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Writings of Alper Sapan

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Credit goes to our dead comrade

"I am Alper Sapan. I am an anarchist who 19 years old. I am against the injustice, exploitation and oppression of the state. I am rejecting violence and the state. I am listening to the voice of my conscience and objecting the military system for a world that no borders, no wars and no nations. I will not die, I will not kill for anybody and will not be anybody's soldier. Before militarism ends our lives let's end militarism." –Alper Sapan More info on Alper Sapan

<https://wri-irg.org/en/Alper-Sapan>

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Contents

Don't be scared to be radical!	5
As an Rulership(authority): Language	6
Human – Reality	8

men perpetuates the dream that they're powerless, power comes from external authorities that forces them to submit: God, life, state, morality, progress, prosperity, future, productivity. On the base of these demands, they invent the "meaning of life", which they'll feel guilty as they're left in an endless, unhappy tensions where they forget who they're and what they're capable of.

dom person who approves the name, because the baby has nothing to do with him. However if the baby is the baby of that random person, they can say it. As the greatest representative of property is inside of our language, by naming things.

Another example of the structures of the social relationships is the absence of profanity in Japanese such as "fuck your mother's pussy('senin ananın amını sikeyim' is a turkish swear word)". Even if you try to say it, you may get an answer like, "my mother is old, why would you want to do that?"

Swear words expresses the clearest picture of what society sees down. Bastard, dog, swine, bitch, animal, whore, slut, pussy, cunt, dickhead, asshole, bitch, faggot, son of a bitch, pagan son of a bitch etc etc..

The list is too long to explain individually, but when you read it critically, you can see all those ideas, the rulership(authority) lurking beneath the swears right? I didn't write any of these swear words just so i could write it nor for just to say those slurs. It shows the authority under every swear/slur.

Language is not only political, sexual or social means of authority, but also a authority in itself. Everywhere; at home, at work, on street, at school, in our room, next to us, in our heads there is an authority. An indestructible but reformable rulership(authority), it's enough to be aware of it.

Human – Reality

Human is like, in love with their torturing masochistic nightmare. Even scientifically secured them and isolated them to nothingness. They define dreams as unreal, so nightmare becomes a dream of the unreality of daydreaming. Men(gender neutral) has trapped themselves in the trap of reality.

Laws of nature, logic, mathematics, economic necessity and social responsibilities form the boundaries of the trap of reality. Since

Don't be scared to be radical!

Don't be scared to be radical. Because the masses will change in radical ways. People whom cherishes state and religion in past, they'll see themselves as the enemies later. As a matter of fact, they'll not spare the enemies who has stolen their past. If so, what's the drawback? The masses will never feel ready themselves fully, as they'll find somethings as an excuse to not be radical. – Poor masses already has nothing to lose. All the synthetic belongings(labels which makes us feel we belong somewhere) are cracking and two different world is showing itself. On one hand, a numb gray world with the struggle against the state is claimed by the state and there is nothing left to do other than meaningless(aimless) acts of violence, and on the other hand a completely dystopian oppressive censorative totalitarian dark world. The common points of these two worlds is that there are people who're ready to explode.

To be the fire of the masses who's waiting like a powder-keg comes from being like a very hard and thick spark. We must express all of our ideas(thoughts) with bareness as there's no need to worry about herding the masses, they're much more radical than we're.

We shouldn't hesitate to target religious institutions, family, rulership(authority) among the friends, civilization and everything. We've to destroy every taboos. The path to the Anarchy may be radical however the anarchy is what needs to be, while capitalism being the negative radical.

In my opinion there will not be an anarchist society, but anarchy. The anarchy in the question, is the unity small voluntary self-governing communes organized on plurality of individuals at the same time.

In capitalist economy money is a meta, not a tool. We work to obtain the money meta and trade it for another meta of its value. Like wise the value of money is like other metas, changing. What keeps money separate from other metas is that it can be traded for

anything. While a worker(employee) earns their wage, he makes his labor meta and trades it for money. While we try to achieve a targeted meta(food, clothing, etc.) we put money as a secondary meta in between, If individuals had trust for each other (Anarchy/Communism) or the money became worthless against other metas (Economic Crisis/Inflation), we wouldn't need money anyway.

So then there is this suggestion, everybody should consume as much as they need and everyone should do the work they can do best.

In addition to the communist economic model, the Spanish collectivists used hourly coupon sheets during Spanish Revolution. They were buying coupons as much as working hours and trading them for other metas, as they were no environment to abolish money and the ideology. On near past, during the economic crises in Argentina and Spain, people stopped using money and came up with alternatives. Again it was based on the logic of the coupon sheets in the civil war.

For me, I reject any kind of money, collectivism(like the coupon sheets, etc). Because the difference i see between coupon sheets and money is the abolishment of the work hierarchy(no difference between an engineer and a worker) but this alteration of the money meta is still inadequate.

As an Rulership(authority): Language

Language is the most important institution that makes human human. Person don't know it from birth, but you learn it after birth, from family or the individuals around the person. It contains society, culture, the state in itself. It shapes social relationships, affects the way you think and what you think. Without language, thoughts are meaningless because it cannot be reflected. How it is transmitted is within the limits of the language. As you see, our language is our worlds borders. This borders are created by the society. Isn't

it illogical not to attack language, when the language and ideas are so intertwined and we expect our struggle to influence ideas. The change of ideas without the change of language means the idea is without foundationless(spineless, unbased etc) or meaning it can be easily dissipated. The marginalization of ideas slightly comes from here.

Language is political. What is meant by politics here is, it's within the reach of the rulership(authority). Since the birth of the society(civilization), the rulerships(authority) has heavily influenced the language. Anarchy meaning terror, or the word "woman" as a gender name/concept is seen lower than the word "lady", or the word faggot is seen lower(more degrading) than the word gay, or that the definiton of terrorism is in inadequate and any anti-rulership(anti-government/anti-authority) movement can be reconciled with terrorism and with many other examples this can be increased. By banning words or adding new words, rulerships(authorities) directly interfere with the public(can be society as well) life.

Let me give you an example from today. As Tayyip Erdogan calls CHP(Republican People's Party) -CEHAPE- instead of -CEHEPE-. This is an example of political language[Language being political and political language is different from one and each other]. In public Erdogan supporters say CEHAPE, while opponents of tayyip say CEHEPE. Likewise this is the case withing PKK(Kurdistan Workers' Party). Can you see the difference between PEKEKE and PEKAKA? The language has the power capable of dividing society into poles.

What makes language so privileged is that it plays a formative role in social relations. My love, my darling, my babe, while words are the marker of interpersonal property, giving names to something is propertizing that thing as well. The person who puts a name to an animal or approves the proposed name confirms its ownership to the society. The family has the right to name or confirm the name of their newborn children. This can't be some ran-