what the fuck do I care about the Law

a fifty-year-old woman with a shopping bag enters a store saying today she shops for free

the shelves of the new supermarket Fede glistened white and empty while a mush of various foods stained the floors

when I left the area was on fire and the flames seized the small amount the looters had left behind

jets of black water from the broken hydrants swept away what remained of the plunder to the center of the street

we’re going to take what we want and what we want is what we need

Nanni Balestrini
excerpted from Blankout (1980)

Fifty years ago this month, Jonathan Jackson stormed a California court room and took a judge hostage at gunpoint in an attempt to secure the freedom of his brother, George Jackson. This is the origin of Black August, a celebration of Black freedom fighters.

Looking a bit farther back, we see that George Jackson had been sentenced to 1 year to life for the alleged theft of $70 from a gas station ten years before. George had grown increasingly politicized and became affiliated with Black Liberation struggles while locked up. He wrote letters frequently, which were later compiled into two books – Blood in my Eye and Soledad Brother.

Early in 1970, after being transferred to San Quentin prison with his comrade W.L. Nolen, Nolen and two others were shot to death by a guard following an alleged riot in the yard with the Aryan Brotherhood. Shortly after this, a guard was killed and George Jackson and two others were convicted of the murder. Jonathan’s brave act followed, for which he was killed by the police. One year later, in August 1971, George was also killed while allegedly trying to escape. Three guards and two other imprisoned people were also killed.

Locally, also fifty years ago this month, a black child was killed by police in Philadelphia, and the locally held Black Panther Party National Convention saw its attendees strip-searched in the streets by police before the media’s cameras.

As has been chronicled here before, what followed was the storming of a Cobbs Creek police station complete with trip wires tied to grenades surrounding the building. One cop was killed, Officer Von Colln, and two others wounded. For this act, five black men were imprisoned, including Muhammad Burton and the “impeccable” Russell “Maroon” Shoatz. A sixth man evaded capture for more than twenty years, and was then acquitted after being arrested in Chicago in the ’90’s.

Maroon’s indomitable spirit and anti-authoritarian attitude lead to several escapes and affiliation with the Black Liberation Army. He has spent more than twenty years in solitary, and there is an ongoing movement to free him. Muhammad, Mumia and Joe-Joe Bowen – all local Black freedom fighters. Maroon’s birthday is August 23rd, coincidentally, and he will also be a primary beneficiary of funds raised at this year’s Running Down the Walls on September 6th, presented by the Philadelphia Anarchist Black Cross.

“My pledge is to arms, my enemies are institutions and any man with vested interests in them, even if that interest is only a wage. If revolution means civil war – I accept, and the sooner the better done.” – George Jackson

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WHAT WENT DOWN

July 27 - At least four police vehicles are set on fire across the city [see cover photo].

July & August - Graffiti, stickers, and posters against police, repression, and in memory of people killed by police go up across the city.

August 17 - The former Philadelphia Housing Authority building on Chestnut St (now abandoned) is firebombed, allegedly by a houseless person angry at the PHA. ★

NEW PROJECTS IN TOWN

In the wake of the brief insurrection in Philly some new projects have sprouted. Here are the ones that we know about:

Philly Defender Project: This group is attempting to provide protective equipment to Philadelphia police facing violence. So far they have been building DIY shields and plans to gather other equipment to form a protest defense group. Check them out on Instagram @defend4philly

The ACAB Press: A left-wing anti-police newspaper. They are looking for writers, editors, cartoonists, printers, etc. The paper is run by a group of non-affiliated collective focusing on “personal responsibility and critical thinking to act as an individual catalyst for change.” Find them on Instagram @acabpress or send them an email theacabpress@gmail.com

SPLASH!!! South Philly Local Anarchist Soccer and Hockey Hooligans: A group aiming to make local sports safer and more accessible. They will be hosting free viewings of local soccer and hockey teams. Their Instagram is @splashishooligans ★

“What we must harness civil war as emancipatory liberatory power. The fundamental goal is to break apart America into a constellation of federated communities.”
— How it Might Should Be Done by Idris Robinson ★

WHAT NEXT?

The uprisings have quieted down here in Philly, but the approaching electoral shitshow, combined with a rapidly deteriorating economic situation and pandemic-induced misery, not to mention growing right-wing vigilantism, indicate that things won’t stay quiet for long. Here are some ideas for how we could prepare ourselves in the meantime:

- If you haven’t already, figure out who lives near you who’s like-minded and discuss how you can show up for each other in various types of crises (for example, evictions, fascist home visits, domestic issues, medical emergencies) without the state. Who has a doctor or nurse friend who’d be willing to make an emergency house call? Does anyone have a stash of medical supplies? What kind of self-defense resources do we have (and what do people feel comfortable with)? Who is good at deescalating dangerous situations? What are people’s current or potential needs and what do they have to offer? What do we still need to get together in order to start offering our own options, in contrast to what the state provides? This is not hypothetical, as we all already face potential violent threats where we live, plus the possibility of further uprisings and federal intervention, and for many of us calling the cops would be more dangerous than helpful.

- Figure out what else you and/or those around you might need to get prepared for more street fighting, rioting, etc. The new Philly Defender shield-making project (mentioned elsewhere in this issue) is a great example.

- Consider what back-up food sources you and those around you could use in case of emergency (i.e. economic or political collapse cutting off supply chains). Who is already entering gardening or distributing extra food from their garden? What places are hoarding food and who’s down to forcibly redistribute it?

- If clandestine action is something you’re interested in, consider what you might want to go after in the case of future uprisings, insurrectionary moments, or states of emergency, and start figuring out how to do it. You also don’t have to wait for a mass movement to get more experience with this now!

- Discuss with trusted people what you might be interested in doing during whatever nationwide crisis of state legitimacy is coming next, especially in the case of some kind of actual political collapse. What if some of us coordinated and/or inspired each other to take out something that capitalism and the state can’t do without, for example its prisons? Remember nothing is impossible! ★

tive formations. And certainly now is not the time to be gripped with fear. The police are terrifying, but they too can be terrified, and many are now and always. Tear gas is painful and harmful, but it is very unlikely to kill you, and the panic can become easier to deal with the more you get used to it. Respirators, helmets, shatterproof goggles, firearm guards and a cup can provide good protection from flashbangs and kinetic crowd control munitions. A ‘peaceful’ crowd will tend to stay that way, and it’s hard to be the first person to start fucking shit up, but someone has to do it, and once a successful offensive act has been committed many more people often feel emboldened and will join in. We should be careful about escalating when the crowd contains children and elders, or when we are at a severe disadvantage, but we should also be clear that no leadership really ‘owns’ a protest once it starts, and any above-ground protest organizer is unlikely to play much of a role in turning a protest to a riot or something else, simply as a legal best practice. Obvious exceptions aside, (such as rights or rallies to spread information we haven’t already heard a thousand times before, and which isn’t simply a recruitment drive or photo opportunity) we should be less shy about ‘instigating’. Another encouraging possibility is anonymously or privately organizing our own events. As an example, the recent Juneteenth noise demo outside the Federal Detention Center in Philly shows how much can be accomplished even with small numbers. Graffiti on walls and peregrinations, fireworks, smoke bombs and the connection of revolt and solidarity inside and outside the walls shown by prisoners flashing their lights and banging on their windows is much more than mass marches achieve, (with no arrests) and with only an estimated 25 people in attendance. Webs of trust and affinity between our friends and their friends should make it not too difficult to gather this many people if we really tried. Effective and easily replicated attacks like the recent torching of a police cars across the city overnight in Philadelphia are another possibility. As the Twitter account New Year Zero recently pointed out, besides the arrests of Urooj Rahman, Colanford Mattis, and Samantha Shadder for unsuccessful alleged arson attempts on police vehicles, there have been no arrests for any of the “13-60” successful arsons of police vehicles in NYC during the uprising. The communique for recent burnings of cop cars in Montreal gave some simple suggestions on how to accomplish this using a delayed, easily made device (a half-filled plastic bottle of half gas half motor oil on its side with a fire cube taped on top placed under the engine block next to the front tire). “Ninja rocks” (ceramic spark plugs broken into sharp pieces to quietly and very efficiently shatter windows) could also be used if the seriousness of arson charges is a deterrent, if not, a road flail could be thrown into the back seat through the broken window to quickly engulf the vehicle in flames. Fireworks, paint-filled fire extinguishers, lasers, smoke bombs and homemade flashbangs (dry ice dropped into a water-filled 2 liter soda bottle right before deploying the device, a potentially useful diversion a few blocks from an action) along with proper protective gear such as helmets, respirators, goggles, a cup etc. can also be very useful and accessible force multipliers we could make more use of come the next round of street confrontation. Tagging, stickerling, and shoplifting are effective and fairly easy practices many of us already have experience with, and which give useful experience and many of the same skills needed for getting away with bigger actions.

The possibilities are many. Will we be anarchists just in theory or anarchists in practice? It is frightening to be faced with the possibility that there is little stopping oneself from really acting. The police and our other enemies are certainly frightening as well. But it is more frightening to live in fear, the soul-crushing drudgery of everyday life, and the disappointment of one’s dreams remaining dreams simply because we chose not to act when we could have. Let’s do more of what we’re capable of. ★

THE ONLY POSSIBLE DIALOGUE WITH THE POWER IS THE ATTACK

UNRESTRICTED SOLIDARITY WITH MÓNICA AND FRANCISCO

And it is by this means of anarchic combat from which we contribute to the spread of the revolt, betting on making continuity in unexpected limits, denying in fact any peace and constitutional agreement that seeks to distort our lives.

ANARQUIA.INFO

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te anti-riotting and looting squads, racist shows of force, and fascist propaganda and activity from Proud Boys and Patriot Front members, is disheartening. Some Marconi Plaza racists were openly doxied, but little else to follow-up action seems to have been taken using this information, and many more right-wingers at Marconi Plaza had their faces exposed and were publicly posting about the events on Facebook. I believe many people are willing to take this on, but lacking networks able to act in this way, it’s going to be difficult to effectively disrupt enemy organizing when at least in South Philly, far right formable group of several hundred, many armed and in better fighting shape than most of us. There are many anarchists, antifascists, and rebels in general in South, but there is also a high number of outright pro-police militants, good citizens and ‘patriots’. If insurgent conditions are to be aggravated in South, conflict with these forces is inevitable and we need to build up our capacity for defending uprising and attacking these strongholds of reaction.

Another area our knives could be sharpened is in the current practice of occupations. The brief occupation of the outside areas of Hahnemann Hospital and the several encampments fighting for housing, resource access, and against the Philadelphia Housing Authority show certain promising aspects, but also tactical and strategic failings. Certainly, the capacity to care for each other outside of capital is needed for the fundamental aspect of revolt, and occupations were right to target Hahnemann Hospital and the healthcare system in general. Making connections with nurses and doctors willing to work outside the official system is also crucial. Acting on common cause and creating coordination with houseless people and others experiencing some of the most extreme violence and alienation inherent in our society is extremely important. The squattings of PHA-owned houses by houseless people in conjunction with house ‘activists’ is a very encouraging step in the right direction. As long as our networks and activities are mainly composed by white working class and middle class individuals within our narrow framework, and the revolt of the mainly Black so-called ‘lumpenproletariat’ remains separated from ours, generalize revolt will be a difficult bridge to cross. This doesn’t mean we have to try and convince ‘the people’ to take up anarchist war on society, but failing to make accomplice-ships and relationships of solidarity with others in the street who feel the all-consuming devastation of this civilization is the wrong move.

The strategy of occupations seems insufficient. Securing safer and more resourced encampments is a worthwhile intermediate goal to be sure. And occupying space and time on our own terms is a critical place we want to go. However as a method of struggle, occupations have shown themselves inadequate. In order to have the freedom to live and experiment together in new, more liberated ways, to create autonomous zones, a situation of rupture and inability of counterinsurgent forces to effectively operate control is necessary. If we could all currently flesh out an imagination of just how we would like to live, it would not be worth living that way. As the May ’68 graffiti referenced in the classic insurrectionary text ‘At Daggers Drawn’ reads, “How can one think in the shadow of a cathedral.” Occupations often, as in the example of the Occupy movement, end up defending the small occupied site as an end in itself, instead of working to spread insurrection more generally. Insurgencies are successful to the extent that they can spread throughout society and the environment, effectively coordinating between groups and individuals while remaining autonomous and engaging occupiers in constant withering attacks and avoiding frontal conflict. We are strong when possible insurges and the spaces where they might attack are unknowable, and distributed throughout the entire territory. When policing forces can effectively isolate conflict to specific zones and individuals, insurgents are at a severe disadvantage. ‘Occupations’ of public squares etc. can be an effective tactic when they serve as an uncontrollable gathering place for insurgent people, who are willing to leave the site of the occupation to regroup and attack in other locations where the police have less of a force concentration. An example of this kind of dynamics could be the spontaneous movements of people away from City Hall on May 31st which led to the rioting on the less defensible Chestnut and Market streets. Generally when the police aim to take a location, we should fight them to inflict damage, draw more of them into concentration, and get away safely, in order to attack other less policed locations; when they respond to those new locations, perhaps we attack again at the original one. Mobility is of the essence; avoiding static, extended confrontation when we are outnumbered, surrounded or otherwise at a tactical disadvantage is extremely important. Staying tight is necessary within each smaller mobile contingent or affinity group, but attempting to concentrate all our forces into one ‘cohesive’ crowd is the exact wrong move, and also facilitates attempts to control the crowd by self-appointed leadership. The writings of anarchist theorist Tom Nomad and the Institute for the Study of Insurgent Warfare contain invaluable notes on these dynamics of insurgency and counterinsurgency.

If we want broader revolt in Philadelphia, we will have to act really. Not just support what’s already happening, and not act as if nothing is happening. Now is the time to build dependable and effective affinity groups that can act in the neighborhoods, not just Center City. We should not be afraid to criticize recuperative, counter-insurgent tendencies in ‘The Movement’ just because our friends are working with these tendencies, these are precisely the ones which we must delegitimize as feasible forces of revolt. ‘Dividing the movement’ is worthwhile if we are dividing ourselves from ineffective and counterproductive pursuits.

The most publicly followed and publicized case is that of alleged arsonist Lore Blumenthal. She is accused of setting fire to two PPD cars during the rioting in Center City on May 30th. Blumenthal was arrested in her home by a mishmash of different local and federal law enforcement agencies, and faces up to 80 years in federal prison if convicted. According to her support site (wolvelore.com), Blumenthal was denied an emergency appeal to be released to house arrest pending her trial.

Also facing federal charges are two men accused of an Ocean’s Eleven style bank heist in the midst of the rioting along South Street. Footage from May 31st shows a masked person in a blonde wig guiding an unidentified man operating a forklift, using it to carry away the vault of a Wells Fargo bank! The forklift was stolen from a nearby Lowe’s. FBI has arrested Raymond Shaw and Xavier Nolley-Hall in connection with the caper. While little is known about Nolley-Hall, whose documents are under court seal, Shaw was tracked through social media, tattoos that local police recognized, and a car with a license plate linked to his name.

Anyone around in June remembers the ‘mysterious explosions’ all over town that turned out to be a combination of fireworks and explosive ATM thefts. Two men have been arrested in connection to the use of explosives: state police arrested Talib Crump - accused of selling and possessing illegal dynamite - and federal law enforcement arrested David Elmakas - accused of blowing up an ATM in Kensington. At least 50 ATMs were exploded in the period immediately following the George Floyd riots.

Two men are facing state and federal charges in relation to ATM theft and weapons charges. Steven Pennycooke and Shawn Collins, both felons, were alleged to be in possession of firearms while attempting to steal an ATM. Police say they found the men in a car on the same block as a safe from a nearby ATM.

The first major confrontation during the May 31st riots took place on Vine Street at the entrance to the expressway. State police blocked demonstrators from entering and the ensuing clash resulted in two PA state police cars being vandalized, one of which was torched. Six people, including one minor, have been arrested by PA state police, accused of taking part in the vandalism. Luke
Straining to hear the speakers over the insufficient sound system, and trying to be respectful listeners, there was very little dialogue and connection between members of the crowd followed. The same patterns had been evident in North, as the constant chants precluded most meaningful networking. As the crowd marched South again, protest marches discouraged people from walking in front of the barricades. While some were still writing letters, others began to catch up, with the added effect of solidifying PSL control of the marches direction and tone. As the event officially ended on the way back to the meetup point, a far smaller crowd was hiking independently continued down South to Marconi Plaza without the support of PSL leadership. Followed by several hundred bike cops and several patrol cars, the smaller contingent followed several hundred marchers using Plakka leaflets. It was uncontrollable, some openly armed with baseball bats and other weapons. Police formed a weak line separating the two groups and prevented further arrests from dispersing the march. One man, facing from behind those actively shouting and trying to confront the vigilantes, trapped them between two police lines while the vigilantes were free to roam around the edges of the police encirclement. At least one police helicopter circled the area and it seems painfully clear that there were almost no tactical opportunities for the antiacists in this situation. The event ended with several fights, and arrests on both sides, with the anticop side predictably receiving more arrests before dispersing again. This has been a continuous problem in a hostile neighborhood. The day after the city announced recuperatory plans to possibly remove the statue.

The rationale PSL gave for marching North was that it wasn’t safe for black, brown and LGBTQ people to go South. This was undoubtedly true, but many who showed up seemed surprised by the fairly unpublicized plan to go North and expected to be actively confronting the vigilantes. The end result was that those black, brown, LGBTQ and other people who did predictably make the decision to go South ended up vastly outnumbered, tired from walking and standing in the hot sun for nearly 4 hours, with little connection or opportunity for actually organizing with others in the crowd, and in a far more dangerous situation than would have resulted had the entire crowd gone South. The initial crowd for the march seemed to outnumber the opposition and could have stood a decent chance at successfully pushing down the vigilantes and possibly even pushing down the statue. While those who did go to Marconi clearly lost the confrontation, this pattern was repeated with the decision that further talk will not be allowed at recuperatory space’s and bad press at the statue weren’t worth it and that this is what caused the decision to possibly remove the statue. This decision by the city doesn’t change any material resistance, but other barriers are likely to attract at recuperatory space’s and desecuration, but it does show how much more effective these types of confrontational actions are even at getting reforms than the reformist-oriented protests PSL organizes.

We should stop hoping that PSL and affiliated organization’s actions will spontaneously turn into situations like the riots on May 31st. PSL is clearly acting in an opportunist manner, and the nature of their demands (and the fact they’re making demands in the first place) such as “shut down policing”, “getting ‘progressive’ local candidates, universal basic income, and a 30 hour work week, are clearly not going to lead to any kind of real break with the present order.

Part of the blame for PSL’s seeming monopoly on large street demonstrations lies with PSL’s authoritarian tankie nature and intentional cooptation of spontaneous uprisings, flying to ourselves if we seem to be meeting fault though. Perhaps it’s out of an avoidance of accusations of “inflitrating” or “not following Black leadership” that public criticism of PSL has been largely absent and relatively few independently organized confrontational crowd actions have occurred. Perhaps the more confrontational among us are too fed up with the recuperative nature of most marches to continue to engage with mass movements. But there is a clear possibility for insurgent breakups of logistics of control when so many people are acutely feeling and acting their outrage. The conditions that led to the riots here have not changed, and argues frustration and rage seems likely to soon build back up again. Further, while it’s obvious that the main areas of rupture are being created, there are still a large er amount occurring than normally. While buying into mainstream social movements in their entirety is not going to get us where we want, and we shouldn’t wait for the next publicized uprising or “movement” to act, failing to take advantage of the opportunities for attack and possibility that these moments offer is also a failing.

What follows are some hints at cracks in the walls to pry at. Not prescriptions, but germs for possible action and places where lost opportunities seem most obvious. Sometimes it seems like we lose sight of the need for actual structural change and becoming involved in the local and in our particular situation, instead simply throwing our weight behind what everybody else is doing, continuing to do what we’ve always done regardless of the specific conditions, or sitting on our hands when what’s being publicly done seems ineffective. One observation that was particularly striking to me was the exchanges over the logistics of control when so many people were in the recent peak of racist and fascist vigilante activity in Northeast and South Philly. Once a time Philadelphia was a city with one of the most actively confrontational and powerful anti-fascist networks, but the unidentifiable reasons for why this group seems to have dissolved into a collective (or if it has). However the fact that there was no real response to the numerous beatings, vigilan-
PSL, OCCUPATIONS, AND SOME BETTER POSSIBILITIES

Philly needs to step the fuck up. The rioting of May 31st-June 2nd was unlike anything that has happened in Philadelphia in decades. Widespread fires, looting and street conflict beyond the capacity of PPD to effectively control, not to mention the supposedly, "over 50" explosive ATM expropriations. This is why it's so frustrating that this movement seems to have lost sight of what it was just too dangerous to continue openly confrontational action. The force used by police in mainly Black working class neighborhoods in West Philly was more intense but took longer for the PSL to organize around compared to the mid-90s - and others from around the city failed to effectively act in or in tandem with those neighborhoods. Clearly widespread rioting of this sort does not result solely or even mainly from the actions of agents or organizations, but the possibility to exacerbate the uncontrollability of the situation was clearly there, and at least momentarily, we have failed to take advantage of this possibility. Instead, it seems most anarchists efforts have been plugged into simply repeating whatever large demonstration is organized for the coming Saturday hoping that something pops off (which invariably never happens), organizing (necessary) mutual aid and legal fund drives, and sparsely used isolated night-time attacks. We can do better than this.

One factor playing a role in this deescalation is the pre-eminent political presence in recent Philly protests of PSL, the Party for Socialism and Liberation. PSL is an offshoot, or perhaps a front organization, for the Worker's World Party, a Stalinist organization (recently boosted by populist Philly 'Movement' IG influencer @phredomjawn) which itself split from the Socialist Worker's Party in 1959 over the issue of the future WPW's support for Mao Zedong and the 1959 Sovietद कत्रीला energies. They are currently only 30,000 strong, but their support of the capitalist rebellion against Stalinism. As is well-documented in the article available on Libcom, "An Investigation into Red-Brown Alliances: Third Positionism, Russia, Ukraine, Syria, and The Western Left", the WPW hold positions such as defending and later denying the Tlatanum Square Massacre, defending the Khmer Rouge until 2000, defending authoritarian war criminals like Mih Amin, Slobodan Milosevic, and Raiko Mladic, denying that they are made up of intellectuals praising Saddam Hussein, and denying the Kurdish genocides and Halabja massacre committed by him. PSL holds similar positions on the Tlatanum Square Massacre and Saddam Hussein. High-level members of PSL, WPW, and PSL's "anti-racist" ANSWER Coalition helped organize a 2014 conference called "Right of Peoples to Self-Determination and Building a Multipolar World", where members of the neoconservative League of the South and the Trotskyist Movement for Interaction and Alliance (MAI) along with the Iranian National Bolsheviks and other far-right groups.

In January of this year members of the Traditionalist Worker's Party and Patriot Front were documented by Colorado Springs Anti-Fascists enthusiastically taking part in a PSL/ANSWER Coalition anti-war protest in Denver this year where protest marshals did nothing to kick them out despite being warned they would show up.

PSL's recent actions in Philly have been about what you'd expect. Peace-policing, vandalism, constant photographing by PSL photographers, radical rhetoric and reformist demands, marching with hands up in front of riot cops, stamping their feet, chanting, mentally, as at a completely peaceful protest, speeches about how all politicians are pigs immediately before happily introducing a State Representative candidate. The highway blockage on I-76 seems like the only possibly successful demonstration they've recently pulled off, but the lack of a well-defended exit route is an obvious failure.

PSL's "March Against Racist Vigilantes'' in South Philly was particularly disappointing, instead of going south from Broad and Snyder to Marconi Plaza, the site of racist vigilante violence in the name of defending the Columbus statues, the march stopped and quietly listened to a series of speeches for around 2 hours in the 90 degree heat and sun while the crowd slowly dwindled from around 300 to around 100 people. This post-capitalist in order for everyone to survive are betting on so-called sustainable or "green" replacements for fossil fuels. These "green" technologies — batteries, power-to-gas, hydrogen, and nuclear — are also highly resource intensive to produce, though, so much so that it outweighs their benefits.

Getting rid of capitalism and its profit motive will allow us, at the very least, to conserve energy and channel it into only the most important of human needs. Instead of inventing new exploitative energy sources, perhaps we should stop using them. If the market has been made unfactured so that people who need electricity for certain medical conditions, for example, aren't completely left by the wayside. The Taliban Misha issue with leftist defendants of our current ways of life, through, which is that they seem to be unaware that other models for sustainable livelihoods already exist and are highly functional without necessitating cities, agriculture, or centralization of power. Now it is time to ignore the need for change is inspecting us personally, engagement with ecological concerns and support for indigenous struggles against extractivism has become more popular among communists, but it's not clear if there is a deeper understanding of the nature of the transformations (both practical and spiritual) that are needed in order to bring ourselves back into alignment with life rather than death.

Destroying civilization and reorganizing how we live is the only real and practical solution to the deep dynamics in this society, including exploitation and alienation, which would remain if we did away with capitalism but not with the infrastructure and organization that maintains it. Such a project is intertwined with that of destroying settler colonialism, which involves proceeding with the understanding that everything is interdependent and that we flourish as human individuals through mutual recognition of and respect for other life forms as well as other humans. Native and First Nations peoples have already been approaching ecological struggles through these practices, but they do not all exist in isolation, but they defend what remains of their historical homelands. Dine scholar Nick Estes writes:

"An accurate examination of the social and political causes of climate change and related forms of environmental harm demands that we take a close look at the history of genocide, land dispossession, and concerted destruction of Indigenous societies and cultural practices. This accompanies the irreversible damage wrought by environmental destruction. The kind of racial capitalism that is anchored to colonialism and imperialism has only been made possible through the destruction of Indigenous societies, and the invention of colonial law that supports and upholds an economic and political system based on extractivism. Our strongest chance of restoring balance on the planet and respecting the interconnectedness of all things, human and more-than-human, is to fervently advocate for Justice for Indigenous communities and return to them the lands that are currently claimed but currently currently protect 80 percent of the world's biodiversity, and they carry disproportionate labor and risk on the front lines of environmental struggle all across the world — we should be taking our direction from them.

The global ecological system is massively out of balance, and the mass deaths that we're already seeing are part of the very fabric of human life. We face certain natural laws of the earth that our colonizer leaders, despite their best efforts, will not be able to manipulate. This should also remind us anarchists to be humble in discussing these matters, and that "something" will not bring it about. We do not seek to "plan" some kind of post-revolutionary future, only to try to understand the stakes of what we're dealing with, the consequences of our actions now and later, and to prepare for what may lie ahead.

If civilization continues as usual, the global population will grow to 10 billion people and global food needs will increase by 50% by 2050 (according to the French Institute for Demographic Studies and the World Resources Institute, respectively). Recommendations for mitigating these needs include reducing food waste (which is currently the largest food loss on Earth), reducing consumption of meat, especially from intensive livestock farming or otherwise restoring abandoned agricultural land. If we can dismantle capitalism, more options become available: rewilding, permaculture, guerilla gardening, forest gardens, eating weeds and other foods that are not resource-intensive, but not recognized as nutritious by society. There's roughly 95 million acres of farm land in the U.S. — what else could this land be used for? Climate change is not an issue of whether or not we can grow food, as temperatures continue to get hotter, deserts spread, and water is poisoned and depleted.

That people are debating whether a mass die-off now or later would be less unethical while this civilization is about to drown all of us on its sinking ship is really beside the point. It is thousands of years of this civilization that have created the circumstances we are in and the impossible terms of this debate — another reason to rage against it. The real questions have to do with what we can do, personally and collectively, to move towards autonomous subsistence. More death and destruction is coming, whether we want it or not. If we care about the fate of the humans at risk for the climate changes that are coming, we must act now — whether agriculture, extraction, the military, police, borders — now, and building our own types of subsistence in whatever ways we are able.
DIY DEFUNDING

"It's tough, it really does put a strain on our ability to deliver the services that we need to deliver to the communities that we serve."

— Philadelphia Police Inspector Sekou Kinebrew

Four police cars were set on fire one night in late July, and 199 were destroyed by protests elsewhere. While the police are still doing their job. This brings the total cars damaged since the George Floyd revolt to 93 in Philadelphia. The photos of the recently burned cars show more damage on the police cars than on the SUVs. The police have also read of anarchists carrying out similar attacks across the world. The Philadelphia Police credit these recent attacks with the introduction of a molotov cocktail to the vehicles; others have cited placing fireworks beneath bottles of flammable liquids (Quebec and British Columbia), or using incense or "magic" relighting birthday candles as delays to light similar containers (Chile). One internet commentator even suggested that combining brake fluid and chlorine would combust at least one minute after combination, but we haven't read any successful reports of its deployment yet.

Speaking of other arsons, whose motivations are sometimes tied to the police along with their methods, we have also read of anarchists carrying out similar attacks across the world. The Philadelphia Police credit these recent attacks with the introduction of a molotov cocktail to the vehicles; others have cited placing fireworks beneath bottles of flammable liquids (Quebec and British Columbia), or using incense or "magic" relighting birthday candles as delays to light similar containers (Chile). One internet commentator even suggested that combining brake fluid and chlorine would combust at least one minute after combination, but we haven't read any successful reports of its deployment yet.

The burning down of several OCF houses, an Amazon truck, two different cell phone towers, and possibly other targets around Philadelphia — all of which were either reported on the news or confirmed by our interviewer — in the past few years — have similarly gone unsolved (to our knowledge). That also does not begin to address so many other dangerous vandals occurring throughout the city almost constantly, which are less often reported and certainly worth noting.

— Assata Shakur

The purpose of mandatory schooling is to train children, to indoctrinate them, to curb their wild impulses toward freedom, forcing them to conform to labor-based roles in a corresponding society. To mold children into good, obedient, subcultural, and cops, with their previously indoctrinated parents and institutionalized teachers serving as the first authority figures in their lives, breaking their free spirits so that they may avoid anti-social behavior and its consequences — namely, prison. Meanwhile the education received furthers sublimating technologies and their earth-devastating industries in the name of progress.

"Is it surprising that prisons resemble factories, schools, barracks, hospitals, which all resemble prisons?"

— Michel Foucault

Those activists who acknowledge that a poorly funded education increases the likelihood of imprisonment for lack of legal income opportunities (or sometimes military service) are not wrong, but they are incorrect to believe that more and better education is the answer. Systematized education just perpetuates this society and its authority, rife with inequalities that are necessary to maintaining it, further enabling their parents to carry out the work of the police in their absence, without poverty, and a judge that imprisoned a teenager for failing behind her homework last spring is just reality stripped of polite decorum.

So will they sacrifice the lives of children to a pandemic so that the economy might thrive? This seems increasingly necessary where there are no other resources to have children look after non-working parents, so again the burden falls on the most impoverished and marginalized people. Where, simultaneously, they are less likely to have adequate internet-based resources for that to be a realistic option, and this is still less often an option for the young, children. Some level of return has already begun, actually, and there are already suspicions that schools are muffling Covid test results under the guise of privacy laws.

For the youngest children where more accommodating resources do exist, Georgia Tech robotician Ayana Howard recommends robots that analyze eye movements, gestures, and facial expressions, as adept tools for educating children as young as five. The return to school is imperative, "otherwise the entire world will fall behind in education," she said in an interview. "It's not just about the education. It's about the progress she proposes as an alternative, of course, is only the propelling of the present dystopia, while attempting to ignore the ever-increasing alienation of modernity.

If app-based screen-advertisements haven't already fully interceded in the interpersonal, intentionally disconnecting us from physical human connection, then such methods could be used to connect us — and once more, as discussed last issue, pandemics are a result of civilization. And since social media is proven to cause depression, also commonly considered a modern problem in itself, what will become of the children leading an increasingly digitized existence from birth?

We only socialize through mediations. A necessity to surviving the pandemic, a further digitalized existence becomes the new normal. And as it normalizes, so it becomes a necessity — like Kaczynski said of the automobile, which has since shaped our very world and dictates the way we traverse it. So went the phone, now a necessity to maintaining a legally-sanctioned existence. Children will imprint on robots and further lose the ability to connect with flesh-and-blood beings. There are already college-age people reporting on their summer pandemic routes. A new generation of 18-year-olds of age that this is their first authentic experience of the world that hasn’t taken place through a screen.

Speaking of higher education, many students have already returned to dorms where they’re immediately developing covid, and so the universities back-pedal. For those that do stay, especially to the Ivy leagues where such benefits have been particularly high in the past, one can only imagine how the increasingly isolating and depressing existence of modern society will further these rates.

We mustn’t be afraid of abolishing society, the schools that maintain it, and with it the corrupted sense of community that only functions as a form of policing. Such an incredible upheaval is scary, with no guarantees of success, but maintaining the course could be far worse (even through further reforms). Moves to decentralize our existence, returning to local and land-based ways of life, are the means to a thoroughly healthier existence. In the meantime, it’s only through the destruction of every institution and their controls that we expand opportunities for freedom. Let’s destroy school, let’s destroy work, let’s destroy the economy, let’s destroy the nation-state — and if the teachers strike, may we join them in the streets in an attempt to further such an agenda.

"Forward, forward, forward, oh joyful destroyers."