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# Why Would You Become an Anarchist in Sudan?

Fawaz Murtada

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16 April 2025

Retrieved on 4<sup>th</sup> May 2025 from [muntjacmag.noblogs.org](http://muntjacmag.noblogs.org)

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Additionally, it was essential to reflect the true causes, trajectory, and developments of the war from our anarchist perspective to the world. We also sought to defuse the tensions that warring factions aimed to escalate in order to fuel the conflict, by raising awareness about the nature of the war.

Another crucial aspect of our efforts was educating people about the dangers of war remnants and how to handle situations involving captivity, detention, starvation, injuries, and war-related waste.

Despite our lack of resources, we remain committed to our liberatory duty—spreading awareness in such complex circumstances. We hope to expand participation and broaden the scope of the struggle.

nal conflict; it is an open battleground for arms testing, as many nations sell their weapons to be used against innocent civilians.

Today, Sudanese people are not fighting over religion or ideology but are engaged in a fundamentally authoritarian struggle. With social movements against ideology losing momentum, anarchists remain the only ones capable of offering a correct analysis and critique of authoritarian policies. As we give our utmost efforts—and possibly even our lives—to maintain our existence and spread awareness, the support of comrades worldwide is crucial.

We cannot fight this struggle alone. Just as we recognize that we are not alone in this world, international solidarity strengthens us. That is why we call on all comrades to support anarchists in Sudan—because supporting them is supporting freedom and justice against tyranny in all its forms.

Support the anarchists in Sudan... Support freedom in Sudan!

## **Anarchists Contributions During the War**

Certainly, the war had a devastating impact on the formation of our group, as displacement and dispersion were inevitable consequences of the violent conflict in the country. However, thanks to international solidarity, we were able to rescue comrades trapped in conflict zones, bring them to safety, and assist them in adjusting to their new housing situations. We also helped others find shelter. Personally, during the war, I hosted more than three families of comrades, reinforcing the principle of solidarity until they were able to stabilize their situations.

Despite our limited resources, we exceeded our capacities significantly. Most of our comrades volunteered to serve the affected community and vulnerable groups such as children, women, and the elderly. With humanitarian aid being scarce and the crisis worsening, we had no other choice but to step up.

*Friends in the Kurdish-speaking Anarchist Forum (KAF) have recently received this communication from an anarchist comrade in Sudan. We wanted to share here, so people can know the situation for anarchists in Sudan.*

## **Why Would You Become an Anarchist in Sudan?**

This question has always haunted me at many moments in a country of ideological, cultural, ethnic, tribal, and political diversity—where countless choices exist, yet none can be freely made. The moment you are born, your identity in Sudan is determined by religion, while your tribe plays a crucial role in shaping your culture and even your fate.

To become an anarchist in Sudan, you must have already escaped all these imposed identities and the suffocating constraints that push us into the furnace of the state. Sudan is a country where war, crises, and disease have never ceased. Its people, saturated with military, religious, and tribal ideologies, serve as perfect fuel to ignite conflicts. In such a country, I have always looked at my life with amazement. Our struggles often resemble action films—perhaps bizarre or unbelievable to outsiders—where survival means constantly fleeing from warring factions, dodging a hail of bullets fired directly at you. Bullets of the state, religion, tribe, sect, and armed factions.

Choosing to be an anarchist is an expression of true awareness of the failures of these systems. It is a consciousness that pushes you to the limits of both practical struggle and the deeply complex human experience. And this path leads to only two possible outcomes: you either survive as a true revolutionary resister, or you are consumed by the spiral of power. Just as authority in Sudan takes many forms, so does opposition. There are political resistance movements, parties, mercenary armed groups, so-called revo-

lutionary and liberal militias built on tribal structures, and cultural factions engaged in deep propaganda-driven Authoritarianism.

These intertwined hierarchies form the crises of Sudanese peoples. Sudan is, in reality, a collection of small peoples trapped within a state that wields brutal power, recognizing no human rights beyond its own interests.

Furthermore, the ideology of extremist Islamists has been another tool for deepening ignorance and backwardness in Sudan.

Striving to confront all of this as a lone anarchist is like fighting as a wolf among packs of hyenas. If they find a single weakness in you, it will mean your inevitable destruction. The path forward begins with seeking out those who share your ideas, developing them, and offering them knowledge and education. As an anarchist, you carry the feeling that wherever you are, and whatever your capacity, your mission is to spread freedom. The price of that freedom may be high—it may even cost you your life. Yet, all of this is just a small contribution to the scale of liberation that people need to live a dignified human life. Freedom is the highest state of being, and anarchism shows us how to achieve and practice it. Freedom is not just a poetic word to express aspirations—it is an effort, a commitment to being free with yourself and others, and a struggle to make freedom a reality.

To be an anarchist is a blessing that cannot be monopolized or hidden.

To be free is to be an anarchist, and to be an anarchist is to be free.

## **Why Should Anarchists in Sudan Be Supported?**

Every day, we witness global conflicts over resources, power, and ideology, with peoples divided into camps—either supporting the existing authority in their countries or seeking to seize control

of the state. In Sudan, the struggle for resources and power has long been the driving force behind conflicts, culminating in the catastrophe that befell the country on April 15, 2023. These events starkly revealed the truth behind the slogans of the December Revolution, which anarchists actively worked to clarify.

When the Janjaweed were an integral part of the military state and participated in the violent dispersal of sit-ins, comrades bravely opposed them, demanding their popular dismantling, recognizing them as a threat to the revolution and society. Later, the Rapid Support Forces (RSF) emerged as an independent power based on tribal foundations, wielding their authority and weapons to impose dominance through explicit racial supremacy. In Sudan, organized tribal conflict is visibly fueled by the state, with ignorance

serving as the primary tool for igniting division among communities for the benefit of the ruling powers.

Anarchists have rejected tribal authority, which remains the primary driver of conflict in Sudan, and are fighting to spread awareness of freedom, independent thought, and liberation from state and tribal propaganda to prevent people from becoming pawns in the power struggle. In a country exhausted by poverty, underdevelopment, and wars—where resistance has become increasingly difficult, and comrades face unimaginable repression—Sudanese anarchists have insisted on their presence and continued struggle. Their role extends beyond resistance; they have become a mirror reflecting the true reality of the

situation, beyond the distortions of mainstream media, sharing their daily experiences and struggles with anarchists worldwide.

In Africa, where anarchist ideas remain relatively scarce, Sudanese anarchists serve as a beacon of hope for spreading emancipatory consciousness. The rise of African peoples against the plundering of their resources and their treatment as a dumping ground for waste and a treasure trove for global exploitation is no longer a choice—it is a necessity. The war in Sudan is not merely an inter-