

AN ANARCHIST PERIODICAL FROM THE OCCUPIED LENAPE TERRITORY KNOWN AS PHILADELPHIA

# ANATHEMA

VOL. VI ISSUE VII

FREE

NOVEMBER 2020



## WHAT WENT DOWN

August - New Age Realty office in West Philly has its windows smashed.

August 20 - Two police cars are vandalized with spray paint outside the ninth district police precinct.

August 25 - A black bloc marches through University City barricading streets, and vandalizing businesses and a Penn police car in solidarity with Kenosha, WI. No arrests. "The only way to end police brutality is to end police"

August 26 - A police car is set on fire in South Philly outside the third district police precinct.

August 27 - An ATM is blown up in West Philadelphia.

August 30 - A West Philly mural of dead cop Robert Wilson III is vandalized. "ACAB FTP (A)"

September 3 - Protesters blockade the entrance to Municipal Court to protest and delay the reopening of eviction court cases during the covid-19 pandemic. Court opened hours late causing some cases to be postponed. 17 people were cited in connection to blocking entrances.

September 4 - A black bloc within a demonstration in solidarity with Kenosha, WI vandalizes police vehicles, gives out anti-police fliers, makes noise outside the federal detention center, and chants anarchist slogans. No arrests.

September 4 - A small group of family and friends holds a noise and light demo in support of Lore Blumenthal at the FDC where she is awaiting trial. Blumenthal is accused of setting two police cars on fire during the George Floyd riots.

September 6 - Running Down The Walls attendees run 5 kilometers in FDR Park to raise over \$14000 for Russell Maroon Shoatz and other political prisoners.

September 9 - The city does not evict Camp Teddy or James Talib Dean Camp despite a "third and final" eviction notice. Large support presence at both camps.

Mid-September - Anti-fascist posters go up around West Philly.

September 18 - Three plain clothes police officers are fired upon by a cyclist and another person after questioning the cyclist through their car window.

September 19 - The Proud Boys, a fascist group, fails to show up to their West Philly Rally. A large anti-fascist gathering occupies the park the Proud Boys planned to rally in.

September 20 - A police car is burned in Southwest Philly, two people are arrested in connection.

September 23 - A protest against the verdict of the Louisville cops who killed Breonna Taylor marches through Center City chanting slogans, making speeches, and painting graffiti.

September 24 - Multiple protests move through Center City and South Philly, painting graffiti and marching onto the highway.

Late September - Large graffiti for Breonna Taylor is painted along the Schuylkill.

Late September - Millcreek Tavern tagged with anti-police and Breonna Taylor memorial graffiti. Millcreek Tavern is owned by an ex-cop and has hosted the Proud Boys in the past.

September 26 - About 50 Proud Boys march through Center City with a police escort. They are followed and photographed but anti-fascists are not able to disrupt their march.

September 26 - A black bloc moves through West Philly writing graffiti and blocking traffic before dispersing. No arrests.

Late September - "This week I set fire to an Amazon delivery van on Broad and Ellsworth. Reports of sabotage against Amazon are not reported by local news sources."

September 30 - Officials announce that USB flash drives and a laptop used to program voting machines were stolen from a warehouse in East Falls.

October 1 - A man is arrested while breaking into the Fox 29 studio in Center City with a sledgehammer.

October 3 - A march through Center City paints graffiti, burns a flag, and disrupts a Refuse Fascism rally.

October 26 - PPD officers shoot and kill Walter Wallace Jr in West Philadelphia setting off two days of rioting and looting across the city. Dozens of police officers are injured, police cars are smashed and burned, businesses are looted, police stations vandalized, almost two hundred people are arrested.

October 27 - Rioting and looting continue across the city.

October 28 - Back windows of the Irvine are broken under cover of the unrest. "We have seen firsthand how gentrification projects like The Irvine have increased the cops' presence and racist violence in this neighborhood."

October 28 - A 9PM curfew is imposed city-wide.

October 28 - Federal agents arrest four people, accused of arson of a police car during the riots for George Floyd in May. Activist Anthony Smith is one of the three arrested.

October 31 - Curfew lifted.

November 2 - Right-wing militia leader Thomas J Loudon of Perkasio, PA is doxxed by anti-fascists.

November 4 - Anarchist banner is dropped.  
"WE ARE UNGOVERNABLE"

November 11 - Anarchists and abolitionists in Rockford, IL take a banner photo in solidarity with arrested organizer Ant Smith. Ant is face federal charges. "Repression will continue regardless of who is in power."

\*In our previous issue we wrote that an abandoned PHA building was firebombed, allegedly by a homeless individual angry with PHA. We did not verify this claim and apologize for publishing it without looking into the matter. ★



## REPRESSION UPDATE

Federal agents have made more arrests related to the George Floyd riots that took place this summer. Four people — Anthony Smith, Ayoub Tabri, Carlos Matchett, and Khalif Miller — are being charged in relation to the arson of police vehicles. Anthony Smith has made bail and is not incarcerated at the time of this writing. These are in addition to an earlier round of federal arrests from the same riots. Also, hundreds were arrested during the Walter Wallace uprising. Some of those arrested were simply held and then released without charges, though many are facing charges, mostly looting-related charges of burglary. An unknown number of people have been injured by police during the recent riots.

The Federal Detention Center, located in Center City, is locked down due to a Covid-19 outbreak. Many of the arrestees facing federal charges are being held there. According to Lore Blumenthal's support website, the outbreak was discovered around October 26th and since early November, visits and communication have stopped. People locked inside are not even able to talk with their lawyers. The FDC has not acknowledged the outbreak publicly. Updates can be found at [welovelore.com/updates](http://welovelore.com/updates).

Be sure to support those dealing with state repression; write letters, donate to legal or medical costs, provide emotional support, and keep those who can't be present connected to struggles in the street. ★

## WHITE SUPREMACY & THE WORLD'S DESTRUCTION

Ecological concerns and anti-racist struggles have been pitted against each other for at least as long as the white "environmentalist" movement has existed. When these are approached as different issues to be prioritized separately, we miss the point of both and so inevitably fail to really address them at all.

As we saw this summer, the violent uprisings for Black lives and against policing were channeled into policy discourse concerning defunding the police, which to my knowledge never actually happened anywhere. Even calls for abolition implicitly circumscribe our struggle towards the elimination of a particular institution. While many abolitionists likely see the fall of that institution as necessarily entailing that of all the others, this isn't just about institutions or the specific racisms that hold them up. It's also about the broader colonial mentalities that allow us to live with the exploitation of anyone, whether human or living being or land, rather than in relationship.

Meanwhile, the industrial civilization that maintains white supremacy and generates climate catastrophe has continued as always behind the scenes. The UN Weather Agency projects that in just a few years the average global temperatures



*"We're not gonna sit here and argue over, or against 'defunding the police'! We're just gonna say, once you defund the police, then you gotta take care of policy, more generally. Because policy kills more black folks than the police do. That's one way to put it. The other way to put it is that the police are just policy by another name, policy at its most brutal, at its most logically inconsistent, at its most blatant.*

*But [...] even though they kill every one of us, they can't kill us all. And that distinction between "all" and "every one" is crucial. That's the distinction that allows us to see how it is that insurgency is not only an insurgency that is before and against the police, but it is also against all policy, it's before that too, it's before the metaphysical foundations of the police. It's before the terms of order."*

- Fred Moten and Stefano Harney  
*"Wildcat the Totality"*

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could rise 1.5 degree celsius above the pre-industrial average for the first time. In June, the International Energy Agency warned that government stimulus packages being planned for the next few months must include steep drops in emissions, otherwise it will be impossible to stave off climate collapse.

While the massive amount of pressure to vote hinged in part on the promise that Biden would at least deliver some progress on both stimulus bills and climate change, it now seems unlikely that he will do any of that. Less than a week after his win was declared and liberals celebrated the “revolution” in governance, news outlets already began acknowledging that Biden will be unable to make any changes on climate change, given the Republican majority that is likely to emerge in the Senate.

As wildfires, tornadoes, deadly storms, devastating heat, and droughts rage across the United States and the world, it's hard to deny that at this point we've crossed the threshold for reversing ecological collapse. In May, carbon dioxide levels reached 417 parts per million, far beyond the 400 ppm mark that scientists have long been warning about, which would make these effects irreversible. That these changes disproportionately affect people of color has already been well documented.

Our current state of alienation from land and other beings, moreover, has itself continually played out along intentionally racialized lines. This strategy has ranged from forcing Native peoples onto reservations and Black people to urban areas after the civil war, to today's widespread housing precarity and the so-called “migrant crisis,” both of which erode people of color's ability to build stable relations with place and people.

It is this civilization that decided we have the right to exploit every person, animal, and land base on the planet, and developed insidious hierarchies like race and gender in order to do so. If those of us who are non-native do not learn from the Indigenous struggles that have already been connecting these problems for hundreds of years, the earth may not remain inhabitable for long enough for us to see any of the current proposed reforms land.

There are things for us to grow as well as to destroy. If we desire healthy and fulfilling lives, that also means putting ourselves in relation to other living beings and whatever landscapes we live among, including in the city. How can we build and enjoy connection, even if it's to our mostly-concrete backyards, to the moon and the stars, to the squirrel that eats trash pizza outside our window and harasses our cats? To anyone else? Who else can we liberate, temporarily opening up small pockets of freedom — whether that means spiking trees to save a forest, cutting down fences on fur farms, going first thing to open up all the prisons when shit really starts to go down? As we move — whether we like it or not — towards the downfall of this disastrous settler Empire, we will need those connections and the spiritual power they endow us with to withstand the terror and fight and live anew. ★



## HEATING UP FAST COOLING DOWN SLOW

Hours after PPD officers killed Walter Wallace Jr people were in the street, rage spilling forth. By the third night things had calmed down. While the anger at the killing boiled over in a matter of hours, the cooling down happened slowly over a couple days. From an anti-political perspective the revolt was at its strongest right at the beginning; police were attacked, businesses broken into and looted, racial differences were not as much a grounds for suspicion and hostility, political messaging and calls for accountability were mostly absent.

As politics caught up to the revolt it brought with it all the liberal and reactionary trappings that keep the world as it already is. This took many forms, all of which cooled and homogenized the revolt, bringing it closer to ordinary activism. The composition of the protests and riots became increasingly white and political after the first night. Protestors beat each other up. Protest leaders conflated property destruction with gentrification. The crowds grew bigger but the energy got calmer. The messaging became more about asking and less about doing. The looting stopped.

I guess we should know better by now, but what can we do to make the most of the situation and move in ways that pivot us into more advantageous positions moving forward? How can we make ourselves known to others so that we aren't pigeonholed into the media stereotypes about antifa outsiders here to bring random violence, without compromising our anonymity or watering down our ideas? How can we keep politics, dialogue with power, and reform out of the situation as long as possible? What would it mean to stress the importance of attack to ourselves and others? Is it possible to maintain intensity when more people start showing up? What could it look like to push out swoopers or make them feel generally unwelcome? How do we keep destruction and creation at the forefront when accountability and reconciliation start to show up?

There's no single right answer to any of these questions. As the outbursts become more common we can learn within them how to best navigate them. We can experiment with how to make them more liberatory. Unfortunately Walter Wallace Jr was neither the first nor the last black person killed by the police; as we learn to rebel better, we can make each response that much more consequential. ★

## BALANCING RESISTING, PUSHING FOR MORE & NOT BURNING OUT

As the ebbs and flows of struggle gradually intensify and consistently infiltrate our day to day lives, I've been musing at how quickly things we never imagined to be, are now common norms. As we've been adjusting to an ever-increasing anxiety-inducing reality, I've been contemplating ways to keep prepared, flexible and balanced in resisting, pushing for more, and not burning out. I want to share my thoughts on this in hopes that my personal experiments with struggle might influence the intensification, balance, and spreading of struggles around me.

Since the uprisings have finally hit home, things have been feeling higher alert; this sense we need to always be ready at the drop of a hat, because now so much is happening and anything could pop-off. But being in a constant state of vigilance is stressful and tiring! One way I try to calm this stress is by being more prepared mentally, physically, and materially. So, my friends and I sit at the edge of the next demo joking about our riot bags that we now keep around for the ready. As far as the contents of my bag go, which change depending on the situation and my expectations of it, they tend to always include the tools/toys I think will be fun or make sense to have, an outfit change, and some water. This may seem pretty basic, but having what to bring generally figured and together beforehand greatly reduces the amount of energy I need to spend preparing for an action, which can allot more time for preparing a plan and my body.

One time, when someone came to me asking what they could expect for an upcoming action, I responded that I had no idea what to expect, all I could do was try to imagine how things could go and come up with my own goals accordingly. In order to come up with a plan I need to have an understanding of the surroundings where the action is set to happen. This involves orienting myself, scoping the area to assess potential entry and exit routes, where cameras are, discrete spots to change etc. With more context, I imagine possibilities of how things could go and begin to come up with my intentions. To do this I need to also think about my interests, skills, and limits. What do I want to do? What are the potential results of my actions in the short term/long term? Would I be more useful interacting with people, being invisible, having eyes on the situation? What kinds of things might I be likely to get away with? Am I ready to get into a physical confrontation? How will I know when I need to leave and how will I do that without getting in trouble?

This process of questioning continues. What will enable me to be my most alert and functional? What physical needs will I need to take care of before the action or during? When I'm in action I need to be very present and observant in order to remain flexible and ready. I'm constantly as-

sessing my gut, the vibe of the people around me, the vibe of the cops etc. and envisioning possible courses of action and considering reactions to those actions. Should I escalate? Should I hold back? Should I separate? I can't just show up with one plan, I need to have alternatives and also be ready to drop my plans and come up with new ones as the situation changes.

Sometimes because things are so unpredictable (and high stress), things almost never go exactly how we'd imagined which can lead to feelings of frustration, disappointment, hopelessness etc. It's easy to spiral out, over-focusing on our shortcomings and questioning if all of this is even a fight worth fighting. Fortunately, this is where relationships with comrades come in handy. Recently, at a trauma support for anarchist workshop, we were talking about how important it is to process actions with each other afterwards. Obviously this is useful for improving strategically/tactically by reflecting on our strengths and weaknesses but is just as important for emotional regulation. I quickly realized that my friends and I do this every time, after every action! Sometimes we stay up well into the morning — processing every detail, laughing, lamenting, coming up with future ideas. This dialogue feels essential

for affirming why we do what we do; that we're not alone, that we've accomplished so much, and have so much still to learn. And even if we didn't achieve what we'd wanted we're still happy for resistance to have happened at all. I also try to remember that for every victory there are many many flops and that's okay/ part of it all. To quote one of my favorite nihilist texts *Blessed is the Flame*, "we can celebrate the "failures" of resistance, because in them we find a sort of resiliency and substance that may serve us better in our current situations than mere stories of triumph."

In addition to the psychological complexities we experience post actions, we need to also be mindful of our physical needs, and take care to release stress from our bodies. Eating well, resting, grounding, other pleasurable activities etc. can keep us in our bodies and our immune systems in better shape. Although these are short term activities, I like to think of them as a part of a longer term strategy for not burning out. Neglecting our mental and physical health can quickly lead to burn-out which is not something most of us are regularly talking about. We're not talking about how hard all of this is, and how to deal with it. Healing within struggle is hugely important, without it our effectiveness, motivation, well-being, and struggle itself can get lost, and then where would that leave us?

All in all, now is a time more than ever full of potentials. As the discontent around us is surging, we can move with it and push it further. I really think having our baselines figured will only enable us more to take our expressions of rage and hope (or hopelessness) to the next level. The more we can accomplish and do well, the more possibilities open up all around us, the more resistance can spread- and hopefully we can accelerate the destruction of this life-sucking system and experience things with even greater potentials.



## ARMED STRUGGLE

Comparisons to the worldwide uprisings of 1968 have been drawn over the last several years as we've seen a resurgence of revolt the world over. Finally this year the United States began catching up after the murder of George Floyd, followed by many more murders of black people by police – subsequently reinvigorating a mournful rage, time and again. What followed the previous revolutionary period of the 60's was a substantial leftist armed struggle, presenting questions in an already uncertain present of what the future will hold – especially when armed conflict is already taking place in our streets.

The initial riots in Minneapolis this year drew immediate comparisons to those following the assassination of Martin Luther King Jr. in 1968, and then seemed to outpace them in some ways once a police precinct was burned to the ground – precipitating the only relatively sincere discussion of police abolition by any city government thus far. Meanwhile, conflict continues to escalate in the streets between Left and Right forces with weapons as varied as blades, automobiles, and guns. It's amazing that Willem Van Spronson was martyred in his attack on a Tacoma ICE facility just last year, strapped with a ghost AR-15 – it seems like some far off dream at this point. Well before that, even, a Wobbly was shot by a Trump supporter as they argued within a demonstration in Seattle. This year we note Michael Reinhoehl's defense of himself and friends from a Patriot Prayer member, shooting the patriot dead, followed by the extra-judicial execution of Reinhoehl by police forces a week later. Others have begun firing directly on the police this year – whether on a patrol car in Philly, a private home in Camden, or other scenarios elsewhere. As Kenosha went up in flames after the police murder of Jacob Blake, notably reducing a corrections building to cinders, the far-right came out armed again – and young Kyle Rittenhouse killed two protestors and wounded a third.

White supremacists and other misogynists are the most frequent mass shooters in America, lashing out against marginalized groups for their own shortcomings – personally and institutionally. Now some of the only large groups gathering are protests, posing the interminable question of how they can defend themselves from such unrepentant violence. We see an increasingly armed Left in response, with some debating the limitations of a visibly armed security apparatus at these demonstrations (who are often more concerned with getting their picture taken than anything practical) versus the more versatile concealed carry method (illegally or otherwise). Not only should we recognize concealed carry as a relatively common tactic in cities in general, which is unfortunately evidenced by the inter-community violence that appears to be on the rise this year, but has historical precedence for anarchists dating back beyond the turn of the twentieth century.

Meanwhile, anarchist guerrilla groups have been expanding and advocating armed action for well over a decade now.

Groups like Revolutionary Struggle, Conspiracy Cells of Fire, and the Informal Anarchist Federation have been active in Greece, Mexico, Indonesia, Russia, Chile, Argentina, Denmark, and Italy in the 21st Century, with the IAF developing new cells in Indonesia and Los Angeles, California this year.

As this is the United States, it is popularly assumed that the guns are in the mix whether or not you see them, and we have little say in how or when they're used. The question for us as anarchists, is when and how do we utilize this resource that is so well within reach?



Initially, the intention of this piece was to draw on lessons from the “first world” guerrilla struggles that developed in the 70's; particularly the Years of Lead in Italy. As Italian protests reached a sustained climax in 1968, protestors began being shot more often by police and civilian fascists. They armed themselves in self-defense and began returning fire – posing an argument in itself against the state's monopoly on violence and its goliath strength, and nearly generalizing the armed struggle. Frame ups orchestrated by fascists and the state followed, with massive repression and arrests that continue to this day. At the height of the repression in the late '70's, though, the revolts then carried on from within the prisons – leading to the Italian state modernizing their prison system to better isolate and marginalize all those involved. Something worth noting given the increase in prison revolts in recent years as it is, and particularly during the pandemic (truthout.org reports more than 100 in 39 states in the first 90 days of the pandemic, alone).

Along with obvious similarities reside substantial differences in the underlying causes and developments, though, and the terrain in which they occur. Franco 'Bifo' Berardi speaks to these in a recent interview to emphasize that his experience with Autonomia in Italy is not particularly useful strategically or tactically as they did not anticipate the exhaustion of economic growth that is occurring today, particularly as a result of the ongoing climate catastrophe. This has merit since the stakes only seem to grow due to that collapse,

and it would benefit us to look beyond street battles with cops and fascists and toward resource extraction industries and energy infrastructure, in addition to other dangerous and vulnerable aspects of the economy. This realization also points to the benefits of a certain kinds of specialization that his contemporary insurrectionaries (i.e. Weir, Bonnano, and Passamani) warned us against – whether it’s through tactical maneuvers, computer programming, or other means of attack.

Still, the anarchists’ warnings of the divide sown by specialists in struggle (epitomized by communist guerrillas) and others interested in tearing down institutions of oppression is not to be ignored. Their experience and wisdom in and around street battles is still applicable, to the degree that we take such risks beneath the gaze of a smart-phone-surveillance culture. This type of social insurrection in turn brings up the uneasy gauntlet in the present between the harassment of anyone in black bloc attire in certain demonstration scenarios, and the post-demo rounding up of anyone involved in hostilities who did not go to great lengths to conceal their identity by the feds – and these current examples don’t even account for the armed escalation the insurrectionaries were advocating for in the ‘70’s. We could all benefit from a renewed interest in advocating for an anonymizing attire as a means to keep everyone safer, in the mean time, along with the ethos that encourages such tactics in those communities that may lash out against us – perhaps best done by anarchists already involved in mutual aid efforts in those communities, thereby also further politicizing their aid efforts beyond any realm of charity.

Beyond that, the underground guerrilla tactic was still noted as having value by the anarchists, but the decision to go underground was always framed as a last resort. Not only did it physically divide the movement, but then it required further specialized support efforts in order to maintain the lives of those underground. It was the disintegration of such support infrastructure, in particular, that left the Black Liberation Army so vulnerable in the United States around the same time. The Greek factions of the Conspiracy Cells of Fire tried to maintain some balance of armed activities and social involvement in this last decade, too, but perhaps advertised their intentions a little too publicly – or so one hears.

All involved in the Years of Lead, anyway, could point to a wide rejection of institutions at the time – particularly recuperative efforts of unions, and the communist and socialist parties, many of whom held power all the way up to the parliamentary level – and how that rejection helped propel the revolts forward. This is a sentiment we often feel in the streets today, though we are sometimes mistakenly grouped in with such institutions due to conspiracies about funding and outside agitator tropes. A mistake that might be best countered by being honest about our selves and our anarchisms.

Recognizing where that anti-institutional sentiment comes from is to our benefit, as is learning from our history. Even

recognizing that our current moment is informed and influenced by our collective struggles in and around The Great Recession, Occupy, Standing Rock, Black Lives Matter, antifascist battles, and responses to the pandemic and other climate related catastrophes of our era can inform us how to best proceed.

In that sense, just as “anarchists must say what only anarchists can say,” it does us no favors to settle for doing what others are already doing – particularly if it’s neither immediately effective nor building capacity. Not that we are likely to normalize any behavior, either, but we can expand the imaginary as to what is possible. This is not a suggestion to simply grow our capacity for violence or join some sort of gun-worship cult-ure, either, but to recognize arms as another tool among many that an increasing number of us are holding. We may incorporate arms as it seems feasible and helpful towards goals of rupture and insurrection, as well as expanding the physical and psychological capacities of our attacks. Some are already firing on the police – as was mentioned above – so as more of our ilk take on the increasingly serious tasks like arson, we find it helpful to look toward next steps in the revolutionary cannon. If everyday people are increasingly moving toward armed attacks, we can certainly take a few cues from them. ★



*Anarchist propaganda from revolutionary Spain (c. 1936)*

## LIVING IN FAST TIMES

The speed and intensity of protest and unrest in Philly and around the country has picked up. It's starting to feel like every couple weeks a new city is going off, and going harder than was normal before the George Floyd riots. Every week there are protests and demonstrations to attend. How does this change of pace change how we struggle? What can we do to make the most of this new and much busier time we find ourselves in?

The first thing that comes to mind is to chase the momentum, to attend every demonstration, block every eviction, confront every fascist. We won't be able to keep that sort of pace forever but we can minimize the toll it takes on us. By staying as ready as possible we need to do less physical and mental preparation before an action, that way we can be faster and more flexible. Knowing who is down to go to a demonstration with you on short notice, keeping a bag with a change of clothes and some accessories packed, making sure the car or bike or transit pass is in working order, staying in communication to hear about the next thing as early as possible, having some on-the-go food around. Another way to be prepared is mentally, having an idea of how you want to struggle, individually and with your crew, can bring you confidence and a sense of purpose in moments that often feel confusing and hectic. Preparation and readiness won't keep us ahead of the curve, but they can make it that much easier to hit the ground running next time our phones start blowing up again.

No amount of being ready can replace rest. It's easy to get stuck on GO. It's exciting and can feel good to be doing something, but all play and no rest leaves us burned out and less capable. Take the time to rest. Don't wait until you're running on fumes. Take care of yourself now. Make sure you're taking the time to get enough sleep, getting good foods in you, socializing in a way that nourishes you, setting aside time to relax. Don't let guilt, FOMO, or a sense of duty dictate your choices. One thing to remember about this moment is that things are already popping off; even if you or your crew doesn't show up it's likely that some other people with similar energy will.

With so much to react to, it's important to remember our own desires and intentions. Our life experiences, our analyses of the world around us, our passions, all shape our projectuality. Projectuality is how we want move through the world, and what we want to move toward. Our projectuality is important to staying true to ourselves, and remembering to check in with ourselves that what we are doing aligns with what we believe. Basically it's about engaging intentionally, even when we're stepping into the chaos, to remember what we really want so that we can act instead of only reacting.

This might mean being more selective about what demonstrations and actions you attend. Asking yourself before deciding to go out whether it might align with your pro-

jectuality, why you want to go, what will your participation do, can make it easier to think through whether something is moving you closer to your own idea of freedom. Thinking about how attendance will affect your stamina, security, confidence, and capacity are all important considerations.

Another way we can exercise our projectuality muscle is to continue working on our medium and long term projects. Creating and maintaining infrastructure, learning new skills, struggling on new fronts, or anything else are still worth pursuing. Let's not forget that our longer term projects are part of why we are so capable right now and that the energy from the short and long term build off of each other. Now is also as good a time as any to start new medium and long term projects; things we wish were already figured out we can begin figuring out now. ★

## DECENTRALIZED ACTION: A BRIEF HISTORY & TACTICAL PROPOSAL

*via pugetsoundanarchists.org*

The rebellion kicked off by the murder of George Floyd has rocked the so-called United States for over 160 days. On stolen Duwamish territory ("Seattle"), we have witnessed daily actions tying up and attacking the infrastructure which maintains the white-supremacist American police state. Regular actions like the Every Night Direct Demonstration (ENDD) and Every Day March (EDM), as well as periodic larger pushes against targets like the police union clubhouse, are met with repression by the Seattle Police Department. During these SPD frequently abandons their supposed duty to enforce "Law and Order" in the rest of the city by shifting to "Priority Only" calls. The majority of on-duty officers are placed on protest response duties. The high visibility of these ongoing actions opens up considerable space for decentralized militant actions to occur away from the public callouts.

Seattle anarchist and autonomous rebels were developing these practices well before the rebellion began. As many new people have entered the struggle in recent months, though, we would like to offer a short history and call for action.

### WHAT CAME BEFORE

May Day, also known as International Workers Day, has historic importance for oppressed peoples worldwide as a day of struggle against capitalism and empire. In 2018 and 2020 calls for decentralized May Day actions circulated around Seattle and spread to a number of other cities. Due to a history of militant May Day marches, Seattle PD frequently mobilized all of their forces and allied state, county, and city police to respond to anticipated actions downtown. Decentralized actions, both public and not, enabled militants to evade the heavy hand of repression while accomplishing multiple goals (see reportbacks from 2018 and 2020).

Another common practice emerged during antifascist mobilizations in 2017-2019. While the bulk of fascist and police forces were concentrated at the location of a reactionary rally



## PRISON BREAKS & TORCHED POLICE STATIONS IN NIGERIA

via *AMWenglish.com*

or march, autonomous militants often found space in their own crews and networks to operate in the surrounding areas. Fascists were caught off-guard, away from protection, or their vehicles were hit while they rallied. Alongside things like doxxing, posterizing fascists' neighborhoods, and community education, these tactics contributed to the difficulty fascists have had in building any meaningful platform in this city.

In the early stages of the George Floyd Rebellion, actions frequently took place simultaneously in multiple neighborhoods outside the downtown core. This severely stretched SPD's capacity to respond to any one action, in many ways opening up the space for the emergence of the Capitol Hill Autonomous Zone in the first place.

### WHAT COMES NOW

Dispersed, public solidarity actions when major public mobilizations are expected can contribute to each others' success. If many hundreds or thousands are expected at a high-profile event in the downtown core, a simultaneous callout in, say, North or West Seattle prevents police from concentrating resources. It also facilitates participation by local people who may have difficulty traveling longer distances. Small, unannounced actions can also take place for additional impact.

Decentralized action does not need to be big. A handful of individuals or crews can, without any public announcement, attack important targets with little chance of getting caught when they do so unannounced. A few people can pull off a tagging run, take out windows on banks or corporate stores, or carry out more destructive actions. Doing so during an ongoing event like an ENDD march mitigates SPD's ability to respond. It could also force SPD to divert resources away from public callouts. A larger network of crews might pull off actions like quick hits on outlying police precincts or jails, flash-mob expropriations from stores, or similar hard targets.

Be sure to take basic precautions; conceal your identity, leave phones at home, and preferably make plans face-to-face without devices. Utilize personal connections and wider networks that can be mobilized without public social media calls.

Also keep in mind that beyond direct actions, building infrastructure like networks of care and mutual aid are just as important to winning this struggle over the long-term. Flashy confrontations with the cops or targeted attacks on the institutions maintaining this system are not the only avenue for tearing down settler-colonial capitalism and white supremacy, nor are they always accessible to everyone. Support each other in and out of the streets.

We encourage you to amplify this call and circulate it to your networks. If you're reading this from another city or town, consider how these tactics might apply there. ★

In the uprising that began with the call for the abolition of the notorious Special Anti-Robbery Squad (SARS) police force in Nigeria, revolutionaries have burned police stations, government buildings and banks across the country. Revolutionaries have also taken actions allowing prisoners to escape to freedom in the states of Ondo and Delta.

The High Court on Lagos island was also set ablaze on Wednesday.

Goods that had been confiscated by the court were expropriated, and the blaze lasted long into the night.

A major Nigerian TV station with links to a ruling party politician was also torched, while the palace of the most senior traditional leader in Lagos was ransacked.

### Militants defy curfew, attack banks, Aba town hall

Despite the 24 hours curfew ordered by the Abia State government, EndSARS militants on Wednesday, set ablaze the Aba town hall housing the secretariat of the Aba South council.

The officials of the Nigeria Security and Civil Defense Corps (NSCDC), a paramilitary group, had fled before the arrival of the protesters.

Militants also attacked three first generation bank as well as a mall at Etche road area of the city.

The revolutionaries had on Tuesday, razed the Dragons Squad police station and killed two policemen at the facility. They had earlier attacked the Ezianya police station along Aba- Ikot Ekpene road.

The protesters defied a 24 hour curfew, marching through Asa- Aba main Motor Park from where they broke into the gate of the Aba town hall and set it on fire. Even several police roadblocks mounted around major roads in the city, and backed by soldiers, could not stop the militants from torching public buildings. The traffic police control post in most areas of the city were destroyed.

Two police stations; Ekeaba and Kpiri Kpiri police divisions were on Tuesday burnt down by revolutionaries in Abakaliki, Ebonyi State capital.

The militants who were over 600 in number, chanting war songs, and were moving from one location to another.

Policemen had on hearing of their coming fled the two stations for fear of attack.

Militants set on fire the headquarters of Television Continen-

tal, TVC, Lagos Concession Company, LCC, at Lekki, Lagos BRT Terminus at Oyingbo, corporate head office of Nigerian Ports Authority, NPA, and palace of the Oba of Lagos, HRH Rilwan Akiolu II, among others.

### **Igando police station burnt, policeman killed**

In Lagos, revolutionaries attacked and burnt down Igando Police station, killing a policeman.

Another policeman, said to be the station officer was beaten to a pulp and abandoned to die. Also attacked were Makinde and Ajah police stations as well as Ejigbo Local Council Development Area. The attacks were in vengeance for the murder of at least 12 protesters by security personnel Tuesday night at the Lekki toll gate.

The station officer was attacked with planks. One of the pigs who shot at revolutionaries was descended on by the militants and beaten to death. Other policemen fled. Consequently, the combatants rushed into the station and carted away electronics and other valuables.

### **Makinde police station attacked**

At Makinde division, the revolutionaries struck, forcing the policemen to flee. It was learned that calls for back-up from other divisions yielded no response, as the militant youth pounced on some of the policemen, invaded the station and carted away their weapons and uniforms. Three new generation banks were also attacked by the militants.

### **Curfew defied in Imo, police stations burnt**

In Imo State, some pro-EndSARs protesters on Wednesday burnt down some police stations, despite the 24-hour curfew imposed by the state government. The affected police stations include Nworieubi Police Station in Mbaitoli Local Government Area, Orji Divisional Police Station in Owerri North local government area as well as Njaba local government area. Also, the Umuguma Divisional Police Station in Owerri West Local Government Area and other police stations were attacked by the protesters.

### **Ondo: APC, PDP offices, SARS office burnt, prison break**

In Akure, Ondo State, revolutionaries invaded the secretariat of Peoples Democratic Party, PDP, and set it ablaze. This came barely hours after the Ondo State secretariat of the ruling All Progressive Congress, APC, was also razed. Two vehicles were equally set ablaze by the militants. The office of the Special Anti-Robbery Squad, SARS, was also torched in the state capital. The PDP state secretariat located at Alagbaka in Akure metropolis was set ablaze by no fewer than 50 militants.

Militants on Thursday broke into Okitipupa correctional centre in Ondo State, setting prisoners free.

No fewer than 58 prisoners were released during the attack.

One vehicle was burnt and several items were destroyed during the attack.

Recall that protesters around Kings Square in Benin City, the capital city of Edo State broke the walls of the headquarters of the Nigeria Correctional Centre (Nigeria prisons in Benin) on October 19.

### **Prison Break At Okere Prison In Warri, Delta State**

A prison break has been reported at the correctional centre in Warri, commercial nerve of Delta state as revolutionaries invaded the prison, with a number of prisoners escaping from the facility.

The attack by militants gave prisoners the opportunity to scale the prison fence and escape to freedom.

A section of the prison where the prisoners' documents are kept was razed down by prison rebels.

The outer part of the prison building was also set ablaze by the militants.

Revolutionaries in Nigeria are taking courageous actions against the forces of oppression. Armed resistance aimed at police forces and actions allowing imprisoned people to escape to freedom are inspiring for struggles around the world. Anarchists and abolitionists should take actions to demonstrate international solidarity with the uprising in Nigeria. ★

**AN ONLY CERTAINTY**  
In Italy, we are witnessing an intensification of the repressive measures facilitated by the COVID-19 health emergency and a consequent attack on all forms of conflict, including the anarchist movement. Hundreds of comrades are and will soon be tried for several repressive operations carried out by the Prosecutor's Office: Scripta Manent, Panico, Ritrovo, Bialystok, Lince, Renata, Scintilla, Prometeo, the Brennero trial, the trial for the attack on the party offices of the Lega (the League) of Treviso. Nowadays, Confindustria, the Antiterrorism Directorate and the Antimafia seem to be governing while the State is concentrating on eliminating the practice of direct action and subversive thinking. So, if linking epidemics to the capitalist plundering of the planet is becoming a premise of "terrorism", any form of mobilisation is easily defined a "criminal conspiracy". When conflict turns into revolt - remembering what happened inside the Italian prisons during March 2020 - the response of the State seems to recall the times of Dalla Chiesa: armed raids by guards and carabinieri, systematic beatings and a real massacre that killed 15 prisoners.  
The Prison Administration (DAP) is scattering and isolating revolutionaries and rebels around the different circles of the prison system, preventing any contact with the outside world and prohibiting the physical presence of the defendants during trial with the use of video conferencing. The DAP is also extending to all prisoners some of the detention procedures that characterize the 41 bis regime, by reducing visits and installing plexiglass dividers, censoring correspondence and closing cells. The Prosecutors, on their part, are reconstructing the history of the anarchist movement by dividing the revolutionary practices into "acceptable" and "terrorist" ones. The strength of the realm is the struggle's weakness. A system that produces only social, economic and environmental disasters finds its roots in fear and in the increasing use of war vocabulary.  
This is why we have called two weeks of mobilisation from 9-24 November:

**IN SOLIDARITY WITH OUR COMRADES ON TRIAL  
AGAINST THE PRISON DIFFERENTIATION SYSTEM AND ISOLATION REGIMES  
IN MEMORY OF THE PRISONERS KILLED DURING THE REVOLTS IN MARCH  
TO RESPOND TO NEW CONFINEMENTS AND CURFEWS**

So that the torch of the revolt will never be put out but passed on to new hands.  
Our only certainty in these uncertain times is that resisting and counterattacking is right.

**ANARCHISTS**

**9-24 November**  
TWO WEEKS OF  
**MOBILISATION IN  
SOLIDARITY  
WITH ITALIAN  
ANARCHISTS ON  
TRIAL.  
AGAINST PRISONS  
AND FOR THE LIBERATION  
OF ALL PRISONERS!**

## WEST PHILLY VS THE PROUD BOYS

It has now been two months since antifascists gathered in West Philadelphia's Clark Park to counter a planned Proud Boy rally. The Proud Boys named their event as the "Belly of the Beast," evidently because the planned location was a neighborhood known for left wing activism and a long-standing anarchist scene. Antifascists were guaranteed to come out in response. As anticipated, 500 people showed up for the antifascist side. The crowd took over a section of the park and, for the most part, lounged in the fading summer weather. Aside from the occasional sighting of individual fascists, there was little sign of a Proud Boys rally that afternoon. It was deemed a clear-cut victory and the antifascists went home.

Looking back on it now, this incident fits a pattern within a series of successful mobilizations that took place this summer. The best known of these mobilizations were for the much-publicized protest camps, Teddy and JTD. Although they were bookended by two large scale riots (for George Floyd in May and Walter Wallace Jr. in October), this series of mobilizations were characterized mainly by the absence of direct conflict. The camp defenses were a strong show of force with barricades erected overnight and crowds responding to several emergency calls with shields and body armor. While the visible presence of police prevented the festive atmosphere seen in Clark park, the mobilization seems to have preempted an escalation. We can celebrate these victories. However, we also should reflect on how a pattern of successful – yet ultimately calm – mobilizations can pacify the participants, creating a false sense of security.

In Clark Park, there was a missed opportunity for gaining some "combat experience." Forgive me for the militaristic term – it's precisely the specialization of experiences with conflict that I want to resist. I am not arguing that everyone needs to train to be street fighters, but we need to be more prepared for scenarios of escalating conflict – both in scenarios like this one and for potentially worse ones.

The worst-case scenario, in this case, was not a Proud Boy rally but a mass shooter. While scanning the park of picnicking antifascists in September, I couldn't help imagining what would happen if a shooter took advantage of the situation. There has been, of course, shootings at recent protests, most notoriously Kyle Rittenhouse in Kenosha, Wisconsin. So far, these shootings have been unsystematic and haphazard. What I was imagining was more along the lines of the mass murder at a mosque in Christchurch or the AME church in Charleston. Or when two fascists went on a murderous rampage through Columbine High School in 1999. I had a waking nightmare of Clark Park becoming the 21st century version of Greensboro Massacre (41 years ago, Nazis and KKK formed a fascist death squad, killing five antiracists in a deadly 88 seconds). With the increasing attention on antifa, it seems more and more likely that the sort of people who normally target religious institutions or schools could target

protests. This scenario would not require the Proud Boys to show up to their rally. Just one lone wolf.

It's questionable, to me at least, whether we were even ready for the brawl that the Proud Boys appeared to be threatening. Recent events here and elsewhere have certainly put the notion of preparing on everyone's radar. In Philly, the camp defenses displayed the increasingly common accessories seen at protests: the helmets, goggles, and shields used to protect from police weaponry. People have been sharing infographics and articles like the recent Crimethinc "Demonstrator's Guide" series. I have some concern that these shows of force sometimes only show our hands, alerting the police and other enemies to our level of preparation. But what concerns me more is that the emphasis is far too often on the preparation of individuals or small groups rather than generalizable tactics.

There was relatively little gear on display at Clark Park. There was even less coordination. While small blocs patrolled the park for fascists, most people reclined in the grass, waiting for something to happen. A few fascists and their sympathizers were identified and ousted – one lost their rear window in the process. Other Proud Boys and militia members were able to monitor the park and were only identified later. The mood of the counter demonstration was somehow simultaneously too relaxed and too paranoid. Most participants had no role other than to occupy the park and switched from chatting casually with friends to eyeballing passerby. From what I could observe, a small minority came prepared, had scouts in place, and were coordinating with one another. Whatever they were communicating did not reach the broader demonstration, who were left to their own devices – and later to listen to speeches. In the absence of Proud Boys, could we have taken the streets together instead? Could we have found something to do all together instead of letting specialized roles take over?

A week later, the Proud Boys finally showed up to a rally. This time, it was in Philly's center city. There were 50 of them, a mere tenth of what the antifascists mustered a week before. There were rumors that the Proud Boys aimed to attack a Leftist rally on their march route—a false alarm. Once again, there were calls to mobilize, but the Proud Boys march was over before anything happened. It's possible that the small, prepared groups would have been enough to challenge this group of 50 Proud Boys, if they had marched on Clark Park the previous week. Without any coordination and shared experience of conflict – what some anonymous authors recently called "rhythm and ritual" – it would have likely been up to these small groups. If what we need – as I suggest – is shared experiences with conflict, we need to start taking the opportunities that present themselves. Sometimes what we need is to move from a defensive position and go on the offensive together. ★



