



## REVOLUTIONARY LETTER

one thing I've learned/come to provisional conclusion about when it comes to fighting, there are people who will help you & there are people who will not & there are people who will stand in the way. find the people who will help/ be loud: & clear so they know where you are — focus on them, be encouraged by them, encourage them, work with them, don't worry about the people who won't help. they will be of no help even if they are on your side. waste as little energy as possible fighting people who stand in the way, which is to say don't talk, don't argue, just get them out of the way of the fight you came for.

tl;dr: you don't need or want the people who you know aren't "with you" to be with you. really, you don't

—  
Wendy Trevino  
from *Cruel Fiction* (2018)



AN ANARCHIST PERIODICAL FROM THE OCCUPIED LENAPE TERRITORY KNOWN AS PHILADELPHIA

# ANATHEMA

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## MANIFEST GENTRIFICATION

In March, Alterra Property Group bought what is currently the site of a half-demolished Gothic-style church in West Philly as part of a new westward push for the developer of apartment projects such as Lincoln Square in South Philadelphia (Broad and Washington) and the Icon tower in Center City.

Center City-based Alterra paid \$17 million for the nearly one-acre property along the eastern side of 43rd Street, between Chestnut and Ludlow streets, where the 19th century Christ Memorial Reformed Episcopal Church is being dismantled, according to records filed with the city, and much to the chagrin of preservationists.

The purchase follows Alterra's \$9.9 million acquisition last year of a 16,300-square-foot former auto-maintenance-garage property about a block to the east, at 4125 Chestnut St., where a 130-unit apartment building is nearing completion atop an old African-American graveyard, records show.

Alterra's activity in the area comes amid a flurry of construction in a section of West Philadelphia that  
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## UPDATE ON THE POLICE SHOOTING OF KALEB BELAY

On the night of March 6th, police officer Kevin Pfeifer shot a young black man named Kaleb Belay six times near 49th St and Hazel Ave. Kaleb was shot in the chest and torso. The police said they were responding to a call about a stabbing and that Kaleb approached them with a knife. No stabbing victim was found. Kaleb was brought to the hospital in critical condition.

On March 7th, a small, angry march walked east on Baltimore Ave vandalizing construction, condos, and businesses before going to the hospital where Kaleb was recovering. The march carried a banner that just said "Fuck the Police" and chanted anti-police slogans. The banner was well-received by passersby and drivers along the way.

On March 8th, opportunists Refuse Fascism/Revolutionary Communist Party held a candle-lit vigil for Kaleb near the site of the shooting. This event was poorly attended and seen by many as an attempt to use the grief and anger around the shooting to recruit for their organization.

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# WHAT WENT DOWN

February 10 - Philadelphia Parking Authority signs spray-painted and kiosks sabotaged with spray foam on several blocks on and around the east end of South Street.

February 23 - More PPA parking kiosks and signs on at least four different blocks in South Philly are vandalized.

Late February - Anti-immigration police graffiti in South Philly. “(A) CHINGA LA MIGRA” & “NO BORDERS ON STOLEN LAND”

March 1 - Bank robbed at 9309 Krewstown Road by an individual wielding a pistol, and escaping by car.

March 4 - At least five properties belonging to people associated with OCF Realty are vandalized, with damage including broken windows and paint. A news story reports that one OCF employee posted on facebook a photo of a tag on her house reading “Pigs! We Know!..”

March 6 - Police shoot 25 year old Ethiopian graduate student, Kaleb Belay, six times in West Philadelphia. Kaleb survives his injuries.

March 7 - A march down Baltimore smashes a construction site and new buildings, writes anti-police graffiti, and leaves barricades in the street. The marches goes to Presbyterian Hospital where Kaleb Belay is recovering.

March 19 - Forty-seven cars in South West Philly have their tires slashed.

March 21 - ICE agent Bryan McPherson (in charge of Homeland Security Investigations) has his home at 2600 Cedar St and his car vandalized. “Resist ICE” is written on his home and his car is disabled and damaged. “ICE officers separate children from their families; several have died in custody.”

Mid-March - Posters wheatpasted in South and West Philly in solidarity with anarchist in Switzerland declaring, “FREEDOM ALWAYS COMES WITH A KNIFE BETWEEN ITS TEETH...DEATH TO THE STATE.”

March 21 - Bank robbed on Germantown Avenue.

March 23 - Anarchist anti-police graffiti in memorial of Antwon Rose around West Philly. Antwon was a black teen killed by police in Pittsburgh.

Early April - Crimethinc posters against borders appear in Center City.

Early April - New construction vandalized with paint on 900 block of Carpenter St.

April 3 - Bank robbed at 1726 Walnut Street, downtown, at 5:30pm using a threatening demand note.

Early April - “Windows smashed and front exteriors painted up on two apartment buildings owned by OCF Realty in West Philly.”

April 5 - Wells Fargo ATM sabotaged. “Wells Fargo is part of the web of institutions and individuals that makes borders possible.”

April 7 - Two unknown women steal \$21,000 worth of panties from a Victoria’s Secret in Lower Allen Township, PA within two minutes while employees are busy helping customers.

April 9 - A woman steals a Philadelphia city pick-up truck and goes for a joyride. The truck had been idling in Center City during pothole repairs.

Mid-April - Multiple houses for sale by OCF Realty in Point Breeze have their windows broken and paint splattered on their for sale signs. ★

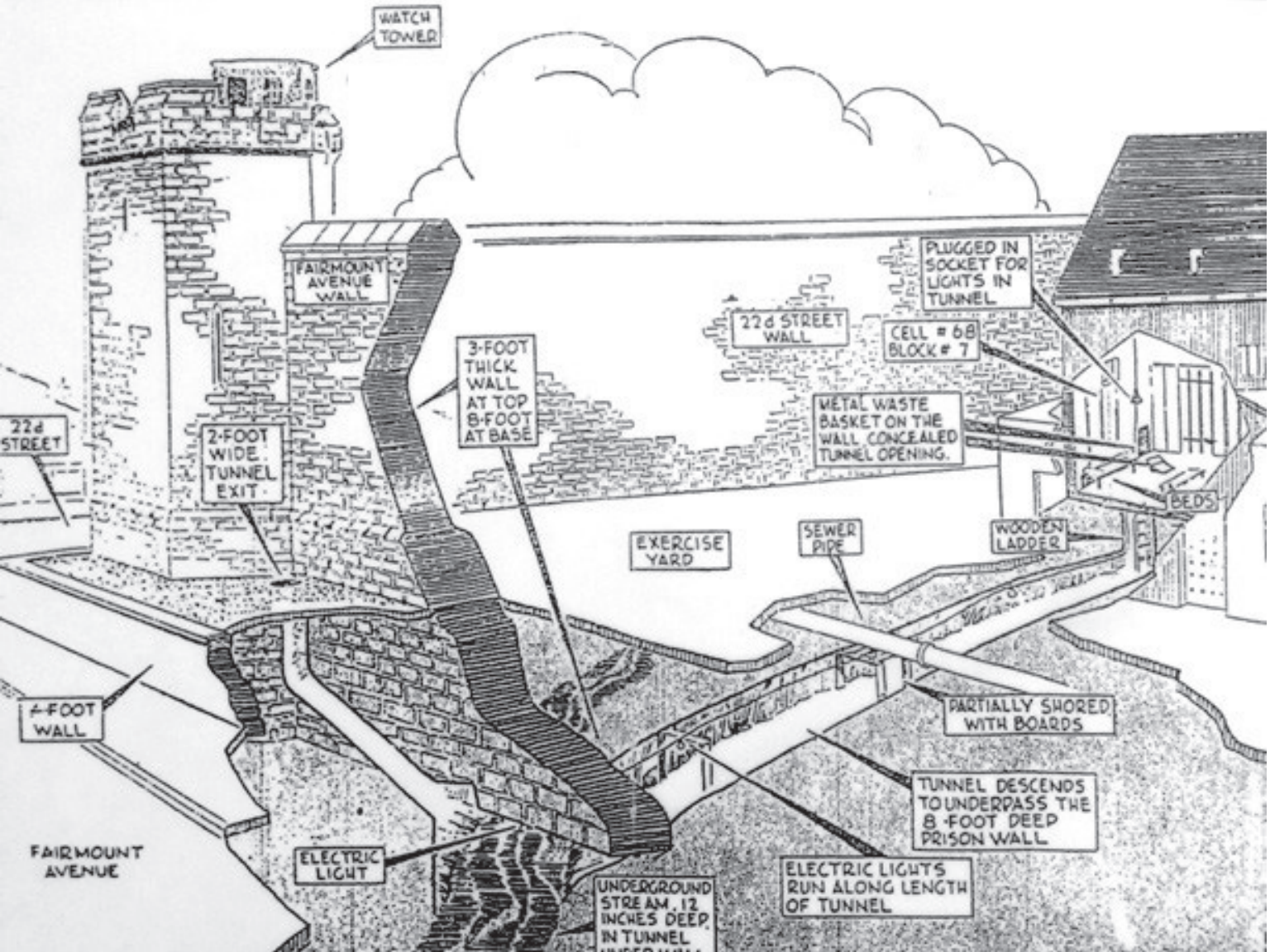


Illustration of an escape that occurred at Eastern State Penitentiary in Philadelphia during the month of April, 1945

# WE CAN ALL BE A PART OF THE STRUGGLE AGAINST GENTRIFICATION!

- Talking to other people on the block about why you don't call the cops
- Coming out of your house and watching when the cops pull someone over
- Researching and spreading the word about new developments and developers
- Remembering and celebrating past moments of resistance
- Stealing supplies from construction sites and using them for something else
- Organizing tenants against landlords' interests
- Direct action to block evictions
- Mean Yelp reviews
- Designing posters
- Putting up posters and stickers
- Tagging everything
- Hanging out with friends and plotting your revenge
- Confusing/threatening graffiti messages
- Gluing locks
- Breaking windows
- Planting a garden and giving away the food
- Robbing or burglarizing the “gentry” population
- Burning down entire city





set on fire in the neighborhoods of Arganzuela and Prosperidad (in Madrid, Spain). In Berlin, Germany, three vehicles belonging to Deutsche Wohnen were set ablaze. A communique about the action read: “We dedicate the ashes of the three burned-out cars to all those affected by letters of termination, evictions and rent increases. We devote the blazing flames to those who have been abandoned by the system, the victims of daily marginalization, and our fighting comrades, who are either in jail or on the run.”

AMW English reported:

*“Confrontations, street blockades, and incendiary attacks took place during a protest on the ‘Day of the Young Combatant’ in Santiago, Chile. Revolutionaries take the streets in Chile each year on March 29 in memory of the brothers Rafael and Eduardo Vergara Toledo, killed by police in March 29th, 1985, during the military occupation by Augusto Pinochet. Comrades set up flaming barricades, threw molotovs, and clashed with police forces on the eve of the ‘Day of the young combatant’ (Día del joven combatiente) at the Central University of Chile.”*



A police station was fire-bombed in Berlin in memory of many who recently died in the hands of the police, and in solidarity with many more imprisoned. In Leipzig, Germany, several private security cars, the windows of a police station, and two other buildings were attacked in solidarity with political prisoners. In a similar context, the

annual march against police (brutality) erupted in Montreal with a series of property destruction and a (regrettably, not fully engulfed) burning dumpster sent careening toward the police. Afterwards, a participant expressed their desire to remember several fallen YPJ fighters and also asked important questions regarding strategy and tactics in such demonstrations to ensure the safe escape of all involved, after two arrests and multiple injuries were incurred. Additionally, a police patrol car was set aflame in Buenos Aires, Argentina, with a communique proclaiming that “the police are still in the sights of the bombs that seek the destruction of the State.”

In addition to continued solidarity actions with imprisoned and prosecuted comrades in Spain, Italy, and Turkey, there has also been a big move to support anarchist comrade ‘S’ in Switzerland. “S” stands accused of the arson of a police radio transmitter atop a cell phone tower (as discussed in the zine “Radio Silence”), the arson of multiple military vehicles, and propagation of a poster which urges the “destruction of property and use of violence against companies and individuals who take part in the building of the Basslergut prison (a migrant detention center) in Basel and the construction of the new police and court center in Zurich. He has seen many acts of international solidarity, in the form of a internationally co-signed poster, a new periodical expanding on associated ideas, an “intervention” at the Swiss consulate in Greece, the burning of two trucks and a car belonging to the city of Paris on the night of March 26th, and the arson of two Siemens vehicles in Munich on March 1st (claimed in solidarity with multiple anarchists facing repression in Zurich and Turin). This action additionally noted Siemens’ involvement in the “technology of control, surveillance and war,” in addition to associations with German National-Socialism.

Siemens has locations in every U.S. state, and has been recently working with SEPTA on developing fully electric locomotives. ★



## SAVE ON SEPTA AND GET A FREE PIZZA!

Now’s the time to save save save! SEPTA has decriminalized and decreased the fine for hopping the turnstile and taking a free ride. What used to be a criminal offense accompanied by a \$300 fine is now a civil offense with a \$25 fine. Sure the SEPTA cops have said they’ll still go after fare evaders, but with the punishment so greatly reduced it’s worth a try, you don’t even have to go to jail.

So where’s the free pizza in all this? It’s not exactly free but bear with me. Get together with four friends and put \$5 in a jar each. That jar is your DIY monthly SEPTA Key pass. Now hop turnstiles all month, if one of you gets caught use the money from the jar to cover the fine. If nobody gets fined after a month spend the \$25 on a pizza to eat together! It’s that easy.

For those of you worried about the longevity of this great deal don’t worry, SEPTA police has made it clear that someone would have to get caught FOUR TIMES and not pay the fines before being banned from riding (only for a year though), so maybe call it quits once you racked up three unpaid tickets.

To learn more about this great deal visit [septa.org/policy/administrative-enforcement.html](http://septa.org/policy/administrative-enforcement.html) Happy hopping >:) ★

## HEARING THE CALLS

The #BlockTheWall Network is calling for April to be a month of solidarity and support for migrant communities. They are also calling for disruptive actions against ICE/Border infrastructure on May 1st.

Students involved involved with the #StudentStrike and Youth Liberation Front are also calling for another student strike in support of their fellow immigrant students, against Trump, in opposition to climate change, and more on May 1st.

Anarchists in Europe are calling for a “Subversive May,” in aggressive solidarity with with imprisoned comrades in Italy at risk of “buried alive in their cells with draconian sentences.” The call on mpalo-

thia.net calls for hostility toward any manifestation of authority and repression, recognizing those who “oppose any domination in the social conflict must live with the constant uncertainty of sooner or later” facing such repression, “for their own actions by the opponents of freedom and self-determination.”

14 people are accused of forming a subversive association, inciting crime, and possessing, manufacturing and transporting explosives to a public place. The “Scripta Manent” operation sees the public prosecutor’s office demand a total of 204 years in prison for the attacks of the Informal Anarchist Federation, and operation “Panico” is culminating in accusing 3 comrades of attacking a fascist library with an explosive device.

During the week of May 12th – 18th, Jailhouse Lawyers Speak are calling for a “Fuck 12 week” that will involve burning as many Thin Blue Line flags as we can get our hands on. This corresponds with a period of time intended to celebrate the police, meaning such flags might be more available than ever, but is also intended as a symbolic act against white supremacy and prison slavery.

June 11th is the international day of solidarity with Marius Mason and long-term anarchist prisoners. In the 15 years this tradition has been observed, June 11th has facilitated support and action inspired by imprisoned anarchists — from noise demonstrations outside of jails to letter-writing nights, from fundraisers to arson. Setting aside this day is one way of remembering anarchists who are serving long prison sentences, generating support for them, and inspiring solidarity actions.

June11.org are calling on anarchists around the world to take initiative in whatever way speaks to one’s own heart. In the past, we have seen solidarity attacks, noise demonstrations, graffiti, letter writing nights, dance parties, fundraisers, and much more.

In the coming months, they will be posting additional content to build up towards the events. As always, they welcome posters, art, fliers, prisoner statements, report-backs, communiques, and anything else. ★



## DOCKLESS SCOOTERS & BIKES

Dockless bikes and electric scooters seem to be on their way to Philly. Already in use in Boston, Washington DC, and all along the west coast, these vehicles are similar to Philly's Indiegogo bikes we already see around, but these ones could be parked anywhere, no need for a station or a lock. Bike- and scooter-share companies have already paid tens of thousands in lobbying to get the two-wheeled technologies onto the city streets. Although electric scooters are not legal in Pennsylvania, politicians are already pushing to change the relevant laws. Last June, legislation passed that allows companies to operate bikes in Philly. What will these kinds of bikes and scooters bring to the city?

The appearance of this new high-tech transportation is another extension of gentrification and control. Initially, Lime-brand scooters threatened anyone who bumped or moved them by announcing, "Please unlock me to ride or I'll call the police" (Lime has since changed this). In San Francisco, protesters piled scooters in the street to block the commute of tech workers, a demographic scourge contributing to the increasing rents and yuppification of the city.

The bikes and scooters require a smartphone and a credit card to use, which is already an obstacle to for anyone who deals mostly in cash or checks. When the city of Portland asked companies to place bikes in low-income neighborhoods, only one of five companies operating in the city did so. Studies of the bikes' use show that dockless rental bikes see similar use patterns as rental bikes that need to be returned to stations, so they aren't necessarily bringing in new customers than older bike rental models. Critics in the cybersecurity field have expressed concern that the location data collected by the GPS in bikes and scooters is an invasion of user privacy and could be used not only to determine where someone goes, but also their habits and social network.

But the arrival of these new vehicles also provides opportunities for luddites and cyberpunks alike. There are many documented instances of scooters and bikes being intentionally knocked over,

hacked, stolen, and even completely destroyed. DocklessBike on Twitter and birdgraveyard on Instagram are worth a glance. In much the same way that security robots, driverless cars, and hitchhiking robots have come under attack by disgruntled people, these new rides have seen their share of destruction. Creative vandals have stickered over QR codes, thrown scooters off roofs, cliffs, and bridges, snapped scooters in half, cut their brakes, and even piled them up and burned them! For those with the skills looking to make a quick buck, the demand for mechanics for scooters and bikes may jump suddenly if dockless transportation hits town.

For the more techno-literate or entrepreneurial these scooters and bikes can provide a source of cash, free transportation, and parts for future creations. Dockless bikes have been spotted with wheels, seats, handle bars, and other parts missing. There's no reason to believe that someone with the right wrenches and screwdrivers couldn't harvest parts from a dockless bike. The scooters are even more of a goldmine; they contain lithium batteries and brushless motors, all housed in aircraft-grade aluminum.

Already people have found ways to hack the scooters, literally and figuratively. Some, such as youtuber Adam22, demonstrate how to exploit glitches in the rental apps to get free rides. Other hackers discuss ways to disable the GPS and anti-theft systems, bypass the speed limits, jumps-tart unpaid for scooters, defraud the charging and retrieval systems, or simply break the scooters in half.

If dockless rental transportation arrives in Philly it will be another win for gentrification and the further encroachment of digital technology into everyday life, but as creative people have already shown, there's no reason not to fight back or at least exploit the arrival of this low-hanging fruit. ★



seem content to suggest how others express their anger and direct their rebellion without doing so themselves. If these people are waiting for the ideal targeting of the proper institutions and yet they do not plan on going after them themselves, they are simply waiting.

When people start to condemn all but the most pure and correct actions, they climb the stairs of an ivory tower. Will arrogance about how others struggle move someone closer to freedom? It seems more likely to lead to further separation from those who are struggling and making concrete their rebellion, to create a roadblock for feelings of solidarity.

Throwing paint at the expensive Mariposa Co-Op grocery store and breaking the glass door of a fancy-looking new apartment building along Baltimore Ave, some of the actions during the demo that were later criticized by others, targeted small businesses whose gentrifying impact is felt in this particular neighborhood where police shooting took place. It is gentrification that led to the increased police presence in this neighborhood, which inevitably led to a black man getting shot. In addition to wanting to push back against gentrification in this area, those who criticize colonialism, or ecological destruction, those who hold nihilist perspectives, and even the less discriminating among the anti-capitalists may see the destructive actions on Baltimore Ave as a step in the right direction. We don't all imagine liberation in the same way, but it should be understood that a dramatic transformation of society is necessary, so when we see that taking place on a small scale as destruction we can understand it to be part of that liberatory transformation even if you would go about it that way yourself.

*"There are many who await the hour of liberation impatiently, but how many work to bring it closer?" ★*



## A SELECTION OF SOLIDARITY ACTIONS AROUND THE WORLD

"Sodexo profits from imprisonment around the world. They offer among other things management services for private prisons and migrant detention centers, and cafeteria services for prisons," reports a communique on Montreal's Counter-Information site, conveying a similarity to Philadelphia-based Aramark's cafeteria services for prisons here in the U.S. Early on the morning of March 29th, the car belonging to the president of Sodexo Canada was wrecked in her driveway in Quebec. Earlier in the same month, anonymous actors placed "fire accelerators" in an empty "beverage can" on the ground beneath the tire of a Sodexo car in Austria. Sodexo's U.S. headquarters is located at 9801 Washingtonian Boulevard in Gaithersburg, MD, and seems to have clients in Philadelphia like Penn Presbyterian Hospital in West Philly – though Drexel dropped them in favor of Aramark in 2016.

In the context of IGD's reports that resistance to "mass detention" is growing (in sabotage, protest, banner drops, and more), and ongoing calls from Block The Wall to support immigrants and target infrastructure related to migrant policing/detention throughout April (and culminating on May 1st), we should expect to see further reports of all kinds of actions – including those that have already happened in Philadelphia.

On the morning of March 12th, 15 shots were fired from a rifle "at the windows of the judges of the Golosevsky district court of the city of Kiev" in Ukraine, following a protest at the same location in solidarity with an imprisoned Russian anarchist. The shooter took special care to ensure only "representatives of the authorities and conscious citizens who decided to prevent us could suffer." There are no reports of injuries, but the Ukrainian comrades urge anarchists "to move from protest to resistance!"

In the context of the week of "agitation and propaganda against gentrification and capitalist speculation, and in defense of squats," two vehicles owned by the firms 'E-Move' and 'Car to Go' were



the wheel. There's still a top and a bottom, people continue to suffer at the expense of others. This is where our struggles diverge, we do not believe liberation (or even equality for those who seek it) are possible while authority is maintained. Our struggle for liberation must be fundamentally anti-authoritarian.

“Aside from being authoritarian, when we leverage guilt we reinforce our dependance on our status as oppressed people and our reliance on our oppressors. We see this trend that manipulates guilt dominating social media, taking the form of reparations. Your computer breaks, you're already tied down with work and bills, so you make a sweeping call asking white cis men to buy you a new computer. This not only bounces back to other ideas we've already mentioned of the entitlement and ridiculous expectation that someone with more resources will give them up, but it also reinforces a dynamic of helplessness, where one is relying on someone else to feel guilty enough and morally obliged to help us. There is a big difference between helping one another from a genuine place of interest, solidarity, friendship, or desire to share and receiving help because we feel like someone “should” help us and that they are wrong if they don't. We don't want relations of guilt, imposed duty, or debt, we want relations of friendship, solidarity, care, empathy, and even hostility. We would rather steal a computer than receive a guilt gift, rather start from ourselves than lean into our oppression and our oppressors.

“There is an interesting contradiction that happens when we leverage our identity to guilt someone into doing what we want. At first, we might achieve a quick fix, feel a fleeting sense of control. Even though this may help us in the short term, it certainly isn't a reparation. Do we really imagine that getting a few hundred or even thousand dollars will “repair” generations of exploitation and oppression? To really repair the losses we face from our identities, we would need to find ourselves on equal footing with each other which is impossible with the way things are since the whole system is based on us being oppressed. Attempts to get reparations makes us more invested in the things, people, identities oppressing us without challenging the systems that made them necessary

in the first place. This dissuades us from fighting oppression and figuring out how to get what we need directly, through our own creative means, alone or with our friends. What would it look like if instead of relying on the charity of others and digging ourselves deeper into our own victimhood, we began imagining how to find our own strength and start getting what we needed ourselves, on our own terms?” ★

## THE REVOLUTION WILL BE MESSY

*“When this becomes formal,’ exclaim those suffering the delirium of failure; ‘when it is a sure thing, I will do this and that.’ And they remain so fresh in their role as critics of those who struggle, hoping the work to achieve freedom becomes formalized, so that they may no longer do anything but open their mouths to savor it.”*

When some discontents spray-painted and smashed windows after the police shot an immigrant graduate student in Cedar Park, many were quick to condemn the attacks. These criticisms did not target the anti-police and anti-gentrification sentiment behind the attacks, but rather their choice of targets.

The thing about anger and revolt is that it strikes out at what is perceived as oppressive. No uprising has ever surgically delivered anger to the doorstep of only the most oppressive and powerful, while excluding the lesser contributors of a stifling society. Not everyone is going to track down the head honcho of this or that realty company when they see an example of gentrification around the corner. In relative terms, what happened to the businesses on Baltimore Ave is calm; police violence has sparked much more devastating responses in other contexts -- like the burning of entire neighborhoods.

It also bears mentioning that at the time of this writing, despite many critics suggesting better targets for vandalism (the police, University of Pennsylvania, money lenders, banks, etc), none of these targets seem to have been vandalized. These critics

## CAMPUS ORGANIZING

As economic pressures on public school administrations and their students increase, campus-based organizing has been heating up across the country. Philadelphia is no exception. Last month, unionized employees at Community College of Philadelphia nearly went on a dramatic mass strike to force the administration to abandon a new business-oriented contract proposal. Meanwhile, high school students organized against the Philadelphia school board's new “safety plan” against gun violence, which requires all high schools to use metal detectors.

On March 28, in spite of a room packed full of opponents, the Philadelphia school board voted to approve policy 805, which put in place the “emergency preparedness plan.” Previously, high schools had the option whether to use their metal detectors, and three high schools had been opting out. At the meeting, a dozen students had spoken out in opposition of the policy. Only one person, a parent, spoke in favor. Arguing that this plan criminalizes Philly's mostly black and brown students instead of protecting them, opponents pointed to the school system's willingness to deal with issues of gun violence by spending more money on policing, rather than treating students' medical or psychological needs.

The Philadelphia school system's decision reflects a bigger global economic trend. In the face of the long economic downturn that has been ongoing since the early 1970s, the minor recoveries and growth the economy has experienced have been mostly the result of increased austerity measures. Public services like schools, universities, and hospitals have seen massive budget cuts, while personal expenses like food, oil, and rent have increased and people are struggling to find employment. As peoples' suffering and discontent have increased, the state has responded as it would to any internal security threat, by spending huge amounts of money on expanding and militarizing its police forces.

After the vote to approve policy 805, Philly high school students shut down the rest of the school board meeting. Later, organizing leaders at the Philly Student Union declared via Twitter: “The

school board committee has proven itself to be an illegitimate body and we will no longer recognize it! We'll see you at City Hall!” While the Union's refusal to recognize the school board's authority seems promising, the Union follows it immediately with an appeal to the next higher-up authority — the city government. After witnessing the failure of one so-called representative governing body, why immediately appeal to another?

Such an appeal to the city government is backwards, as though the school board has somehow violated the government's purpose for its educational system. In reality, the state (defined even by mainstream sociologists as a “coercion-wielding organization”) created schools in order to further its project of exploitation and domination. That project is not negotiable, as it is the entire purpose of the state. The city government will always prefer disciplining and surveiling its students rather than treating the root issues that lead to campus violence.

Economic pressures force school administrations to respond in ways that expose their commitment to social control and capitalism, not protection or education. What if in our organizing we expressed not surprise at the administration's response, but instead used it as further proof that the education system's job is to discipline students into obedient workers and to criminalize the ones who avoid domestication — or, at this point, for whom the economy has no jobs left?

What if people tried to use the school administration's abuses of power to expose how state institutions — and the state itself — work? What if in these moments we took action with the goal of teaching people how and why to take direct action and agitate against authorities, instead of how to ask the state to fix something for us? The recent resurgence of campus-based resistance movements across the country is significant, but will go nowhere if we fail to learn from previous struggles, like the massive student movements of the 1960s that were recuperated into reformism. It remains to be seen whether these current struggles will be funneled into activist goals that cede power to our oppressors, or into insurgent sentiment that struggles against oppression. ★



## ASSESSING RISK

Most anarchists, knowing that the state isn't gonna destroy itself, confront the need for action with deep fear of the consequences. Whether we're at added risk based on how we look, our citizenship status, and/or what we do for money or fun, when we do take action we try to take certain precautions in order to avoid capture into the world's largest incarceration system. Based on occasional footage released by the Philly police featuring suspects for local vandalism and other crimes, in which the culprits' bodies and faces are completely covered up, it seems like most people doing clandestine attacks against the things they want to see destroyed are succeeding (so far) in making these precautions work for them. Other times, the police seem to have no camera footage to work with at all.

Over the past few years, as these kinds of attacks have heated up here in Philly, we've seen a couple of arrests, both of which turned into prolonged cases. One, of a person who was arrested at the scene of the notoriously racist Frank Rizzo mural getting painted, involved felony charges and took around 9 months to be resolved, ending in a plea deal with no jail time and \$2000 in restitution. Another — that of the two people who got picked up after a rowdy May Day demo against gentrification — is now coming to a close after almost two full years. Initially charged with felony offenses including the rare and mysterious “causing a catastrophe” for having allegedly caused over \$100,000 of damage against gentrifying condo buildings and luxury cars, that case also ended in a plea deal with no prison time and more significant restitution fees.

Fear of the police and prison deters many people from participating in the culture of clandestine actions here, or from participating in ways they would like to. It doesn't help that the consequences for these kinds of actions are impossible to predict in advance. We never know when the state is going to decide to make an example out of someone, or when evidence will be thrown out and charges dropped altogether. Some types of action, such as arson, assault, or robbery, will probably carry significant consequences (we haven't seen any cas-

es resolved to set a precedent yet). But it seems worth pointing out that if the past years' trends continue, the worst case scenario for getting arrested for property damage is the nights you'll spend in jail before you can have your bail posted by friends, plus a prolonged and stressful period of time during which your case is being decided. In Philly, it is also relatively easy to be accepted into the ARD (Accelerated Rehabilitative Disposition) program if you have no prior convictions and are facing non-violent offenses for misdemeanors (or even felonies). The program involves a non-reporting probation period, after which the charges are expunged from your record. ★

## ONGOING INFRASTRUCTURE SCARS ACROSS THE LAND

Pipeline developers have been trying for six years to build the 124-mile “Constitution” natural gas pipeline from Pennsylvania to New York, passing near the headwaters of the Delaware River in New York. Despite winning a federal approval in 2014, the project has thus far been blocked at the state level — but on Wednesday April 10th, President Trump signed two executive orders to limit environmental and state level oversight on energy infrastructure projects, which should directly push the Constitution forward.

Meanwhile, Sunoco Pipeline is reportedly building three adjacent pipelines to the Mariner East projects to transport natural gas liquids such as propane across state from the Marcellus Shale region to a terminal in Delaware County, where Sunoco is a major employer. Sunoco Pipeline and its parent, Sunoco Logistics Partners LP, were merged into Energy Transfer Partners in 2017, one of the final components of the family of companies linked to the storied Sun Oil Co. of Philadelphia that were absorbed by ETP following its 2012 acquisition of Sunoco, based out of Dallas, Texas.

Reports from an extensive Guardian investigation recently revealed the zealousness with which local government pushed the Mariner East 2 project forward toward completion, anticipating the opponents and legal ramifications that could halt the project.



## KALEB BELAY CONTINUED...

On March 10th, the Philadelphia Ethiopian Community held a debrief and discussion at the Ethiopian Community Center in West Philly. Kaleb's lawyer and his boss/family friend gave updates on his situation. Next steps to assist Kaleb and his family were planned.

Over the weekends of March 16-17th and 23-24th there were fundraiser events for Kaleb at the Ethiopian Community Center.

A march demanding justice for Kaleb went to the district attorney's office on April 6th.

Simon Haileab, Kaleb's attorney, reports that Kaleb is recovering slowly; he is out of the intensive care unit but remains at Penn Presbyterian Medical Center. Police are charging him with aggravated assault, simple assault, and possessing an instrument of crime. Anyone interested in donating money to Kaleb can do so by visiting his gofundme below or dropping off money at Bookers Restaurant at Baltimore Ave and 50th St.

<https://www.gofundme.com/justiceforkaleb> ★



## EXCERPT FROM 'IDENTITY AND POWER'

“For those of us in what's called North America we have a 500 year rearview mirror to look into the ways race and colonialism have made life hell. Those of us who aren't men can look back even longer and see why gender is terror. In everyday life we see how people treat us as though they don't care about us. If we want to be free, we might want to consider taking seriously that our oppressors ACTUALLY don't care about us. This means we cannot expect begging, looking good, or entitlement to their emotional generosity to do much more than they ever have, which is to say, not much\*\*. It is centuries worth of ridiculous to think that having a “human right” or “moral obligation” to freedom will be enough to get it. Being an oppressive and powerful dirtbag is a hill many people are more than willing to die on, if that's the case being entitled to their generosity and humanity is probably useless.

“Let's imagine they did give a shit for a second, just hypothetically. The liberal oppressors have done a horrible job of actually getting us free. When they ‘freed’ us from slavery we still had to work to not die, just in a money system instead of a slave one. Where we've gotten to vote, and get jobs, they've only pulled us deeper into their web of control. Where we've been ‘allowed’ to be gay it's only been to sell us more things and keep better track of our lives. It's almost like our oppressors are better at including us in ways that benefit them than they are at helping us to get free, even if some of them genuinely think they're doing what's right.

“On the other hand I know some of you want to be given a certain amount of power, you feel it's our turn now, you feel that we deserve to be credited for all we've brought to society and for how much we've suffered for it, you know a certain pleasure in leveraging a privileged person's guilt to get what you want. This switching of roles lets us be on top for once. This is cathartic, but it isn't freedom. Wanting people to bow down based on privilege is wanting to be in charge (ie: a boss, authority) so this is yet another form of authoritarianism. It perpetuates the system, this time with new faces at



formal networks known as autonomous base nuclei, a term so jargonistic that one wonders if it's a mistranslation. Ultimately, we don't think it's the responsibility of a Reader to answer the question of how to move forward. What the Reader does is provide a fresh perspective on our current position, allowing us to recognize ourselves in the insurrectionaries who tried to dismantle synthesis organizations of the past, as we still struggle to find a point of reference outside the ever-compromised Left. We are much closer to that goal but perhaps farther from the insurrection. The small group action resists the allure of the mass synthesis organization but how does it intervene in struggles to move toward an insurrection? This is the question we need to pose now.

We can continue to assert insurrectionary principles of conflictuality, autonomy, and attack, to the dismay of the Leftists who claim we sound like a broken record. To them, we must say if the Left continues to pose the same problem, we will have the same answer. If we are to finally move past their neo-Leninist solutions as this point of reference, we must really begin to pose our own questions. This reader helps us see where we are at, but where we are going is of course still up to us. ★



**MANIFEST GENTRIFICATION  
CONTINUED...**

had until recently been off the beaten path for many University City developers.

University City District – a private “Community Development Corporation” with interests in expanding profitability in their area and beyond –

expands their reach in West Philly with security patrols and benches, like flags of conquest, proclaiming their name alongside the name of the neighborhood.

Similar groups, like the Center City District, have even bought up previously public property like the west apron of City Hall, where they have recently begun construction of a highly contested Starbucks. Point Breeze follows suit, among others, with their own Community Development Corporation.

“Alterra has developed and currently manages thousands of upscale apartments in Philadelphia that are managed under the umbrella of APG Living,” according to their website. They have local offices on the second floor of 1613 Walnut Street, downtown (with their own entrance), in addition to offices in nearby Blue Bell, PA.

“We believe in the extension of ‘U City’ westward and want to be a part of delivering sensibly priced, modern housing, primarily to graduate students, retained graduates, and young professionals,” said Alterra managing partner Leo Addimando to a local news outlet. Others involved in this expanse of westward gentrification in the very same West Philly neighborhood include Campus Apartments, U3 Ventures, and Stockton Real Estate Advisors.

A national study also recently revealed that Philadelphia is one of only seven cities in America that account for almost half of the gentrification in the country, with Philly ranking high in the “intensity of changes” that result in displacement.

Meanwhile, real estate investor Christopher Rahn (who has ties in Philly and New York) initially bought the church being demolished before selling it to Alterra, and is now being associated with properties where Intercultural Family Services Inc. facilities are being operated in the same neighborhood. ★



In addition to the Mariner East project – much of which has already been completed, with parts of the Mariner 2 system having become operational last December – Energy Transfer has been working on the Revolution Pipeline to transport natural gas in Western Pennsylvania, which exploded last year shortly after shipments began.

The ongoing Delaware River dredging project is expected to be completed next year, having deepened the 103-mile channel to enable the Port of Philadelphia to handle ships that can carry up to 14,000 20-foot shipping containers. Crude-oil tankers, which typically must unload part of their cargo into smaller “lightering” vessels in the Delaware Bay so they can move up the 40-foot deep channel to the area’s refineries, are expected to move more efficiently in a 45-foot deep channel.

The dredging contractor was able to dislodge much of the rock in the river bottom with explosives over the last two years, but blasting is limited to four winter months in order to reduce harm to migrating sturgeon. Sturgeon are particularly vulnerable to over-exploitation and other threats, including pollution and habitat fragmentation. Most species are considered to be at risk of extinction, making them more critically endangered than any other group of species.

Several areas could not be blasted at all because they were too near to buried gas and fuel pipelines and a submarine Comcast fiber-optic cable — there are about 30 separate utility crossings under the Delaware, in all – for which hydraulic hammers were mostly used.

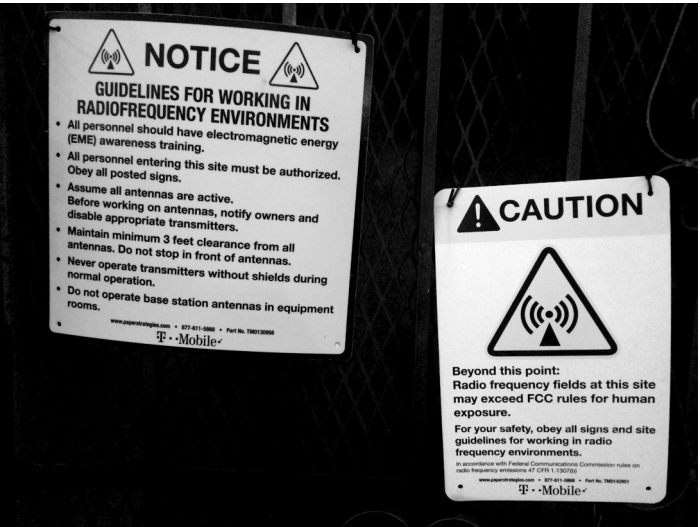
Port officials argue this project will make Philadelphia more competitive and attractive to shipping companies, as they seek to stay competitive, while neighboring Wilmington, Delaware recently signed on with a United Arab Emirates operator who promises a 9-figure “upgrade” in their area – promising direct competition and further threats to local ecosystems, more importantly.

This is the fifth time the Delaware River channel has been deepened since 1898, when it was

dredged from its natural depth of 17 to 24 feet to a depth of 26 feet.

Last year a report rated the ongoing lane expansion of the Pennsylvania Turnpike (I-476), the oldest highway of its kind in the country, to be among the wasteful projects of its kind in the country.

The ever-present infrastructure upgrades and expansions necessary to maintaining an increasingly wired world continue almost unabated, and in support of the economy’s functionality. We see it in the streets, as workers dig up and re-pave streets, run cables through manholes, and install fiber optic systems upon telephone poles almost daily. The overwhelming brunt of the literally toxic effects is suffered by poor, black, brown, and indigenous folks who have industrial incinerators, highways, cell phone towers, and nuclear facilities in their backyards – and less access to clean water. These populations have higher rates of certain cancers, childhood asthma, and other illnesses – not to mention the non-human populations that are suffering full-on mass extinctions. But as technological progress continues, it must be recognized that it is affecting every one of us adversely.



Among the latest technological developments in the world’s infrastructure involve the progression of cell phone towers into a fifth generation that will emit stronger signals, with transmitters that are already being installed elsewhere in ever-greater numbers, clustered lower to the ground, and closer to homes and schools. 180 doctors from around



the world have signed a petition against the introduction of ‘5G,’ for lack of proof that it won’t prove itself a significant carcinogen. Environmentalists, too, have long opposed the larger towers for their affect on bird populations, and continue to speculate over the possibility of further massacres of already decimated insect populations from the ever-increasing electromagnetic radiation the transmitters emit.

Last May, while laying claim to the burning of a cell phone tower in Philadelphia, The Coyote Insurgency offered another perspective on progress:

*“We feel happiest when farthest away from the digital and industrial technology that dulls our senses, domesticates our bodies, and destroys the places we love. But the encroachment of civilization expands all the time. If you feel the same way then we hope you will begin to act too.”* ★



## WHITHER THE INSURRECTION?

*A review of Ill Will’s Insurrectional Anarchism Reader*

The insurrections, so far, have not come — at least not to Philadelphia — although many insurrectionaries have. There seems to be an upswing of this tendency in Philly, whether from new arrivals or thinking that arrives at insurrectionary anarchism. At the same time, the likelihood of an insurrection recedes further on the horizon (whether eastward to France or south to Haiti). It’s not that we ever saw Philly as a flashpoint, but for a time we wondered if the numerous small actions were harbingers of a coming event.

Ill Will Editions’ new reader on Insurrectional Anarchism couldn’t have arrived sooner. There is a present need for reflection and consideration on this tendency and its trajectory. How have we arrived at a point where small actions proliferate, and insurrections dwindle? How can these small actions move beyond symbolic and sporadic attacks toward the ever-more-elusive immediacy of insurrection?

What the Insurrectional Anarchism Reader does best is supply a longer view of this tendency that expands the history of insurrectionist interventions in anarchist space. It turns out that insurrectionary interventions, which seem urgently relevant or even edgy, are not “hot takes” but emerge out of decades-old tensions. This includes, of course, the age-old debates over violence, spontaneous disruption, and autonomous action habitually denounced by the official leadership of whatever campaign. It also includes the insurrectionaries’ indifference and contempt for the Left, which somehow still shock the civil anarchists. Finally, the Reader helps us understand that the insurrectionary anarchists’ attraction to both the contagion of insurrection and the isolation of small groups is not a contradiction but rooted in a belief in the affinity between them.

The Reader reproduces a collection of texts put together for the journal Dissident by the Batko group in Sweden. The Batko group organized the texts to show a developing conversation between themselves, American insurrectionaries, and foundational texts from the Italian insurrectionary anarchists like Alfredo Bonanno. The Reader roots this insurrectionary tradition primarily in Bonanno’s interventions within Italian Left of the 1970s and 80s. There are attempts to connect or even flesh out Bonanno’s ideas with (primarily French) ultraleft insurrectionists (the communication current), but the germ of insurrectionary anarchist ideas is discovered in debate with Italian autonomists, platformists, and left-wing parties.

It is surprising to realize that this decades-old analysis remains remarkably unaltered in contemporary anarchist thought. Bonanno and his comrades developed a framework for insurrectionary anarchists that can be boiled down to three oft-repeated principles: conflictuality, autonomy, attack. These principles appear and are elaborated on in many places in the reader (including the back cover). For our purposes, it’s worth pointing out the polemic in each: “conflictuality” is presented as an alternative to compromise with your enemies; “autonomy” acts a deterrent to the emergence of representatives or leaders; “attack” reminds us that organization is not the goal in itself, but an instru-

ment in the offensive against the State. Bonanno and his comrades, thus, develop an antidote to the recruiting strategies and co-opting tendencies of mass organizations. This antidote has lasted intact for decades and across oceans, staying relevant even as the American Left, for the most part, transitioned away from building the Party to a network of nonprofit activists.

Some have interpreted the timelessness of insurrectionary anarchist principles as a sign of stagnation on the part of the insurrectionaries—the insurrectionary love of hammers, they say, treats everything as a nail or a storefront window. But the Reader helps us understand that it’s not insurrectionary analysis that’s kept us stagnant, but the Left’s fixation on base-building. The Left’s concept of a mass organization changes depending on the context, but the Leninist kernel of unifying everyone into one big group has remained unaffected. Whether the Left calls it a Party, a platform, a federation, a community organization, or an activist network, the insurrectionary sees a “synthesis” organization, whose primary goal is recruitment. And recruitment will always supersede insurrection for the synthesis organization that prioritizes the growth and reputation of the organization. The relevance of this critique to current struggles in Philadelphia has been detailed in the recent book Movement for No Society, which, among other things, traces this problem locally from the 1980s pacifists in Movement for a New Society to the contemporary activist nonprofit “peace police” holding signs at every protest.

Make no mistake: the insurrection, even the riot, is a mass action. But the insurrectionary does not organize the masses. Not only is the mass organization seen as an obstacle to the insurrection, but even the concept of bringing more people to anarchism is sometimes challenged as evangelical. How, then, are the insurrectionaries to make connections, find each other, and spread the insurrection? The Reader’s 21st century texts, in particular, investigate this problem.

Killing King Abacus’s writings from the anti-globalization movement locate the possible connections between insurrectionaries outside of ideology—primitivists, individualists, even the

insurrectionary communist will each find their own small group. Each group will be based on the now-classic anarchist concept of “affinity,” but, for Jean Weir, affinity is redefined and composed based on knowledge of one another. This definition corrects misconceptions that affinity necessarily means a sentimental, familial attachment. Presumably, this emphasis on knowledge operates as a reminder that our affinity groups shouldn’t be formed based solely on our close friendships or even more outdated notions like our collective house, but rather our shared analysis and purpose in the streets. But it also seems to ward off the impulse to proselytize, our desire to convince others of our position rather than letting others act autonomously.

To us, this formulation opens up a new problem for insurrectionary struggle, but one worth considering. If we discard the old models, the direction of the synthesis organization as well as the consciousness-raising of anarchy evangelicals, what are we left with to escalate and extend our struggles? Certainly, we cannot return to the 19th-century strategy of Propaganda of the Deed—if not just for the fact it’s proven ineffective as propaganda, but also because it tends to redirect our actions to symbolic targets rather than material ones. The idea that direct action works as a kind of DIY modeling or exemplary action seems insufficient, since small actions increase even as insurrections decline. The Reader offers several views on this subject matter, but the concept of affinity as “knowledge” seems particularly limited. For one, it cannot account for affinities we hold with strangers, that feeling of being tethered to unknown comrades in an action. But more importantly, it rests on the assumption of a static individual that is almost by nature an insurrectionary, who needs only find other “likeminded” people. If anarchism relied solely on already likeminded people, their rebellion persisting despite the powerful indoctrination of the spectacle, it would be difficult to explain the countless books, newspapers, podcasts, and distros—not to mention the characteristic polemical tone of their writing.

The Reader points us beyond the small group action, but it’s not always clear what we are being shown. For example, some authors discuss the in-