

ANATHEMA

VOL. VII ISSUE IV

FREE

JUNE 2021

REBELLION & REPRESSION IN COLOMBIA & PALESTINE

Incendiary revolt and protests erupted in Colombia in late April and are now stretching into their second month, despite the State's attempts to walk back the new policies that precipitated the uprising. The protests have come to address the deeper dynamics of colonial and economic oppression in Colombia and the "death politics" of the government's war on Black and Indigenous populations.

Protesters have maintained road blockades in different parts of cities across the country. The road blocks have caused significant shortages around the country, hitting crucial exports like coffee and coal. The resistance is based in marginal and working class neighborhoods, where there are nightly confrontations with the police and paramilitaries.

As of late May, the ministry of defense reported that 112 cop stations, 160 surveillance cameras, 1175 public transport vehicles, 422 ticket machines, 399 stores, 433 banks, and 28 motorway tolls have been put out of service or torched. Protesters have also consistently targeted local governmental buildings, setting town halls and courthouses on fire.

Some highlights include a fierce day-long confrontation in early May between rioters in Cali and the newly-arrived anti-riot cops at the hotel at which they were headquartered. Demonstrators managed to set fire to the overly cop-friendly hotel structure, destroying the entire second floor and most of the rest of the building. The protesters' vandalism and arson of buses and train stations has significantly shut down transit, complementing the ongoing nationwide general strike.

According to Human Rights Watch, 63 people have been murdered, over 160 disappeared, and over 20 blinded by the State during protests. In early June, the NGO Temblores released a report that registers 3,789

cases of violence perpetrated by the security forces against protesters. The police's brutal reaction to the initial protests was what caused rebellion to escalate, despite the proposed policies already having been rescinded by the government.

In Palestine, Israel's campaign of ethnic cleansing has continued with the mass eviction of Palestinians in East Jerusalem, the attack on the Al-Aqsa Mosque during Ramadan, and the renewed bombardment of Gaza.

New dynamics have emerged among the Palestinian resistance to this campaign, as youth and women are reportedly taking the lead and developing new forms of grassroots struggle and analysis. A massive wave of direct action, protest and a general strike by Palestinians led Israel to declare a ceasefire towards the end of May, although its attacks on Gaza continued. Polls show that in the United States, especially among younger populations, support for Israel is waning and it seems like Israel is losing its grip on the narrative in a way that would not have seemed imaginable before April. In a matter of weeks, the international discourse evolved from the demand that Israel stop the evictions in a particular neighborhood in Jerusalem, to recognizing the need for all of Palestine to free itself from colonial occupation.

TABLE OF CONTENTS:

COLOMBIA & PALESTINE.....	1
WHAT WENT DOWN.....	3
RESPONSE TO HOUSING STRUGGLE Q.....	3
EXPAND POSSIBILITY THROUGH ATTACK...	5
ANARCHIST HOROSCOPES.....	7
INTERNET CENSORSHIP.....	8
ACRID BLACK SMOKE (EXCERPT).....	8
CHILEAN COMMUNIQUE.....	10
JUNE 11, 2021.....	11
EVERYBODY DIES.....	12

Colombia and Israel are both central nexuses of U.S. empire in Latin America and the Middle East, respectively, and depend on military funding from the United States to maintain colonial dominance over each of their populations. American interference in Colombia over the past few decades allowed an international reorganization of labor, from increased militarization of the borders to the outsourcing of cheap manufacturing to Latin America. Israel, meanwhile, is a heavily funded extension of the United States in the Middle East that allows the U.S. to maintain access to oil and other critical resources in that region.

Rebellion in these areas therefore potentially poses a real threat to the United States, but more importantly it threatens the capitalist world system that the U.S. manages. This structural root of the current issues is reflected in the protesters' choice to disrupt or destroy key elements of the flow of capital as well as government structures.

In addition to massive rallies in solidarity with Palestine in major cities, much of the global solidarity movement has attempted to extend these anti-capitalist disruptions around the world. In May, Italian workers refused to load arms shipments bound for Israel, while South African workers refused to unload Israeli ships or handle Israeli goods. In Oakland, CA, where mass demonstrations in 2014 blocked a similar boat, the threat of repeat blockades at the port has (as of this writing) prevented an Israeli-operated cargo ship from docking there for ten days. Block the Boat mobilizations are also scheduled in Seattle, Los Angeles, New York City, and Vancouver, as well as solidarity demos in Detroit and Houston. Port workers with the International Longshore and Warehouse Union have issued statements in solidarity with "Palestine and Palestinian communities across the world."

Direct action has the potential to raise the costs of the U.S.'s support of Israel's anti-Palestinian agenda, or its interventions in Latin America. Some of the most effective examples would be taking up the blockading strategies that have been so successful so far in Colombia, or waging attacks on corporations located in the U.S. that supply arms to Israel. As a recent call for solidarity with Colombia's general strike expresses, *"We cannot sit by in the seat of empire as people are murdered and maimed for fighting against state violence, not only in Colombia, but in Palestine, Myanmar, Chile, too many places across the world. We call on comrades in the U.S. to block the streets and, like the Colombian protesters, turn the barricades into community spaces! The fight against all state and colonial violence is our common cause!"*

While impressive so far, international solidarity with these anti-colonial, anti-capitalist struggles has not accomplished the widespread, coordinated, and escalated level of resistance that would force concessions from the State or — in an ideal situation — spread the insurrectionary ruptures in places like Colombia to other nexuses of global capital, further destabilizing its hold on the world and our lives. Certain actions in North America over the past month have set an example for what this could look like — on May 28, anarchists in Orange County, CA, set a Pratt & Whitney van on fire in solidarity with Palestinian resistance (Pratt & Whitney is a division of Raytheon Technologies, a major arms dealer that supplies the Israeli defense industry). On May 30, demanding that the Canadian government stop supplying arms to Israel, pro-Palestinian activists in Mississauga, ON blocked a major railway for over three hours. As with the Oakland port blockades, prior experimentation in Canada with certain anti-colonial tactics (most recently, in Spring 2020, the blockading of railways by #ShutDownCanada demonstrators and Native warriors in solidarity with the Wet'suwet'en) made it easier and more imaginable for these strategies to be implemented in this new context.

Our liberation is intertwined with that of others around the world not in some abstract or ethical sense, but for the very practical reason that it is the same economic system that has imposed colonial rule and enforced our collective dependence on capital across the globe. Those of us in the U.S., moreover, have access to some of the key mechanisms of this global Leviathan's operations. As we continue to organize and take action against exploitation and oppression domestically, we should also keep in mind our strategic position with regard to the seemingly faraway workings of state domination elsewhere. ★



WHAT WENT DOWN

April 23 - "Some local anarchist exterior decorators" drop a banner, write graffiti, and put up stickers "in support of Mumia Abu-Jamal's freedom, regardless of if he is "guilty" or "innocent" — a debate we couldn't care less about."

April 30 - Anti-prison protesters hold a demonstration outside of the prisons on State Rd in Northeast Philadelphia.

May Day - "In celebration of May Day this year a group of us had a noise demo behind the Juvenile Justice Center in West Philly. We wrote graffiti, shot fireworks, and made noise outside the dormitories and saw the silhouettes of kids behind the frosted windows."

May 3 - Anti-eviction protesters hold a demonstration on the lawn of Liz Hersh, the director of Homeless services, in Mt Airy.

Mid-May - A banner is hung in West Philly. "SOLIDARITY WITH PALESTINIAN AND COLOMBIAN REBELS FROM OCCUPIED TURTLE ISLAND (A) LET'S DESTROY THIS EMPIRE"

May 13 - A demonstration in West Philly commemorates the anniversary of the MOVE bombing and protests the mishandling of the remains of its victims.

May 15 & 18 - Demonstrations take place in solidarity with Palestinians facing an escalation of colonial violence from the state of Israel.

Mid-May - A neo-Nazi wearing full camouflage and sporting a skull mask and fascist imagery is attacked with a sharp metal object while walking through Rittenhouse park. "No one should feel safe walking around Philly decked out in full nazi shit."

May 26 - Reading Terminal Market is vandalized with a paint sprayer. ★



RESPONSE TO "SOME QUESTIONS TO CONSIDER IN THE HOUSING STRUGGLES"

To begin with, Anarchists have had a very long relationship with struggles around housing and homelessness. Preceding and within my own lifetime Food not Bombs has, since the 80s, been a public facing explicitly anarchist formation that has engaged directly in struggles around housing and homelessness, most notoriously in San Francisco where it faced a long campaign of criminal repression for sharing food in public and maintains a close relationship to and support of homeless led organizing.

North Philly Food Not Bombs has been continuously active for over 20 years carrying on this tradition and has engaged in organizing against public health ordinances that similarly criminalized public sharing of food as well as policing and displacement of the homeless community downtown and on the Ben Franklin Parkway. Homes Not Jails has been an anarchist banner raised from time to time around the US in the name of squatting and squat defense.

Both of these anarchist formations make opposition to militarism and the carceral state explicit in their very names and also prefigure the invest/divest framing of the 'defund the police' political framework.

To bring it farther back, anarchist critiques of private property and centering of mutual aid politics are foundational and directly applicable to contemporary struggles around housing, eviction/encampment defense, squatting, etc.

Therefore, it is not surprising or a departure for anarchists to engage in any of these housing struggles... it is maybe more interesting to ask why many anarchists in Philly stopped prioritizing these struggles in the first place and why they so suddenly feel relevant again.

To their credit, anarchists were quick to recognize that housing would be a crisis for a broad swath of the population at the beginning of the COVID-19 lockdowns and advanced and popularized calls for a nation-wide rent strike. This push slowly fizzled out, at least in Philly, as it became clear that with a few notable exceptions, most anarchists were not interested in or lacked the skills to do tenant organizing. Regardless, it certainly built useful networks around eviction defense and mutual aid, pushed the socialist left to adopt the rhetoric of rent strike/freeze and arguably pushed the state to move more quickly to enact eviction moratoriums

and rent relief. The eviction wave has yet to materialize and it seems clear that the state will be sure it is geographically uneven and spread over a long period of time, denying the movement any single moment of widespread rupture or crisis.

Concurrent with the rent strike organizing, Philly anarchists, some of whom were also squatters, participated in and supported an organized squatting movement that overlapped with existing organizing around the Philadelphia Housing Authority and homeless encampment defense, making important contributions there. This collaboration was facilitated by previous years of contact between anarchists and the downtown homeless population, activists in and around OccupyPHA as well as anarchist experiences from OccupyICE/Homeless Against Stop and Frisk, which similarly saw downtown homeless activists squatting PHA property back in 2018.

In my opinion the George Floyd rebellion renewed within Philly anarchists an interest in engaging with larger sectors of the population outside of a self-referential political 'scene' more generally, as it became clear how powerful a broad social movement that was in direct opposition to police and property could be in upsetting the social order and opening up possibilities for rupture. Anarchists by no means led the uprising, but neither did anybody else and anarchists were out on the front lines making important contributions and interventions. The scope of the unrest allowed anarchists a great deal of freedom to strike at specific targets and participate in various offenses that were not possible in the past when anarchists were operating on their own.

More specific to the struggles around housing, the encampments on the parkway and at the housing authority over the summer certainly brought a lot of new or renewed contact between anarchists and the downtown houseless community. For those who spent significant time at those locations, genuine relationships were built between these communities and probably explain most of the continued engagement with these struggles around housing, squatting and encampment defense.

What the article hints at in its questioning but doesn't address directly is the reality that there are also a lot of new faces who showed up over the last year, a byproduct of the truly massive scale of the rebellion, that are now identifying with and in relationship to anarchists who have been active longer, and that there may be a disconnect between the two around a shared anarchist culture, analysis or politics.

Questioning why people are engaging in housing struggles more broadly is maybe actually a stand in for the question of 'why are you new people doing what you are doing and how is it anarchist/revolutionary vs reformist' which I think is an excellent thing to ask and deserves a great deal of reflection. This journal has brought up similar questions around the cooptation and dilution of mutual aid politics more broadly in the past year and I think there is a desire to see the initiatives around encampment defense, squatting, housing policy etc rooted more firmly in an anarchist analysis and strategy. Wondering about things like, should we be helping people move when they are being swept by the city or is that actually just doing work for the city, or where and in what ways do we as anarchists want to make a contribution to this movement seem entirely relevant and worth exploring in greater detail.

There are some questions asked in the article that trouble me slightly, the 'we/us/our' framing of questions around anarchist relationships to the homeless population does make invisible anarchists who are or who have experienced brief or chronic homelessness or that people currently experiencing chronic homelessness could become anarchists. I worry that this reinforces a tradition of universalizing a whiter more middle class experience and centering of who is or is not an anarchist as well as limiting our capacity as a movement to spread our politics and ideas outside of that demographic. I hope that people will interrogate that, abandon this habit of speech and failure of the imagination.

The article asks towards its conclusion "what would it look like to link the fights for housing to other fights, can we connect the struggle for housing to gentrification, policing or white-supremacy?"

I would argue that actually this was largely achieved last year in very concrete ways. The struggle for low-income housing was very publicly linked in mainstream discourse over the summer with the struggle against police violence, historic racism, incarceration, gentrification and white-supremacy. This discourse was found in dozens of print articles and TV news coverage on mainstream outlets both locally and nationally, while also being directly addressed within city press releases and news conferences. OccupyPHA, which has called for the abolition of PHA Police since its inception and REAL justice organized a march days before the encampment calling for the abolition of private police departments. The encampments centered demands from the black radical collective as well as declaring the encampments a no police zone/calling for the disarmament

and disbandment of the police.

Houseless people, most of whom were black, occupying the museum district across from luxury condos and a whole foods for five months, resisting multiple evictions with the help of hundreds of supporters, including anarchists in bloc, who then moved into squatted city-owned property in the numbers that they did, theoretically even permanently gaining control over some of those properties, seems to me to be one of the more effective direct actions against gentrification I have heard of in the United States.

This was arrived at by the work of no single group or political orientation but rather as the result of a confluence of forces in a historical moment. The question becomes how do we as anarchists continue making these connections, engaging strategically in principled solidarity with other sectors outside of an explicitly anarchist community where it advances the broader struggle and avoid regressing into a charity model that does nothing to challenge the state, capital or its myriad forms of control, domination and division. ★

EXPANDING POSSIBILITY THROUGH ATTACK

“Cyberattack in big companies is not new. This month, Colonial Pipeline suffered an attack that disrupted fuel supply on the East Coast.”

It’s been said many times over that fighting climate change is too big a task, and so many feel resigned to inaction on such a terrain. Yet every oppressive tendency we face is a veritable international institution, interwoven into the very fabric of this society. There are so many opportunities to act, and we shouldn’t dismiss the impact of small actions in the context of a larger struggle. Neither should we underestimate our abilities to act, rejecting our place as unwitting cogs in a destructive machine.

Every part of this society is related to the climate catastrophe we are enveloped in – so much of the problems we face come from humans trying to think themselves separate or above the natural order, rather than an interdependent part of it. Almost any task you take on in this mundane society of survival (i.e. work and consumerism) contributes to the civilized menace that plunders the earth. Even inaction, as we’ve heard so many times, is a choice that sides with those in power – “you can’t be neutral on a moving train.” Therein, however, many things we do to oppose work and consumerism can also undermine these relations of domination.

We know the biggest perpetrators of this mess are brick and mortar institutions themselves, and something like the Colonial Pipeline ransomware attack shows how vulnerable some of the most culpable for the destruction of our planet are. While a somewhat specialized skill, computer programmers are also increasingly common among us. It takes resources and risk to the task to pull something of this caliber off, but it is not impossible – and if you’re a programmer not already applying this skill-set to our war on the existent, then this is your invitation. A demandless action can also reduce the risk of apprehension, for that matter, and being prepared to act on even a smaller scale can compound the impacts of these increasingly common cyber-attacks.

What’s more, the panic-buying of gasoline after the attack shows how little confidence much of the populace has in these institutions to keep us safe – though hoarding resources doesn’t really help anyone. Many in the largely right-leaning “prepper” tendency even acknowledge that building trusted relations with people in close proximity to you is the best means of survival in almost any hostile situation. Any individual skill is hampered by the workload of having to do it alone, and as we saw with the tendency toward “mutual aid” last year – misnomer or not – people are ready to forge ahead together without the state when things get bad. That said, many infrastructures really need to fail for people to abandon their reliance on them.

It feels like the tendency toward attack has been slowly growing domestically for some time, too. The fever pitch of riots last year may have expanded our hope in a sort of communal attack, but we are also seeing contributions to larger struggles in recent actions around the country. The arson of a politician’s law firm in Rhode Island last month who was involved in evictions shows vulnerabilities on a local level – “it’s amazing what you can accomplish with just a bucket full of gasoline.” The arson of a Pratt & Whitney van (and damage to the adjacent building of this Raytheon subsidiary) in California by Anarchist Cells of Abolitionist Fire – whose aeronautics are tied to Israeli Apartheid – shows more ways to contribute to international struggles closer to home. The sabotage of destructive equipment in an Atlanta forest reminds us that ecocide continues in our own backyards, and is often tied to the expansion of policing and imprisonment: “We will not allow any further destruction; we will not allow the so-called City of Atlanta to build a horrific 300-acre training facility for police that they will call the ‘Institute For Social Justice.’”

The torching of power cables at the new Tesla factory in

Germany gets to the heart of the issue, too, spelling out the connections of green capitalism with the ongoing destruction of life on earth. The hazardous lithium mining necessary for the cars' batteries, and the essentially acknowledged coup attempt in Bolivia last year really puts a fine point on the situation. We can once again recognize that almost anything we oppose in this society is related to the struggle against civilization, and is also something many can act in concert with – there are Tesla dealerships in or near many cities, for instance. Diffuse, ongoing attacks combine our individual tunes into symphonic harmonies.

“So why do we still carry out sabotage actions when we believe that the destruction of the climate can no longer be stopped? Because we want to keep the extent of the coming disasters as low as possible. Because protest and resistance against the destruction of the climate through profit-oriented exploitation of the earth's resources can aim at a revolutionary future outlook. Because with the destruction of expansive market-radical economic policy, there is an opportunity to establish a basic solidarity and social way of life that shows us the way to another society. When the devastation of the ecosystems is far advanced, a new society can better deal with the consequences of these legacies when the relations of rule are fundamentally destroyed.

“The rich men who drive these processes of ecological devastation are only the result of social processes and thus to a certain extent interchangeable, but it is not by chance that these men represent a policy of modernization through destruction. Let's destroy everything that is Tesla!” – rough translation of the communique from German Indy Media

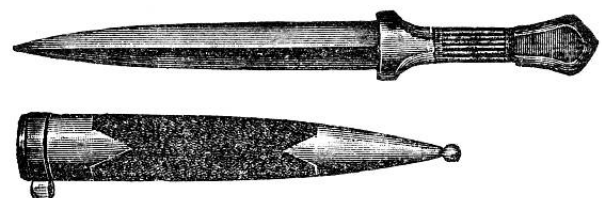
Foreign hacking syndicates are only increasingly their attacks on US-based corporations, as the Colonial Pipeline and now JBS Beef ransomware attacks show. Even if the hackers are state actors, we can acknowledge that they are weakening our enemies, allowing many types of attacks to incur more damage. The pandemic too, like so many events that are increasing in frequency and severity during this climate catastrophe, showed how vulnerable supply lines are to disruption. Targeting something like the oil industry is obviously an attack on capitalism, colonization, and industrial civilization – but so is attacking the meat industry, politicians, international security conglomerates, equipment used in deforestation, and the auto industry. Further destabilizing any of these institutions of control within the belly of the leviathanic US monster creates opportunities at home and abroad for people to come together, both to rediscover authentic community and *hit where it hurts*.

“In Conshohocken, Pa., Mr. Romano is literally waiting for his ship to come in. He is vice president of sales at Van Horn, Metz & Company, which buys chemicals from suppliers around the world and sells them to factories that make paint, ink and other industrial products. In normal times, the company is behind in filling perhaps 1 percent of its customers' orders. On a recent morning, it could not complete a tenth of its orders because it was waiting for supplies to arrive. The company could not secure enough of a specialized resin that it sells to manufacturers that make construction materials. The American supplier of the resin was itself lacking one element that it purchases from a petrochemical plant in China.” – “How the World Ran Out of Everything” (The New York Times)

Mainstream economists and just about any scientist not bought off by industrial extractionists will tell you that we are in the midst of collapse – of capitalism, of civilization, and of the democratic means of governance. As the means to grow anything slowly disappears into the desertification of the landscape through increasing droughts, over-farming, global heating, and other consequences of the industrial attack on the world, we must acknowledge that we have a deadline of between 20 and 40 years before life on this planet is anything but the same. In fact, the deadline is much sooner should we want to prevent the devastation and extinction of so many lives in that time period. We echo the indigenous call, *In Times of Climate Crisis, the Future is a Territory to Defend*, recognizing that “92% of the surplus of greenhouse gas emissions per person are concentrated in the rich countries and their unsustainable model of consumption.”

New factions will continue trying to emerge to enact their preferred forms of intense oppressions as the collapse continues, and we are better prepared the more we learn to fight together – in person and across distances. The massive restructuring necessary to legislation and reform is a far more daunting task than the destruction of the offending industries, too. Since we traverse the fabric of this society every day, let's take note of the loose threads we discover, ready and willing to pull at them and contribute to the growing fray.

“Capital is vulnerable. All you need is to be decided.” ★



ANARCHIST HOROSCOPES

SUMMER SOLSTICE EDITION

Aries: You do what many of us cannot – you are Team First Rock at the demo, you know a questionable amount about accelerants, you were probably the one who started the thing where everyone was throwing entire trash cans at police lines last fall. But you’d be so much more powerful if you coordinated more with others rather than acting alone. This solstice season, Mercury throws your communication abilities even further off – try to slow down and listen. In the end it’ll deepen the kind of hostilities you want, not the kind that get in your way.

Taurus: We have yet to see what you’re truly capable of when you set your comfort zone aside and put your spirit of “no compromise” to the test. After a year of pandemic solitude, Jupiter’s movements in your 11th House of Friendships allows you to reconnect with others this solstice. You may move from laying low to coordinating with others, above all to protect the earth you’re so fond of against total annihilation – it may risk your comforts, but it’s also the only way to preserve them as the world’s end grows near.

Gemini: It’s your season and maybe it’s also a moment to put your penchant for gossip, bullshitting, intellectualizing, and other charming doucherie to good use. This war against the State needs spies; try infiltrating the other side, extracting all their personal information, and passing it on to the Scorpions and Virgos (see below). There’s also a lot of distraction you could run in critical moments with your interminable conversating. Good luck and don’t get caught.

Cancer: You can become the insurrectionary healer you were born to be, but it means putting a lot of old baggage to bed. The weeks leading up to your birthday season are a good time for this kind of reflection. The Full Moon finds you at high risk once more of falling for the wrong person, for example an alluring Marxist-Leninist who is addicted to the internet. Remember that true romance will only be consummated with the fall of capitalism, but also with end of the spirit-impoverishing civilization that created it.

Leo: Most radicals are cowards and charlatans who would rather bask in their domesticated irrelevance than join an armed insurgency against neocolonialism. Not you, though. It’s time to start training in earnest. But don’t neglect the difficult but liberatory work you still have to do on your relationships. Your revolution will be of the heart and the spirit.

Virgo: The Sun in Gemini this month means it’s time to take your “career” in highly micromanaged clandestine attack to a new and more ambitious level. Mercury is in

retrograde in your “success” sector, so your plans won’t necessarily “work,” but you’ll feel good about trying. Life is so short, and you keep asking it the same questions. It’s in the silence of the wreckage you leave behind, and the repeated questions, that you’ll finally find some answers.

Libra: Your amiability and attractiveness present some unique opportunities. For example, hypothetically, you could be entrusted with jobs like security detail for upper-level officials in the White House, giving you the chance to take out the upper echelon of capitalist Empire from within. If you do it right (which you will because you’re good at everything), you’ll make friends on the way who can smuggle you out alive and you can continue your revolutionary career elsewhere. Just something to think about!

Scorpio: Don’t allow yourself to follow the blind mantra of attack, like taking the first vulnerable piece you see in a chess game. If all goes well, you’ll either be masterminding guerilla operations or in charge of burying bodies in the dark of night. Both of these are also fun date ideas (in your opinion). Enjoy!

Sagittarius: We all believe we have experienced joy, but your gift is knowing how to discover it apart from the productivist necessities of capitalist life. Remember that play is a condition of freedom; that play can be a weapon. This month your partnerships are flowing and your hopes and dreams are growing. Let’s get tipsy and either turn this riot into a dance party or turn this dance party into a riot!!!

Capricorn: You’ve been prepping ever since you first heard of “ecological collapse,” and what that means for us right now is that we have an unnecessary number of carboys of water in the basement. That’s ok, everyone has something special to offer and maybe your gift is stockpiling supplies for the revolution. This month, try to secure a facility where we can all stash our riot gear. The storm of social chaos is growing, the system is weakening, and we aren’t prepared enough yet to decisively strike.

Aquarius: You’re the kind of humanitarian who would kill humans for your agenda – which gives you a lot of potential as part of the insurgent vanguard. Mid-month, your co-rulers Saturn and Uranus form a difficult square, forcing you to make a hard choice between the call of freedom (maybe a road trip west to stop some logging or personally put out all the wildfires?) and the domestication of your home life (your need to wallpaper the downstairs with the entire Celebrate Peoples’ History poster series). Believe in the possibility that you can live out both dreams.

Pisces: In others we fall apart, become strangers to ourselves. But we must learn to live in others: they create us. Due to the Sun being in your fourth house of domesticity, this month brings an unfortunate return of either difficult

conversations or a lot of clutter at your house. You can, of course, just avoid the problem and peace out, but you could also devote yourself to the difficulties, restore all your relations, renounce some of your overly ambitious plans, and clean up the psychological prison that is of your own creation. Don't forget who you are; don't forget what you're here to do. ★

INTERNET CENSORSHIP

"On 28 April, without a plenary vote, the European Parliament adopted a widely criticized piece of on-line content regulation colloquially known as TERREG, which aims to prevent terrorism by restricting the dissemination of online content deemed terrorist by as yet undetermined extrajudicial government bodies."

In the wake of the seizure of Dutch anarchist servers that temporarily shut down several counter-info sites, and the terror charges for someone in England who allegedly ran an anarchist website, it's not hard to imagine some of whom TERREG might target. In a post-PATRIOT Act world, it's easy to imagine such legislation affecting us, especially since some prominent anarchist blog hosts (that carry a great deal of North American content) seem to operate out of Europe.

We've seen some anarchists in our circles toe the legal line, appeasing authorities by not running certain submissions on their sites in the past, and even editing some submissions to improve claims of legality or legitimacy to some unseen, condemnatory populace. Such actions do us no favors, and even run the risk of just being dishonest to people they might want to work with. They have since become more transparent on their submission page, but this civil stance also begins to tear through the veil of "rights" bestowed upon us.

"The right to free speech is a lie. First, because it is a right, and as such only acts to reinforce the power of those who have the authority to grant it or recognize it (which are the same thing). Second, because it is put in place when the possibility of saying something to someone who is able to understand it, no longer exists... Third, because it is separated from the particular possibility of action and is therefore only an abstraction that serves other abstractions." – Massimo Passamani

Anarchist websites and other media are targeted because they challenge power and legitimacy, and because they recognize that words without action are nothing. In this period too, of unprecedented uprisings during a slow collapse of authority as we've known it, people are particularly open to our message and the systems of power are particularly vulnerable.

Additionally, we know another anarchist in our circles regularly fielded subpoenas for the content on the website he ran, before he passed last year, without kneeling before the authorities. That website has only grown in vigor since, in fact. Where there is a will toward freedom, there is a way to disseminate anarchist thoughts and actions.

325 recognized in their commentary on the recent repression of anarchist counter-info sites that we may need to adapt in order to continue our projects – refocusing our efforts through different mediums, at times (*see their statement printed in our last issue*). That poor and working-class anarchists were able to procure and quietly utilize printing presses around the turn of the twentieth century conveys our resilience, if we simply have the dedication.

Nothing worth doing is accomplished without effort or taking of risk – and attacking those in power is both inherently risky and worth doing. The more we consider the actions we take, and the more effort we put into them, the better they are for it. Ultimately, we know sustaining uncompromising resistance is possible because we've witnessed it, and because we carry revolt in our hearts through these solemn streets. ★

ACRID BLACK SMOKE

An excerpt, obtained from phlanticap.noblogs.org

FEAR & COLLECTIVE PUNISHMENT

There is an interesting connection to be made between the collective punishment experienced in the lagers* and the collective punishment warned about in the modern day leftist critique of "adventurists" and "outside agitators" that is used to paint escalatory rebels as other to a movement or to collective goals. The crux of this critique is that one will get others hurt if one decides to rebel too "aggressively". This conclusion, is not only naive on the part of those levying the criticism, but it also does not come from a place of tactical understanding or genuine wisdom, it is a fear response. The argument of "collective punishment" as a consequence for "outside agitators" being "adventurists" is an overall harmful argument at best, taking away power from those courageous enough to directly confront the dominant forces that stand in the way of collective liberation. Those making this critique eschew radical solidarity to tie themselves in a Gordian knot of pseudo-radicalism to side with domination. There is nothing wrong with experiencing fear, however that is a personal response one must deal with themselves and not project their fears onto others. Not only is it a

projection of fear and a failing of solidarity, it plays into the historically racist trope of the “outside agitator”, as well as the privileged perception that the police will not hurt people if they are not doing anything “wrong”. Both of these gut-reaction ideas are ridiculous. The outside agitator trope was used to disempower and delegitimize organic black resistance in the southern US in the 60’s by casting blame on northern white radicals instigating and driving protests. The wrongfulness of this concept should not need to be explained, however, the problem with perpetuating this concept is the erasure of people rebelling in any circumstance. Whether it is spontaneous rebellion over the police killing of another black person, a planned targeted attack, or a more rowdy break off of a “peaceful” march, this concept homogenizes and erases people participating in resistance because of assumptions that are made to perpetuate the trope. The “adventurist” trope is similar, but is usually used by communists to critique anarchistic action from a place of paternalism and their lack of control over a situation, separating rebels into “good” and “bad” and homogenizing both categories. Again, the wrongfulness of “the police won’t hurt us unless we’re bad” should not have to be explained, but it’s something that gets perpetuated EVEN at the protest against police brutality. The police can act as cruelly as they desire and murder people with near impunity, they don’t need an excuse to use violence, their entire existence is to perpetuate violence.

While on the surface level collective punishment might seem blame worthy, drawing comparison to the lagers, nazis would subject those in the camps to all kinds of atrocities and torture. While one may assign blame to rebels due to the perceived action/consequence dynamic between collective punishment and rebellion, this is both a reactionary and reductivist view. It neglects to take into account the material reality people were facing in the camps. Upon entry people deemed not fit to work were systematically exterminated using the peak of modern industrial technology. Those left alive only heard whispers of what happened in the showers, but as they were digging mass graves, sifting through piles of teeth for valuable metals, and collecting human hair for pillow stuffing they knew what fate they had in store. There were no illusions, no reason to believe that they would escape the all encompassing reality that was the hell of concentration camp life. They never knew whether or not they would survive for another day, let alone see their friends and family again. The perceived total control of the nazis and the brutalism that they exhibited toward the enslaved was designed to make them lose all hope and depersonify them, in many cases it did. In the loss of hope, however, many

discovered a freedom. If they were completely and utterly fucked, there was no escape from the death camps, the only certainty was misery and pain, than why not rebel, if not for the mere satisfaction of the look on a nazi’s face when they saw the last bit of free will of the imprisoned was pure hostility towards their oppressors.

For those of us living in the shadows of colonization and capital the illusion of safety for some is predicated on the institutional domination and mass death of others. The use of extraordinary violence to maintain this illusion is built into the philosophy of civilization. The subjugation intended by violent oppression is a commonality among regimes of domination. A particularly striking anecdote exemplifying this comes from Elie Wiesel, a survivor of Buchenwald and Auschwitz. In Buchenwald, Elie listened as his father was beat to death by nazis, his father crying out for him. Elie was unable to mutter a word, lest he suffer the same fate. This brings to thought the many, mostly black men, the US has watched be murdered by police, crying out for their loved ones. The cruelty of those who can do that can not be overstated. This cruelty is intended to breed a desired response in populations... fear. These cruelties are designed into systems such that resistance to the dominant order illicit a fear response in a dominated population. However, by explicit design, these cruelties are not relegated to just those who resist dominant systems actively, they are also relegated to those whose very existences were explicitly excluded from the benefits of white civil society by the mythos upon which it is constructed. This is evident through the murders of Tamir Rice, a 12 year old child who was legally murdered by police for playing in a park or Breonna Taylor who was legally murdered by the police in a botched raid, as she was asleep, the only crime** committed by her murderers being a stray bullet in the wall that put her neighbors in danger. The design of the laws of the US justified these murders because anti-blackness is fundamental to them, they are not anomalies in the law, but explicitly how the law is meant to function. Many live under the assumption that if they behave, that if they obey the laws of the US, that they can steer clear of these cruelties. For black people in the US, this is simply not an option, the murders of Tamir and Breonna, among many others shows this. It should be noted that the entrenched cruelty foundational to the US can be waged against anyone whose existence or actions deviate from that codified by the norms of white civility. This is exemplified in the way that white supremacists are able to murder rebels in the street and get away with their lives. Resistance to white supremacy and colonial power is always a life or death issue. Extra-legal white

supremacist murderers are functionaries of the philosophy of the US, not deviant from it. They are more often than not peaceably apprehended by police, with rounds upon rounds of extra ammunition, their weapons still strapped to their bodies. They are even taken to Burger King on their ways to jail or are able to make their 2 million dollar bail because of the coalescence of support by the forces of white supremacy. The police and these murderers are 2 wings of the same ideology, they are not adversaries, and thus the cruelties of the system are not waged upon them. While fear of these forces is understandable, resistance to the system is an urgent issue and this fear should not be reason for hesitation and inaction, but intuitive planning in the ways one resists. At the very least it is courageous to actively resist the institutions of violence that govern our lives, the lineage of violence that upholds domination will not be brought down by good vibes and intentions.

Reiterating the inspiration Hitler took from the US, the lagers were designed explicitly to “shatter the adversaries capacity to resist”, where Jews were experimented upon to create a sterile race of animal like creatures solely adapted for work. In the face of these realities, a spontaneous lager rebellion was enacted in Sachsenhausen by Jewish communists who caught wind of their imminent transportation to the gas chambers. They appealed to the communist leaders of a resistance organization with a plan for open revolt and an appeal for weapons. The communists, citing fear of collective punishment, let their supposed comrades fight back alone, perishing empty handed, striking back at the nazis with all they had, their bare fists. Time and time again this narrative comes up of desperate people looking at others who proclaim to be their comrades, only to be met with apprehension and fear. Another example from Auschwitz, where a detail of mostly Jews who operated the crematoriums, the Sonderkommando, were spurred to action by the ongoing liquidation of Hungarian Jews. Their detail was known for its frequent turn over as well. The Sonderkommando approached the resistance organization, the Fighting Group, about planning a revolt, but in a familiar rebuke were met with reluctance and told “the time was not ripe for revolt”. The reluctance may have been due to the fact that the Fighting Group was not in any immediate danger. The Sonderkommando concluded that they stood alone, and although the Fighting Group did not provide arms, they did provide a small amount of explosives. On the day of the revolt, the Sonderkommando attacked their SS overseers in Crematorium IV using hammers, axes, stones, and handmade grenades. Eventually, they blew up a crematorium. Crematorium II also was attacked, a guard was shoved into an oven, the building lit on fire, and SS men

attacked. People were also able to momentarily escape the camp. Eventually, everyone who participated in the revolt was executed, as well as 200 additional people accused of participation in some degree. This action was took near the end of the war, so the absolute effect of this rebellion can not really be gauged, but it was certainly more effectual than preparing for an uprising that would never come, as the Fighting Group did. The instances of rebellion at Sachsenhausen and Auschwitz demonstrate the differences of those who talk and those who act, and the possibilities that lie within action.

Applying this collective punishment critique to the modern day concentration camps that are prisons, themselves a continuation of the chattel slavery that inspired Hitler, its odd that the adventurism/collective punishment critique is not typically levied against prison rebels. It should be noted that prisoners today face similar conditions to those in nazi concentration camps. That would be the conclusion to thinking about prison rebellion with the same logic. After a large scale prison rebellion, collective punishment can certainly be expected. The rebels, who know this and have weighed that reality, still opt to rebel. They realize that the actions that they take will have consequences, but they see action as the most meaningful response to their situation. Are these rebellions seen as other to rebellions on the outside? Are they neglected by the people who typically are making this adventurist/collective punishment critique?

*Lager: nazi concentration/death camp

**What is meant by “crime” in this instance is crime as defined by law. ★

EXPLOSIVE ATTENTAT AGAINST BANGCOESTADO (CHILE)

from Contra Info, English translation by Anarchist News

On the night of May 3, 2021, after our comrades have endured more than 42 days on hunger strike: Mónica Caballero, Francisco Solar, Joaquín García, Pablo Bahamondez, Juan Flores, and Marcelo Villarroel.

A few minutes before the curfew begins, we head to the neighborhoods where there's no banging of pots and pans to demand crumbs from this murderous government. Neighborhoods that are inhabited by those who, despite the context of the pandemic, have increased their wealth disproportionately, while in other corners of the territory dominated by the state of Chile, hunger and misery are the daily scenario of many.

We attack this symbol of money and capital, a bank branch located in Apoquindo, corner of Manquehue, Las Condes commune. As a gesture of solidarity with the comrades on hunger strike since March 22, for the repeal of the amendments to DL 321. Those who use their bodies as the only trench, in a gesture that defies the prison structure and its judicial apparatus.

We make an urgent call to show solidarity with our comrades behind bars, that not a single prisoner is in this alone, that solidarity is not just a written word. With ingenuity we can circumvent their control mechanisms and prolong the offensive. May our dreams be their worst nightmares, may the neighborhoods of the rich tremble, and may the permanent revolt blow up in their faces.

Neither pacts nor crumbs, intransigent war against prison society and the capital state. Freedom to Subversive Prisoners and Anarchists on hunger strike. Fire and explosions to the state and its prisons. Marcelo Villarroel on the street now!

This attack is also a gesture to the living memory of fellow Anarchist Mauricio Morales. May the explosions echo in memory of the punky Mauri, may the month of May be dyed black ...

** It is worth mentioning that we took all possible measures and safeguards, so that the explosion did not harm even a single passerby: We left a notice that read "Closed, sorry for the inconvenience", and the timer was set to go off when the curfew was already in force **

P.S. Fraternal hugs to the comrades who continue to conspire day by day, each offensive gesture is a complicit smile ...

Simon Radowitzky Anti-Capitalist Cell -
Anti-Prison Faction ★

JUNE 11, 2021

Against another year of state encroachment, against the restriction of free movement under the auspices of "safety," against the continued brutalization of our friends in prison, we call for a renewal of solidarity on *June 11, 2021: International Day of Solidarity with Marius Mason & All Long-Term Anarchist Prisoners*. For 17 years, June 11th has been an occasion for celebration, mourning, and revolt. It has been a moment to breathe, to remember those fallen and those in cages, to remind ourselves of why we remain committed to the Beautiful Idea of anarchism. Through our

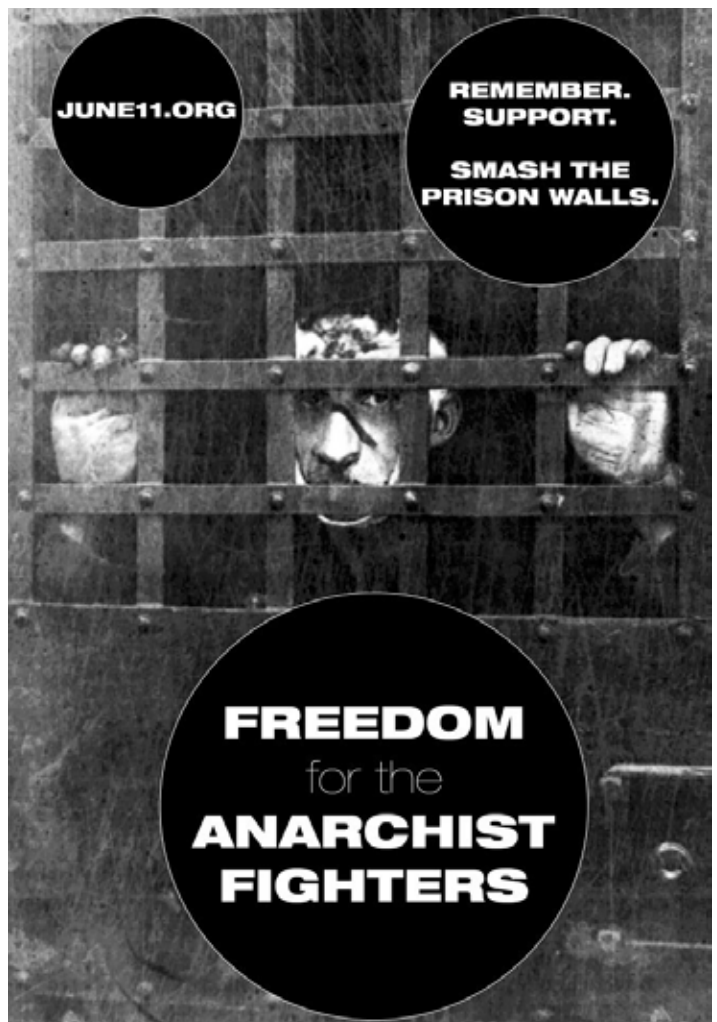
letters, demonstrations, fundraising, and solidarity attacks we keep the beacon lit for those who have given years of their lives for their conviction that the State is a horror against which we must wager our lives.

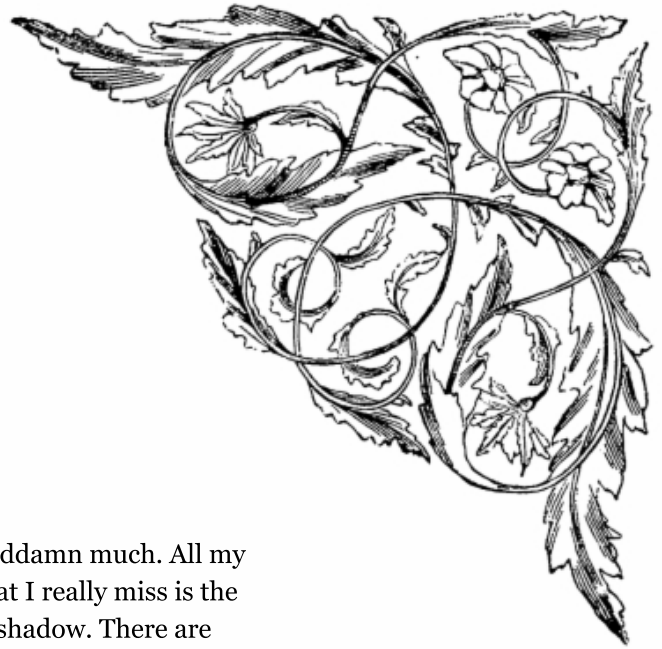
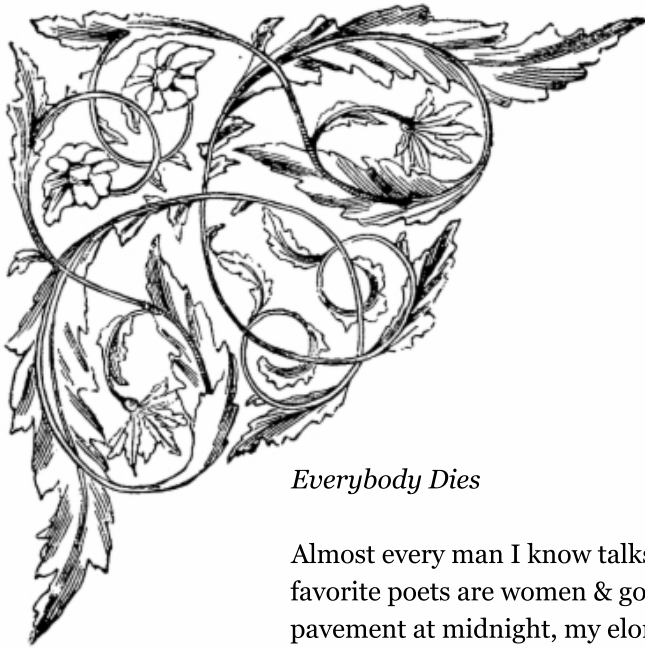
...

We stand at a crossroads. Do we allow anarchism to become flat and colorless, a new word to describe an old corpse? Do we evaporate into vague leftism and its tired theater of activism? Do we surrender our principles – solidarity, mutual aid, direct action, cooperation – to the new managers of revolt?

Or do we keep to our own light, our own vision, our own project? June 11th remains a light in the darkness: for our comrades in prison, but also for us. Our work renews our fidelity to freedom and a life in common. It affirms to us, in our doubt and confusion, that anarchy lives in our day to day lives and connects us to a rich and vibrant history of free spirited revolt. It asserts that anarchy will be combative or it will be dead. Solidarity with anarchist prisoners is not, for us, a humorless endeavor, a duty-infected routine. It is generative play and the substantiation of free community. Will you join us?

Read the rest of the call and much more at june11.org ★





Everybody Dies

Almost every man I know talks too goddamn much. All my favorite poets are women & gods. What I really miss is the pavement at midnight, my elongated shadow. There are mornings when the hunger pulses through me, when I just want to see a man die like an ox in a flooded field, where every witness is swallowed at once by a minute of silence, then continues the work of living. It's not that I'm thirsty for blood. I just want to be alone & with you at the same time. G told me long ago she thinks I'm cold & I responded for years by writing on shreds of paper, *my mind is on fire*. She slipped them into her mouth & waited for the wet grass of a man she could love. On my sternum there is a thumbprint from where you pressed a seed into earth. G told me, *to be us is to die*, before we kissed on the hood of my car. I charged up & doubled down against my own death. Years ago, I stole the necessary tools to bleed my idols & I haven't stopped drinking since that first cut. They're buried in my garden now, whispering into each other's ears, fingers wet with blood & water, combing through your hair. Two suns live behind my eyes & while one rises, the other sets.

Justin Rovillos Monson

