep users scrolling which in turn allows facebook to pump out more ads.

The social cost of these coercive practices are still unfolding; researchers have found links between facebook/instagram and mental disorders, such as body dysmorphia and depression, to label a few.

What we are seeing is not competition, but monopoly power, market capture, and the systematic enclosure of digital life through coercive patterns. This is all an unavoidable reality under this current system.

Under modern capitalism, participation in social life increasingly requires entry into these privately owned digital infrastructures.

This is far from accidental. It is a form of entrapment often described as **dependency engineering:** platforms are designed so that exiting becomes costly, losing access to our social circles, distant family, and job prospects.

To exist online, and increasingly to function at work, we are compelled to enter walled gardens where we are monitored and trapped by engineered obligation.

The question before us is not whether digital systems can exist, but **who controls them, and for what purpose.**

PRIVACY OR PARTICIPATION

This contradiction is not abstract. Five years ago, I had entirely removed myself from mainstream platforms, like Google, WhatsApp, Facebook, and Outlook.

That position changed after my political awakening; functioning as a comrade required installing WhatsApp, Zoom and the use of Google Docs.

Later, starting a new job meant being contractually required to install a clocking-in app on my own personal device.

Then taking on an officer's role with Unite the Union meant using Microsoft's Outlook services.

The choice was privacy or convenience. It is now **privacy or participation**, and ultimately **participation or destitution**.

Big tech understands this dynamic all too well.

WhatsApp, for example, began life as a small messaging app developed by two ex-Yahoo engineers which gained popularity for its strong encryption and privacy features.

Once it became an essential social infrastructure, Facebook acquired the app for $19 billion in 2014, not for the product itself or for the personal benefits of its users, but for the personal data attached to the platform.

Users were invited in, then locked in. With our data scraped, predictive models are made based on our behaviours, and personalised ad space is then sold to marketing agencies.

These Silicon Valley companies are no longer focused on the advancement of technology.

They have become data-brokers. And we are no longer the customer; we are the product.

Facebook has gone even further than just buying the competition.

In 2016 Facebook covertly scraped rival platform snapchat (internally known to Facebook as Project Ghostbusters). Facebook had been illegally collecting vast quantities of user data from the rival platform in order to build a competing service after their offer to buy Snapchat had been turned down.

What would be criminal behaviour for us and met with lengthy prison sentence is treated as a regulatory issue for corporations, punished with fines that amount to operating costs.

These are systemic expressions of capitalism's central contradiction: a system predicated on the need for infinite accumulation in a finite world, constantly forced to invent new frontiers of extraction.

When natural resources, labour, and markets are exhausted, human behaviour itself becomes the resource to be tapped.

I want to end off by saying: Technology itself is not the enemy.

Under the control of the mass of society, technology could be developed for human need rather than surveillance, coercion, and profit extraction.

We must therefore be pro-technology, but uncompromisingly critical of technology under capitalism.

We must build for a better future. This means we will have to use WhatsApp, Zoom, Androids, IOS, as we cannot expected the masses to meet us where we are, on signal, with Graphene OS, running a linux home server. We will need to meet them where they are.



COLOPHON

F*KIT MAGAZINE - OPPOSING NATIONALISM - SUMMER 2026

TITLE FONTS

Akira Expanded
Russian Literature
OpenDyslexic
Avenir Next

BODY FONTS

Helvetica
Avenir Next

SOFTWARE

Gimp / Krita (Crow) / Photoshop (Duck) for Graphix and Text
InDesign for layout

ART CREDITS

Front cover - Exeter Radical Collective
Shut the System background image - Exeter Radical Collective
Back cover - Art Pirate
Colophon eel - @sunbear_able

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The pied piper / si egan

The child is crying again.

Remember when you were small, and your parents, exhausted, would sit you down in front of me, mesmerised by the colours and sounds and movement. Then, I was just in the corner of your living room. Now, I am everywhere. You carry me with you in your pocket. I am with you at work, and I am the first thing you see from the moment you awake, and the last before the moment you close your eyes.

At first, you used me just to have some peace at home. But later, to stop the embarrassment of a crying child in a shop, or on the street, or on the bus. Then the child learns; cry to get the shiny thing, the dopamine. And now you can't say no, without tantrums and violence. And all of the time, I whisper to the children, technicolour promises that can never be fulfilled, life expectations that can never be met.

Tempting them towards a shiny future they will never reach. You think that they are safe in their own room, safer than outside, where predators lurk around every dark corner of your imagination. But I am the predator; and you invited me in. Traded your child's safety for some temporary peace and quiet. Set up your child for a lifetime of problems with concentration and attention.

No more boredom. No more imagination. No more creation.

Is not good