

ANATHEMA

Volume III

October 2017 - FREE

Issue VIII

WHAT IS THE ROLE OF ANARCHIST MEDIA?

Anarchist media projects have a long history of being targets of state repression against burgeoning unrest and struggle. Following the Preparedness Day Bombing in San Francisco in 1916 and a surge of anti-conscription organizing in New York, the offices of Mother Earth (Emma Goldman's publication) and The Blast (that of Alexander Berkman) were raided and their mailing lists seized. Berkman and Goldman were later deported. Germany's Indymedia site was shut down following the G20 counterprotests this past summer, and trials are still ongoing in Italy for Operation Shadow defendants, who were charged with crimes following articles published in the anarchist paper KNO3.

["What is..." cont. pg. 5]

100 YEARS OF COMMUNIST REVOLUTION, OR, WHY I DON'T TRUST OR IDENTIFY WITH THE LEFT

In the age of tankie memes and hammer & sickle emoticon-style type, it seems important to remember that the word tankie was born at a time when Soviet tanks invaded and suppressed revolutionary moments in eastern Europe (specifically Hungary and Czechoslovakia). One hundred years after Red October, perhaps the most notorious Left revolution in history, it is also important to remember that it was a "party coup d'etat" rather than a workers' revolution. As such, it was nothing more than a new imposition

["100 Years..." cont. pg. 9]

SOME THOUGHTS ON CARE AND CHARITY

What is the difference between care and charity? We've all heard that charity is a bad look for anarchists, as it involves some kind of saviorism, keeping people at an arm's length, and maybe even being a Christian. But none of us really know what care is, and to learn is to fight against a society that mostly teaches us to act otherwise, doesn't provide any models for us, makes us worse to the people we care about.

Anarchists in the U.S. have very few elders and role models, and so we often have to figure out how to create

["Some Thoughts..." cont. pg. 2]

TABLE OF CONTENTS

WHAT IS THE ROLE OF ANARCHIST MEDIA?- 1

100 YEARS OF COMMUNIST REVOLUTION- 1

SOME THOUGHTS ON CARE AND CHARITY- 1

WHAT WENT DOWN- 2

WORLD NEWS- 4

DISRUPT IACP- 6

ACTION AGAINST MARINER EAST 2 PIPELINE- 8

THE WORLD IS DYING- 12

WHAT WENT DOWN

September 14: City council meeting interrupted by Black is Back protest against killer police.

September 21: Mariner East 2 pipeline construction site machines sabotaged with sand and sugar.

October 4: IWW holds a demonstration in solidarity with Catalan workers on general strike and face repression from the Spanish state.

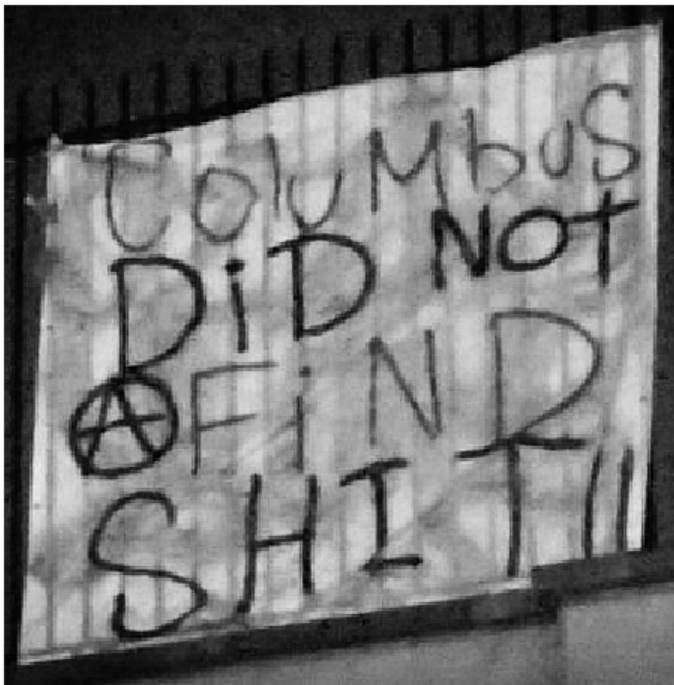
October 5: Thorfinn Karlsefni statue vandalized and tagged with anarchist and anti-nazi graffiti.

October 7: Neo-nazis and other fascists are a no-show at Leif Ericson Day as antifascists celebrate decolonization in Fairmount Park.

October: Wheatpasted posters against police, borders, colonization and the celebration of Christopher Columbus begin circulating throughout the city; on one occasion spelling out “F.T.P.”

October: Poster campaign around West Philly outing local neo-nazis Mark Reardon and Jeff Thomas.

October 9: A banner is hung reading “Columbus Did Not Find Shit (A)” ★



[“Some Thoughts...” cont. from pg. 1]

higher standards for ourselves, rituals that have been stolen from us, armor that we shouldn’t have to have in the first place but that is necessary. We would benefit from having more seniors and people with experience raising children in our support networks — people who have spent more time learning to care for others. It’s a problem that anarchist culture is so youth-centric in the U.S.; it explains, in part, the high burnout rate. We have to figure out on our own how to make being an active, politicized person sustainable, a problem we often only feel like confronting once we ourselves are facing burnout and ageism.

Emotional support is difficult to be good at, which makes sense because capitalism doesn’t have a place for emotional work, still can’t fully put a dollar sign on it, and has always devalued emotional and domestic work. In scenes with a more sophisticated understanding of gender, where care’s importance is appreciated, we see many mistakes in our attempts to get better it that we’d like to explore here.

Our main feeling is that we need to be able to take care of the people closest to us in our personal lives before extending our support into formal organizations that take care of people we don’t know. Often we have lofty ideals about care that we try to put into practice as some kind of political project that’s making visible and impressive change, but care is actually really banal a lot of the time. Like making sure you do your dishes.

Care also often involves renegotiating your own priorities. People need care that probably extends beyond what you think caring for someone else should look like, what kind of care you feel like giving, or when you feel like doing it. Care in this way challenges the egotism that still lies behind many radical support projects.

Many of us have been socialized, whether through identity or particular family roles, to sacrifice ourselves in the name of caring for others; to hardly know our own desires or ourselves. Something we find especially important, therefore, is mutuality — for care to be recognized and appreciated, for needs and desires to be openly expressed and responded to, for care to be consensual, not invisibilized nor taken for granted. Far from requiring the repression of our desires, this allows us to actualize ourselves as individuals — to come into deeper knowledge of ourselves, our limits and capabilities.

When this level of care on one's part is met or responded to in kind by others, we all move to a higher level of mutually enabled self-expression. We care for others because it is some of the most satisfying work that can be done as humans and because we need our loved ones to be well for ourselves to be well. We get just as much if not more out of caring for our friends as they get from receiving care from us. It gives our lives meaning and purpose.

We also feel that anarchists need to be able to show that we can take care of each other before we try to provide support to other populations of people. And in any case, being a part of a support organization isn't the best way for anarchists to make connections with other populations of people. Indiscriminately supporting someone because they have a more marginalized identity, as organizations frequently do, can further perpetuate the dynamics that segregate us in the first place. Activism and charity work model the imperialist proselytization that we're trying to fight against.

Supporting someone because of a shared marginalized identity frequently backfires as well when we don't already have some basis of shared knowledge about each other. In these cases, it rarely turns out we believe in or want the same things, and takes on a charity dynamic in spite of our intentions.

Anarchist ideas and actions will have much less chance of spreading so long as we don't demonstrate a capacity to take care of each other. We will have to show that we're capable of providing for and defending each other in order for people to take us seriously, especially people who have deep needs that the current social order can still meet better than we can, and who will often thus be skeptical about radical promises about change. The vast amount of anarchists who shroud their radical motivations in activist language and charitable organizations are actually contributing to eliding how many there are of us who are trying to work towards totally transformative ways of being with and providing for each other (even if we don't all think that such transformation is possible or likely to happen in this world).

What would it look like to really treat our close friends as our family, and to take care of each other in the ways our biological families didn't, or couldn't? What would it look like to put at least as much time and thought into taking care of our friends as we do into our jobs and organizing projects?

Being there for someone requires structuring and prioritizing your time in such a way that this is possible. Caring means always thinking of ways to help their life be easier. Cooking for someone, running errands with them, going with them to the doctor, asking friends for herbal medicine advice, taking the time to write them a letter while they're away. Lending money when you don't have much yourself. Getting a bunch of stuff to share with your friends; making sure you're reciprocating and being generous to them. Thinking of your things in a "what's mine is yours" "we're all in this together" "same team" kind of way.

Care can look like remembering that your friend had something hard they had to do today and being around to hear how it went. Being able to drop everything when someone you care about needs support. Being a good, direct communicator about your boundaries and respecting theirs. Remembering dates that are special to them. Doing the uncomfortable work of apologizing when you've fucked up and being honest and straightforward when you feel wronged by them. Trying your best not to be selfish in a world that rewards selfishness and individualism. Always being down to just chill with your ride-or-die bitches whenever possible. Loving them with their flaws. Not being afraid of conflict because profound honesty will ultimately make your relationship stronger. Letting go of petty feelings of insecurity or jealousy when they arise. Vocalizing how proud you are that they are surviving and doing the best they can every day. Being constantly vigilant never to coerce them into doing something they don't want to do.

Decentralization has always been one of anarchists' organizational strengths, but it has also always been used against us when it comes to sharing our lives in struggle. Staying tight knit is something we still have to learn — not to falsely unify an anarchist scene, which is impossible and undesirable, but amongst those we are close with and live with and act alongside. Networks, biomes, habitats...these are the things we need to grow together as we fight everything else. Being strong in our core will help us grow outward. ★



WORLD NEWS

Athens, Greece: Regarding the letter-bomb attack against ex-prime minister and technocrat Loukas Papadimos

Since the following news did not get a wide distribution outside Greece in the international counter-information networks when it appeared in May 2017, and as the corporate news also attempted to mitigate and 'play-down' the impact of this attack, we rely this info to highlight that everything continues and nothing is over.

On 25 May, on the first day of the 2017 NATO summit taking place in Brussels, Belgium, whilst being driven back to his home at 6:30 in the early evening, the ex-prime minister of Greece, Loukas Papadimos was injured in a successful high-impact letter-bomb attack that remains unsolved and unclaimed. The incident took place in central Athens, a few blocks from the Athens Polytechnic in the central part of that city. The device detonated inside an armoured-car with accompanying police security detail, and humiliated those security services and the authorities who shut down the area containing the vehicles transporting Papadimos, beginning a counter-terror investigation.

Loukas Papadimos is now a senior economist, former governor of the Bank of Greece and former vice-president of the European Central Bank. The letter-bomb arrived at his home after undergoing checks which did not detect the explosive material. Two security officers serving as driver and bodyguard to Papadimos were also injured in the explosion. The explosion of the device inside the customised vehicle added to the pressure of the bomb, leading to injuries to Papadimos' eyes, chest, abdomen and legs and he was brought to the hospital for surgery for the non-life threatening wounds. The other victims of the bomb also were taken to hospital suffering less severe injuries. The attack was hailed by the authorities as the worst act of violence against a senior figure in the Greek establishment in decades.

The Greek State is terrified that the operational methods have developed and evolved to defeat their security apparatus. If this high profile target can be reached then all of them are in reach.

Technocrats, ticks, parasites – The violence and fear will come to your homes as you try to inject it into ours – Long live anarchy.



Italy: Bugs in Lecce via Act For Freedom

Few things in life are certain. For anarchists, besides death there's the certitude of being constantly monitored, spied, being submitted to video surveillance and eavesdropping. Because of this certitude, one acts consequently and takes the necessary measures. But there are times when one notices something strange, and decides to find out what it is. That's why we decided to do a rather superficial check on the rooms of our anarchist place one evening, and found what seems to be a bug inside an electric plug, although it wasn't connected to any network.

Its precise functioning isn't clear: either it contained a sim card through which some busybody could get connected to hear someone's discussions, or a power supply battery. On one of the edges could be read the acronym ABG. Pictures of the object in question are attached.

Biblioteca Anarchica Occupata "Disordine"
Lecce, 22nd September 2017



"The State will allow Neo-Nazism to wax and wane as it remains useful to Power, authoritarians of all kinds have more in common with each other than they ever could to those who love freedom and anarchy. The struggle remains in the streets and places where we meet, conspire and exist, in the demonstrations, the attacks and blows against all authority."

-sentiment from 325 regarding the arrest of 11 neo-nazis in the UK★

[“What is...” cont. from pg. 1]

It has been clear in the past two decades in the U.S. alone that media spokespeople for political struggles employing illegal tactics that pose serious threats will be a major vehicle for the state’s attempts to crush, discredit and erase those struggles (the arrest of the people maintaining the website for Stop Huntingdown Animal Cruelty, known as the SHAC 7, who were not themselves engaged in any of the activities compiled on the site, is a notorious example).

The lessons we’ve learned from this are to expect surveillance and repression and to navigate the current climate of extreme surveillance by using digital technology as anonymously as possible, leaving no traces of online activity, using websites and email providers that support radical struggles and refuse/are unable to provide information to authorities, and to remain relatively unknown even within our own circles as to who is organizing media projects, so as not to unnecessarily endanger ourselves or others and to contain information that could be used to weaken our shared struggles. This allows us to publish whatever we want and give voice to marginalized and criminalized actions, and to push back against the state’s major counterinsurgency strategy over the past decades — to divide movements between “good” and “bad” actors and erase even the memory of direct struggle against the genocidal, white supremacist, capitalist project that is the American nation-state.

In July of this past year, North American news site It’s Going Down became the target of serious repression and organized campaigns by the alt-right. Its Patreon account — its source of income and donations — was shut down under pressure from the right.

It’s Going Down’s response to this situation was not what we would have hoped. It has stopped publishing communiques or reports that involve illegal tactics. In the process, it has refused many important submissions and erased the sites of struggle that pose some of the most effective and exciting threats to the status quo. These are already, for obvious reasons, unwelcome in mainstream media and now struggle to find an outlet for them

to be publicized at all, and with that to inspire and spread dedicated anarchist activity. Its website rounds up what’s “going down” only insofar as that includes reportbacks from already relatively legitimate activities like banner drops and counter-protests against fascists. Their analysis of current events in “All The News You Didn’t Even Know Was Going Down” focuses on popular anti-Trump sentiment, chronicling the latest misdeeds of politicians that we already very much know is going down, thanks to non-stop coverage in the mainstream media. The site’s editors also reportedly frequently edit and add material to submitted posts without permission, as well as omitting many submissions without explanation.

This differs very much from It’s Going Down’s initial intentions for their project — which they distanced themselves from in their published response to the alt-right attacks, portraying themselves as innocent victims rather than accomplices in an anti-authoritarian struggle. It also differs from the much-needed contribution they had been making to consolidating and publicizing a wide range of exciting actions, struggles and analyses.

A major role of anarchist media, as we see it, is to develop and spread analyses of current events that introduce perspectives that otherwise would find no place in the media. In a time when there is a lot of outrage from many quarters about the political system, it’s important not just to latch on to what most people are already outraged about, but to remember what’s still not acceptable for discussion and to push counter-narratives further. Our analyses need to resist turning anarchism into leftism and victimism, as so much of the press and the public would like us to do.

When state and vigilante repression forces us to compromise the projects we’re working on — whether it’s because we didn’t adequately take measures to protect ourselves, or weren’t ready to take on the potential consequences that accompany being part of an effective struggle against the state — we have to ask ourselves: Is the project worth continuing? The need to keep an already existing project or organization going is not more important than furthering our goals in the broader struggle.★

DISRUPT IACP

FOR A WORLD
WITHOUT POLICE

2017

October
21–24
Philadelphia
PENNSYLVANIA



International Association of Chiefs of Police

So, you're coming to Philly during the IACP, what should you be sure to check out? Here's the rundown on what's what.

Maybe you came to town a bit early, maybe you just live here, either way if you know white supremacy isn't just cops, head to the Wooden Shoe Thursday the 19th to hear Linda Tirado tell you about "nazi-punching 101" at 7PM.

Get some sleep Friday night because Saturday (the 21st) starts with an early 10AM march through Center City, meetup at Thomas Paine Plaza. Two hours later, once you're tired of walking, be sure to head to the Convention Center at noon for a rally against police, part of Philly REAL Justice's #abolitionweekend.

Sunday is October 22nd traditionally a day of protest against the police and their brutality. Eat a hearty breakfast today is going to be a long day. Get your learn on at noon at the Convention Center with REAL Justice again, this time for an anti-police teach-in. Once that's done get some lunch before heading back to the Convention Center for Jewish Voice for Peace's rally against the deadly exchange between Israeli military and USA police and the Anti-Defamation League's collaboration in policing, that's at 3PM, going until 4:30PM. If you're hungry and want to relax, feel free to hit up the Wooden Shoe anytime between 5 and 9 to sit back and watch some anti-fascist movies while eating free vegan food. Any money you give goes toward J20 defendants.

SPONSORS:

PricewaterhouseCoopers LLP
Two Commerce Square, Suite 1800
2001 Market Street
Philadelphia, Pennsylvania 19103-7042
Telephone: [1] (267) 330 3000
Telecopier: [1] (267) 330 3300

Accenture
2001 Market St Ste 2400
Philadelphia, PA 19103
(267) 216-1000

Uber
Greenlight Hub at 7821 Bartram Ave

Microsoft Innovation Center
3711 Market Ground Floor

Hewlett Packard, local partners include:
Flo-Tech (1500 Market 12th Fl)
Staples (1500 Chestnut St.)
Market Resource Partners (1650 Arch St. 2210)

The point is, that any business complicit in capitalism is supporting the police (as they need them to help maintain capitalism) and the broader institutional programs implicit in capitalism and policing (white supremacy, patriarchy, ecocide, speciesism, etc.). We suggest prioritizing the more powerful, as it has a larger impact than those most within our reach, but (again) it's all fair game. ★

For more info: <https://noiACP.blackblogs.org/>




Surveillance technology is too advanced for just a bandana anymore. Obscure everything except your vision. Cover up your facial bone structure. A wide-brim hat can add extra coverage. Wear a normal under layer of clothes to change into.

Keeping you +
your crew safe
while you do what you do

Wear gloves to protect your hands. Keep clothes loose; form-fitting clothes inhibit movement and make your body type identifiable. Cover your tattoos. Wear no branded or unique clothing. Do not wear letters, designs in or out of bloc. Cover your back pack under a sweatshirt or jacket. Do not wear boots, you cannot run quickly in them.

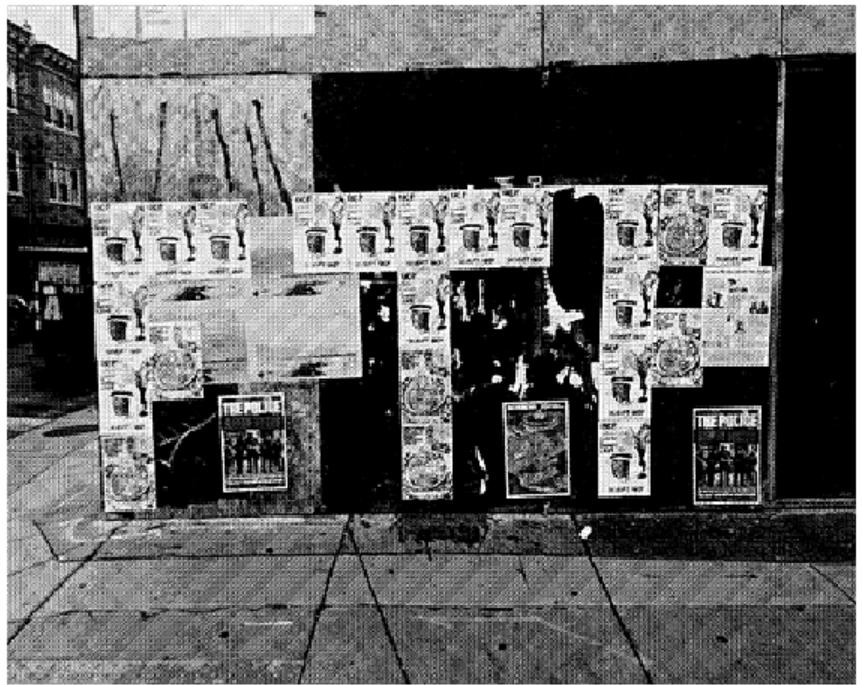
Don't hold on to incriminating evidence, and be smart with weapons. Don't bring your phone. Bringing an ID is your choice but think about what you will be doing.



Have fun and
make a scene 

“But in the eyes of the new capitalist class, [magic’s] anarchic, molecular conception of the diffusion of power in the world was anathema. Aiming at controlling nature, the capitalist organization of work must refuse the unpredictability implicit in the practice of magic, and the possibility of establishing a privileged relation with the natural elements, as well as the belief in the existence of powers available only to particular individuals, and thus not easily generalized and exploitable...Above all, magic seemed a form of refusal of work, of insubordination, and an instrument of grassroots resistance to power.”

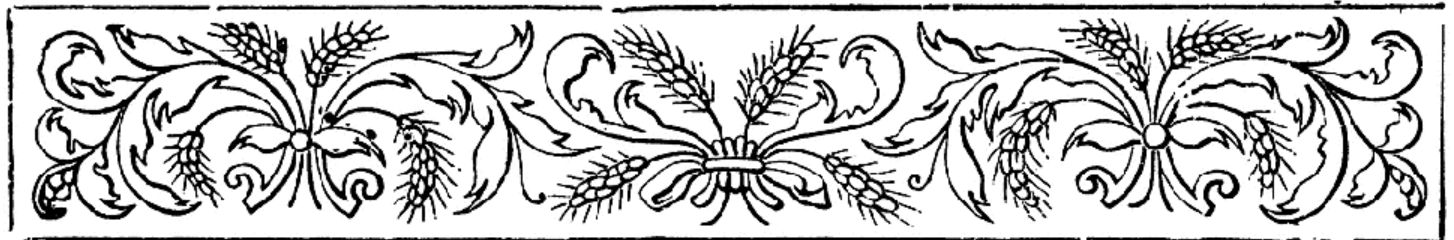
-Silvia Federici, *Caliban and the Witch*



ACTION AGAINST MARINER EAST 2 PIPELINE ***via Philly Anti-Cap***

Earlier this week we took our first steps against the Mariner East pipeline in Pennsylvania, U\$A. On the eve of the fall equinox, we approached several excavators and a flat bed truck on an active ME2 construction site in Media, PA and filled their fuel tanks and other liquid receptors with sand and sugar. After removing the fuel tank lid (there are diagrams about how to do this online), we recommend removing the filter just beneath it before pouring in these abrasives, for maximum damage to the whole machine, and being careful not to spill or leave other traces which would tip off the workers inspecting the machines the following morning. Human-caused ecological collapse and mass extinction are upon us, and we feel we must push ourselves to escalate the fight against it. We take this action in solidarity with Jessica Reznicek and Ruby Montoya in Iowa, and struggles against ecological devastation and settler colonial violence everywhere.

[Philly Anti-Cap note: After being contacted by several concerned groups mentioned in this submission we have removed mention of their groups from this submission.] ★



of power, one which murdered dissenters from the beginning. For this Emma Goldman called it "formidable, crushing every constructive revolutionary effort, suppressing, debasing, and disintegrating everything," and "a significant replica of what had happened in France more than a century before."

The first Russian Revolution occurred in late winter 1917 and led to the abdication of the Tsar. This birthed a largely bourgeois provisional government, and the Bolsheviks united militias disgruntled with their involvement in World War I against this new authority. The Bolsheviks took power that fall, in the second revolution that year, but Emma Goldman argues that the real revolution took place in between those events: "The actual Russian Revolution took place in the summer months of 1917. During that period the peasants possessed themselves of the land, the workers of the factories, thus demonstrating that they knew well the meaning of social revolution."

By October of that year in the Julian Calendar (November by the Gregorian Calendar that is more commonly used here, and now there), the Bolsheviks had taken a great deal of power for themselves. Uprisings and civil war with other Russians took off almost immediately – including against independence movements (seeking sovereignty from the Russian empire), other soviets (mostly moderates), and many anarchists – before Bolsheviks took full control and established themselves as the Communist Party.

The Bolsheviks increasingly abandoned attempts to invite these groups to join the government, in what those resistant groups sometimes called the Third Revolution; those groups instead saw the Bolsheviks suppress them with force. New leader Vladimir Lenin's violent policies eventually alienated his support, through acts such as terror and requisitions imposed on the peasants. This is at least part of why anarchist Enrico

Arrigoni called Marxist-Leninism "communist imperialism," and the Soviet Empire "left fascism," after he visited revolutionary Russia.

The Green Armies were an example of attempts at autonomy that were put down by the Bolsheviks. They were organizationally anti-political peasants who loathed the forced servitude and violently encroaching industrialism that some of them had encountered working in factories or for the railroad. According to Radkey's *Unknown Civil War in Soviet Russia*, "They preferred waging a desperate and lonely struggle on their own to helping the oppressors of the past [the Whites] achieve victory over the oppressors of the present [the Reds]."

Lenin sought to smear these independent peasants and White sympathizers and sent telegrams to "introduce mass terror" in the town of Nizhny Novgorod in response to the civilian uprising there, and to "crush" peasants in Penza who protested the requisition of their grain by military detachments (on August 9 and August 10, 1918). He intended to have the populace "tremble" before the Red power:

"Your first response must be to establish a dictatorial troika...and introduce mass terror, shooting or deporting the hundreds of prostitutes who are causing all the soldiers to drink, all the ex-officers, etc. There is not a moment to lose; you must act resolutely, with massive reprisals. Immediate execution for anyone caught in possession of a firearm. Massive deportations of Mensheviks [moderate socialists] and other suspect elements."

A day later, on April 11, 1918, Dzerzhinsky, president of the Cheka (Soviet Secret Police), had a force of approximately 5,000 Soviet troops attack the anarchist headquarters of the Black Guards in Moscow, some months after they had expanded from their origins in Ukraine. The Black Guards were anarchist terrorist cells first established by Maria Nikiforova, and served as a model for the Revolutionary Insurrectionary Army of the

Ukraine. This independent anarchist army is heavily associated with the Robin Hood-type figure Nestor Mahkno, and helped establish a free anarchist society in the Ukraine beginning in November 1918. Mahkno considered the Bolsheviks one of many threats that tried to impose an external authority over the region, and the Black Guards opposed every dictatorship (including the dictatorship of the proletariat that the communists used as an excuse for holding power over others). Mahkno fled a final Bolshevik invasion in 1921. Up until that point, the Ukrainian anarchists had successfully held off the Ukrainian Nationalists, the Imperial German and Austro-German occupation, the Hetmanate Republic, the Russian White Army, the Russian Red Army and others, while maintaining a society more successful than the Bolsheviks were at many of the Bolsheviks' own aims.

The final disillusionment for many anarchists came with the Kronstadt Rebellion. Invoking the "Third Revolution" that others had spoken of before in resisting the totalitarianism of the Bolsheviks, sailors, soldiers, and civilians rose up only to be murdered by the thousands at the hands of the Red Army.

Renzo Novatore argued that all revolutions are bourgeois and authoritarian. While Emma Goldman spoke to the necessity of revolutionary violence in her memoirs, she contrasted this to her observations in Russia, where Bolshevik bureaucracy resided in lavish Tsarish palaces while others starved in the streets. Novatore's view is usually applied to the liberal French Revolution, and the American Revolution that is so celebrated here in Philadelphia, but also accurately condemns the results of every revolution in history.



The Left comprises one half of a system of governance. Being anarchists, who don't care to uphold any governance, it seems in our interest to distinguish ourselves from this, to the point of rejecting identification with the

left as well as the right. Many of us may find we have more in common socially with those on the left, both politically and interpersonally, but we also diverge significantly in that we want so little governance as for it to no longer exist. Since we ultimately reject politics, as politics are the means of governance (which is why some of us identify as anti-political), we are neither right nor left, but would be better represented as the south pole of a circle where the left and right have their own hemispheres. Or, better yet, left wing and right wing being a part of the same bird, let us be our own bird altogether.

Anti-state communism (which is a growing tendency, though more so on the West Coast than here) promises, for the most part, to be an exception to the communist political tendencies we've described here. One of its popular manifestations, Tiquunism, though, has been criticized for its embrace of small-business models and its pursuit of power at a cost to others.

The Left traditionally wants a larger government, after all, to impose and enforce measures meant to create equality. A caricature of this is well-expressed in Kurt Vonnegut's short story Harrison Bergeron, where the strong wear chains and weights, the intelligent have their thoughts interrupted by brain-rattling noises, and everyone's existence is severely monitored.

Other tendencies, like Social Democracy, still function explicitly within capitalism, imposing governance and economic inequality (if in a more benevolent way), Nordic ethno-states among them. The co-op and small business culture here functions on a similar model, with a very popular West Philly co-op still being complicit in governance in such ways as calling the cops on shoplifters and beggars (subjecting them to further state violence), in addition to contributing to gentrification.

There should be little reason to even bring them up, but for sake of full coverage, let

us also remember that liberals are notoriously culpable in upholding white supremacist and capitalist hegemony, with the Clintons famous for positioning themselves in a long line of “law and order” candidates that demonize black folks as “super-predators” while advocating for the expansion of the prison-industrial complex. This is a long tradition, with outstanding examples (though not total aberrations) in the form of the Dixiecrats opposing desegregation and the Democratic leadership of the Southern Confederacy before them. Additional highlights include: Obama’s expansion of deportations and drone bombings, Harry Truman’s nuclear bomb drops, FDR’s Japanese internment camps, and Andrew Jackson’s Indian Removal Act which brought about the Trail of Tears. The Right, of course, is often much more honest than the Left today in their desire to uphold oppression, akin to the standout racism of some Democrats in the past.

We don’t intend to advocate for adherence to either side, but rather to encourage anarchists to disassociate from the Left — at least in identity, but also in being more critical of the affinities we build. Leftism largely inaccurately reflects our goals, and our past willingness to associate with these authoritarians has resulted in us being sold out for political power, if not outright executed. Revolutionary Russia, Ukraine, Hungary, Czechoslovakia, China, Spain, Cuba, in addition to the uprisings in Paris in 1968 and Greece in the 1970s all



provide examples. And when we water down our message, we halt our own revolutionary and insurrectionary goals, disingenuously at that — after all, anarchists died in order to advocate for the eight hour day in the United States, but to what end?

I will fight in the streets with anyone against a common enemy, but I will not build anything with any authoritarian. And when their revolutions end, as Novatore said, I will then fight them, too. Constant challenges are necessary in order to disrupt the sedentary morality and radical policing that tend to reawaken once upheaval has temporarily ceased. ★



THE WORLD IS DYING

Fall temperatures have been unseasonably warm so far in Philly; last year saw a record heat wave in October. In the rest of the country, a record-breaking three Category 5 hurricanes in a single month devastated the Gulf Coast and Florida and caused apocalyptic destruction in Puerto Rico — in each place hitting already impoverished people of color the hardest. Over the summer, massive wildfires caused the states of Washington and California to declare states of emergency, with smoke from the fires reaching across the country as far as Pennsylvania. Uncontainable wildfires in California this month have killed at least 17 people so far.

Meanwhile, rising sea levels will soon be forcing massive proportions of the global population inland, affecting around 2 billion people by 2100. This will exacerbate the already existent crisis for refugees in the Middle East and Africa, where migration is being accelerated by drought, coastal erosion and violent weather. Severe heat stress will take hold by 2071 in massive regions of the U.S., the upper border of which will line up roughly with the Mason-Dixon line. Millions of people living in at least nine coastal states of the U.S. will also be forced to flee inland due to rising sea levels.

Several studies, starting in 2015, have shown that the Sixth Great Extinction is underway and more severe than previously estimated. The entire vertebrate population has fallen 52% in the past 45 years alone, and 30-50% of all species on earth will be extinct by mid-century. A new study published in July of this year in Proceedings of the National Academy of Sciences called the loss of wildlife already in process — specifically of large ocean dwellers — a “biological annihilation.”

Due to continued manufactured controversy about the reality of climate change, these studies are intentionally conservative; extinction is almost certainly happening faster than we think. This seems like an ongoing problem as climate change develops — its various manifestations are rarely predicted or planned for in advance, and also

unfold more rapidly than expected.

In reality, the rate of change in the biosphere is increasing, and the ecological interdependence of various species means that extinction will continue to snowball as ecosystems unravel. Paleontologist Doug Erwin, an expert on the End-Permian mass extinction, argues that we have not technically arrived at the Sixth Extinction, since past mass extinctions that wiped out up to 95% of life on earth were put into motion by a tipping point that unexpectedly triggered a devastating chain of reactions. Erwin contends that we will not be able to know what this tipping point will look like or when it will happen until we are already in the midst of it and it's far too late.

The problem is not that the politicians in charge of our destiny have failed to sufficiently prepare for climate catastrophe and mass extinction; unless this somehow fit into the current operations of maintaining global capitalism and white supremacy, this is not their intention, and never will be. Our concern is the continued failure amongst radicals — including most of those dedicated to ecodefense and environmentalism — to integrate an analysis of the rapidly changing conditions in which we are struggling into our projects and plans. What happens if we can't continue to live where we're currently living? If water and resources get increasingly scarce? Will we know how to survive, especially when displaced, on the run, or trapped in violent struggles for resources, faced with growing populations of white supremacists who have been prepping for ecological collapse for years?

The primary cause of these elevated wildlife extinction rates is habitat loss and fragmentation due to deforestation for farming, logging, roads, and settlement, and other industrial infrastructure critical to the maintenance of this civilization, which must keep expanding in order to survive. These violent forces of annihilation are not challenged by — and are in fact reinforced by — “green” capitalism and pacifist resistance. So we should ask ourselves, what kinds of violence will it take to destroy civilization and stop mass extinction? ★