

What is the direct trial that is today? Is it to end the 20th century or end the 21st century or to end all centuries? Is it the trial of survival? Is it austerity? Is it surveillance? Is it the terrorist-romantic relation? Is it the wage relation? Is it the unwaged relation? Is it the furnace of affliction? Is it the womb of fire? Is it the grim work of mimesis, the paralysis of speculation, the soft disappointment of prefiguration? Is it culture, capital, borders? Is it how to collapse a structure that will fall on

our heads? Is it the direct trial that is today the ordinary trial, like the family court trial, the debtor's court trial, the criminal court trial? Is it the trial in which we enter the court as if boarding an enemy ship over which our own flag flies? Is it the trial of indeterminacy or is it the trial of what has already without us been determined? Or is it the trial of the opened body in the opened square under the opened sky in the opened streets in the opened city? Is it the trial of the indeterminacy

of events with the determinacy of action? Is it the trial of not stopping for regulation, of declaring oneself the president of regulation, of declaring an end to all presidents, all declaring, all regulation? Is it to make a memorial for an hour of pain, two hours of pleasure, eight hours of boredom, each night of worry, fifteen days of resistance, a decade of friendship, twenty minutes of violence? Is it to build the landscape in which our atomisation ceases? Is it to reclaim the terrain in which our care could multiply? Does it send new ships, to seek

what new feeling can be felt? Is it gymnastic? Is it in a startling cadence? Is it rhetorical? Does it take the form of inquiry? Does it throb with live interrogation? Does it immortalise when the poet lay in the green field with his head against the tree and Caesar's predecessors conquered the earth or does it immortalise when a woman writes I have always been with the wretched and never given a living soul up to Caesar? Is it a box of matches? Is it the last match in the box? Is it the box of matches

as an art object or a poem about the box of matches as an art object or a Facebook post about a poem about a box of matches as an art object? Is it the last match burning the art object, the poem, Facebook? Is it a box of matches burning the museum that displays the art object that is the box of matches? Or is

it the box of matches in the hands of a child who knows he is hated in his police-filled school in his police-filled city? Is it the incendiary accident of that child? Is it

how can language set fire to that? Is it how to set fire to fire?

- Anne Boyer, from *Questions for Poets*

ANATHEMA

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FREE

IDES OF MARCH 2021

POLLUTED CURRENTS & RELATIONS TO WATER

"We warned that one day you would not be able to control what you have created. That day is here. Not heeding warnings from both Nature and the People of the Earth keeps us on the path of self destruction. This self destructive path has led to the Fukushima nuclear crisis, Gulf oil spill, tar sands devastation, pipeline failures, impacts of carbon dioxide emissions and the destruction of ground water through hydraulic fracking, just to name a few. In addition, these activities and development continue to cause the deterioration and destruction of sacred places and sacred waters that are vital for Life."

- Caretakers of the Earth, address to the U.N. in 2013

Another tool of industrial civilization has been discontinued locally, but only after having destroyed much of what we depend on to live. As of February, fracking is banned in the Delaware River's watershed, a region extending from northeastern Pennsylvania to southern New York State. More than 13 million people get their water from this river.

Over the past ten years, the fracking industry has devastated the populations of people to whom it promised renewed prosperity. Studies have definitively shown that chemicals emitted by the fracking process get into peoples' bodies throughout the surrounding region. Nosebleeds, rashes, and migraines as well as debilitating illnesses are commonly reported by people living near fracking activity. Fracking throughout Pennsylvania has already polluted the Delaware Valley waterways, despite this recent ban. The counties in which fracking is concentrated, moreover, are no better off financially than when fracking started.

Yet the state continues to commission new academic studies on the health effects of fracking, rather than halting the practice altogether. Right now, researchers at the University of Pittsburgh are slated to conduct a three-year study on the effects of fracking after pressure

from local families who lost their children to a rare type of bone cancer. The study will not include facilities that handle radioactive fracking waste, and it will not tell us anything we don't already know. The government's unwillingness to acknowledge the ways in which its actions kill its people is reflected by the Health Department's statement on the matter, which is that the dozens of people exposed to fracking near Pittsburgh who've been diagnosed with this rare cancer "did not reach statistical significance."

The decision to finally ban fracking in this area, after more than ten years of barely regulated practices throughout the rest of the state, coincides with fracking's increasing unprofitability. The industry has produced a glut of cheap gas, which has wrecked havoc on the energy industry as supply has far exceeded demand for years now. Having few places to go, the oversupply of natural gas in Pennsylvania is now being used to fuel plastics production here and overseas. The multi-billion massive cracker plant being built in Beaver County, for example, is part of this desperate trend to continue profiting off of fracking's destructiveness by converting fracked ethane into plastics and shipping it all over the world.

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WHAT WENT DOWN

ATM’s continue to be stolen throughout the city. Insurance “claims for damages because of ATM thefts increased by 220% from 2019 to 2020. Due to COVID-19 bank closures or restricted hours, customers are encouraged to use ATMs and banks are holding more money in them than before.”

January 20 – Graffiti against the presidential inauguration. “NO MORE PRESIDENTS” & “WE WANT EVERYTHING (A)”

January 24 – North Philly Food Not Bombs holds a banner during their food serve in solidarity with Food Not Bombs Minsk, who were arrested after giving an interview about anarchism and animal rights. “FROM PHILLY TO MINSK FUCK THE POLICE”

January 25 – Letter writing night for Black Liberation Army prisoner Kamau Sadiki hosted by Philly ABC.

January 26 – Letter writing night for earth liberation prisoner Marius Mason hosted by Philly GAF.

January 30 – Banner dropped: “WE WANT EVERYTHING (A) GAF (E)”

February 12 - Protest against the police killing of Christian Hall takes place in Center City.

Late February – Graffiti against homelessness in South Philly on an OCF construction site and in Center City. “Decolonize” scrawled across “Vote” mural on South Street.

Late February – Anti-police graffiti by the Green Anti-Capitalist Front. “ACAB” “GAF”

February 22 – Letter writing night for Cleveland 4 prisoner Doug Wright hosted by Philly ABC.

February 28 – Monthly Really Free Market begins taking place at Malcolm X Park, opening space for an alternative gift and mutual aid economy.

Early March - The District Attorney’s office is tagged in solidarity with Black liberation prisoners. “FREE MUMIA FREE MAROON! FREE THEM ALL”

March 6 – “Insurrectionary Feminist Exterior Decoration Committee” paintbomb a pro-life billboard. “Paint on patriarchy and gender!”

March 13 – LAVA’s Really Free Market continues it’s monthly space for sharing resources. ★



COP BLOTTER

Five Philadelphia Police Officers have been arrested in less than a month, as of February 18th, and several others charged with various crimes throughout 2020. Charges include tampering with public records, obstruction, misapplying entrusted property, DUI, aggravated assault, violation of a protection-from-abuse order, murder, robbery, terroristic threats, vandalism, public drunkenness, statutory rape, and sexual assault of a minor.

Recently retired Philadelphia homicide Detective John Komorowski has been named in a lawsuit of leading an investigation that resulted in the arrest and 14-month imprisonment of an innocent man.

Off-duty Philly cop Gregory Campbell left the Fraternal Order of Police bar at 11630 Caroline Road in the Northeast on Saturday, February 6th. Driving drunk, he crashed his car into a house where he killed a dog, critically injured a 53-year-old woman, and also injured her husband.

Former Philly Detective John Logan quickly resigned last month before being charged for letting a confidential snitch who was owed money by the department take valuable property out of evidence in lieu of payment, including a power washer. Later, when more payments didn’t materialize, the snitch reported the evidence room incident, according to sources.

Philadelphia Officer Eric Ruch Jr. shot and killed a 25-year-old black man following a car crash in December 2017, and was just charged last fall. Ryan Pownall, who killed David Jones in a similar way in 2018, is set to begin trial for a downgraded charge of third-degree-murder and other charges in April 2021.

Philadelphia Police Officer Luis Miranda was arrested and charged last year with multiple counts of robbery and aggravated assault in connection with a 2017 incident.

Former Philly officer Sean Renaldo Stewart, 47, was recently charged with involuntary deviate sexual intercourse, statutory sex assault, and aggravated indecent assault of a teenager over span of three years, beginning when he was 23.

Twenty-year Philadelphia Police veteran Rahim Montgomery was arrested in January over a rape five years before. He has been charged with unlawful contact with a minor, indecent assault, indecent exposure, and corruption of minors. He had been on a list of “problem cops” created by disgraced former District Attorney Seth Williams, published in 2018, after he “destroyed property inside his home and assaulted his spouse” – for which he received a ten day suspension. While many on that list were flagged as problematic courtroom witnesses, he was not one of them.

“A letter from a jail cell”
(English translation by Ko Ko Thett)

Dear Father,
the River, whose stomach
was cut open,
has declared war
on our tiny house on the bank, hasn’t she?
Right in front of the house
you must be looking out for someone
who will help you with
embankment poles
to straighten the river,
to fill her holes with
sandbags.
In the murky water,
which rises like a bamboo lance,
you must be gazing at
the sesame plantation —
laden with fruits
ready for harvest.
You must be thinking
a fistful of rice in your mouth
is about to be fingered out.
Maybe you will find solace
in religion, contemplating
our five foes.
Maybe you will
think of the void
a son’s labour can fill.
One son, two daughters and one son;
The eldest is a poet in prison,
the first daughter, a school teacher,
the second, a graduate in the kitchen,
the youngest, a student.
Your poet son,
is he even employable
as the dah you use to clear weed?
Forgive nothing, Father.
Nothing!
“Son, Pho Chan,
why do I hear noises behind you?”,
you asked on the phone.
“I am at the bus stop
to post a manuscript to a journal,” I lied.
From your liar son in the dock
to thugs who sweeten you
with the tips of their tongues,
“To our benefactor peasants ...”,
because they want to have you from behind,
hate them all, Father.
Hate them all.
A thief is
unarmed.
A thug is
armed to the teeth.

If thieves are ungovernable,
if thugs are ungovernable,
what’s the point of government?
Whatever happens to the jungles
whatever happens to the mountains
whatever happens to the rivers
they don’t care.
They love the country
just the way they love to grate a coconut,
from inside out,
for coconut milk.
Plinth by plinth, to make their throne taller,
they will point their guns at the urna
on the Lord Buddha’s forehead.
Their class is that crass.
To cuss at that class
if your religion forbids you
allow me to lose that religion.
I will turn the air blue
on your behalf.
Maybe you don’t know yet.
your son was
set up
for demanding the so-called police
not to harm ordinary citizens.
Someday
your son, who is not a thief
nor a thug
will become employable,
good as your dah that clears weed.
For now, Father,
keep gazing at the plantation
you’d ploughed with your naked shoulders.
Keep singing
the anthem of
The Peasant Union.
Yours ever,
K Za Win

Cell 1, Section 10
Thayawaddy Prison

Call for Submissions

PHILLY SKILLSHARE CONVERGENCE

This summer we're hosting the 2nd annual Philly Skillshare Convergence! Mark your calendar for the weekend of June 11th!

This year's skillshare is a free weekend long event with the intention of strengthening our individual and collective capacities to survive, grow, heal, build, organize, attack, imagine, dream, and live in anti-capitalist, anti-authoritarian ways. We're looking for people interested in giving skill building workshops and holding discussions around the theme of liberatory struggle. We generally want workshops to be about an hour long. We are also looking for tablers.

If you're interested in presenting or tabling please send us a brief description of what you have in mind and how it connects to the theme mentioned above, along with the best way to reach you, and a 2-5 sentence description for promotional purposes. The *hard* deadline for submissions is April 15th!!

Send your proposals to hereandnowzines@riseup.net

We also need help with promotion, day of setup & breakdown, food, holding down the welcome table, accessibility, and organizing entertainment. If you want to lend a hand or have other ways you'd like to participate, please reach out.

See you this summer!

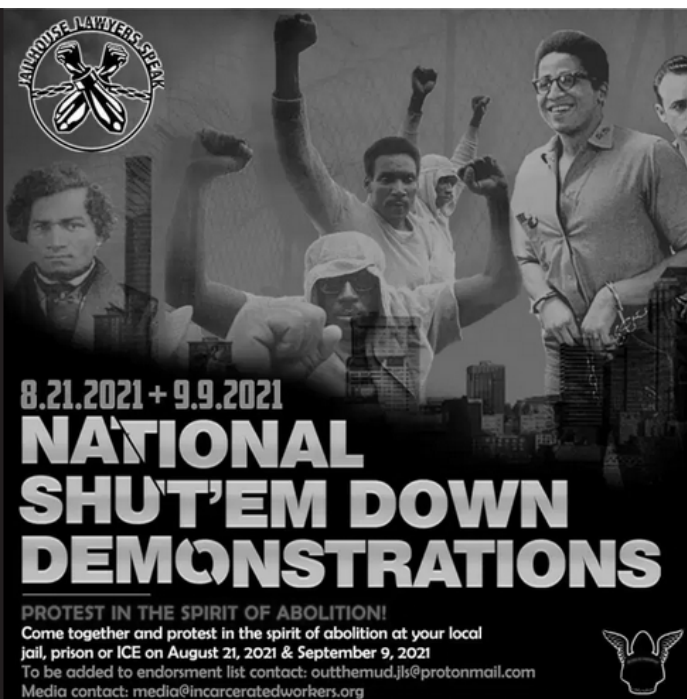
Here & Now Zines

hereandnowzines@riseup.net

*raindate for the skillshare is the following weekend

Anathema is a monthly newspaper published by anarchists and based out of the occupied Lenape territory known as Philadelphia. We welcome submissions to the paper and want to include a range of contributions from anti-authoritarian perspectives. The editors do not necessarily agree with the viewpoints published in this newspaper, or even with each other ;-). While some of our shared views aren't up for negotiation, we tend to see difference and conflict as integral not only to human life, but also to a struggle for freedom that can deepen and grow. To that end, the newspaper is intended to provide space for dialogue and debate as well as sharing information and analysis and feelings that are not legitimated by many other forums. The paper's content tends to be published anonymously in order to provide a more secure space to talk and scheme in a time of growing surveillance and repression.

We publish news stories, poems, drawings, political analysis, letters to the editor, report backs, critiques of us, and any other style of writing you want to contribute. You can email submissions to anathemaphl@riseup.net



Nineteen-year-old Christian Hall was murdered by Pennsylvania State Police at the end of December near the town of Hamilton. Officers claimed he was pointing a gun at them when they shot him, but recent video shows his hands were empty and in the air when they began firing. Police have refused to release the names of these officers, and they have since returned to work in Monroe County.

Jury selection has begun in the trial of Officer Derek Chauvin in Minneapolis for the killing of George Floyd last year. Beforehand, the city began fortifying its positions in preparation for unrest. Still in the jury selection process as of this writing, Unicorn Riot and others have already called attention to the polarizing and exclusionary nature of the process – particularly of black people. ★



ALL THE WEAPONS WE USED TO USE AGAINST
EACH OTHER WE NOW USE AGAINST THE OPPRESSOR



BY ALL MEANS AVAILABLE

TWO PRISONERS

In Greece and all over Europe, there is a conflict playing out in the streets. Windows are being smashed, fires are being set, police are being attacked, demonstrations are taking place internationally, and riots are breaking out in Athens. Why? It's all because Dimitris Koufoudinas -- a convicted member of a leftist urban guerrilla group serving 11 life sentences for at least 11 murders -- is on hunger strike since January 8, demanding to be transferred to a prison in Athens.

Here in the USA, Mumia Abu Jamal -- a former Black Panther, journalist, and arguably the most well-known political prisoner in the country -- has recently been diagnosed with Covid and heart disease, in addition to already suffering from hepatitis C. The reaction has been a call-in campaign to Governor Wolf and protest outside the district attorney's office calling for Abu Jamal's release.

The difference between these two political prisoners is extensive. Dimitris Koufoudinas was a member of the November 17 Group, a far-left organization responsible for robberies, assassinations, and bombings. The group is responsible for 103 different attacks resulting in 23 murders. The USA, Greece, the UK, and Turkey have all designated the November 17 Group a terrorist organization. Koufoudinas has never expressed regret for the crimes he is convicted of. Mumia Abu Jamal, on the other hand, is a journalist and former Black Panther. He is one of the most well known political prisoners on the planet, with support coming from countries around the world. Activists and lawyers express outrage at the unfair trial he experienced. More recently, supporters have urged the courts to consider new evidence that could exonerate Abu Jamal of his conviction; in fact, Abu Jamal has never publicly admitted to the murder he was imprisoned over.

This enormous contrast can bring up some questions for supporters of political prisoners in the US. What would it take to build up the kind of militant support for prisoners seen in Greece locally? What doors does a narrative focused on innocence open or close? What about a narrative focused on unrepentant struggle? How desperate does a prisoner's situation need to be before people begin to freak out at those responsible for their imprisonment? ★



LET US BURY OUR FANGS IN THE SKIN OF THE HETEROPATRIARCHY

from *Publicación Refractario*, translated by *The Free*

March 8 is and always has been a day of commemoration and struggle.

There are those who have fragile memory, others simply ignore and there are some who better forget it.

March 8 is one of the many dates on which the murder by hand of the powerful of those who died fighting is commemorated, but unlike most of the fighting dates this was carried out exclusively by women.

In 1908, a group of workers organized themselves autonomously to confront and demand that the bosses end the conditions of misery in which they barely survived, this daring and courage was punished with a great massacre.

The powerful sought to end the strikes and sabotage with an amplifying measure so that no one would again try to break or obstruct the chain of production and merchandise, for the bosses killing workers will always be the most economical and effective option, there is plenty of poor people.

That March 8 is commemorated today is thanks to the effort and persistence of many who do not forget what happened that day, so for those of us who are committed to building antagonistic paths to the logic of the heteropatriarchal system, it is crucial not to stop remembering those who fertilized with tears and blood the ways of confrontation, thus we learn from those who were before us, from their successes and mistakes. In this way we give more accurate blows to this system of terror.

A few years ago in the territory dominated by the Chilean State, on March 8, in some areas, it took on a combative look in the streets. The flowers and celebrations of “women’s day” were exchanged for stones, screams and fire in the hands of many of the individuals who do not ask permission to fill the streets.

But while the seditious pleasure grew in the hearts of many / s, in turn, the police / reformist / social democratic practices proliferated in the demonstrations, even repressing comrades who broke with normality and order. Many of them have been attacked by the “purple police”, the latter fixes, orders and controls “the right thing” within the March 8 demonstrations.

In this I will be emphatic, there can be no aggression without response or room for these repressive practices within the spaces of struggle, one thing is that there are different perspectives and / or methods of how the individuals and groups that generate and / or give certain battles. They raise initiatives around the struggles of gender, feminists, etc. but it is quite another to undervalue, police, repress

or betray the comrades who carry out and / or propagate political violence.

Perhaps there are individuals and groups that have the best intentions of ending the capitalist heteropatriarchal system based on reforms in the laws and constitutional changes, those good intentions loaded with naivety only consolidate domination.

We find heteropatriarchy in all our relationships from the most macro as well as the most intimate, so any initiative to destroy the chauvinist scourge has to be born and executed from ourselves from the multiformity of our actions.

The path of confrontation is long and difficult, but it is undoubtedly full of beauty, which emanates from an endless number of comrades who make mutual support and solidarity flesh, if we bring these two words to our daily lives we become strong, we do not need any institution or intermediary, we only need our partners.

Let us bury our fangs in the skin of heteropatriarchy.

All police are enemies regardless of their color or gender.

Monica Caballero Sepúlveda
Anarchist prisoner [Chile] ★

RETURN OF THE WELFARE STATE?

After decades of devastating austerity measures from Democratic and Republican administrations alike, the \$1.9 trillion stimulus bill has reinstituted some basic welfare measures that are being heralded as a repudiation of neoliberalism and comparable to the “war on poverty” legislation of the 1960s. The bill is called the American Rescue Act, but we should not be so quick to believe that America can be rescued — nor capitalism as a global system.

In the face of very slow economic growth since the 1970s, the United States, along with other high-income countries, systematically reduced social assistance programs and privatized public services. Bill Clinton’s 1996 “welfare reform” bill, for example, went from assisting 68% of families living in poverty to only 22%.

This strategy seems to have now become unviable, especially given the 2008 recession, from which the U.S.’s recovery has been extremely slow and egregiously inequitable. The U.S.’s approach to the 2008 crisis was different, since it was a financial rather than economic one — its attempts at recovery were largely backed by the Federal Reserve pumping money into the financial system and having it “trickle down,” essentially a continuation of neoliberal strategy. Meanwhile, regular peoples’ incomes have been almost stagnant for about two decades.

concepts, November 17 has been one of the armed groups in Europe whose anti-imperialist and communist tendency, despite some criticisms, continues to be a positive reference point for the anarchist struggle in the streets, which for us can be seen in the numerous attacks of solidarity.

In order to emphasize the demands of Dimitris Koufontinas and to give strength to those who are currently distributing fire in the Greek cities for this conflict, we attacked an equipment supplier of the Greek police on the night of February 18.

Inspired by an attack on a Hertz car rental in Athens in December, we set fire to a Hertz truck in Hönoweg in Lichtenberg. Hertz provides vehicles to the Greek police, especially to the OPKE unit. Whether Hertz does this for free, as is sometimes claimed, or at very favorable conditions, this company is thus tangible to our rage. Hold out, Dimitris!

Our struggle is not finished until all prisoners are free!

Autonomous Group “Sigurd Debus”
Every burning Hertz is a Revolutionary Cell



SERIES OF ATTACKS ON CARS IN THE PNW

via *Anarchist News*

[Last] month in Portland, a car was used to attack about a dozen people, killing one. This year, cars have been used to attack anti-state protestors again and again. The world is crawling with cars. The earth suffocates with asphalt so that they might drive all over over it. The air chokes on the toxic fumes that their engines spit out. Our cities are organized entirely around cars, these gridded sprawls of streets, parking lots, garages, and high-rises caring more about the machine than the animals they threaten. Daily we walk past the mangled corpses of the animal victims that cars murder. Counterattacks have been long past due.

Recently, hundreds of tires were slashed or pierced in Portland. Some cars had four tires targeted, some three, some two, some just one lonely flat. It depended on the mood. Slashing tires is quick and relaxing. A simple push of something sharp into an eager sidewall, you hear the satisfying woosh of air being freed, and the tire slowly deflates as you walk away. The giant machine humbled, incapacitated, as it is very literally brought to the ground. For a short time, it cannot kill.

Generally, darkness is best for such a fun pastime, but one can partake in the daylight as long as it’s with sufficient speed and caution. Knives, awls, punches: anything sufficiently sharp and thin can be used.

New, expensive, and luxury cars, and large trucks and SUVs have been the primary targets.

Further, a few cars have been torched recently in Portland. Setting a car on fire takes more preparation, but they burn surprisingly easily. A 50/50 mix of gasoline and diesel works best, and the accelerant should be concentrated in one or a few places, instead of splashed around. Small camping stoves can also be lit and placed directly underneath a cars fuel tank. They will burn through and set it alight long after you have left. Leave the area promptly.

Make total war on cars.

Stay sharp, don’t get caught, and happy hunting!

-an angry anarchist fighting for the wild ★



board stand-ins for the state – thin, flimsy, non-threatening, and without the substance to sustain should (when) industrial supply chains fail – without mutuality or common struggle. It means collaborating with beneficiaries as accomplices, sharing knowledge and means, and actively supporting those that fight these threats to our lives – either visibly or materially. Because if our infrastructure doesn’t support people that are attacking the systems we oppose, then it promotes civil functioning within those systems.

Meanwhile, the Federal Emergency Management Agency is passing out information on bug-out bags and sheltering in place, and buying billboards advising us to figure out our own emergency plans anyway. All we have is each other. This society is failing us, as it always has. These increasingly common “historical,” “unprecedented,” and “extreme” natural events have made their own attacks on the infrastructures of control, creating further opportunities to attack and compelling many more to participate. Previous activist demands like car-less streets, pollution reduction, and eviction moratoriums have either come about directly or been imposed as means to maintain control, but have also shown how little they impact the state of the world. Increasingly fiery revolts the world over show how many of us have set our sights further, however.

A resurgence of squatting, increased mutual aid, and open revolt have been encouraged by large-scale unemployment. Trying to return to any semblance of normal is both obtuse and contrary to our goals. Many of us look ahead, trying to carry our revolt further, dismantling the infrastructures of control to create opportunities for freedom and soften our landing amid the collapse.

This “Pyramid of Vulnerability,” as *Species Traitor 4* describes it (and offers much more detail as to where to find its weak points) is of continuing concern to those in power. Recent presidential orders seek to funnel money to the nation’s crumbling infrastructure, acknowledging its vulnerabilities. Zines like *Towards a Citizens’ Militia*, and websites like *Warrior Up* offer a great deal more education on the subject, too. Since isolated attacks are usually recoverable, it can be useful to discreetly learn from such resources, laying in wait or (better yet) acting immediately. Read up on security culture and begin using aids like Tor browser, and operating systems like Tails or Qubes, when accessing such information on the internet. Asymmetric strategies too, teach us that one massive attack is not only more difficult to do, but easier to recover from than consistent smaller attacks. These type of actions don’t generally require specialized skills or chains of command either. As we inevitably begin to see the signs, the smoke signals of our affinities, I hope that we begin to join in too – cascading toward freedom. ★



ATTACK ON HERTZ TRUCK IN BERLIN

Since January 8, Dimitris Koufontinas has been on hunger strike to achieve his transfer to Korydallos prison. Previously, the Greek government of Nea Dimokratia had transferred him from a prison near Volos to the high security prison of Domokos. This as part of its policy of revenge against prisoners in general and especially against Koufontinas as a prisoner of the Revolutionary Organization November 17.

For us, this matter takes on significance in that Dimitris is one of the few convicts of November 17 who did not repent in court and was the only one to take political responsibility for the group’s actions.

Even though the RO 17 November has been disbanded for almost twenty years, it remains forever as a link in history that creates a continuity from the resistance against the German occupation of Greece until 1944, through the struggle against the right-wing terror in the Civil War until 1949 and the resistance against the military dictatorship of the Obrists from 1967 – 1974, and since then continues to express itself in the social struggles against any regime in this country.

Despite different theoretical and practical analyses and

Today’s crisis is economic, but not financial. After an initial Wall Street bailout by the Trump administration, finance capital has been relatively unaffected by the coronavirus pandemic. The crisis has been devastating for the bottom third of wage earners and left high earners essentially unharmed. Coming on top of decades of austerity and the impact of the 2008 crisis, from which many low-income people have still not recovered, this has basically forced a crisis in the reproduction of the labor force. That is the major reason that both the Trump and Biden administration have been resuscitating welfare programs and showing support for certain worker struggles. When working-class people are so poor that they can no longer afford to have children, the state is forced to get involved and reinstate basic assistance for people with kids, for example, as the current stimulus bill does, so that it doesn’t completely jeopardize the growth of its future labor force.

While this move by capital’s managers is in many ways long overdue, it is simultaneously still a risky one for the United States. The nation’s deficit, along with that of other high-income countries, has been increasing for decades, as austerity measures have failed to offset capital’s inability to find new markets big enough to keep the global economy growing. As of June 2020, the U.S.’s debt officially exceeded the size of its gross domestic product, which also decreased dramatically by 2.3% over the course of 2020.

The deficit, along with other issues having to do with the decades-long global crisis of capitalist accumulation, point to how the U.S.’s possible moves to combat the crisis are always structurally limited by trends in global capital. Discussions of the stimulus bill that overstate its generosity or foresee a continuation in big spending do not adequately take into account that we are not in the same situation as we were back in the 1950s. Political economists have been observing for decades that global capital is in a crisis-level slowdown, and Trump’s nationalist turn and Biden’s welfare return appear to be more like desperate attempts to switch up the strategy of managing a crisis that in reality has no end in sight.

Indeed, we see a continued anxiety about big spending from the Democrats themselves, who despite dominating the House, Senate, and the presidency, appeared to voluntarily negotiate themselves down from provisions like the \$15 minimum wage, which would have expanded an already enormous bill. Democrats and Republicans all have the same ultimate interest – upholding capitalism and the American empire – and that is generally the fundamental explanation for any seemingly contradictory or innane choices they might seem to make.

The bill is also explicitly an attempt to restore belief in governance after the massive delegitimization of electoral politics that was signaled by the 2020’s nationwide rebellions. Senator Sherrod Brown of Ohio was quoted as saying of the bill: “People more and more realize that government can be on their side, and now it is.” Again, they are doing the bare minimum they can do to placate us.

The stimulus bill does not signal a repudiation of neoliberal trickle-down theory, then, as though this is all just part of some intriguing historical debate about economic theory; nor is it a “win” for the working class. The managers of global capital are doing what they need to do to preserve global capital, and themselves. That’s what “neoliberal” policies did, and that’s what the Rescue Act is doing.

What does this all mean for anarchists? A year ago we warned that the covid-19 pandemic would increase our dependence on the state, unless we took it upon ourselves to act otherwise. In the meantime, the immiseration caused by the state’s handling of the pandemic has meant that many radicals have spent the last year on projects that attempt to help people survive, as the state very notably failed to do so. This stimulus bill may mean that peoples’ dependence on the government is reaffirmed, or it might mean that people regain the means to resist in more ambitious ways. Either way, the crises of capital and of the state’s legitimacy are far from over. ★



BEFORE THE ELECTION

The candidate. — Voters! I’m not going to beat around the bush! I promise you the moon! I’ll give it to you, I swear!

The voters. — Long live our candidate! Viva Tartempion! Long live the moon!

AFTER THE ELECTION

The voters. — Tartempion, your promise! The moon... We must have the moon...!

The elected. — The moon? Here it is...!

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L’EN DEHORS 11 NO. 228-229 (15 AVRIL 1932): 88.



## CURRENTS & WATER CONTINUED

Regardless of fracking’s impact, the land and water throughout Pennsylvania has already been compromised in innumerable other ways. The environmental advocacy group PennEnvironment recently tested Pennsylvania’s 53 most popular waterways and found microplastics in every single one, including the “most pristine-looking streams.” They estimate that Pennsylvania residents consume about a credit card’s worth of plastic every week. The new Shell cracker plant will only increase the amount of microplastics across the state.

Last year, the much fought-against Mariner East 2 pipeline had a spill that dumped 200 gallons of drilling fluid in 20 places along a creek in Lebanon County, as well as countless smaller spills and other incidents of pollution. Energy Transfer’s Revolution Pipeline, part of which exploded back in 2018, is also back in service, essentially because the government doesn’t care about us or any other forms of life. The pipeline had already incurred hundreds of violations even while it was still being built.

Here in Philly, an entire neighborhood — Eastwick — was knowingly built by the city next to one of the nation’s most contaminated superfund sites, the former Clearview Land-fill. The city denied homeowners’ allegations about the site’s toxicity until residents started getting rashes and illnesses in the 1990s. In the meantime, toxins from that 55-acre site had already gone directly into the Darby Creek and the Delaware River, poisoning the rest of us as well.

At the same time as we’re being routinely poisoned, extreme weather events across Pennsylvania — especially heavier rain — are also threatening farmers’ ability to grow food and thus to offer basic sustenance.

*“Mother Earth is the giver of life and the protector of the spirit after life, for all people, not just the Indian people. We have a sacred obligation to protect the earth, and to learn to live in harmony with the earth.”*

- Chief Quiet Thunder (Lenape), *Original People*

Anarchists talk a lot about freedom, usually as a “negative” concept in the political theoretical sense — i.e. freedom “from” things like hierarchy and control. Most of us have a harder time articulating what we want once this type of freedom is won, what a positive concept of freedom might look like, or how we might move beyond the idea of freedom altogether, insofar as it tends to be formulated in relation to a society. Given our current context, it is hard to imagine that we’ll ever have to stop fighting for freedom from oppressive forces, even in the unlikely scenario of a “successful” revolution or insurrection. But we can still dream of a life in which we also experience something like freedom through genuine and harmonious relationships with the world and one another, one in which using the word “genuine” does not feel so fraught. How can we fight for this way of life, even as ecological collapse makes it fade

ever farther from the horizon of possibility?

As humans we are literally mostly water, but our relationship with water has been broken in countless ways. Most people in Philly, for example, don’t have a strong sense of where the local rivers go or where they meet one other, because our society is organized in such a way that we do not interact with them directly unless we go out of our way to do so. It is a key component of settler colonialism that it discourages having a sense of place, which makes a sense of mutual responsibility with that place impossible. We can’t care for or enjoy waterways if we don’t know them.

The current “land back” and other indigenous-led campaigns therefore have practical as well as ethical importance; the land all over Turtle Island needs to be put back in the hands of the original people who know it best and had organized their lives in relationship to it. This process, in turn, cannot be completed without dismantling the colonial institutions and capitalist economic order that make these relationships inaccessible, and whose interests directly counteract those of indigenous people. Gord Hill writes: “In political terms, this means a radical de-centralization of national power (i.e., the dismantling of the nation-state) and the establishment of local autonomy (community & region, traditionally the village and tribal nation).”

Writing about colonial society’s existent institutions for “learning,” Gregory Cajete observes: “What underlines the crisis of American education is the crisis of modern man’s identity and his collective cosmological disconnection from the natural world. Those who identify most with the ‘bottom line’ more often than not suffer from image without substance, technique without soul, and knowledge without context: the cumulative psychological results of which are usually unabridged alienation, loss of community, and a deep sense of incompleteness.” Not only people’s physical health, but also our ability to be happy depends on bringing ourselves back into relationship with place and other life forms with which we are fundamentally interdependent. This remains, however, a problematic proposition for those of us who are settlers and whose attempts to personally cultivate such a relationship with land tend to usurp the ability of native people to do so.

Those of us who were raised with colonizer mindsets usually hear ideas like “the Earth is our Mother” and think they’re cheesy, but this is an idea that is more fundamentally truthful than almost any other we could learn over the course of our lifetimes. As Chief Quiet Thunder explains in the book quoted above, the earth is considered “sacred” for practical reasons — for example, water keeps us alive, and is thus something to be held in the highest respect. If we choose to move towards collectively understanding this idea, whether that be by repatriating lands back to their original peoples, pursuing and spreading lifeways that put it into practice, and/or attacking the system that makes it impossible, then maybe we can start to understand a way to live beyond freedom. ★

## NUCLEAR COSTS

This month marks ten years since the Fukushima disaster in Japan. An earthquake triggered a tsunami and a nuclear meltdown at the Fukushima power plant, quickly killing 20,000 people and wafting radiation across the Pacific Ocean to Alaskan shores. The only people to have ever been directly attacked with nuclear weapons — by the United States, in fact, in 1945 — many in Japan took to the streets on the anniversary of the accident to protest any use of nuclear power.

It was the 1945 bombing that prompted Albert Einstein to denounce his work in developing nuclear power, calling it “the biggest mistake of my life.” Technological advancements always benefit ruling powers, particularly their military interests, and nuclear power was no different. It has since been developed into a significant source of electrical power, which has precipitated innumerable leaks and notable meltdowns like Fukushima, Chernobyl, and even Pennsylvania’s Three Mile Island in 1979.

Fredy Perlman said the 1979 incident was “no accident. It is the present stage of progress of Technology, alias Capital, called Frankenstein by Mary Wollstonecraft Shelley, considered ‘neutral’ by aspiring managers burning to get their ‘revolutionary’ hands on the controls. For two hundred years Capital developed by destroying nature, by removing and destroying human beings. Capital has now begun a frontal attack on its own domestics; its computers have begun to calculate the expendability of those who’d been taught to think themselves its beneficiaries.”

While the neighboring Montgomery County health department has tried to anticipate such a disaster at the much closer Limerick, Pennsylvania nuclear plant by distributing anti-radiation pills in 2017, official messages insisted in the midst of the 1979 meltdown that “there is no need to overreact, the situation is stable, the leaders have everything under control.” Eventually the local populace was evacuated.

This callousness to the cost of life in pursuit of progress is also a factor in the mining and waste disposal that precedes and follows the power plant stage of nuclear energy. Many Diné people in the American Southwest, among others, have been involved in protest of the “nuclear colonialism” that is part and parcel of this process quite recently — making statements against a fast-tracked nuclear waste disposal site in New Mexico as recently as last month.

The Olga Cell of the Informal Anarchist Federation took a different route in addressing such callousness in May 2012, when they shot a nuclear executive in the knee after he made dismissive remarks following the Fukushima disaster. Nicola Gai has since been released for being the get-away driver in the shooting of Roberto Adinolfi, while Alfredo Cospito continues penning incendiary texts from within the prison walls. Adinolfi worked for the Italian conglomerate that became Leonardo, which owns a vast array

of military-industrial subsidiaries like the AugstaWestland Philadelphia Corporation, tech companies like ELSAG North America (which produces “automated license plate readers” that the Philadelphia Police and Parking Authorities use on their vehicles), and less obviously affronting companies like Fiat, as we reported on in February 2020. ★



*Graffiti along Schuylkill Bike Path (approximately 8' x 90')*

## INFRASTRUCTURE

The government won’t protect you. They may even get you killed. Deep freezes in Texas and a global pandemic are the consequences of civilization. The governments that maintain it prioritize markets and the “solutions” offered by them, as they rush to reopen economies and continue providing substantial aid to businesses, law enforcement, and other harmful forces. Make no mistake, we will never support a lockdown or a socialized distribution of currency — we’d rather exist apart from those government and economic structures, defacing their symbolic notions, and toppling their threats to our autonomy.

One way or another, people are dying. Human deaths are already on the increase due to historic high temperatures from the more obvious effects of climate change, but as we’ve covered before, this climate catastrophe we find ourselves in also means more devastating storms, increased competition for less resources, and an increased likelihood of global pandemics too. We are floundering in a global extinction moment while politicians and their economies continue to fail in protecting almost any populace. They are literally invested in maintaining business as usual.

Self-sufficiency isn’t really an individual effort. Whatever methods we learn for survival (gardening, foraging, hunting, building, etc.), they are only improved by sharing those skills and resources with others. No matter what stage of human existence we think of, there is most commonly an human interdependence at play, within a larger interdependence with the rest of the natural world — and we should never forget that we are not separate from that.

That doesn’t mean prefigurative social aid projects as card-