SERVICE

LeVitists – like Christians, like the military, and like retail and restaurant industries – are big on service.
Serving the people, the community, revolution, or other abstract and poorly defined concepts are popular on the left, but also entertain the same power dynamics implicit in religions, states, and wage labor. Approached this way, radicalism is imbued with a servility that will only invert the hierarchies that we are trying to abolish.

At its etymological roots, “serve” shares its origin with servility. Since its beginnings in the 12th Century, this word has been defined by obedience, allegiance, servants, slavery, governance, conformity, ministers, shepherds, guardians, and other concepts clearly reliant on (and in support of) the existence of authority. Only in the 14th Century did it soften, slightly broader use of “serve” creep into common language that referred to doing right and being beneficial to a subject, without losing any of the previous denotations. Later iterations vary the grammatical uses slightly, but largely carry on the same sentiments of being “servient” (in the 17th Century). By the 19th Century, the concept of having served prison time became commonly used – “found guilty, convicted; ordered to be punished or transported; beaten.”

We are not beholden to the past, but the entirety of this society we endure is affected by it. Attempts to “reclaim” a word that is most often used in the context of law and order (and food service) does not seem worth it. This word is not leveled at a particular populace or culture in the course of their oppression, nor is there enough sameness in its use to distinctly flip it. Those more understandable efforts to reclaim words used against a marginalized population toward an empowering aim are more successful, largely for having that concerted populace working toward such ends, though it can also reduce efforts to organizing around the categorical identity used to justify abuse rather than organizing around a shared desire to eradicate that abuse.

Neither is success a worthwhile metric, nor do I want to focus on semantics, but instead on how I revolt against forces of domination. Ultimately, those advocating service tend to be less interested in revolt and more interested in organizing charity – this is how even radical attempts at mutual aid so often get mistaken for Christian organizations, because they are practically indistinguishable to those they are trying to help. If solidarity is not charity, as so-called mutual aid groups purport, it must at least be tied to resistance to common enemies and institutions. Too often these efforts are not solidarity, though, due to lack of commonality or mutuality, and are better defined as service.

We don’t typically find ourselves side by side in a fight with those benefiting from such service. That’s not to say that there’s anything wrong with doing something nice, or that it’s not worth doing for it’s own sake. Other potential results could even mean making connections that might enhance our capacity or ability to revolt ourselves – but I will not quantify my relationships so cold-heartedly, and I will not get tied up within this charitable politic.

Daily survival under capitalism requires certain levels of compromise that can make any amount of sharing seem subversive, but we are all too aware of the non-profits that provide the same (and often better) services without even the theoretical oppositions to the totality of institutions that make up this society. We can point to dangerous acts that are immune to the scourge of cooptation that follows the left like a bad cold, the same way we can also attest to the intimate benefits of personal care shared among companions outside of organizations that mirror the institutional left.

Finally, the militancy implied in “serving the revolution” is also conceptualized in obedience and obligation. Anyone can pursue militant actions with as many or as few people as are willing or desired without falling into the foxhole-pitfalls of solidarity. The point being that these entities radical leftists seek to serve are so often stand-ins for the new authority dictating the type of action that is necessary or desirable. Don’t forsake the revolution; follow the people; respect the community.

What and who even are these things? New gods and collective authorities. Subservience in place of subversion. And most consistently a heaping serving of “wait.” Waiting that breeds more waiting. Waiting that freezes you when opportunities present themselves – if only you had the muscle memory from having gone through these motions before.

The difficulty in the pursuit of liberation is that we all want a different variety of things without any easy way to achieve them. Being creative, playful and caring are attributes that will further our pursuits through these hopeless streets, especially when accompanied by a thoughtful and practiced ferocity.★

AGAINST THE MILITARY MACHINE
AGAINST THE ONGOING DEATH MARCH

We turn the weapons upon all the states.
August 21 - Banners are hung in FDR park in solidarity with forest defenders in Atlanta. "Nearly 200 acres of wetlands and meadows, which serve as habitat for endangered migrating monarch butterflies and many other species of wildlife, are threatened by the city's plans to bury the earth in astroturf for more sports fields and other capitalist ventures."

August 24 - A stand of trees in FDR meadows are marked with Parks and Rec signage warning they are spiked.

Late August - At least 7 pieces of construction equipment are vandalized or sabotaged in the FDR meadows.

August 26-28 - The Philly Anarchy Fair takes place, featuring games, workshops, food, tablers, and a science fair.

Late August - Four pieces of heavy machinery are sabotaged at the Cubble Creek Golf Course in solidarity with the sabotage actions in FDR park. "We wanted to contribute to the recent wave of attacks against ecological destruction, gentrification, and colonization across the country, and encourage people to help defend green spaces wherever they live."

September 9 - Graffiti is written on signs in Fairmount Park against colonization and development in solidarity with FDR and Atlanta forest defenders. "We want to live wild lives beyond the control of any authority and for that we need wild spaces."

September 11 - Philly ABC's annual fundraiser, Running Down The Walls, raises $1,407 for political prisoners and Malcolm X Grassroots Movement. The event, a 5k run/walk, features speakers, tablers, and food.

September 21 - University of Pennsylvania students begin camping on their campus to protest against the eviction of the UC Townhomes, Penn not paying pilots, and Penn's investment in fossil fuels.

September 24 - A Wawa in Northeast Philly is looted and ransacked by about one hundred teenagers. Wawa announced later it is closing two Philadelphia stores because of "continued safety and security challenges."

September 24 - A group of thieves break into a Montgomery County gun store, Founding Fathers Outfitters, and make off with stolen guns.

October 2 - A sidewalk saleplace takes place in Old City, cars and a building on the intersection of 41st Street and Market Street to launch fireworks, food burnouts, and do donate.

October 7 - A 59-year-old man allegedly jumped out of a car and began shooting at police officers in North Philly before being shot and arrested by police.

October 10 - A statue of a colonizer is vandalized along the Wissahickon Trail. "Fighting colonization is a way to nurture a less hierarchal relationship with the land and those that live on it."

October 11 - Graffiti in solidarity with Jennifer "Gandá" Laude and "our siblings in the Philippines" is claimed by "trans and queer anarchists in so-called southern New Jersey."

While unfairly referring to underground anarchist networks, Robin urges people to support, join, or be the people taking control of their own resources and access. "We have to build our own networks because nobody is going to give us the funding to do it. We have to do that ourselves from the ground-up...what I feel about politics is exactly what I feel about all forms of activism. When you are trying to decide what you're going to do, do not give money to national groups. Always give money, resources, your time etc to the most local organization on the ground that you can find, it will go so much further, it cuts out the (overhead)." (2021)

While of a much different nature than the large scale uptick in property destruction/the support thereof that we saw in 2020, the possibility of autonomous networks (for the purpose of providing illegal abortion resources) becoming entities that increasingly exist & extend beyond of our often small, niche circles is, I think, considerably exciting.

**THE CONSCIOUS SOLDIER-BROTHER**

The story of Puerto Rican community in the US reflects an intense and persistent struggle for justice and equality: seeking to end employment, housing, racial discrimination; our right and equality and recognition of our history, culture, and achievements. Puerto Rico study programs and cultural institutions; voting and language rights, our representation in the media and every other social and political arena. Puerto Ricans have had to fight for everything.

Puerto Rico remains a US colony, poorer than the state of Mississippi. The relentless and ever expanding exploitation of social and natural resources have created an imminent threat, affecting every human being on the planet. Centuries of domination of the earth, and its people in a quest for profit, has brought us to this point. We face a food, water, and energy crisis, all symptoms of the same sickness: a global system based on greed for monetary gain. The US took Puerto Rico as a prize resulting from the Spanish American War in 1898.

Puerto Ricans live in some of the world's poorest slums. We are the most unemployed people, filling the large numbers of dead end jobs. Our communities lack quality health care and schooling. As a people, we suffer racism, institutional indifference, and marginalization. All Puerto Ricans want self-determination, liberation on the island and inside the US. We want self-determination for all Latinos and Third-World Country People.

In the battle of our struggle, it is no the critic who counts, not the man who points out how the strong stumbles, but the soldier-brother who did the deed could have done better. The credit belongs to the soldier-brother who is actually in the arena; whose face is marred by dirt, sweat and blood. The who strives valiantly and fearlessly.

-Kingman, a prisoner at SCI Huntingdon

**COSPIITO ON HUNGER STRIKE**

Today, October 20, 2022, at the Sassari surveillance court, during a hearing concerning the seizure of correspondence, Alfredo Cospito declared the start of a hunger strike against the 41 bi prison regime to which he was transferred on May 5. The comrade, who made a statement, was not present in the courtroom but connected by video conference from Rancail prison.

Look for updates at actforfree.nostate.net

**FORWARD**

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We accept submissions of material big, small and relevant to anarchists, from the so-called Philadelphia region and beyond. We are most interested in words that say what only anarchists can say, making our project unique from the Left and even other anarchist projects. No more than 2,000 words please. **★**

**SUBMISSIONS**

ALABAMA PRISON STRIKE

FROM THE MEADOWS

THE SOCIAL & SURVIVAL

CRIMINALIZATION OF ABORTION

PUERTO RICAN STRUGGLE

SERVICE

Awards by imprisoned anarchist Mónica Caballero of Chile.
Two years after publishing her 2019 article, Robin Marty was interviewed by Slate magazine on “How to Survive a Post-Race America.” In this interview, Robin discusses regarding the accelerating laws/restrictions & taking absorption-services into our own hands. She supports and sees these as increasingly inevitable courses of action. Slate magazine then published a radical prison abolition & Robin does not identify as an anarchist. None the less, she’s outspoken about working outside the law. "We’re kind of screwed judicially and federally. And I don’t know how to get around that. But people who think I may have to break some laws and do some of that stuff." Even better, "I firmly believe that when we get into this age, there is going to be a point for all of us, where keeping us locked up, like you, I’m familiar with the impulse to mentally place yourself in the most limited and difficult scenario that seems plausible enough and insist that "if this were my reality, I still must know how to ‘fill in the blank,’ the blank here being terminate a pregnancy. Even the threat of losing certain types of access or knowing that others are losing that access can be physically and mentally daunting. And those of us heavily invested in autonomy, the recent events may have been an opportunity to consider ‘why haven’t I done this already?’ Being prepared before a crisis arises gives us a tactical advantage. Cost will always be a barrier, but most social circles can scrounge up $100 if they really need to. Many hands make lighter work. (Abortion medication viaAbacode.com)

The government redacting abortion rights has it’s benefits because it puts us in a situation where we are more likely to see ourselves as being physically (and maybe emotionally) at risk. To be certain, the threats are not only real. The process of organizing a mass action like this one has additional benefits: it encourages prisoners to work together against the police, forces discussion about prisoners and what they actually do, and demonstrates the power of collective action. These are all ways of moving towards the destruction of the prison system and the world that needs it, whether or not that is an explicit goal of that particular activist organizers. As insurrectional prisoners involved in the hunger strike last year at SCI Phoenix in PA wrote, "the end agenda will not be accomplished by a hunger strike, but a hunger strike is the beginning of an insurrection. Reformist or Abolitionist?" In Anathema, August 2021.

Strikes, especially in prisons, require unity – or at least the semblance of it. And this is where the support of those on the outside comes into play. It is very important to have solidarity with those inside. We understand that if these laws were not in place, then it would really finally galvanize people to understand that this is something that affects everybody. And if we've learned nothing else over the last few years, it’s that nobody gets interested in activating change unless they are directly impacted by it" (2022).
Anathema: What have the struggles against the development looked like so far? What's happening?

3: So far, the things that have been happening that I've been witness to, have been bulldozing. So just clearing the area of natural trees and wildlife. Fencing it off from the general public who were once able to freely roam around it. The struggle has been trying to find the exact dates of when bulldozing will happen, and also have people done campaigns like phone zaps, and making banners and posters. There have been some events held around the Meadows such as foraging, tree-mappings to try and identify trees and other species within the Meadows to have a perspective on if there are some species that might be endangered.

Basically trying to find ways to halt the destruction. When that didn't happen, the struggle has looked like more events in the park, more walkabouts, filming. Trying to spread as much awareness as possible. There has been some apparent sabotage of equipment, so you could also say some insurrectionary developments in there as well.

1: There wasn't a big offensive push. I think that equipment got staged in late August, and there was push back. People... serviced the machines that arrived like "laws." I think there are a few of us doing things, discussing whether construction people had permits or thinking of ways to put pressure on the construction company. People trying to put pressure on city officials in ways that had no real effect whatsoever.

At first, when the destruction happened in late August, there wasn't a clear construction zone. Lots of people were just out and about amongst the destruction, kind of putting themselves at risk in hopes that the construction company would be stopped. Anathema: Where is the conflict against the development being formed? Are people confident in the capabilities of the people around them? Does the subculture add to the potential for the United States society is explicitly in opposition to? Does the subculture situate itself in an appropriate way to encourage self-sufficiency and collective survival? As of now, this author does not believe that is the case.

WHEN ONE DOOR CLOSES... BREAK IT IN

THOUGHTS ON THE CRIMINALIZATION OF ABORTION

Readers of this publication can probably all agree that any person who wants to have an abortion should be able to do so without compromising their health unnecessarily. Arguing that the overturning of Roe v. Wade is not necessarily development might be what some consider more of a "hit take." A mix of anger and indifference seems logical enough - angry but not surprised at the state of things; indifferent towards the strike government of what we can actually do & accomplish. The amount of riled disregard coming from not particularly radical people towards democrats & politicians is worth a nod, as is what seems like a widespread focus on supporting direct services & tangible resources over political players. However, here in so-called Pennsylvania a lot of that energy has since been channeled back towards the polls as we approach November.

Opinions on this aside - because our opinions are, after all, ultimately inconsequential in the circus that is legislation, electoral politics & law - the reality of rapidly dwindling access to legal abortion more as with an interesting scenario; a scenario with options that were, they be to become popularly practiced & supported, could be fertile soil for critical analysis of the legitimacy/efficacy of law & government. At the very least, the validity of taking things into one's own hands — especially in spite of the law — is bound to be increasingly considered and supported. We will likely continue to hear expressions of irrelevance towards laws/law-makers coming from people who otherwise might not consider engaging in criminal activity, nor supporting it as a political/liberatory act.

In 2019, Robin Marty wrote an essay controversially titled "An Anarchist Rights Activist. I Hope the Supreme Court Overrules Roe v. Wade," which was a Vencer rising group selection this past June (Politico Magazine). While loaded more invested in electoral politics than the anarchist-minded individual, Robin brings into question the value of being.granted the right to privacy by having a say and points to the unreliable nature of government decisions regarding our rights and autonomy. "If history is any indication..." Anarchists are mostly going to try to chip away at [our legal rights regarding abortion]," básically. Even if Roe v. Wade does not come before the Supreme Court now," (remember this was in 2019), our rights are always at risk of deteriorating.

Robin also acknowledges that the catalyst for struggle (there meaning people seeking what they want in opposition to a government denying them of it) is usually the absence (or perhaps that the United States' strongest abortion protection is hanging in the balance? Because if Roe v. Wade's fate really comes before the Supreme Court, then for the first time in decades, the abortion rights movement will understand that the threat it is facing is not theoretical, and supporters will stop fighting like it is...and liberal complacency on the issue of abortion could end for good" (2019). Personally experiencing oppression (or obstacles to access) is often what leads people to revolt/disobey/take things into their own hands/organize etc.

According to Robin, a significant barrier to abortion access for all is inequity itself. The reason "many" have trouble accessing it is partly because "some" can access it without trouble — and are therefore non-players in the fight for more widespread and equal access. "Until now, engrained restrictions on abortion have tended to affect more marginalized people more than the majority of people. Now, the scale state abortion ban will put everyone on a much more level playing field." Additionally, "If Roe is overturned in the U.S., disengaged abortion rights supporters might finally see the slow, steady erosion of abortion rights as symptomatic of a broader and over-expanding suppression of reproductive rights, and they might finally understand why it is necessary to start addressing barriers to access due to race, class, and geography." (2019)

Whether or not liberals become more engaged in “fighting” for reproductive rights isn’t particularly interesting considering that “fighting for rights” usually entails little more than leaving messages & emails for robots, and scrapping slogans on poster-board to be carried around in police-dictated circuses in broad daylight. What is interesting, however, is that the fact all across political lines (save pro-life conservatives) there are going to be people who will become pregnant, want to terminate their pregnancy and, in some states, be confronted with the necessity of covertly committing an act of murder. Even more interesting is that denying this right is extremely time sensitive (ideally 6 weeks or less); so time sensitive they aren’t waiting to vote or march ‘about it’ is not going to seem like a rational response to even the most direct-action-adverse individuals.

Having a child is an unquestionably life altering decision. Being forbidden or unable to access abortion services has certainly culminated in childbirth for some, perhaps especially those in religious contexts. However, for others, gaining access to abortion is crucial in allowing for (at least) a balanced feeling of having a say and points to the unreliable nature of government decisions regarding our rights and autonomy. "If history is any indication..." Anarchists are mostly going to try to chip away at [our legal rights regarding abortion]." Basically, even if Roe v. Wade does not come before the Supreme Court now," (remember this was in 2019), our rights are always at risk of deteriorating.
way to feed that in a skillfully constructive way is combat training. This could be martial arts training, training with firearms, or drilling emergency medical skills.

Not only do these skills feed that high intensity craving, they are also practical in that the state and fascists are actively trying to hide their formations such as these breed trust and familiarity with those who you engage in them with, you can learn each other’s strength and what you need to improve upon, and those with more skills and knowledge can pass those on to people who want to learn. The continual practice of anarchism is likely more culturally integral than one-off social events. This is not to glorify physical conflict as the most important project. Many other progressive group projects can be taken on, things like hacking and computer security, plant identification, hunting & fishing (with associated post-processing), canning & jarring, building meme networks, building fire, etc. Taking group camping trips to places without a lot of amenities is a great way to develop your skills with a group of people. So is sneaking around in the night to suggest there’s a bunch of different practical ways that anarchists as a subculture can be capably skilled and pass that knowledge along to others.

Aside from preparedness with other anarchists there remains the question of how does an anarchist subculture struggle alongside other groups of people who are also struggling against the same system? The black bloc, in that way, is a response to this question. It’s a form that tends to be more white. The zine Toowards Insurrection is a suggested read in beginning to address these questions, alongside the recommended readings at the end of it. Instead of focusing on what anarchist have done well, especially in the context of the 2020 insurrections, it takes an appropriately and constructively critical look at the anarchist movement in the context of riots and movements in general. Within the first few sentences the author states that 2020 “highlighted some of our deficiencies,” which is a necessary intramarcial criticism to sit with. The zine further highlights anarchist attempts to collaborate in the 2020 uprisings in West Philly following Walter Wallace Jr.’s murder by police. It addresses some of the anarchist, and particularly white anarchist, missteps/racist-faried participation in the riots around grand jury street. For me, it addresses some of the demands that the black bloc is a context in which it does not make sense and how subculturally acceptable behaviors do not translate as demonstrations of solidarity towards people who there may be affinity and opportunity to struggle alongside with against common enemies. In the final section, A Broader Strategy, it presents several points of moving forward. This piece will highlight 3, namely Multi-racial struggles and white “race-traitors”, Collective Survival, and Land.

The zine correctly situates the necessity of a betrayal of white nationalism as a struggle on this continent. Anarchism can be understood as a struggle against white supremacy, settler colonialism, the state, civilization, and society...but it is still coming to these conclusions through a tradition of eurist orientation with their roots in the destruction of the US and self-identification as an anarchist that should be interrogated. Participation in good faith in struggles against white supremacy and settler-colonialism require white people to participate in becoming race-traitors, this also includes the excising of whiteness and eurist orientation out of subculture, or the outright destruction of said subculture. What this could look like is demonstrating that in solidarity in sectors of the movement, the borders are fluid and capable to fight against the white supremacist settler-colonial projects in serious, tangle visible ways, alongside black and outside of the so-called “counter-culture”.

On Collective Survival and Land, parallels can be drawn in the concern of a subculture based on solidarity rather than practicality in struggle. The author notes the text A Wager on the Future, which quotes a Mapuche code on community resistance, tying a community of self-sufficiency to ability to struggle. As fragile food systems run on electrochemical gradients and nutrients, we require a few things to maintain our ability to struggle against our enemies. Here these struggles are framed as a question of the predeterminacy of our life conditions. A failing of anarchists in general is creating the necessary conditions in our society for a system to emerge that we cannot attempt to struggle and prepare in the ways we’ve best at. What this could look like is collective housing, collective meals, libraries of equipment, consistent sharing of knowledge and training, etc. These things make the simple struggles of maintaining our physical forms easier, and thus maintaining capacity to struggle easier.

Another major source of burnout is a lack of genuine community of care for one another. What’s the point of struggling with others against leviathans if we can’t collectively bear the consequences for our individual bodies? This all ties into the concept of land (and space). Autonomous space is necessary for the project of self-sufficiency. Wrenching land from the grasp of the US government is a fundamental part of a decolonial struggle. For me, it addresses some of the demands that the black bloc is a context in which it does not make sense and how subculturally acceptable behaviors do not translate as demonstrations of solidarity towards people who there may be affinity and opportunity to struggle alongside with against common enemies. In the final section, A Broader Strategy, it presents several points of moving forward. This piece will highlight 3, namely Multi-racial struggles and white “race-traitors”, Collective Survival, and Land.

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Anathema: How are the city, the cops, the neighbors responding to the struggle on the Meadows?

1: The city doubled down on its greenwashing media blitz. They’ve been talking a lot like “everything is out of control” or “Why the city needs the development at FDR Park.” They’re just pushing a narrative that they’re trying to make the space better, of course. Gentrification. They’re trying to make the park welcoming to sports people.

A response from neighbors...I’ve definitely seen people who are used to using the land express heartbeat and dismay that they can’t access the space, that it’s being done.

2: For the most part, the Friends of FDR Park have been going really, really hard against the activists wanting to turn the Meadows into a different type of area, but that they were going to leave a certain amount of space for people to still use. They’re trying to talk about it being more natural. Ultimately it’s being discovered that that’s a lie and not what they were really going to do. The community really enjoys this area, so they have responded like “that’s really fucked up.” But there are still people who believe their master plan, if you will. Because of that, they are under a false assumption that the Meadows will be made into something different and better, so they’re all for the project.

Anathema: What would you say to anyone who wants to take part in defending the Meadows?

Anathema: Environmental defense of any kind is important. All ecosystems are important. All Matters of Wildlife are relatively equal to all of us, we’re not more than any animal that is out there. Ecological defense is very much needed. Any effort you want to live is very much appreciated. I understand people have different comfort levels and ideas, but if you were looking to start somewhere, definitely come out and take a walk around the area. Talk to the local people. Toowards Insurrection. Come get involved, come through to an event!

1: I would say there’s a lot of ways to do that. There are a lot of people invested in this project for whatever reason—annoying them and making their lives difficult is great. I think a lot of people would probably enjoy that. There’s still a lot of open spaces here to have parties, bring people out, do on Instagram. Come get involved, come through to an event!
try to make their lives more difficult.

If you’re looking for offensive or defensive entry points, there are many.

Anathema: Do you think there’s anything people outside of Philadelphia can do to contribute to this struggle?

1: I feel like having solidarity, especially in land defense struggles but I’m thinking in particular urban land defense struggles – like the Atlanta forest, or stopping big development projects. Continuing to boost each other’s struggles and bringing attention to them is bgg the people who stand to gain from them. Those people, those companies exist in different cities. It feels really good, fun, and exciting to be learning from each other’s strategies and boosting each other in those efforts. A disadvantage is that this plan created by the city precedes a lot of our knowledge. They had a big head start.

2: The struggles for the Meadows really seem to be coming internally in the form of communication, even though there is an Instagram and a website. For instance, there was communication of how much is being cleared, but not about how much all at one time. There was speculation of whether there were 100 acres left or less. I would say the struggle of communication is real.

There have definitely been internal struggles. Not everybody is on board with all the tactics that have been used or talked about through this entire movement. There are definitely people trying to control narratives, peace policing, and denouncement of tactics by certain organizations. A struggle is people not getting along or communicating.

Anathema: What are some of the biggest tensions involved in people defending the Meadows?

1: The biggest tension thus far is between organizers and people who are more of a free association, so to speak. People peace policing, people trying to fit a certain narrative or only wanting certain tactics. This has been really frustrating for a lot of people. Organizers have definitely talked a lot of shit on each other. The solidarity is not really there. And also organizers trying to throw shade, really belligerent the work because it wasn’t approved by them. Really trying to go after this narrative of “the movement is 95% white and these anarchists taking all the projects and spaces of yesterday, what do these projects look like in the new anarchist scene? These spaces don’t have to necessarily be architectural, they can be places like parks or other places that people gather. The project of space maintenance build a sense of community, as well as providing a fixed location of encounter.

1: Politically, a lot of people involved are still invested in a centralized decision making around what happens here, whether that’s collaborating with the city or having a centralized organization. Of course you don’t have to participate in that, but a lot of organizers are still thinking in terms of how they can get other people to do things instead of doing the things that they want to do, or encouraging people to do the things they want to do. Maybe that’s an issue with how we imagine projects getting done, or how we imagine working together for a shared goal. There is a desire amongst some of the organizers to continue a top down model, and it’s a lot of work to continually challenge that.

Anathema: Is there anywhere people can follow these struggles and keep themselves informed about what’s going on around the Meadows?

1: Yes, I think the news source I trust the most at the moment about it is the Save the Meadows. They have a website savethemeadows.com. The Instagram account is @savethemeadows. @savethemeadows

Anathema: What would you say are some strengths and weaknesses of the struggle to defend the Meadows?

1: Some strengths are that our opponents in this struggle – the city, parks and rec, the developers, the cops – are really stupid. The people involved in defending the Meadows are more creative and smarter. There is a difference in resources, obviously. The city has machine that can facilitate things really fast. The city’s monopoly on violence and destruction is an obstacle to work around. But I feel like there are a lot of artists, smart and brave people involved in the struggle.

For the full interview check out our site at: anathema.noblogs.org