

# the defenestrator

issue 39

November 2007



**INSIDE:** Ten Year Anniversary Reflections, Documenting Social Transformation, Supporting People with Bipolar, Milton McGriff's "2236," Anti Racist Action on Trial in Philly, Temple and Penn Security Guards Unionizing, Gentrification Watch, Fascist Franco Rolls in his Grave, Is There a Republican in Your Bathroom Stall? AND MORE...



The defenestrator is Philly's sporadic newspaper for resistance, creative revolution and action. To defenestrate Power means total refusal of its tools and tentacles. Like the Hussites who had their oppressors thrown down from the Prague castle into the angry mob below, the defenestrator wrestles power and privilege from its highest and most protected strongholds and casts the beast out of the window and down into the angry hands of the people.

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We send out announcements for demonstrations, emergency mobilizations, benefit events and defenestrator events. If you want on, send a blank email from your address to [defenestrator-subscribe@lists.riseup.net](mailto:defenestrator-subscribe@lists.riseup.net) or click the link on our website. The list is low traffic (usually about 1 message a week) and easy to get off if you so choose.

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## Call for day of action & mobilization January 26th

We are millions of people, organizations, networks, movements, trade unions from all parts of the world; we come from villages, regions, rural zones, urban centers; we are of all ages, peoples, cultures, beliefs, but we are united by the strong conviction that

#### ANOTHER WORLD IS POSSIBLE

With all the richness of our plurality and diversity and our alternatives and proposals, we struggle against neo-liberalism, war, colonialism, racism and patriarchy which produce violence, exploitation, exclusion, poverty, hunger and ecological disaster and deprive people of human rights.

For many years we have been resisting and constructing innovative processes, new cultures of organization and action from the local to the global, in particular within the processes and Charter of Principle of the World Social Forum from which this call emerges.

Aware of the need to set our own agenda and to increase the impact of these thousands of expressions and manifestations, we are committed to strengthening the solidarity and convergence amongst our struggles, campaigns, and constructions of alternatives and alliances.

#### We commit ourselves to a week of action which will culminate in a Global Day of Mobilization and Action on January 26, 2008.

With our diversity which is our strength, we invite all men and women to undertake throughout this week creative actions, activities, events and convergences focusing on the issues and expressed in the ways they choose.

#### ACT TOGETHER FOR ANOTHER WORLD!

For more info, check out: [www.wsf2008.net](http://www.wsf2008.net)

Thanks to everyone who attended the defenestrator's 10th anniversary benefit show at the rotunda in August! You helped make this issue (and future issues) possible. Extra special thanks to: Stinking Lizaveta, Purple Rhinestone Eagle (good luck in Portland), Lesser Known Neutrinos and Margaret Thrasher for playing. For those of you who weren't able to make it, video footage is now up on our site: [www.defenestrator.org](http://www.defenestrator.org)



Red assemblymen in the making



Starting during the 1999 anti-WTO protests in Seattle up until mass roundups in DC in 2003, thousands of folks were pulled off the street and locked up for taking a political stand against war and global capitalism. For the most part, these roundups didn't even conform to accepted legal or spectacular norms of those in power. In many cases police made preemptive arrests based on sketchy information from infiltrators (as in Philly during the 2000 RNC). In some circumstances cops beat and brutalized people who were arrested during protests or actions, especially during the FTAA protests in Miami, while many others were simply arrested for participating in legal protests such as September 2002's mostly lackadaisical protest against the war and the IMF in Washington DC.

So over the years lawsuits were filed and a number of the class action suits are coming through or will be in the next few months. Suits which have been settled include some from 1999 WTO protests, some NY RNC and Mayday marches as well as some others. Others will hit the courts soon, which means millions of dollars will be flowing into our collective hands. And rightly so. But let's not get complacent or greedy. All these actions and protests involved a lot of work and money to organize in the first place. As did the work of the legal collectives who busted their asses to keep up the support and us out of prison. So before we go blowing all this money on that new biodiesel Benz or you refurnish your filthy squat at IKEA (or before you spend your fortune down at Dahlak for that matter), consider kicking a sizable chunk back to movement groups who are hard of funding. It was, after all a collective effort of these various groups that made it possible for us to get our asses beaten and arrested and now paid in the first place. So even if you're no longer the street thumping troublemaker you once were, consider it your sacred duty to help keep the movement funded. But we mean for real! Don't insult anyone kicking down \$70 out of a ten thousand dollar settlement. All good Christians tithe 10% of their income and we know we're better than that.

Who needs money?  
Do research yourself, but for starters

Closest to home: the defenestrator. Have we ever mentioned, We need money!!!! When we have money we burn it quickly publishing another issue. It costs us about \$600 an issue for printing costs. We also spend money on our office as well as things that always come up like computer related stuff. If we had some padding we could focus more on putting out a solid paper and less on how to get money.

The LOVE Park 4 are in need of thousands to pay for their legal fees for being entrapped by cops/nazis. See elsewhere in this issue for more info!

LAVA, the Lancaster Avenue Autonomous Zone which houses over a dozen radical organizations, provides meeting spaces, computer access and hosts countless other events. LAVA always needs money. Bills are always rotating or unpaid and all funding comes from the base.

If you were arrested in D.C. In September 2002 at the Snake March, a settlement has been reached. If you need information please contact [adelaide@defenestrator.org](mailto:adelaide@defenestrator.org)

# Philly Jobs with Justice

## POWR (Philadelphia Officers and Workers Rising)

by Kevin Paris of Temple SLAP and Philly Jobs With Justice

Brand new security headquarters and a new paid sick day package are just some of the tangible victories that the Allied Barton security officers at the University of Pennsylvania have won over the last year in their ongoing fight to form a non-majority union. Known as POWR (Philadelphia Officers and Workers Rising) the Allied Barton security officers are an example of the effectiveness of this nontraditional collective bargaining model. Along with a strong support base including Philadelphia Jobs with Justice, Student Labor Action Project, local members of the community and faith leaders the officers hope to repeat these victories at Temple University with the ultimate goal of full union recognition by Allied Barton.

Things have not always gone so well for the POWR campaign. In August 2006 after three years of organizing, Service Employees International Union (SEIU) struck a deal with Allied Barton. SEIU was free to organize officers in other cities as long as they left Philadelphia alone. Allied Barton Security Services' headquarters are located in King of Prussia, PA, making Philadelphia their backyard. With over 16,000 employees, Allied Barton has a virtual monopoly on the security industry in Philadelphia. The lost support from SEIU was almost the end for this campaign. Guards had given up hope of ever gaining union recognition and many of them became disengaged with the whole process. The remaining activists and organizers were forced to scramble for a solution.

Fall 2006 was a rebuilding time for the campaign. Philadelphia Jobs with Justice, long-time ally, worked with guards to help identify the next steps. This proved to be quite difficult due to limited resources and a two staff organization. After several attempts to bring other unions into the campaign, the officers decided that it was necessary to continue the fight. This is the point where a non-majority union stepped in. Unlike most unions, who have demonstrated majority support and bargain contracts

on behalf of their members, non-majority unions represent a minority of workers in the workplace, and rely on collective action and shop floor activity to win gains for the membership.

The first victory that came through this model of organizing was the brand new security headquarters at the University of Pennsylvania. Before members of POWR stepped in, the guards were meeting by a trash dump in a parking garage. The guards would literally meet for roll call and store their belongings next to dumpsters that a nearby convenience store used. Several guards began to speak out about these hazardous conditions. Students helped keep pressure on university officials, threatening media exposure of the guards' situation. As a result, the university quickly moved the guards, but POWR kept up the pressure. The university moved the guards to a run down old building filled with lead paint and asbestos that did not have heat or light. After further pressure by the Jobs With Justice coalition, the university finally moved the guards to a brand new campus security center.

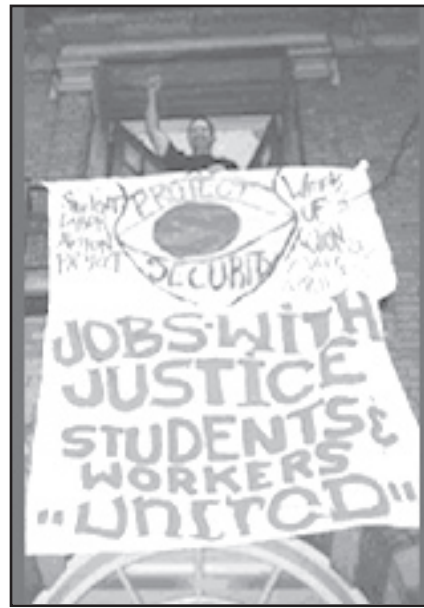
This past spring the guards and community allies fought for and won a new sick day package. Following a march

and rally, several local faith leaders delivered a letter to the president of the University of Pennsylvania, Amy Guttman, demanding paid sick days for the Allied Barton officers. Allied Barton disregarded the request and forced UPenn to foot the bill. Starting July 1, the university agreed to pay for the sick days- one for each year of service, up to a maximum of 3, for all guards working on UPenn's campus.

The University of Pennsylvania is in an unusually difficult spot. While trying to appease the demands of the security officers, they also want to avoid causing a problem for one of their major donors. They are aware that there are problems with the guards' contracts, working conditions and mid level management. Allied Barton is mostly owned by billionaire Ronald Perelman and his accounting firm McAndrews and Forbes, a university alumnus who currently sits on the Board of Trustees. In 1995, Perelman donated \$20 million to the university to renovate the quadrangle, which is now named in his honor.

With the recent victories at the University of Pennsylvania, members of the POWR campaign are hoping to spread the momentum over to Temple University this year. For the past three years Temple has taken the position that this is an issue between the employee and employer and that they as a subcontractor have no control over contract disputes. On September 5, the POWR coalition took their strength to Temple. Over 150 guards, students and members of the community and clergy held a rally and march at Temple University demanding

5 paid sick days for the officers. When the marchers attempted to enter the building that housed the president's office, they were met by locked doors and several police officers. Representatives of POWR spoke with Temple VP of Operations, Bill Burgman, who said that the university would look over the coalition's demands.



## Minneapolis Cops Attack Pre-RNC Critical Mass

On Friday, August 31, Minneapolis cops arrested nineteen people after brutally attacking cyclists with tasers, pepper spray and excessive physical force. The cyclists were part of the monthly Critical Mass bike ride. This particular Critical Mass was a kick-off for the pReNC, a weekend of organizing against the Republican National Convention to be held in St. Paul in 2008.

According to a statement issued by the Welcoming Committee, the group hosting the pReNC:

The bikers did not provoke this incident, as they committed no violent or destructive acts. Unmarked cars filmed and targeted specific people. A State Patrol helicopter accompanied the entire event. Three police cars followed throughout the ride, attempting to intimidate the riders by sounding their sirens regularly and driving into the crowd, but issued no official dispersal orders.

Two cruisers- #993 and #998- drove into the back of the Mass at the corner of LaSalle and Grand. Witnesses report that at least one bicyclist was hit by a squad car. At this point, the police began to arrest and pepper spray those who had gathered at the site of the accident. They pointed Tasers at a nonviolent crowd, as if to create a sense of panic. Nearly twenty squad cars arrived on the scene. Over forty police created a line formation in which they advanced on bikers, arresting, and brutalizing those who fell behind.



One cyclist was pepper sprayed when she attempted to obey dispersal orders. She was then handcuffed and held to the ground as a third officer Tasered her in the neck. Witnesses were also pepper sprayed and Tasered and one bystander was amongst those arrested. Most of the nineteen arrestees were held on "Probable Cause" for Riot charges and their bail was set at \$3000 each.

# An Open Letter... to west philly

gentrification  
watch



## tax abatement, "the letter" and inspiration from Harlem

by Beth Pulse

from a concerned relation

So, now that the brew pub is open at 50th and Baltimore it had occurred to me that maybe now was the right time to write this letter. When you go and sit around all day outside the satellite coffee shop, do you ever think about your role in gentrification? I cannot help but ask this question because sometimes I pass by and I see what to my eye looks like a white settler occupation beachhead down there across from Cedar Park, with an increasing number of white homeowners within a one block radius and perhaps more disturbingly, Penn students/employees buying houses up to 52nd street with school subsidies.

I remember a time not that long ago when it seemed like there was a conversation going on in West Philly about gentrification and how to organize against what was about to go down... and then people seemed to stop being engaged, maybe they got busy or something. Well, while you were having fun and going to dance parties, guess what happened?

THERES A BREW PUB AT 50th and Baltimore, and a YOGA STUDIO and a COFFEE SHOP. HELLO.

Now I am not one to argue that everything is black and white and that those things plus a bunch of white folks moving into a neighborhood simply equals gentrification, but in this case its really hard to see it as anything else. I suppose partly because nobody seems to give a shit and ya'll are going on with your hipster lifestyles. I mean christ, the brew pub is open and nobody broke the fucking windows yet.

It was bad enough when trader joes got a compactor and nobody sabotaged it. IS THIS WEST PHILLY OR WHAT? Aren't ya'll supposed to be anarchists or something? If shit gets to a certain point don't you need to take direct action if you failed to engage in the process that could have stopped it? A bunch of you are white homeowners, you could have been at the neighborhood meetings, you could have stopped that shit. And what's with letting these snot-nosed hipster fucks move into the neighborhood so they can look cool? Are you really just going to accept this manifest destiny bullshit or are you going to take responsibility for where you live and for what you have helped happen.

Silence equals consent remember? People fight and organize around gentrification in places like New York, Miami and San Francisco and win their battles against much fiercer odds. Penn is not an unstoppable juggernaut and neither are developers, ya'll just gotta get down with the neighborhood and start building some people power, have concrete demands, know where to put pressure and have an alternate plan. Organizing is not rocket science, and at a certain point white guilt builds into not doing anything and playing a part in the white agenda - don't get caught up in that shit, its just as bad as not acknowledging your privilege in the first place, in fact its worse. Are you just turning into liberals as you get older?

Maybe if ya'll got your act together in the neighborhood we could start working on city-wide issues again, like how the cops have declared open season on black folks the past couple years, or about how they're building prisons and condos while there's homeless folks on the streets and people are hungry and there's no health care and there's no jobs. If you were a bunch of socialists you would have done something by now and there would be an organization and a program.

This is a kick in the butt. Don't get so comfortable in your urban cool lifestyles, push yourselves, get back into politics and be part of organizing and action or move out - we don't need you if your just going to play your part in the developer agenda.

Damn it! When I look around the city it's happening every where, N. Liberties, Strawberry Mansion, South Philadelphia, Kensington, I mean most areas of the city. Then all across the united states of America we see the gentrification taking place.

While we focus on the violence, which is part fear and hopelessness... what does the rich versus poor really mean? psychologically it means you gotta pick your team.



I read recently on the *All For the Taking* website this disturbing information about tax policy and delinquent tax recovery initiatives:

1. The tax abatement program allows new construction projects (including total rehab projects) to evade paying property taxes for ten years. If the property is sold, the tax abatement will be passed on to the next owner for what remains of the ten years.

2. Homeowners in the city of Philadelphia will or have been sent property tax delinquent notices. Taxpayers must pay 25% of the delinquent taxes owed on their properties up front, the remaining balance must be paid back over the course of the year. Those who wait until a foreclosure notice arrives will be forced to pay 50% of the back taxes up front with one year to pay the rest or lose their properties. Foreclosure filings will begin "as early as November. Court hearings could begin by January. Sheriff sales could be held by next May," said City Solicitor Romulo Diaz to a reporter who was concerned that the sheriff sale process normally moves to slowly.

I don't know whose read what, but sometime in early September an open letter was anonymously sent through different e-mail lists to the activists and anarchists of West Philadelphia. It was seething in tone, dramatic, sometimes embarrassingly inaccurate and I loved it. I don't love that letter because I agree with everything its author smacked in our faces, but I love that letter because for the first time in a while people initiated conversations with me about gentrification. These conversations were complex, and quickly reached beyond the generalizations of the letter. And once again I was provided the opportunity to have sincere dialogues about life in the shadows and under the barrel of gentrification in a 21<sup>st</sup> century US city. See, I am obsessed by what is happening all over town. I can not seem to quiet the ever present gnashing teeth, the maddening way that trans-national corporations and developers are stealing this city from under our feet while demanding that tax payers fund their own displacement. So it felt good to have company if only for the few days while the letter was sharp and screaming in the minds of my friends and neighbors. I love that letter because there are points where I feel the author totally right on.

I do sometimes wonder, "Where have you all gone?" Where have the rage, the posters, the fliers, the meetings, the coalition building, the dialog, the questions, the shit storm, the pounding fists, the inability to rest, to really rest until something real has been attempted in defense of our city and the people who call it home. I love that open letter because I don't always agree with it. Its author argues that it is not brain surgery to organize, just make some fliers, one, two, three. Admittedly the largeness of the problems can stop us from taking the first steps, but also to really

be allies in the struggle, to build a new movement of resistance, one that is inclusive and organized vertically from the ground up, requires strategic planning, solid membership building and a commitment to a process that takes time and diligence. Friday, September 21<sup>st</sup> I was at a presentation by El Movimiento por Justicia del Barrio. They have been fighting gentrification and housing issues in their mostly Mexican neighborhood in NY City. I was truly awestruck by the way they have been organizing and the way they have connected their struggles in the US to the larger movement in Mexico, specifically the Zapatista's *Otra Compana*. Their work fighting a slum landlord and currently a trans-national real estate company based out of London is multi faceted. They are committed to leadership development, one of their members told me, "this movement cannot rely on one or two spokespeople, everybody can be leaders." Their campaign involves a strategic media component, investigative reports, coalition building in London against a multi-national real estate company, in house media production, protests, and talking continuously about the inclusion of women, indigenous peoples, trans gender people, gays and lesbians. There is a commitment to building a member base and collecting testimonials from these individuals. Juan a member of the group said, "its about handing out a few thousand fliers to get forty people to show up and knowing that those forty people will leave with their hearts and minds transformed."

Now I know I often feel like I don't know what to do, or I say I don't know what to do. But I know, deep down I really know some of the things that I could do. For starters I know I need to be going to meetings in my neighborhood, I need to be reading the *All for the Taking* web site regularly, I need to hone my understanding and articulation of this present situation, and I need talk about it all the time with everyone. There are lots of people, in Philly and in other cities, in our country, and elsewhere organizing against these profit seeking monsters. How Right to the City, a national coalition of groups working to end the take overs of Urban centers, explains it, is that our cities are currently big business, and ensuring the safety of an urban elite to help fuel this economy is of paramount importance. The issue isn't really whether you, individual, possibly white person buy or do not buy your house; it's what you do after you buy it to ensure that the cities we love continue to be places for all people. There are thousands of people who have developed and are continuing to develop methods to challenge gentrification. And, more importantly, there are groups who are winning. I write this for myself as well as you, this is an open invitation and a challenge to join this movement. My hope was to have specific information to share about campaigns currently happening in Philly and ways to lend your support, but life being life I will have to get back to you next issue. But, by all means, don't wait for me. I look forward to working together. E-mail me please at bettypulse@gmail.com.

# A Call for Solidarity with NYC Antifa

By The Antithesis Collective (NYC-NEFAC)

The Morristown 3, a group of anti-racist activists, were arrested after allegedly defending themselves from physical violence at a rally in Morristown, NJ on July 28th, 2007. Erick Weigel, an active white supremacist associated with the international "Stormfront" network, attacked them when he came at them with a knife and then pulled a baseball bat out of his truck.

Erick, not surprisingly, was not arrested.

The Morristown 3 were attending a counter-protest to the Morristown mayor Donald Cresitello's racist anti-immigrant rally. Cresitello wants to allow Morristown police officers to check into the immigration status of anyone pulled over for a traffic infraction or minor crime. While Cresitello had the support of Stormfront, the community showed up to voice their outrage. We are calling for as much support as possible for these brave individuals who were attacked and now face legal charges, and implore you to mirror that support.

It has long been argued by the liberal left that as a radical community we should simply ignore fascists in hopes that our quiet disdain will somehow make them go away. Sadly this is not the case. For as long as the Left has existed, we have had to contend with our counterparts on the right. Yes, their movement is small now, but this has perhaps more to do with historical conditions than a lack of potential support amongst the populace. After all, when the going gets tough the right and the left are always vying for the same target audience. The difference of course is that we offer the hope of true democracy and liberation, and an analysis of social problems that places the blame on the exploiters, and the solution with the exploited. The fascists by contrast utilize ugly xenophobia and the fermentation of nationalist fervor to achieve their ends.

And we cannot ignore the concrete connection between open fascist and racist organizing in the present day and the creation of an aura of intimidation and real violence. We must also realize that the state is all too willing to help protect these vermin's rights to "free speech" in order to continue their policy of dividing the working class over race, gender and sexual identity. And so we are not surprised when small armies of cops show up to protect nazis from the overwhelming hostility of the communities they come to rally in.

You can help in a variety of ways, and yes one of the most important is by donating to help pay the legal fees of the defendants (paypal can be found at [myspace.com/morristown3](http://myspace.com/morristown3)). We also encourage people to hold fundraisers and benefit parties to help contribute funds. As working class people they are ill equipped to pay the price of defending themselves in court. We must be able to take care of our own so that those who are willing to risk their physical safety and freedom to oppose nazis do not do so in a vacuum. Our collective also plans on holding several benefits to raise money for Jonny and the co-defendants in the near future and will be sending out announcements for these as soon as the dates and locations are nailed down.

We are sure that our community will not let it's warriors suffer alone, and urge you to help in any way you can. Come to the benefits, organize your own and stay involved in class struggle and anti-racist organizing. Never forget the price of letting the fascists have the streets. Never forget or forgive the concentration camps, the victims of racist attacks, and the blood that has been spilled in past conflicts with fascists all over the world. In solidarity with all people's struggles And in complete opposition to fascism.

# The Love Park 4

## Anti-Racists Face Serious Legal Battle in Philly



On Monday July 23rd, four anti-fascists from the Philadelphia area were arrested at what was falsely advertised as a Ku Klux Klan rally in Center City Philadelphia. Jared Schultz, Tom Keenan, Jason Robbins - all of Philadelphia Anti-Racist Action - as well as a member of the Progressive Labor Party - were all arrested and charged with a series of trumped up misdemeanors in a situation that was straight up entrapment.

Rumors spread through Philadelphia starting Friday July 20 that the Ku Klux Klan was supposed to show up for an 11AM rally on Monday, July 23 at Love Park. While anti-fascists were present in the area starting at 10:30AM, no racists showed up for the rally until noon when two men wearing what appeared to be neo-Nazi t-shirts showed up in the area.

Anti-fascists approached the men, confirmed they were neo-Nazis and told them to leave. Words were exchanged between the Klansmen and the anti-fascists, and then the neo-Nazis said they were leaving. The anti-fascists then followed behind them to make sure that they kept their promise.

Strangely, Civil Affairs cops remained on the other side of the park the entire time and made no efforts to follow the group even when they were out of their sight. The boneheads got into an SUV around the corner and were driven away. As they attempted to drive off, conveniently blocked by traffic, a verbal confrontation ensued with the anti-fascists lasting several minutes before a window of the SUV was smashed. Out of the SUV jumped two cops. The driver - who could have flashed his badge at anytime to disperse the crowd - ordered four of the anti-fascists up against the wall.

While the arresting officer was a Philadelphia Police Department detective, the SUV was, according to paperwork received by the arrestees, the vehicle of FBI Special Agent Sean Brennan, also present during the arrests. What an FBI agent was doing escorting neo-Nazis away from the park remains a total mystery.

After the arrests, all four of the anti-fascists were transported to the 9th Police Precinct where they remained for approximately 27 hours awaiting notice of their charges and bail amounts.

Initially, the arrestees were informed that for some odd reason, Internal Affairs was investigating their case and that they would be facing 10 charges - 4 felonies and 6 misdemeanors. In the end, however, all of the felonies were dropped, leaving the arrestees with 8 misdemeanor charges of varying degrees upon being bailed out. The fact that the charges were dropped so quickly proves just how trumped up these charges are.

However there's still a lot at stake for The Love Park 4.

Currently everyone is facing the same 8 charges - Possession of an Instrument of Crime With Intent, Criminal Conspiracy Engaging with Possession of Instrument of Crime with Intent, Institutional Vandalism/Illegal Possession, Recklessly Endangering Another Person, Resisting Arrest, Criminal Mischief, Harassment - Subject Other to Physical Contact, and Disorderly Conduct/Grading.

On October 3rd, the Love Park 4 appeared in Philadelphia Municipal Court for their first court date. As expected - since they were just scheduled for a preliminary hearing and the courtroom was packed - not much happened. The prosecution passed some discovery to the defendants' legal team and a trial date was set. Defendants are now scheduled for trial on

December 13, 2007 in courtroom 1003 at the Criminal Justice Center in Center City Philadelphia. The Love Park 4 Defense Committee is encouraging friends, family and comrades to pack the courtroom that day to show their support and solidarity for the defendants.

The Love Park 4 have recently secured counsel and will have a legal team consisting of 3 lawyers - one for Tom Keenan and Jared Schultz, another for Jason Robbins and a third for the member of Progressive Labor Party who was also arrested. The members of Anti-Racist Action will be represented

by Paul Hetznecker and Larry Krasner, respectively. Both lawyers are well-known to the Philadelphia activist community, having spent time defending other activists arrested in the city, and are sympathetic to the defendants' anti-fascist politics.

Both Hetznecker and Krasner were a big part of the post-RNC legal team in 2000, as well as counsel to several people arrested during the Bio-Devastation protests in Philadelphia in 2005, among many other politically charged cases over both of their careers.

Members of the Love Park 4 Defense Committee are confident that with the right resources, all of the anti-fascists arrested will be able to defeat these outrageous charges which could potentially result in tens of thousands of dollars in fines and years of jail time. The Defense Committee also reports that the defendants are confident in their lawyers ability to help them beat the trumped up charges, and are currently proceeding towards trial in December with cautious optimism.

With that said, however, the Love Park 4 are still in need of your help. They need the resources to win this legal battle and you can help right now!

Go to PayPal, click on the "Send Money" tab and make a donation to [arastore@hotmail.com](mailto:arastore@hotmail.com). If you wish to send funds through the mail, send a check or well concealed cash to Heartsville Community Space PO Box 5917 Philadelphia, PA 19137.

Make sure to note that it is for The Love Park 4 and leave room in the "To" field to add a name.

Write to [philly\\_ara@yahoo.com](mailto:philly_ara@yahoo.com) to receive updates on our case and find out how else you can lend a hand. You can also visit the Support the Love Park 4 Myspace - <http://www.myspace.com/supportlovepark4> - or the Love Park 4 blog - <http://love-park4.blogspot.com/> - for more information and background on the case.



*I know nutzing: Was it cops, feds or neo-nazis who led to the Love Park 4 arrests?*

# Building Support Structures:

## Some Basic Tips on Being an Ally to People with Bipolar



by plo  
So here we are, all struggling, trying to build radical movements, communities, relationships, battling to create a healthier world- one rooted more in respect, autonomy, mutual aid, and accountability. However, in this effort sometimes we immerse ourselves in the larger pictures, and as a result, lose sight of each other and our own personal struggles. Like many around me, bipolar and manic depression have deeply affected my life on many levels, and though there is definitely some inspiring work happening in terms of building structures to support people with mental health problems and to destigmatize these illnesses, I thought it might be helpful to offer some tools to people in order to better support their loved ones and friends. What follows is by no means complete or definitive (everyone's needs and responses to things are unique), merely some basic suggestions to better support people living with these illnesses. I hope this article will spark discussion among groups, collectives, friends, families and partners to further our efforts in building flexible alternative structures in order to support each other.

First I would like to say a few words on medication; the topic of psychiatric drugs is worthy of its own article and is an extremely complex issue for most of us. I recognize the abuse and over prescription of many of these drugs, as well as the privilege accompanying the access to this sort of care, as well as the overarching exploitative and profit driven nature of pharmaceutical companies. I also recognize a pill will not solve all your problems. This being said, it is important to recognize that medication sometimes seriously helps people with bipolar and manic depressive disorders. I have people in my life who would not be alive if it were not for the help of medication among other supports. Bipolar and manic depression are serious illnesses, treatable yes, but not curable, and if someone finds medication helps them live their lives, then that is their decision. I also think that psychiatric drugs often get an unfair share of blame, if someone has a chronic heart condition and a certain medication can help them live longer and function, we often accept this without a bat of an eyelash (except maybe to comment on the egregious nature of our health care system and capitalistic tenets of greed and profit overriding people's health). Basically, I try to recognize that the topic of psychiatric meds and treatment is complicated and nuanced. This is also an important step when supporting someone with bi-polar, because they

6 might just be on medication and it

might just help them.

**Symptoms and Warning Signs:** People who are bipolar undergo dramatic mood swings. These swings or cycles vary, with periods of level moods in between the upward and downward swings. People with bipolar often experience swings of high-energy mania and of profound hopelessness and depression. Periods of mania are usually marked by unusually euphoric, aggressive or irritable moods. A person might talk excitedly, act overly confident, make snap decisions, seem aggressive, distracted or paranoid. Often when a person is in a manic phase they feel so good, they do not notice it as a change in mood or upward swing. On the other end, a person with bipolar often experiences extreme depression. These low swings are often marked by anxiety, guilt, hopelessness, and emptiness. Often a person will withdraw from even basic activities, like eating, or feel extreme levels of exhaustion. Many times the person will have difficulty sleeping, sometimes staying awake for days. Sometimes physical symptoms manifest like aches and pains or shaking. Sometimes a person will have a hard time walking, riding a bike or being active in any way. They might have hard times remembering conversations or disengage from others all together. Often in these periods a person might lose interest in sex or other positive physical activities they enjoy. Often people in these low cycles feel as if people would be better off without them, that they are alone, or get in the way, that their lives will never come together, that they just cannot do it anymore and they might want it all to stop. These low periods are often the part of cycles where the person might contemplate or talk about suicide. Sometimes in either end of the severe swings, a person might experience hallucinations, or distortions of reality, or psychotic delusions. Along with these high and low periods, symptoms of both the manic phase and depressive phase might appear together, in a mixed episode. As well as these severe poles, level moods or less-severe stages might occur.

How do you, as an ally, support people going through the above cycles? (Again, remember each person experiences these illnesses differently, with different symptoms)

### Some suggestions:

Take an active role in understanding the person's health and treatment  
Recognize that there are things, even so basic as doing the dishes or eating, that

a person cannot bring themselves to do  
When a person is in a really bad frame of mind be there for them, even if it just means sharing the same space with them  
Be there to listen, talk and support  
Embrace that this part of the person's life and things may not rapidly improve  
Remember even if a person is undergoing treatment things aren't necessarily easy  
Watch for triggers and a person's behavior for signs of upcoming changes in mood or frame of mind  
Stay calm, try not to panic  
Try to help create a safe space for the person and meet their basic needs  
Remember this is not about you  
Remember that it is not your fault and neither is it their fault  
Educate yourself about bipolar  
Ascertain whether it is okay for you to discuss the person's treatment, problems, condition with others  
If the person is in a place to talk about themselves, try to gather what warning signs are for worsening manic or depressive episodes (i.e. words and behaviors), but do not force the person to talk about themselves if they do not want to  
Try to help with day-to-day kind of demands, for example housework, grocery shopping, childcare  
Get contact information for other support people or emergency contacts who can help in crisis  
Realize that the person might have trouble communicating, you might have to repeat yourself and ask simple questions

### Some Suggestions not to do:

Do not be afraid or put up defenses against the person  
Do not immediately brace for something bad  
Do not pass judgment  
Do not be dismissive of a person's feelings even if they do not make sense to you  
Do not assume just because you felt depressed before or also have bipolar that what worked for you will work for the other person  
Do not ask the person how they are doing/feeling unless you are really prepared to listen and be there for them  
Do not get offended or hurt or take personally the person's actions (remember sometimes the person might be irritable, angry, and/or aggressive, this is part of the illness)  
Do not ignore the person or dismiss how they are feeling if you find the topics difficult or unpleasant

### What you can say to help:

You are not alone in this, I am here for you  
I may not be able to understand how you feel, but I care about you and want to help  
When you want to give up, I can be here for you to help you hold on for just one more day, hour, minute- whatever you can manage  
You are important to me, your life is important to me  
Tell me what I can do to help you  
I am here for you. We will get through this, no matter how long it takes  
It is not a problem/burden/pressure to support you, I want to be here, I want to spend time with you

### What not to say:

It's all in your head  
We all go through times like this  
You'll be fine. Stop worrying  
Look on the Brightside  
You have so much to live for, why do you want to die  
I can't do anything about your situation  
Just snap out of it  
Stop acting crazy  
What's wrong with you  
Shouldn't you be better by now  
Life is tough/hard

### Dealing with 911:

Do not threaten to call 911 or threaten hospitalization as a way of coping with the person. When you call 911, police and or an ambulance are likely to come to your location. This may make the person more upset and or scared and or uncomfortable, so use 911 only when you or the person are in very immediate danger (hopefully the person has a crisis plan that can help you understand their desires or needs when it comes to an extreme and dangerous situation and negotiating emergency services and 911). For more on dealing with a person in crisis, see the Icarus Project website, under articles tab, for a helpful crisis management article (<http://theicarusproject.net/>).

Remember some people are able to stabilize quickly after starting treatment; others take longer and need to try various different treatments and combinations before they feel better. Also once a person is feeling better, this does not mean that everything is better- bipolar is a chronic episodic illness, so they might need support again. Also remember to recognize your own limitations and that you might need support as well. You need to take care of yourself in order to help and support those you care about.

# sue the bastards!

## Late Spanish Fascist Franco's Castle is Finally Under Siege.



By Sean West  
(NEFAC-Philly)

Some 30 years after the death of fascist dictator General Francisco

Franco, his daughter Carmen Franco Polo continues to hold a commemoration ceremony to honor the death of her dear old dad, 'El Caudillo' (The Leader) every November. Accompanied by an entourage of wealthy right wingers and fascist extremists they lament, teary eyed, for a day when they could gun down anybody who got in the way of rich business owners' plans for the country. Where is such a ceremony held...in the decadence of a castle of course.

Now finally after decades Spanish Government authorities want to open the property up to the public as a cultural landmark. Carmen Franco Polo and her ilk are resisting and the Spanish government is suing the bastards.

### They Shall Not Pass: Memory Against Forgetting

In the elections of February 1936, the left wing coalition, Popular Front, won a majority of the seats in Spanish parliament. Distressed with an electoral outcome that threatened their profit margins and social control, Spanish industrialists, landlords, royalty, Roman Catholic clergy and the wealthy agitated and built for a Military Coup. After only 5 months of Popular Front governance and over hundreds of assassinations of Popular Front forces, Franco and other military men launched, what they believed, would be a swift Coup D'Etat, but due to the bold resistance of the common people of Spain resulted in over three years of civil war and revolution.

With the backing of Fascist Powers, Italy and Germany, Franco pressed forward to eradicate not only the Republican Popular Front Government, but also a social revolution that had erupted in

response to the coup and inspired by the sophisticated socialist and anarchist movements of Spain. Peasants had run off their landlords and collectivized the land; trade unionists and workers also collectivized many industries under the largest, and notably anarchist union The CNT (National Confederation of Workers.) The Spanish people formed popular militias to defend the gains they had won above and beyond what The Popular Front government had promised to deliver. Spanish women resisted and overturned traditional gender roles, often participating as equal members of the popular militias among the other popular working class organizations of the revolutionary movement. The motto of resistance forces became 'No Pasaran' or 'They Shall Not Pass' referring to the barricades set up to defend villages and major cities.

Besides military aid from Italy and Germany, German forces used Spain as a testing ground for their 'Blitzkrieg' bombing method, leading many to believe in retrospect that the Spanish Civil War and Revolution were precursors to World War 2 in which different powers including Russia who provided aid to Republican forces, used Spanish and Internationalist Volunteer forces in a proxy war.

Despite the bravery and visionary attempts to forge a new society within the shell of the old anti-fascist forces had broadly fallen by the beginning of 1939. Some held on, waging clandestine campaigns and bombings long after El Caudillo had solidified his control over Spain. Rebel peasants, trade unionists, socialists, anarchists and free thinkers were hunted

down and shot like rabbits or, at best, assigned to labor camps and prisons.

### Fast Forward to 2000 and Now

After Franco's long overdue death in 1975, The Spanish People celebrated the end of 36 years of rule under the Iron Rod of Fascism. Reparations were doled out to many groups, including the unions, and notably many of Franco's assets were seized and liquidated to finance reparations. Although the political situation was quite short of the revolution many people had fought and died for, the Spanish could again breathe a bit easier and fight for social change.

But reparations were limited and some assets remained in the slimy hands of the Franco family, including their vacation home, The Pazo de Meiras, near La Coruña,



He's not laughing anymore...

a castle that was given as a gift by local Pro-Franco businessman. It was quite a gift when you understand that the business people didn't pay for it but rather levied a "popular subscription" in the locality to finance the purchase. The 'subscription' was voluntary in name only; many public employees and workers in linked companies were forced to give up wages to pay for Franco's 'gift'. Additionally the gift was later expanded to include six hectares of land when the fascist scumbag Franco stole local farms and homes and forced people off of their land.

Now, decades later, justice might be served on the Franco family. In 1991 authorities declared the castle as part of Galicia's cultural heritage. The Spanish Government wants to open the property to the public, as it would with any other

cultural landmark. When experts arrived to examine if the building needed restoration before the public could be allowed limited access they were met at the door by a lawyer, who informed them that they could not enter, because it was private property. The Spanish government took quick legal action. The government is suing the fascist family who could face fines of up to \$83,000 and the opening up of their precious little property, built on the backs of workers, to the public.

The "siege" of the The Pazo de Meiras comes in the context of a greater effort of the ruling socialist government to continue reparations to victims of Franco's regime. The proposed 'Law of Historical Memory' currently being hotly debated, would provide 60 million Euros--about \$76,244,000--in "pensions, compensation and recognition schemes" to honor the estimated 285,000 anti-fascist victims of Franco's regime. It would also ban images of General Franco and symbols of his regime in public. The law is being hailed by the right as 'extreme' who lament the execution of 4,000 diocesan priests, 2,500 religious and 13 bishops who supported fascism. This is in contrast to the 300,000 people killed in the Spanish Civil War, after which tens of thousands of republicans and revolutionaries died in reprisals, prisons and labor

camps, not to mention the countless thousands who were forced into exile. The left sees the law in this light as too limited.

We freedom-loving people can only rejoice at the hopeful seizure of Franco's Castle and further reparations to victims of fascism. The only question is justice delayed, justice denied, or is revenge a dish best served cold? Either way the first person to spray paint 'No Pasaran' inside The Pazo de Meiras will have many, many free beers on us if they ever end up in Philadelphia.

# Reflections Back To A long Hot Summer

by Robert Saleem Holbrook

Reading about all the murders of children within the city of Philadelphia this summer I can't help but reflect back to another long hot summer in Philly's history, the summer of 1989 and the death of 15 year old Stephen Crespo. To the city of Philadelphia, its press, and police department the young child murdered on July 4th, 1989 was known as Stephen Crespo. To his family he was "Steve" and to his neighborhood homeboys he was known as "Raze". To his murderer he was just a "fucking rican." I knew Stephen Crespo. We both lived in the Feltonville section of Northeast Philly that summer and we were both the same age. though Stephen was a bit shorter. He wore his baseball cap up high on his head and brushed his hair forward so that it banged out under the brim of the cap "prettyboy" style. I preferred to wear mine pulled down tight and low. Stephen always had a smile on his face though some could consider it a smirk or conceited expression but I think it was just the confidence and arrogance of youth that we all at one time had.

I wish I could say me and Stephen were close friends but I can't. Though we were from the same neighborhood and hung out occasionally on Wyoming Avenue,

"the Ave", in front of the Pizza Shop we never had much to say to one another other than the occasionally nod. We had too much in common in terms of attitude and viewed each other as competitors for the neighborhood respect and girls. My last encounter with Stephen before he was murdered was, unfortunately, as opponent in a fist fight and it was the last I saw of him.

Like all adolescent males Stephen had a mischievous streak in him that was exercised with efficiency on my brother-in-law one boring hot day in June. My brother-in-law worked the counter at a Video Rental store on Wyoming Avenue.

Stephen had gotten his hands on some cherry bombs and thought it would be funny to toss a couple through the mail slot in the back of the video store and when they went off my brother-in-law practically flew over the counter in shock. Shock turned to anger and my brother-in-law promptly gave chase to Stephen but 15 year old legs beat 24 year old legs nine out of ten times and besides he wasn't going to beat up a 15 year old kid. Why do that when he had a 15 year old little brother-in-law living at his house so later that day a girl from the Ave came by and told me my brother-in-law needed me to kick Stephen's ass for throwing

firecrackers into the video store. Duly summoned I got up and donned myself for battle in my best sneakers and clothes, gotta look good in the hood even in battle.

I strolled onto the Ave and caught up with Stephen walking beside the video store with two girls. He always had girls around him, a little romeo. I confronted him and we started to fight as a large crowd gathered around us, including my brother-in-law from the video store. I carried the fight that day, stayed on my toes and ripped off combinations. I won not because I was the better fighter or because Stephen couldn't fight, there was just no way in the world I was going to lose in front of my brother-in-law. After the fight we parted ways and Stephen threatened to get his older brothers who I knew I couldn't beat. So I did what any young kid in the hood does when faced with fighting multiple brothers. I got outta dodge for a couple days and went and stayed with my Mom.

When I returned a week later and strolled onto the Ave I was met with long faces by the crowd in front of the Pizza shop. "Yo, you heard about Raze?" I shrugged my shoulders, "Why?" "He's Dead!" I'm ashamed to say I remember a brief cocky laugh escaped my lips. That sounds callous but it was the cocky demeanor of a

youth whose mind had yet to comprehend the utter finality of death. To me "He's Dead" registered as "he's in trouble" or "he's been locked up and will be out next week." I expected to see him a week later strolling down the Ave. It wasn't until I absorbed the vibes of everyone on the Ave and days later started to notice the absence of his cocky smile and raised baseball cap absent from the crowds on the Ave that I registered he was gone and wasn't going to come strolling down the Ave. Through word of mouth and eyewitnesses I was filled in on Stephen's final moments. On the 4th of July Stephen and a couple other kids from the neighborhood decided to strip a stolen car that was abandoned next to Tacony Creek park. Tacony Creek park was the dumping ground of stolen cars and its banks were littered with the gutted and charred remains of stolen cars. It was a tradition for neighborhood youth to strip the cars and earn money from the parts to party, especially in the summertime. The white guys in the neighborhood were the first to do this but in the late 80's as more latinos and minorities moved into the area we learned the tradition from watching the white guys. It soon turned into a competition as bands of latino/black youth and white men would skirmish over the rights to strip stolen cars abandoned by the creek and usually the group with the most numbers won. Ironically, it was

## Green Scare Defendant Eric McDavid Found Guilty

On Friday, September 28, Eric McDavid was found guilty of "conspiracy to destroy property by means of fire or explosives." The government's charges against him were for plans he allegedly made with Anna Davies, Lauren Wiener and Zachary Jenson. After they were arrested, it was revealed that "Anna" was a paid informant in service of the FBI. Both Lauren and Zachary cooperated with the authorities and testified against Eric during his trial. Eric, who has been in jail for over a year and a half after being denied bail, faces 5-20 years in federal prison.



Sacramento Prisoner Support (SPS), a group that has been working hard to provide Eric with support and his supporters with information, is asking that people contact the jail where Eric is being held and ask them to provide Eric with

vegan meals. They also mentioned that Eric's lawyer, Mark Reichel would be filing for a new trial/to acquit because of numerous errors made throughout the trial.

According to SPS, "Perhaps the most egregious lies told about Eric were that he threatened to kill Anna if she was a cop and that she woke one night to find Eric waving a knife over her. Both of these statements were made without any supporting evidence- only the testimony of an admitted liar who was paid thousands of dollars to entrap Eric and send him to prison." Further more, "The second incident allegedly happened in a cabin that was completely wired with audio and video recording devices. Despite Mark's

repeated attempts to secure some recorded evidence of this incident, the government was never able to produce it."

You can write to Eric at:

MCDavid, ERIC X-2972521 4E231A  
Sacramento County Main Jail  
651 "I" Street Sacramento, CA 95814

Phone numbers for the jail (to request a vegan diet for Eric):  
916-874-6752  
916-874-6905

For more information, including a detailed description of the trial, visit:  
[www.supporteric.org](http://www.supporteric.org).



# defenestrator prison pages

always the older white guys we had problems with or fought with as we got along well with and sometimes hung out with the white kids our age that lived in the area. On that hot 4th of July day Stephen and his friends were outnumbered by a group of white guys who wanted to strip the car themselves. Racial slurs were exchanged and the whites gave chase. They outnumbered Stephen and friends ran but Stephen's 15 year old legs didn't carry the day and one of the men chasing him, a former high school athlete, from a distance of 5 feet threw a tire iron at the back of Stephen's head which penetrated and wedged into the back of his skull. He collapsed, bleeding profusely. One of the pursuers later testified that the man then reached down and grabbed Stephen's hair with one hand and yanked the tire iron out of the back of his head with the other hand. When police arrived they found a large crowd around the moaning body of Stephen. 15 year old Stephen "Raze" Crespo died at 2:00 am on July 5, 1989 on the operation table after bleeding to death during surgery. I often think how easily that could have been me had I not been at my Mother's house.

Initially the white men that gave chase and murdered Stephen were described by an unnamed police source as would be hero's who went too far. After public outcry the police department's spokesperson stated they wouldn't consider anyone a hero who caused the death of a 15 year old. Nevertheless to this day the perception remains that on that day the

confrontation was between a group of white youth attempting to stop a group of Latino youth from stealing a car. Around the neighborhood we knew better but no one thought to ask our opinions, after all what do 15 and 16 year old kids know?

Months later my life would take a somewhat similar turn for the worse though not as immediately fatal as Stephen's. Like Stephen's my life was swallowed up by the streets. At 16 and sitting in a cell at the Youth Study Center charged with murder as an accomplice in a homicide, I read a newspaper article about the sentencing of the men who murdered Stephen Crespo. One of them while out on bail for the murder was arrested for a bar brawl and while being arrested bragged that he "killed that fucking rican in Philly." So much for remorse. Both of the men, ages 22, were sentenced to 5 years probation. Months later, while a juvenile, I went in front of a judge expecting justice and was sentenced to life in prison without the possibility of parole for being an accomplice in a murder. Such is justice in the City of Brotherly Love. Rest in Peace Stephen. We both lost more than our youth during that long hot summer of '89.

Robert Holbrook #BL-5140  
SCI-Greene  
175 progress Drive  
Waynesburg, PA 15370

## Education and Rehabilitation at SCI Houtzdale

by Sadot Williams

My name is Sadot Williams. I have been locked up here in the PA-DOC for over ten years. Four and a half of that ten has been served in the RHU (Hole) in retaliation for confronting th PA DOC administration on a wide range of issues, including health care, dietary issues, commissary problems, and about having adequate materials for the general and law libraries to name a few.

The years I have been locked up I have seen things go from bad to worse to sickening in regards of the way prisoners are treated here in PA.

Less and less money is being spent on effective rehabilitation and educational programs. And the programs that are up and running may look and sound very good on paper when presented to the state legislators in Harrisburg and the general public for funding. However, in all actuality the programs that the DOC makes available to the prisoners are just a shell of what they should be. After securing federal or state funding for a particular educational or rehabilitation program, a major part of this money then gets diverted to things for the guards- new uniforms, the latest two-way radios, new computers, more video security cameras and the list goes on and on.

Here at SCI Houtzdale two of the educational programs the administration likes to show off when people from the community or legislators from Harrisburg come to tour the facility are the computer repair class and computer aided drafting.

However, for a prisoner to get discharged from the DOC and try to get employment with what they were taught will be very difficult because the techniques, computers and software they are learning on are twelve to fifteen years out of date. The administration and CO's are getting all the new equipment, not the prisoners. We are getting all the old stuff!

So please factor this in also when wondering why PA has one of the highest rates of recidivism. The prisoners are being systematically under trained in the vocations that they take.

Sadot Williams  
DQ 3608  
SCI Houtzdale  
PO Box 1000  
Houtzdale, PA 16698-1000

## Inmate Grievances and Retaliation at SCI Houtzdale

by Sadot Williams

Here at SCI-Houtzdale, there is little or no action taken by the administration when correctional officers or general staff members go out of their way to intentionally mistreat, harass and do things contrary to Department of Corrections policy to prisoners who dare to use the inmate grievance system. Retaliation is very common and many prisoners are fearful of getting a fabricated misconduct report and being sent to the R.H.U. (Hole) or having their correctional file sabotaged with misleading information that could harm them when it's time to be reviewed for parole. Basically if a prisoner files a grievance complaining about being mistreated or the conditions here at this facility, within days their name and photo is distributed throughout the institution on the C/O's good ol' boy network and that is when the harrassment starts. C/O's and staff that the prisoner may never have had an altercation with will now openly hassle when interacting with them. Cell searches every day, withholding of the prisoner's mail, being intentionally singled out for frequent pat searches when moving inside the prison are just a few of the ways CO's and staff show their dislike for having one of their co-workers named on a grievance. A large number of the grievances that are filed at this facility are later dismissed as being frivolous. Especially when issues are brought up that the administration is trying to avoid addressing. Responses to grievances are worded on purpose in a way that dehumanizes and makes the prisoner appear disgruntled in an attempt to discourage the prisoner from continuing on with the appeal process and filing future grievances. CO's and staff regularly make "off the wall" remarks to prisoners they are having a disagreement with that has a sarcastic undertone like, "you can always file a grievance," knowing that their supervisor will be the grievance officer and will dismiss it, and the repercussion the prisoner will face. In the inmate handbook policy number 804 page 12 says:

"All grievances and appeals must be made in good faith and for good cause. You will not be punished or otherwise harmed for good faith use of the grievance system." If only these words were true.



# Documenting Social Transformation: A Proposal

by Bronwyn

“How do we create a context that is ‘good and right’?” Walter Mosley, *Life out of Context*

“For obvious reasons, what we are against tends to take precedence over what we are for, which is always a more complicated and ambiguous matter...even if we could gather together our dreams of a new world, how do we figure them out in a culture dominated by the marketplace? How can social movements actually reshape the desires and dreams of the participants?”

Robin D. G. Kelley, *Freedom Dreams: The Black Radical Imagination*

“What is revolutionary action? Revolutionary action is any collective action which rejects, and therefore confronts, some form of power or domination and in doing so, reconstitutes social relations – even within the collectivity – in that light.”

David Graeber, *Fragments of an Anarchist Anthropology*

Since this is the defenestrator’s 10th anniversary, and as we are a collectively run anarchist paper, it seems like a good time to review/reevaluate some of the principles of anarchism, and to express why, how and in what ways it’s as vital as ever to share the hopes, practices and dreams that anarchism offers towards suggesting and creating a better world. I’d also like (throughout and towards the essay’s end) to offer some ideas/suggestions for encouraging more contributions from readers, as well as past/current/future contributors to reflect on/theorize about anarchist practices or projects you are currently involved in, have experienced or envision – in collectives, in the workplace, in school, in social/personal relationships (they don’t necessarily need to be labeled anarchist – so let’s just say socially transformative, egalitarian, non-hierarchical collective ways of relating to each other that actively strive to resist domination and coercion). Perhaps some such contributions could help address the questions/accusations (however you interpret them) of the “Open Letter to West Philadelphia.” I know lots of y’all out there (not just activisty-looking West Philly types, but you too) are involved in important projects – union organizing, prisoner support work, AIDs battles, legal projects, volunteering at places like Books thru Bars, the Bike Church, Men United for a Better Philadelphia, cooking for people, child care sharing, skill-sharing, organizing against the war, making home-brew (hey, it’s damn good stuff, and it’s helped us get the paper out on numerous occasions), anti-gentrification work, collective gardening, trying to change structures and relationships in the

workplace and in our social lives, all

kinds of great stuff that we should document, celebrate, keep up and do more of. LAVA, the space we work out of, is a great example of lots of people working hard (though at times, as with many collective, non-paying projects, it’s been too few doing too much – which also calls for reflection) for years, sometimes, on building and maintaining and supporting. Some other good examples of what I’m talking about are in this issue: Onion’s reflections on the paper’s last 10 years discusses some of the trials and tribulations of keeping such a project together, Plo’s article on Bipolar/Manic depression offers really thoughtful suggestions for and reflections on a mental health issue that many suffer from and that calls for better understanding and mutual support, as well as prisoner (names) contributions which reflect on the difficulties of trying to maintain the struggle for self determination despite overwhelming odds.

To help discuss the possibilities of anarchism as a social philosophy and practice, I’m going to review/refer to a recent book (pamphlet), David Graeber’s *Fragments of an Anarchist Anthropology* (2004), that really helped me rethink/open up/reinvision the philosophy and which suggested the project I’d like to promote. The book (which is short, readable

and highly recommended; I’ve lent it to countless people, many of whom are not anarchists, who also found it transformative) can be downloaded in its entirety at [www.anthropolgi.info](http://www.anthropolgi.info) or purchased from Wooden Shoe Books or through Prickly Paradigm Press. Parts of the following are lifted from a longer article I wrote for *Perspectives in Anarchist Studies* (Fall 2006) called “Self-determination and the Revolutionary Project.”

Graeber, a NYC activist, who has been involved in countless activist projects, including the IWW (Industrial Workers of the World), anti-capitalist organizing and the People’s Global Action Network (check out [www.pga.org](http://www.pga.org)), is an anthropologist, who was an assistant Prof at Yale before running into trouble (it has been suggested because of his politics/activism) getting re-contracted. He recently took a teaching position in London and two new works *Lost People: Magic and the Legacy of Slavery* in Madagascar and *Possibilities: Essays on Hierarchy, Rebellion and Desire* were published this month. He

also wrote *Towards an Anthropological Theory of Value* and has written articles for *In These Times*, *Left Turn*, and *Harpers*, among others. Graeber wrote *Fragments* in order, he says, to address the need, due to the global resurgence of anarchism/non-hierarchical social structures/movements in the 90’s (“Revolutionaries in Mexico, Argentina, India, and elsewhere have increasingly,” writes Graeber, “abandoned even talking about seizing power and begun to reformulate radically different ideas of what a revolution would even mean”), for “what anarchism might call a low theory; a way of grappling with those real, immediate questions that emerge from a transformative project.” He spent several years in Madagascar, and his anthropology studies look at the history of global social practices and, today, outside of the nation state to show, through anthropological observations, that anarchist principles of self-determination – “autonomy, voluntary association, self-organizing, mutual aid and direct democracy,” as well as rejection of hierarchy, and more recently, “the state” have existed as long as humankind, and suggests possibilities for theorizing on, (in a showing rather than telling way) and thus expanding the anarchist project.

for example, we don’t typically think of it in a cultural way, but rather as a structure – one that has the ability to shape and constrict our lives, not typically in pleasurable ways. Graeber acknowledges the power the State can confer on our lives: “In fact the threat of that man with the stick permeates our world at every moment; most of us have given up even thinking of crossing the innumerable lines and barriers he creates, just so we don’t have to remind ourselves of his existence.” Indigenous peoples all over the world (see *We Are Everywhere* – also downloadable online), as well as the poor and oppressed here in the U.S. and elsewhere, are, unfortunately, all too well aware of such state functions. But in order to stand in solidarity and create movements with other people, we must, as Graeber insists, develop “a conscious rejection of certain forms of overarching political power which also causes people to rethink and reorganize the way they deal with one another on an everyday basis.” As Plo states in her article (see p. 6), if we can’t figure out how to respect and help and love each other on a micro-level, how can we possibly do it in “bigger picture” scenarios? If we are constantly thinking inside of it (the State) or how to get around it or deal with it or react or rebel against it, we can waste valuable

time and energy that could be used to focus on alternatives, and developing healthier, more ethical social relationships.

In an article on the 2003 WEF (World Economic Forum) protests for *In These Times* he gives an example of how activists working with the State (despite good intentions of protecting participants from arrest) by applying for legal street permits became “victims of the

very logic of our compromise with power.” Despite the threat of massive police repression, which caused many groups – unions, NGOs – to cancel plans to protest the WEF in NYC that February, anarchists, students and direct action people “were left with the responsibility of – in a matter of weeks – putting together a nationwide mobilization effort, organizing housing, press conferences and seminars...all...with no funding, no real budget, no professional organizers and no leadership structure.” They did such a good job that on the day of the protest around 20,000 showed up, but they “ended up submitting themselves entirely to the whims of the police, who predictably broke every agreement they’d made and began arbitrarily stopping, randomly attacking, delaying and generally harassing the marchers.” The lesson: trying to “be nice” and work within a system with quite different views of justice and rights can kick you in the teeth.



Mural by Michael B. Schwartz ([www.michaelbschwartz.com](http://www.michaelbschwartz.com))

For anyone who’s been frustrated by typical responses to anarchism – “isn’t that just violent chaos?” “anarchist organizing?” Graeber offers compelling/non-preachy explanations (good to consider when writing). He’s given lots of interviews to help demystify how “far from lacking an ideology...new forms of radically decentralized direct democracy are its ideology.” The practice is the theory. And offering explicit examples of such practices (acknowledging imperfections/struggles) is more friendly and enticing than criticizing people for not sharing political beliefs.

Graeber ponders the potential for anthropology (“a discipline terrified of its own potential”) in the academy, and challenges activists outside of it to use anthropological tools to contest static models of the political and social, by documenting and creating alternative contexts for living; not just thinking “outside the box” but recognizing that the box has always been a sort of stifling fiction. When we think of the context of the State,

“Anarchy and direct action are not about transgressing laws simply for the sake of it, but ultimately about creating alternatives that can stand outside of power, autonomous zones in which one can begin experimenting with things like direct democracy.” Throwing rocks through the new (50th and Baltimore) Dock Street’s windows, as the “Open Letter...” writer suggests, might feel good and scare the “capitalist” owners temporarily, but it’s probably not going to transform much. More likely is that (cause they can afford it) the windows’ll be replaced and (cause money always brings police protection) bring a presence to the neighborhood that will contribute undesired heat for those living here – in particular young black males – than help anyone. African-American feminist/activist bell hooks has written some beautiful essays on the difference between transformation and transgression that are really worthwhile checking out (Again, you can get a library card and borrow books from LAVA’s Radical Library – see LAVA’s websites for hours/info).

Graeber documents cultures where hierarchy and the State have been intentionally rejected – the Piaroa, the Tiv and the Malagasy are a few examples – believing such study can stimulate new projects and expand ongoing ones: we won’t have to imagine that “Another World is Possible” because we can already

see it in such places (perhaps in some aspects of our lives we are already living it). The Piaroa, for example, “are a highly egalitarian society living along the tributaries of the Orinoco [one of the longest rivers in South America, which runs through Venezuela and Colombia]...they place enormous value on individual freedom and autonomy, and are quite self-conscious about the importance of ensuring that no one is ever at another person’s orders, or the need to ensure no one gains such control over economic resources that they can use it to constrain others’ freedom.” Marxist postmodernist Frederic Jameson’s “Cognitive Mapping” (LAVA’s radical library has a copy of Marxism and the Interpretation of Culture – which has this essay - to lend) on the alternative contexts that emerged through the organizing and social restructuring done by auto workers and students in Detroit in the 1960’s (see also Detroit, I Do Mind Dying) offers similar food for thought, as does historian Robin D.G. Kelley’s Freedom Dreams and anarchist Cindy Milstein’s essays. “There are endless examples of viable anarchism,” writes Graeber, “pretty much any form of organization would count as one, so long as it was not imposed by higher authorities, from a klezmer band to the international postal service.” (And this is where you come in as contributors to the documenting/theory project

I want to suggest we involve ourselves in in upcoming def issues). If we are all theorists/documenters there’s no need for a vanguard (think RCP/Answer/party politics), a political structure Graeber rejects as elitist: “the role of intellectuals is...not to form an elite that can arrive at the correct strategic analyses and then lead the masses to follow.” My favorite definition of an intellectual comes from Italian Holocaust survivor Primo Levi’s The Drowned and the Saved “one who is always open to new ideas,” not Ivory Tower folks or those who deem themselves particularly fit to lead. “One obvious role for a radical intellectual,” Graeber suggests, “is...to look at those who are creating viable alternatives [including yourself], try to figure out what might be the larger implications of what they [you] are (already) doing, and then offer those ideas back, not as prescriptions, but as contributions, possibilities – as gifts.”

So the proposal is to start a sort-of anthropological anarchist project (fragments of theory about stuff we’re involved with that we see transformative possibilities in –or maybe areas/places where you’d like to see change and how you’d envision it) and print some of it (submissions would have to meet the requirements suggested in par. 1) in future defenestrator issues and/or post on our site.

Some questions to consider for submissions: What prevents direct democracy/ethical collectivity/healthy social/personal relationships? What promotes such practices? What encourages and what helps resist adaptation, compliance, passivity? What are some of the difficulties you’ve met with in working on transformative projects/relationships? What’s worked well? How are you complicit in perpetuating unhealthy relationships/contexts and vice versa? “There are a million questions,” writes novelist Walter Mosley (Life Out of Context 2006), “and for each one there are myriad answers. One you begin to think outside of the system that defines you (i.e. gives your life its context, or lack of one) you will be able to articulate the questions that will lead to a deeper understanding of our place in the world.”

Feedback and suggestions are welcome at [bronwynl@yahoo.com](mailto:bronwynl@yahoo.com)

Writing is hard. I teach English (College Composition/Research Writing) at the Community College of Philadelphia and know, from my own experience and those of students, that writing can be like pulling teeth (painful, but you can feel pretty good after). So I’d be happy to give feedback/suggestions/guidance if you have ideas/projects that you’d like to write about/think would be

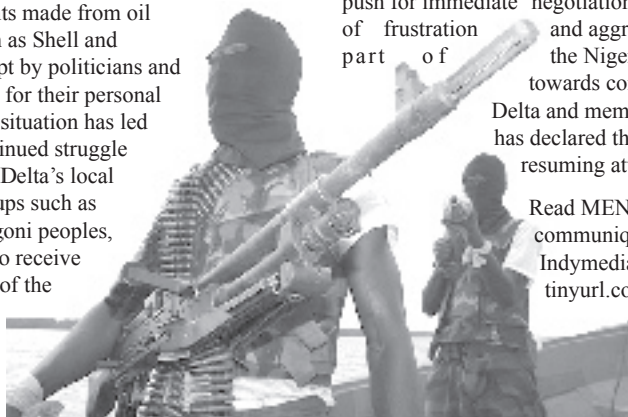
(continued on page 19)

## Movement for the Emancipation of the Niger Delta Declares War

By Peter Bloom

Movement for the Emancipation of the Niger Delta (MEND) a little understood but well equipped group recently declared full-scale war against oil companies and the government if their demands of equitable development and environmental justice are not met. Since that time the MEND has destroyed nearly 25% of Nigeria’s oil producing capacity, consequently pushing up gas prices worldwide. MEND Spokesperson Jomo Gbomo sent two recent communiqués to Philadelphia Independent Journalist Peter Bloom declaring “With effect from 12 midnight today, Sunday 23, 2007, we will commence attacks on installations and abduction of expatriates.”

Nigeria is the world’s eighth largest oil producer and the fifth largest supplier of crude oil to the United States. This natural resource is extracted from the region of the country known as the Niger Delta. Sadly, the billions of dollars generated by this multinational industry are rarely invested in the region and the people live in continued misery, with few roads, little infrastructure and a decimated environment. Nigeria is notorious for its widespread corruption and the payments made from oil companies such as Shell and Chevron are kept by politicians and military leaders for their personal gain. This dire situation has led to years of continued struggle by many of the Delta’s local indigenous groups such as the Ijaw and Ogoni peoples, among others, to receive their fair share of the oil revenues in order to better their communities.



These efforts have been met with stiff and inhumane resistance from the Nigerian military and paramilitary groups funded by the oil companies themselves.

But the fight continues, most recently in the form of the Movement for the Emancipation of the Niger Delta (MEND), a little understood but well equipped guerilla group.

In 2006 the MEND declared full scale war against the oil companies and the government declaring that they would completely destroy the country’s capacity to produce crude oil if their demands of equitable development and environmental justice are not met. Since that time the MEND has destroyed nearly 25% of Nigeria’s oil producing capacity, consequently pushing up gas prices worldwide. Mainstream corporate media has covered the situation in the Delta with specific focus on the MEND, but most reports are sensationalist, stilted and decontextualized, preferring to portray the group as petty criminals bent on their own enrichment.

Since national elections in the spring, the MEND has been in a provisional ceasefire as a show of good faith to the new government in order to push for immediate negotiations. After months of frustration and aggression on the part of the Nigerian states towards communities in the Delta and members, the MEND has declared that it will be resuming attacks.

Read MEND’s recent communique’s on the Philly Indymedia website at <http://tinyurl.com/353ocz>



## recruiter in dc invaded by antiwar march

At around 2 PM on Sep 28, fifty or more students left the Troops Out Now encampment on Capitol Hill, marched around downtown DC, and stormed the military recruiter at 14th and L streets!

First, marchers stopped in front of the Dept of Education, demanding that money be spent subsidizing college tuition instead of senseless, murderous war. Next, the march went to the Dept of “Justice” demanding that all charges against the Jena 6 be dropped, and finally came the march up 14th street.

At first people stayed in the streets outside the recruiters’ office. As people poured onto the sidewalk, the recruitment office turned out to be OPEN with an unlocked door. About a dozen people entered the recruiters’ office and emptied literature racks, while recruiters fled to the back. After a few minutes of anti-military and anti-recruitment chants, people left and the march continued.

Cops didn’t expect this, so there was not the quick police response of Jan 27 (when this same recruiter got a smashed window), but the march was dogged by cop cars the rest of the way back to the encampment on Capitol Hill. Eventually, it seemed like every cop car downtown was following the march. This would have been an excellent opportunity for a second follow-up action at another recruiter or some other target...

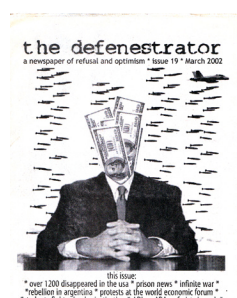
# A decennary of defenestration

## Looking back on a decade of throwing power out the window

by dave onion

It's now been ten years since we first started publishing this paper.

The defenestrator as a project initially grew from an informal conversation riding back to Philly from a Homes Not Jails conference in Boston. The conversation in the back of that van in retrospect bore a strange resemblance to more recent



conversations I've been in on the way home from other inspiring conferences, essentially: "Why don't we do that in Philly?" A few weeks later we had our first meeting to shape what was to become the paper you now hold.

The first issue, number zero, was photocopied, laid out by hand and contained Philly news about the Kensington Welfare Rights Union, Philly Squatters Aid, an enthusiastic bit on Philly Freedom Summer for Mumia, the Atlantic Anarchist Circle, Wooden Shoe Books recovering from a fire, as well as updates from political prisoners and various international news bits. We printed issue zero on stolen paper using commandeered photocopiers at undisclosed locations.

Before long a number of new solid contributors came on board to help fill those commandeered photocopied pages. The path through the years reflects largely what these contributors and collective members had been working on or were connected to at the time:

actions against police violence and the death penalty, support for various political prisoners (especially Philadelphian Mumia Abu Jamal), Radio Mutiny (our local pirate station), raids or evictions of various squats and ACT UP fighting to get needle exchanges funded were all part of those beginning days. The first issues looked lively and chaotic and from the beginning we ran our staple rebel calendar, something that before the prominence of the internet was a useful activist refrigerator adornment.

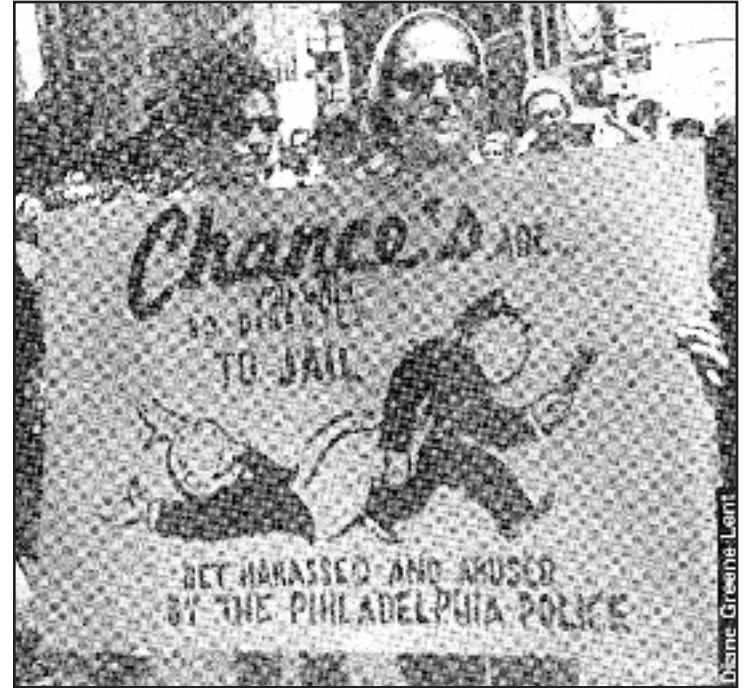
Along with the collective solidifying, by issue three we'd made it to newsprint, a big 11x17 inch 4 pager. We still hadn't quite figured out how to get photos to come out looking right and most of our readers were just resigning themselves to our consistent violations of spelling or punctuation standards (no it wasn't anarchy, we were just fucking up). Despite the bad pictures and lack-luster grammar, energy continued to flow and by issue 4 we added another 4 pages.

During this time, issues zero through four, I had been living in Squirrel Squat, a squatted building at 49th and Baltimore, borrowing resources liberally from our neighbors across the street: Not Squat (a former squat) which at the time was an informal neighborhood anarchist center of sorts. The building housed a pirate radio station and a heavily utilized computer lab in the attic. Before any protest or sizable direct action Not Squat's attic was THE command center for making flyers, press calls, sending out faxes and press releases etc. Surrounded by all this activity (between the computer lab and the radio station) it was a great place to be working on the defenestrator.

After our eviction from Squirrel Squat in June of 98, a number of the former Squirrel residents opened up a small one room radical community space near 44th and Chestnut and dubbed it the Derailleur. It contained a small library, a darkroom, and a trash picked loft that housed our new tiny office. Perusing the issues from this stretch of time: the FCC had busted Radio Mutiny, Police shot and killed Phillip McCall at 40th and Market, and both the Love and Rage anarchist federation and the German Red Army Faction had split up for good.

Over the next year or so, though we didn't quite know it, steam was building for a big year of resurgence in action. Our issues of that year, 1998-1999, featured police killings and brutality so consistently you'd think it was 2007. Our tenth issue ran a call for folks to go to Seattle to shut down the World Trade Organization. Though there was certainly a buzz around Philly about the WTO protests at the time, no-one really had expected such a successful massive action. By November that year some thirty thousand rabble rousers blocked Seattle's streets, effectively leading to a collapse of dialogue intended to give the richest, most powerful corporations of the world unrestricted freedom to exploit poor people globally. Simultaneously an anarchist "black block" roved separately in a complementary action and trashed corporate and police property, a spectacular and rare black eye for capitalism. Philadelphians making their way back from Seattle were inspired and ready to ratchet up the fight another notch. The relative success of the WTO brought in

the Prison Industrial Complex, which we defined as everything from the cop terror on the streets, to America's political prisoners, to the growth of the private prison industry, to the racist nature of all of the above. All of our collective members at the time took part in nearly all aspects of organizing for this ranging from legal support and outreach to direct action trainings to cooking food for arriving protesters. The process leading up to the RNC, especially with PDAG,



2000 RNC in Philly

a new wave of activists, both new faces and folks who had been politically dormant for years, sending new energy into the

represented a rare coming together of different organizing efforts. The lead up to August 1st was an exciting time of forging new connections and bonds especially overcoming some racial boundaries, political differences, but also a time of being harassed, infiltrated and surveilled by our attentive PD. We had come out with a special edition of the paper with maps of the city listing deserving local targets, important meeting spots and cheap eats, which we spent too many hot hours at excessively long protests handing out before August 1st.

paper and the collective. Fortunately that summer (2000) the fight was coming right to Philly in the form of the Republican National Convention. How convenient, we thought.

A coalition of radical groups came together to form the Philadelphia Direct Action Group (PDAG). The idea was to disrupt business as usual as much as possible on August 1st 2000, the first day of the convention and bring attention to

When the day of action rolled around, we had joined with a kick ass coalition of NYers and essentially shut down center city. Despite a number of successful hits that day (shutting down traffic, defacing Lynn Abraham's office and the Rizzo statue among the more spectacular), we took considerable blows ourselves. Aside from getting completely trashed in the

(continued on page 18)



# Before and Beyond Jena

by Mumia Abu-Jamal

Until several weeks ago, the name 'Jena' was doubtless unfamiliar to millions of people in the U.S., until the demonstrations around the case of the Jena 6 brought attention to the small Louisiana town.

But, before the case occurred, the name became known to hundreds (if not thousands) of young Blacks, who came to know, quite intimately, that Jena was just another word for racism, rape, violence, and humiliation.

After the ravages of Hurricane Katrina struck New Orleans and its surrounding areas, hundreds of imprisoned people were transported to the Jena Juvenile Justice Center, in Jena, Louisiana, a place that became their nightmare. The place was so medieval and tortuous in its treatment of young people, that it was severely criticized by a federal judge as a place where people were "treated as if they walked on all fours," before it was closed.

According to published reports put out by the groups Human Rights Watch and the NAACP-Legal Defense Fund, people arriving at JJJC were beaten, brutalized, harassed, and subjected to racist taunts by staff members there.

This was after it was reopened in the wake of the Hurricane Katrina disaster.

They were denied things allegedly required by the Constitution, like grievance forms, calls to family, or pen and paper.

They were treated like they were al-Qaeda, and this was Guantanamo -- this, in the country, and in many cases, the state of their births.

The Human Rights Watch and NAACP-LDF have tried to interest state officials in a meaningful investigation, but this has led to little more than lip service.

Although federal officials have reportedly announced their intention to investigate, it is equally doubtful that any real, serious investigation will emerge.

As for the media (except for some segments of the Black press), Jena was little more than a 1 day, or at best, a 3-day story.

Their coverage, such as it was, was little more than a platform to allow local Jenites to exclaim how they weren't racists, and that nooses are just 'pranks' used by youngins' to have a little fun.

As ever, there has been little attempt to look backwards into recent history, and now that the last Jena 6 accused is out on bail, little looking to the future as well.

How is it possible in the U.S. today, for people wearing KKK robes to always intone, "I'm not a racist?"

When viewing or listening to locals there, it was almost impossible to not hear the echoes of 50 years ago, when civil rights actions began to stir the South, that 'the problem' was, once again, "outside agitators", like the Revs. Jesse Jackson and Al Sharpton. They were the problem, not 'our darkeys.' Only with the not-too-subtle death threats from Klan-related groups have we seen that the nooses from the so-called 'white tree', which sparked much of the Jena phenomenon, was far more than boys being boys.

The Jena case didn't start with 6 young schoolboys.

It won't end with them.

The case stems from something deep and abiding in the American heart and soul.

And it lives in every state of the union -not just in Louisiana.

This shouldn't be the end of the movement; but the spark for more.

--(c) '07 maj



## the jena 6: a timeline

(from jenasix.org)

September of 2006, a black student asked 'permission' from the school administration, if he could sit under "the white tree", where only white students sit during breaks. They said he could sit anywhere.

The very next day, three nooses, in the schools colors, hung from "the white tree."

Three white students were identified as being responsible and the principle recommended they be expelled from school. However, the white superintendent said, "Adolescents play pranks," and gave them a three day suspension instead.

A few days later, the entire black student body protested and sat under "the white tree". That day the white District Attorney came to Jena High School for an impromptu assembly, with back-up law enforcement. It has been reported that the DA threatened the silent black students who were sitting under the tree, saying, "I can be your best friend or your worst enemy. I can take away your lives with a stroke of my pen." The school was then put on lockdown for the remaining week.

Friday night, December 1st, a black student was beaten by a group of white students at a "white party".

Saturday, December 2nd, at the Gotta Go convenience store, the black student who was beaten up the night before, along with his friends, ran into one of the white students who beat him. A confrontation broke out and the white student went to his vehicle to get his shotgun. The black students wrestled the shotgun away from him and brought it to the police department and told them of the incident. The black students were arrested for stealing the gun. The white student was not charged.

Monday, December 4th, 2006, a white student, Justin Barker, was attacked at school by a group of black students for taunting them with racial slurs and verbally supporting the nooses that were hung on "the white tree" and also supporting the white students who beat up the black student at the party. He was treated at a hospital and released the same day, attending a social function that evening.

Six black students were arrested for beating Barker, and charged with attempted second-degree murder and conspiracy to commit murder. These charges hold a possible sentence of twenty to one hundred years in prison. They were all immediately expelled from school.

17-year-old Robert Bailey Junior -bail was set at \$138,000  
17-year-old Theo Shaw - bail was set at \$130,000  
18-year-old Carwin Jones - bail was set at \$100,000  
17-year-old Bryant Purvis - bail was set at \$70,000  
16 year old Mychal Bell - bail was set at \$90,000 (a sophomore in high school, was charged as an adult)  
There remains another unidentified minor

Mychal Bell remained in jail from December 2006 until his trial because his family was unable to post the \$90,000 bond. Theo Shaw has also remained in jail. Several of the other defendants remained in jail for months until their families could raise the money for bond.

In the local paper, the 'incident' was reported as fact and the white DA Reed Walters published a statement saying, "When you are convicted, I will seek the maximum penalty allowed by law."

Mychal Bell, the only member of the "Jena Six" to be tried so far, has had his convictions set aside. Bell was originally charged with attempted murder, but the charges were subsequently reduced and he was convicted of aggravated battery and conspiracy. Both convictions were overturned on the grounds that the defendant should have been tried as a juvenile, not as an adult, on the reduced charges. Bell's retrial is scheduled for December 6, 2007.

On October 11, 2007 District Judge J.P. Mauffrey Jr. revoked Bell's probation for his four previous juvenile convictions ruling that he had violated his probation. Bell was sentenced to 18 months in jail.

The remaining five students await their trial on charges of attempted second-degree murder and conspiracy to commit murder. They face up to 100 years in prison.

how much  
has changed?



# 2236

Milton McGriff's 2236  
by Colin C.

*"Every ripple in the ocean is an African who refused to be a slave."*  
-the Last Poets

And so begins Milton McGriff's novel 2236, a tale of resistance. Set in the not so distant future in a city not so different from Philadelphia where cops, with the blessing of a corrupt Neo-Con president have declared an open season on Black folks, the book centers around Andy Blackman who works for a liberatory Black religious group (not unlike the Nation of Islam) called the Covenant of the New Commandment and whose own brother falls victim to a cop drunk on liquor and power. A clandestine militant cell calling themselves Unit 2236 has begun to fight back against the system, executing police who kill African Americans and are acquitted by courts. McGriff explained to me some of the ideas behind the story and a few passages from his book in depth at Kaffa Crossing in West Philly, drawing from his knowledge, experience and wisdom.

## The Underground

"There were some things we did wrong in the struggle in the 60s," says McGriff, "and some things we did very right." One of the mistakes McGriff feels the Black Panthers, of which he was a member, made was not separating the above ground from the underground, such as the Sinn Fein and IRA, the example he uses in his book while describing the relationship between the Covenant of the New Commandment and Unit 2236.

really has to be underground and the people above ground don't have to be talking about weapons. There needs to be someone who is talking to the people and propagandizing and they can talk as bad as they want as long as they don't cross a line. It was excellent in my view, in the beginning, in the very beginning when it was legal to carry a loaded weapon in California as long as it wasn't concealed- I thought then their strategy of openly doing what they did was a good tool because most people were going 'who are these people!?' and it attracted people to the party."

## Violence

*Black life is not valuable in this country. Mix in a little self hate and you've got yourself gangsters who are acting out their socially directed roles as poorly educated fodder for prison, blowing each other away whenever they feel like it.*

-from 2236

"...This madness that's going on right now... the authorities and those talking about it don't seem to bring it up in that context. It's well and good to say there's a lack of respect for human life, which is true in what's going on here, but the lack of respect that I see has been for Black human life."

McGriff spoke about "The Psychopathic Racial Personality," by Dr. Bobby E. Wright, a book that had influenced some of the ideas in 2236. He admitted to having to tone down some of Dr. Wright's concepts, but says that the ideas about racism influenced him strongly. "In the field of psychiatry," says McGriff, "studies, when they're being done about the racism problem, Black people are always the ones studied, not the racists. It's never a study of why is there white supremacy, why

is there white privilege, that kind of thing."

Milton then quotes Dr. Wright's view of Black violence in America: "Blacks kill Blacks because they've never been trained to kill whites, therefore it is outside their experience. Historically, the European system has encouraged the killing of Blacks and because Blacks have been led to believe they are part of the psychopath's system, they simply follow the practice."

"Black life historically has never ever been valued in this country and the sadness is that we have bought into it, especially the young people."

"I have a view that may not be popular that with the exception of a larger middle class and the fact that more discussions can happen between whites and Blacks, the country's a lot like it was pre-Civil Rights movement. In terms of education, health, incarceration is worse. And so this lack of valuing Black life is something that can't be changed by police. It can't be changed by external factors it's something that we as a people have to come to terms with and when movements start and have some success it affects the psyche of a people as I think it did, briefly from the 50s to the 70s when Black people did begin to value their own lives. And I must say, it's my experience too that the powers that be tend to move against leaders who value Black life. They don't phrase it in those terms, but that. In reality, is what's going on."

## The Prison Industrial Complex

"I remember reading during the 50s and 60s that the Nation of Islam's recidivism rate was like near zero. If a guy was in the joint and he joined the Nation and he came out, he didn't go back to jail. Well a sane society would want

to know 'well what are you guys doing? They might not be able to emulate it when they found out it was religious, but they would want to encourage that but, of course, we know that wasn't the case."

"We have reached a point over drugs and incarceration that, I believe, the Prison Industrial Complex is the 2<sup>nd</sup> fastest growing industry in the country. They have started to do things like look at third grade test scores to try to estimate how many prisons to build. So with this kind of thing going on, young Black children are product."

"The other piece is that under the thirteenth amendment slavery is still legal. We had captivity. We had apartheid, which was called Jim Crow and now we have this third strata now let's populate the prisons with Black folks."

"I first came across this quote by HR Halderman (*Nixon's chief of staff*) in a book called "Smoke and Mirrors" which talks about the massive failure of the war on drugs. It might be the most inept war ever fought. The author's opinion, and he's not a radical, I think he worked for the Wall Street Journal, his view in this book is that maybe the War on Drugs has to be looked at as doing what it intended to do which was an indirect war against Black people. Where now there are more drugs, more violence, it cost more and a lot of what's going on now is very much connected to that. But the quote he opens his first chapter with is from Halderman's Diary and he's quoting Nixon. Halderman says 'President Nixon says we have to face the fact that the problem is the Blacks. What we have to come up with is a program that recognizes this without it appearing to.' So this writer is suggesting that they came up with the War on Drugs."

At one point in the novel, a character named Jonathan who catches the police murder of Andy Blackman's brother on tape approaches Andy and wants to get hooked up with Unit 2236. He says he hates cops at which point Andy tells him "I don't think [2236] are doing what they're doing because they hate cops. I think they hate a way of life that's never valued our people."

This passage brought to my mind what I consider to be a modern, popular misconception by many people that

the Black Panthers were a supremacist organization that hated white people and cops. McGriff said, "I would say if there was a hate it was more of cops than of white



people. You raise a whole bunch of issues. For instance, in the original ten point program they made a reference to "the white man" and within a year or so, they changed it to "the oppressor," as they began to form their philosophy, because they were one of the few groups who would formalize what the struggle was, for one. Number two, it's an indirect critique. They did what is universally done with an enemy; they would demonize an enemy by giving them a name like pigs. Like "Gooks" during the Vietnam war, some name that makes the enemy less than human and easier to kill. I was trying to not have this group [in 2236] go down that road. And the Panthers did. When I first wrote the play that this book is based on, I would argue that the play is anti-cop. And I wanted this book very much to be anti-system and the police are only a part of that system. I am aware of Che Guevara's saying, which may not even come up in the book, that at the risk of sounding corny, revolution should be fought from a

position of love. I agree."

### Self Defense

*You don't have to hate a person to knock them down if they're trying to harm you. If you're fighting someone who is always hurting other people, maybe you can do enough damage to that person that they'll rethink their ways. If that happens to happen, you've actually done a loving thing for them- and the world.*

-from 2236

In this part of the book Minister Johnnie, the leader of the Covenant of the New Commandment, is reconciling their religious belief of "love thy neighbor" and "love your enemy" with self-defense and

standing up to an oppressor or aggressor.

"It comes out of what I know about the spirit of the Martial Arts, when they are taught correctly. It's about neutralizing the attack and doing enough damage, including death to stop the attack. Aikido seems to embody it most fully, as well as Tai Chi, which are not really attacking arts. [In the book] I was creating a religious group and religious groups are fighting all over the world. And I found it ironic that I've been one whose criticized that and here I am creating a religious group that's fighting, because I've been one whose said that they're responsible for a lot of the conflict in the world. And here I am adding my group to join that conflict."

"I believe today, 'love your neighbor' is widely taken to mean a universal kind of everybody. A neighbor is the folks who live in my community, in my hood, whatever. And it doesn't presuppose, for me, that you don't

have enemies. I think Black people need to be clear on this. If someone is your friend, even though you disagree and you may disagree vehemently sometimes, they're still your friend. But if they're an adversary, you're a little foolish to deal with them as a neighbor. And it's about loving each other. Not that you should hate people outside your group, but you're group of people are going to get further to the degree that you're able to care about each other. When you hear things like "love your neighbor as you love yourself" and "a greater love has no man that he will lay down his life for a friend," these were things I was trying to say the Covenant tried to live in their daily actions."

"One of the thoughts I carried into this book, and I've felt it for a long time, I don't know of any other people who when we're looking to make change have been conditioned ever since we've been here not to even consider force. With any other people on the planet, it's a consideration.



They may not use it, they may not feel it will get them what they want, but it's a consideration. And I would even agree with the argument maybe it should be the last consideration. As Minister Johnny says in the book, 'I've been doing this for forty years and I can't protect my people.' So once it

becomes a consideration, I believe we will be dealt with differently to the degree you can do it effectively because what you can quickly expect is that they're going to try to wipe you out. And when you write a book like this, you start to realize 'hey they're going to run into some big time opposition.'"

### Infiltration

In the novel, an infiltrator has embedded himself in a key position within the militant cell 2236. I won't print the character's name here, so as not to spoil a surprising plot twist but McGriff did tell me that his name is a combination of two Black republicans, something I hadn't picked up on while reading the book. This is yet another motif that ties together with the Panthers.

"Addressing the infiltration was one of the mistakes, I think, in the 60s. People were infiltrating all levels of the movement with impunity and I don't think they felt that they had to be concerned at all, for the most part. Now,

I've heard that since the movement there were a few Panther informants that got killed. What I'm saying is, can you imagine someone infiltrating the IRA? And getting caught and nothing happens to them? Or that the person infiltrating doesn't know 'if I get caught, I'm a dead man.' So [this part of the book] was addressing that; that infiltration should come at a cost and that there will be infiltration. In the book, when they first talk with their police contact, he says 'there are a lot of them you might do better just to watch them, know who they are and maybe try to turn a couple of them.'"

### Drugs

Unit 2236 has an interesting way of dealing with the drug problem. In the novel, if they

come across a sweetness dealer (a fictional drug in the story, worse than crack) in one of the Covenant's neighborhoods, they ask him to stop selling and ask him for the name of someone higher up in the food chain of the drug world. It is in this way that they find the name of a white drug lord/real estate mogul in California with connections to the president. He soon gets a visit from 2236.

"I tried to take a page from the Battle of Algiers. They fairly early in the film announce that they are the new authority in the Algerian quarter, not the French and that alcohol and drugs are off limits. And then a little later, the lumpen who has joined them knew this one drug dealer and they come to see him and say 'we told you three times, you've got to stop.' And he's all 'oh come on, we can talk,' and he gets blown away. I wanted to make it clear that once [Unit 2236] knew they had good information they were going to find you and take you out. And the higher up the chain you were, the more likely you were to be taken out."

"We're being led to believe that they can't keep this stuff from coming in the country and it may not be 100 percent, but I can't believe that they couldn't bring down some biggies if there was the will. When I lived in California I remember the Nation of Islam's the Fruit of Islam was holding some neighborhoods and the drug traffic went down right away. And the police were not happy with that arrangement."

"I wanted to show that they were going to move against [drugs]. I'm a recovering alcoholic, so it's not coming from someplace of not having been there. But the reality is that when dealt with correctly, much can be changed. Sometimes we talk conspiracy theories, but we don't have to talk conspiracy as much as we have to talk 'what is.' Now 'what is' is that in the 70s there began this new word globalization. Jobs began to leave. I heard someone say once that in my youth, a young man could walk along Lehigh avenue and get two or three job offers between, say, 10<sup>th</sup> street and the park, because of the factories that were all along there. So as this went, here comes this new substructure of economic opportunity, missed opportunity, whatever you want to call it, and the alternatives are [drugs] or the service sector, as opposed to working class, blue collar jobs that would provide serious income."

"I feel so much that the change has to come to the outside, but so much has to come from within. And I'm totally convinced, as I saw ①⑥ in the 50s when change starts to come

from within the outside forces will change. To me, the Civil Rights movement didn't change as much as it needed to change but it changed things. But with the external, I simply don't think there's the will. I think when someone comes along with the will, there are forces that will, to some degree, keep them in check."

### Religion and Resistance

"I wanted to create an organization that would represent committed change. I was mindful of Malcolm saying once 'I'm a Muslim. But you don't have to be a Muslim,' this was after he broke with Elijah Muhammad, 'you need to find some group that's fighting for your people. And if you find that group, join that group.' So I wanted them to be different. But the one thing I wanted them to represent was commitment. If you don't like the theology, I don't care. If you don't like religion, it's your business but I wanted you not to be able to find anywhere in the book where you could say 'well they're not really committed.' I have felt for a long time that there needed to be a secular version of the Nation of Islam in the community because not everyone wants to be Muslim. But when I started to write, some part of my intuition knew they wouldn't be as interesting. A secular group, for me, wouldn't be as interesting as a religious group. At that point, it just became interesting to make them Christians, again unorthodox Christians, and the theology evolved from there."



### Hope

Towards the end of our interview, we began to talk about more broad issues and about the anti-war movement and the differences between the movements of the 1960s and movements today.

"There was a belief that you could change things. That's what's absent today and it's not just a Black thing. I think that regardless of how big it gets, the will of a people can change things. During the Vietnam War, Huey said something like, 'the spirit of the people is bigger than the man's technology,' to describe the Vietnamese spirit of resistance."

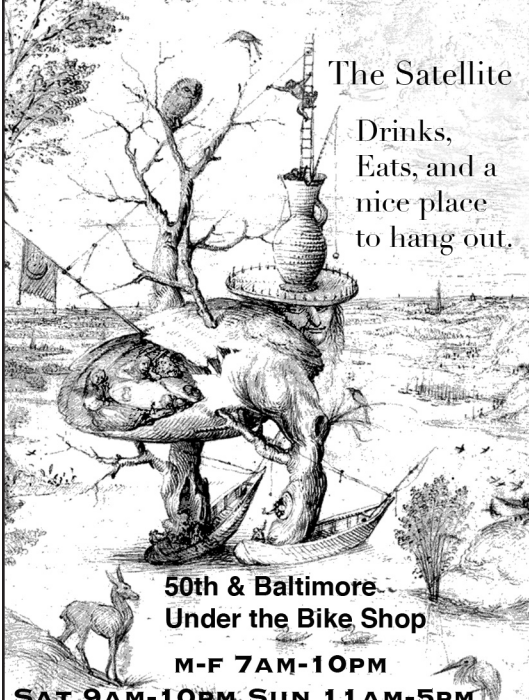
"To express the spirit of people beginning something," Milton said, "you can't wait for 100s or 1000s of people; you've got to start it."

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# “Bring On The Stones” or Is There A Republican In Your Bathroom Stall?

by Robert Saleem Holbrook

When it comes to the two political parties in this country I've always identified with Malcolm's statement that the difference between the Republican and Democratic parties is like the difference between a wolf and a fox (no disrespect to the wolf and fox). I don't believe either party serves the interests of the people and instead are more interested in maintaining their stranglehold on electoral politics. That said I can't help but trip out over the hypocrisy of the “ultra-conservative family values” wing of the Republican Party. Within the past year we have seen major scandals based on hypocritical behavior by republican party politicians and activists. All of the scandals were of a sexual nature and were committed by individuals who made a living railing against “immoral behavior” within American society. Many of the scandals involved behavior of a homosexual nature by politicians and activists who condemned homosexuals to hell and opposed same sex marriages or civil unions.

Personally I could care less about anyone's sexual preferences. I believe there are far too many problems in the world for me to be worrying about who's sleeping with who. As long as someone does not impose their sexual preferences on me I say live and let live. As long as it is between consenting adults its none of my business.

Hypocrisy on the other hand is not easily ignored, especially when the hypocrites stand on platforms of moral and religious righteousness. Take this clown Larry Craig, the senator from Idaho, that was arrested in a men's room stall attempting to solicit sex from a male undercover police officer. Caught red handed Senator Craig attempted to talk his way out of the arrest by explaining that he “accidentally” brushed his foot against the officer's foot and didn't rub his hand “suggestively” under the bathroom stall as a signal he was interested in sex. Even more pathetic was his press conference attempting to explain his guilty pleas was unknowing and that he was not nor has ever been gay. Ironically Senator Craig in 1989 was the only congressman out of a 12 member committee who voted to censure another congressman who was involved in a homosexual liaison with a “call boy.” Craig's future as a Senator appears bleak having apparently been caught red handed with his hand under the bathroom stall.

Senator Larry Craig wasn't the only one in the closet within the “family values” bunch. Last year the Rev. Ted Haggard, a prominent member of the Christian Right movement who held weekly conference calls with the White House, was exposed by a homosexual “call boy” who Haggard payed for services on a monthly basis. The “call boy” was angered by Haggard's opposition to same sex unions in Colorado and went to the media with the affair. Haggard is a married man with children. After his exposure he held a tearful press conference acknowledging the affair and that he committed a terrible sin then promptly checked into a Christian Rehab program to “cure” him of his homosexuality. Wait a minute, isn't the biblical punishment for sodomy “stoning”? Come on, Ted, practice what you preach. Bring on the stones.

Let's not forget Louisiana Senator Vitter. For years this man championed himself as an example of American Christian family values. He opposed homosexuality and railed against women that had children out of wedlock. He was a prominent member of the Christian Right's



family values movement. He boasted he believed the ten commandments were the law of the land and the principles he lived his life according to. He also was exposed by a Washington madam as having been a prominent customer of her call girl service. He was such a routine customer of her “call girl” service that his name and phone number was in her infamous “black book”. He refuses to resign and his wife has scolded the media for intruding into sex lives of citizens. Senator Vitter must have forgotten “thou shall not commit adultery” is one of the ten commandments he claims to live by. By the way, the biblical punishment for adultery is stoning.

Perhaps the vilest of them all, not only in terms of hypocrisy, but in terms of behavior, is former Florida Congressman Mark Foley. He stands in a category by himself. Foley was forced to resign and then ridiculously checked into rehab after it was discovered he was a pedophile and had sent sexually explicit emails to 16 year old congressional “page boys.” While Foley's predatory behavior is in a class by itself it is indicative of the hypocritical behavior of the family values wing of the Republican Party.

Tellingly it is repressive sexual laws and the Republican party's rigid moral grand standing that is responsible for these men having to sneak around in bathroom stalls for sex, hire “call boys” and solicit “call girls” to satisfy sexual desires they ranted and railed against creating an atmosphere of intolerance and repression. As long as these “moral champions” and “Christian right” crusaders continue to create these intolerant attitudes towards individuals' preferences, race, creed or religion, the more we will witness the hypocritical behavior of these politicians exposed. The next time you are in bathroom stall and a foot gently brushes against yours from the adjoining stall, be careful; there might be a closet Republican crusader in the next stall. Bring on the stones!

Robert Holbrook #BL-5140  
SCI Greene  
175 Progress Drive  
Waynesburgh, PA 15370

# Bil'in celebrates the court verdict: victory for the joint non-violent struggle!

From Anarkismo.net

This morning at 9.00am the verdict of the Israeli High Court was expected on the Bil'in village petition regarding the war crime of building the separation fence used to rob most of the village lands. The High Court is used to giving the rubber stamp of “justice” to the occupation and the settler colonialist project, but can only do so if it follows some kind of logic. But it is logic that has now forced the court to restrict Israel's war crimes in the occupied territories. The joint struggle in Bil'in carried on by the village's popular committee together with the Israeli Anarchists Against the Wall initiative, has forced the country's highest court to intervene. After two and a half years of refusing to give a prompt verdict, it has finally had to follow its own principles of justifying the separation fence, and today ordered the settler colonialist establishment to retreat a bit.

In the verdict released today (Sept 4, 2007) in the petition of Ahmed Abdullah Yasin on behalf of the Bil'in village council against the separation barrier (HCJ 8414/05), by Chief Justice Dorit Beinisch and her colleagues, Justice Ayala Procaccia and Justice Eliezer Rivlin, the High Court ruled against the current route of the barrier and ordered the State to prepare a proposal for an alternative route within a reasonable time, which will leave the agricultural lands of Bil'in on the “Palestinian” side of the barrier. This will mean approximately 250 acres of land being returned to the villagers of Bil'in.

In the words of the judges: “The present route raises grave questions also in regards to the security advantages it was said to provide ... and the selected route cannot be explained other than by an intention to include the eastern section of “Matityahu-Mizrah” on the west side of the separation barrier”. This means that the current route cannot be explained other than by an effort to steal and confiscate village land, a consideration that even the court was not prepared to endorse. Judge Beinisch stated that “the Military Commander is not free to reach any decision he wants to in order to realize legitimate security needs. When he sets about delineating the fence's route, he must take into account several considerations and balance between them. The first is the security-military consideration”.

The court decided that until the barrier's new route is completed, the gate in the barrier must remain open daily between 6.00am and 8.00pm. The Israeli Defence Ministry, which oversees the planning and construction of the barrier, has said it will “study the ruling and respect it”.

**continued on p. 19**



# Decennary of Defenestration

(continued from page 12)

media, nearly 500 of us were arrested, some of us getting severe beatings both in jail and on the streets. The arrests, which included a number of felony charges (including 3 of my own), took a lot of the organizational wind out of Philly's sails as hundreds of radicals spent too much time dealing with court and legal situations. But August 1<sup>st</sup> also brought a whole new wave of Philadelphians in touch with radical politics, some of whom became important defcollective partisans.\*

In the time since the RNC demonstrations, University City District and Upenn driven gentrification began to be felt much more acutely. Thus we began our Gentrification Watch column in order to keep Philadelphians up on developers' schemings and some of the organized resistance to this process. Other matters we covered included: Mumia's repeated defeats in racist courts, a campaign against DA Lynn Abraham's systematic pursuit of the death penalty, a steady flow of R2K legal updates, accompanied by coverage of the uprisings around the world against capitalist globalization. From Prague to Australia massive direct actions against meetings of ruling elites filled streets with broken glass, smoke and teargas and the nagging persistence of anti-capitalists in the street began to shake the dominant narrative of capitalism as the inevitable and only way forward.

The attacks on New York on September 11<sup>th</sup> 2001, however threw much of this energy on its head. A fighting movement (of course still with tons of our own problems), drew back largely in fear as hundreds of Arabs were being rounded up in racist sweeps. By now we had lost the Derailleur, but together with Philly Indymedia and an assortment of other individuals, bought 4134 Lancaster Ave. in a post 9.11. real estate confusion. Years of construction followed (and are sure to follow), but the paper was the first organization to move in to what we now know as LAVA, the Lancaster Avenue Autonomous space. True to the changing times, we had DSL hooked up before plumbing or heat. While we continued to keep cranking out the issues, we organized against the inevitable invasion of Iraq, covered the uprisings that swept Argentina following an economic collapse, and issue 23 dispelled delusional White House claims the war was over ( if only they knew)...

In the meantime, it seems like much of the longer term work has paid off. Sometimes it takes years to have the good results of one's work to come back around. Often we hear good words in random conversations on the street, or are told about someone hooking up with an action, organization or community garden after reading about it in the defenestrator. It's also been territory for discussion on theory and strategy for the radical left in general. Despite various small and gratifying gains as a result of the paper, we've also failed (along with the left in general) to help keep our world from spiraling quickly into an increasingly fucked up situation:

A war that some people said early on we shouldn't waste our time fighting is still going (badly from any perspective), Philly cops keep topping their records in murders of young black men, Mumia has taken several hard legal losses, a number of new political prisoners are making their way through the courts, and former Panthers are facing the rest of their lives behind bars for what never happened 30 years ago. All this makes the defenestrator's work feel just that much more crucial.

No-one considered that we would have lasted ten years. Looking back at other comparable anarchist or radical Philly papers, we've done well. The various projects which preceded us locally, the Philly Free Press (an SDS paper based initially out of Temple) lasted some xx years, while the Schuylkill River Express, Plain Wrapper etc. cranked out

impressive work during the height of the left in the late sixties and early seventies. Later specifically anarchist projects, like the Free Voice (1990s) and Life is Free, a small squatter newspaper, lasted only a handful of issues, while Talk is Cheap, a paper based in the punk scene, made it through the late 80s. In ways we came out of that tradition of documenting local radical community struggles while giving the movement as a whole some material to chew over. Adding to this intra movement communication was a desire to connect to the street as well as about what was going on politically. Over the 10 years, we managed to put out issues zero through 39, as well as some event specific publications: one for the Coalition Against the American Correctional Association (a trade fair for the prison industry), another for the Biodemocracy anti-genetic engineering convergence, both in Philly. Despite sporadic production we fell to several ultra low points which had us question whether to continue or not. But new people always fell into the collective as others wandered off and there was always that fresh spark to kick us back into production.

It's certainly understandable how a project like a radical paper can easily fold. The effort of raising the money to keep printing alone has at times been such a daunting prospect that withering away seemed the obvious next step. Same goes for the matter of constantly attempting to pull together all the disparate strands of what it takes to keep the paper together on an organizational level. Any paid coordinator was never even a matter of consideration, pretty much all attempts at gathering funds via grants were rejected (usually before even sending in an application), so the defenestrator throughout its decade was always a reflection of the creative and fiscal energy we had at that very moment. One can see this in the varying levels of quality in design and content over the years. And though it seems like we may be nearly an issue ahead of ourselves financially as of this issue, it's never been that way yet. Looking through the archives, the numerous desperate pleas for funds attest to this (almost pathetically in retrospect).

The recent bankruptcies and collapses of other radical publications who seemed to have it so together compared to us, such as Clamor, in many ways were a surprise to hear about. We had always been just barely scraping by both in terms of having people work on the paper as well as financially. But in our situation it was just that much easier to pick ourselves back off the ground. Amongst the roughest times fiscally, it just meant we had to kick down a few hundred out of our own pockets to get an issue out. That's certainly been a burden, but in my opinion, not nearly the burden of trying to maintain an engaged collective or sharing working more equally amongst each other. Looking at the relatively enormous fiscal reliance of other papers makes it now seem a blessing that we'd never gotten it together to expand to such a degree.

Over the years, though the collective has always been shifting, we've more or less maintained an affinity group style of working. A lot of the creative work happened informally over beers and our politics have often been largely undefined and subject to internal conversations and debates. This has been a consistent critique of the collective over the years. It's meant that we're less accessible, often because of our lack of a clearly defined

set of politics. As a result, we've set ourselves up for some weird situations with more state oriented leftists. The paper has always been heavily influenced by anarchism and it's notions of horizontal organizing, direct democracy, and direct action, but being stuck in a cultural anarchist ghetto, both in terms of what we report and who we talk to has never been our intention or desire.

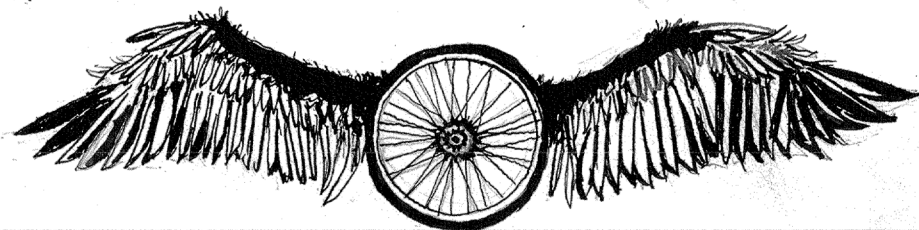
The laid back affinity group style also made it rough to incorporate people from different political perspectives, especially when editorial issues to do with the state would emerge. At numerous points, in my opinion because we had no distinct political perspective spelled out, editorial discussions would break down into personal bitterness over political differences. Some of these disagreements pivoted on how to cover various union struggles, Chavez and Venezuela, pressuring the state for concessions versus self-organizing. Here especially a more defined politics could have been useful to avoid some of the personal aspects of our editorial arguments. These arguments however, while some people did leave, never managed to split the defcollective as much as other issues that are maybe more typical to groups of friends than they are to political collectives. Personal problems inside our collective have often had a much rougher impact on our work than did political disagreements or editorial issues. The issue of strong personalities dominating the visual or editorial slant of the defenestrator has recurred a number of times, as has an imbalance of who's been doing the work. Like with countless other all volunteer projects with limited means, it often proved simply too frustrating to watch countless solid collective members wander off to pursue full time jobs or other more sustaining ventures both political and not.

Skimming through this decade of newsprint brings back a ton of memories not just of these collective members who have wandered away, but also friendships, triumphs, struggles, and even loses. Font choices and layout styles bring back faces of former collective members; reports of organizing attempts or actions that hadn't crossed my mind in years have me full of pride that Philadelphians are always putting up a fight, and even though I should know better it remains stunning how many steps back we take in our path towards a better world. Reading backwards through the years, I'm also reminded of the pain that's been part of the last decade: there have been deaths amongst contributors and the larger defenestrator family, Mary Cabrera, Sera, Marlon Solar and Brad Will among those vividly and heartily missed.

Despite the frustrations and downturns over the past decade, the defenestrator survived. Today new as well as old energies infuse the pages. These pages are still a reflection of the various struggles we've been part of or connected to for the past ten years, but also illuminate the paths that will lead us into our future. In many ways we stand in an exciting place, one where we have the history, the experiences to critically address both our success and our failures. As we stand here, at the cusp of another decade of defenestration, a Zapatista expression comes to mind: we walk, we do not run, because we have a very long way to go.

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## Documenting Social Transformation

(continued from page 10)

appropriate for such a project, but aren't sure how to get started, what to consider, etc. I'd also suggest checking out the People's Global Action website – [www.agp.org](http://www.agp.org) – and looking particularly at their hallmarks (which the defenestrator is pretty much on board with). We look forward to reading your stuff.

Submissions should be e-mailed to [rosa@defenestrator.org](mailto:rosa@defenestrator.org) and/or [bronwyn@yaho.com](mailto:bronwyn@yaho.com)

## Bil'in

(cont. from page 17)

But even with the best legal representation, the ruling could not have been arrived at without the unrelenting struggle mounted by the village of Bil'in against the construction of the barrier. The residents of Bil'in had raised the flag of the joint Palestinian-Israeli non-violent struggle from the very beginning of construction on the wall and did not forsake it for a moment. All those who shared in the struggle are fortunate to have participated in an event unprecedented in its importance. We have been privileged to form some very meaningful bonds, as well a sense of empowerment - the prize for those who persist in confronting violent oppression and overcoming it.

In an interview, Anarchists Against the Wall member Yonatan Pollak said "This is a victory for the movement, more so than for the village. But this decision by the judges must not lead us to think that justice is alive and well in the State of Israel. It does, however, tell us that struggle pays its rewards, that the efforts of all those who oppose injustice and who fight against colonialism and the occupation will win in the end. We don't need arms if we are united and determined". But he also added that "the Israeli armed forces' repression is fearsome and some of my comrades, Palestinians and Israeli, have ended up in hospital beds".

The preparations which had been made in order to face up to the expected negative verdict of the court were easily adapted to deal with the unexpectedly positive verdict. The celebrations started with a party held during the late morning for international and local media. Activists from the village and the region involved with the struggle in Bil'in then continued the celebrations on the streets and in the village's municipality building. In the afternoon, the main contingent of Anarchists Against the Wall (AATW) arrived from the nearby Israeli cities of Tel Aviv and Jerusalem and the celebrations gained momentum.

One member of the Bil'in popular committee, Abdallah Abu Rahma was overjoyed: "We have won an important battle, but we cannot forget that this is a long war and it is our future as Palestinians and not just as Bil'iners is at stake. In order to build the barrier, Israel confiscated 250 hectares of land from us and uprooted thousands of trees, but above all tried to shut us and all the other Palestinians up in bantustans. For this reason the struggle must not stop, but go on to become the struggle of the whole people".

AATW member Ilan Shalif describes the celebrations at the village: "With music and dancing, we converged first on the village centre, following which hundreds of Palestinian women, men, teenagers and kids together with Israelis of the AATW continued the procession along the road leading to the route of the separation fence. At the gate to the other side of the fence, instead of the belligerent soldiers and border guards who attack us during each Friday's demonstration, there were just a few soldiers guarding the gate. After a few sweet minutes of celebration there, we changed direction and danced and sang all the way back to the centre of the village".

After evening prayer, a few of the long-time activists travelled to the nearby city of Ramalla for another party. All the TV channels carried reports on the verdict and the celebration of the long struggle in their main evening news programmes.

However, the journey is still long. The High Court failed to rule that the wall should be moved back to the Green Line, and of course did not abolish the separation that it produces.

Not long ago, several new fronts of joint struggle carrying forward the Bil'in tradition were added to the sporadic activities in the villages of the West Bank suffering as a result of the separation fence and the occupation. One is the struggle in the Ma'asara region - the villages south of Bethlehem, including Umm Salamunah, Walaja, Artas, Beit Umar, Wadi an-Nis and Surif. The struggle there is against the separation fence with direct actions carried out in addition to the Friday demonstrations.

And recently another target has been added to the separation fence: roadblocks, such as building a symbolic roadblock at the entrance to the Karmeit Tzur settlement, and time and again removing roadblocks (sometimes for a few hours or days) which obstruct villagers seeking to travel to nearby towns.

Nonetheless, the present ruling is indeed an achievement and will serve to reinforce the popular struggle against the wall. The joint Israeli-Palestinian struggle against the occupation will go on. Both Palestinians and Israelis will join hands and through their actions the apartheid will fail and the theft will fail.

[Article compiled and edited by Anarkismo.net from articles by AATW members (I.S., N.S. and A.G.) and Il Manifesto]



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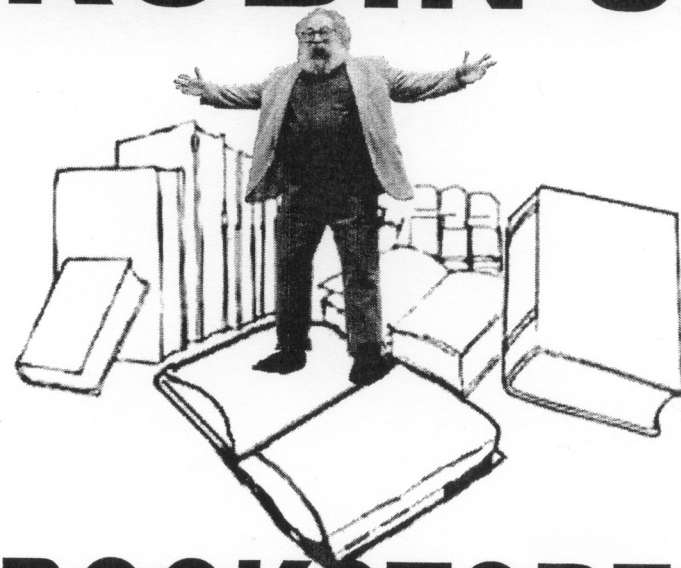
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# REBEL Calendar

**October 25-26**  
GENDER, WAR, AND MILITARISM AN INTERNATIONAL CONFERENCE

At Upenn. For more info, check out <http://www.sas.upenn.edu/wstudies/gwmconference>

**October 25th**

Stand in solidarity with The Union Employees of The Hyatt Regency and demand a fair contract.  
1pm right outside The Hyatt Regency 201 S. Columbus Blvd., Philadelphia, PA

2 events about HIV/AIDS at Wooden Shoe Books:  
5:30pm: Francine Mathis will be presenting, signing and selling copies of her book "No One In Particular", a Love and Educational novel dealing with the reality of HIV/AIDS.  
7pm: Members of ACT UP will be sharing information about AIDS, healthcare, and the organization's role in the struggle against AIDS.

Horror Movie Night at Firehouse Bicycles (50th and Baltimore) at 8pm. Benefit for Defenestrator prisoner mailing.

**Friday, October 26**

Halloween Poems Not Prisons  
7:30pm at the the A-Space

The Alien Architect, Ghetto Songbird and The Mighty Paradox  
Free 7:30pm at the Rotunda

**Saturday, October 27th**

**National Mobilization to End the War in Iraq**  
Join the Human Chain For Peace, which will extend between the V.A. Hospital on Woodland Ave and Independence Mall, and will begin to assemble starting at noon. At 1:00pm, the March to the rally will begin at the V.A., picking up the "links" in the Chain as it proceeds North and East towards Independence Mall. Performers and speakers include: Rebel Diaz, Smarts and

Culture, Sori Mori, Judy Claude and Celeste Zappala.  
info:[www.oct27.org/philadelphia](http://www.oct27.org/philadelphia)

**Sunday, October 28th**

Queer House Show: Nicky Click's east coast tour  
Palindrome, 1441 Tasker St.  
info:[myspace.com/thepalindromediary](http://myspace.com/thepalindromediary)

PhillySka.com Presents: Skalloween 2007  
Free 5pm at the Rotunda

**Tuesday, October 30th**  
**TRICK OR TREAT-MENT**

Will we get the same ol' political tricks, or will the candidates guarantee treatment and healthcare for all?  
Come dressed as a zombie or skeleton (or in black) to tell the Democrats:

**Dead People Don't Vote!**  
demand: guaranteed healthcare for all in the US, \$50 bn over 5 years to fight global AIDS, accurate HIV prevention, address health disparities in communities of color.  
info: [kaytee@healthgap.org](mailto:kaytee@healthgap.org) or call ACT UP Philly: 215-386-1981.  
[www.critpath.org/actup](http://www.critpath.org/actup)

Faces of Fair Trade" Farmers Tour

6-9pm at Tabernacle United Church, 3700 Chestnut St  
info:<http://www.equalexchange.coop/faces-of-fair-trade>

**November 2-4**

**RENEWING THE ANARCHIST TRADITION (RAT)**  
A Scholarly Conference in Montpelier, Vermont  
info:[www.anarchiststudies.org](http://www.anarchiststudies.org)

**Saturday November 3rd**

Afropick: Brown, Loud, and Proud

Free 8:30pm at the Rotunda  
info: tba

**Sunday, November 4th**

Screening of Philadelphia Stop The Violence  
View the making of the sixty (60) second infomercial showing how diverse communities can unite and demonstrate pure concern for eliminating violence. Our goal is to show our children the greatness and historical value of Philadelphia from a different perspective.  
info:215-662-5557 or [yamamamamie@aol.com](mailto:yamamamamie@aol.com)

Diaspora Kristallnacht  
Music written in Prison Camps of World War II  
8pm at the Rotunda

**Friday November 9th**

Food, Race & Class Public Issue Forum  
\$5 includes lunch

9am-1pm at the Community Education Center, 3500 Lancaster Avenue

**Saturday November 10th**

Style Wars, a film screening  
7:30pm at Wooden Shoe Books

**Sunday, November 11th**

Guerrilla Girls on Tour  
The legendary masked heroines stomp into Philadelphia for one night only!  
\$5 at the Rotunda

**Saturday November 17th**

film screening: Born in Flames  
7:30pm at Wooden Shoe Books

**Saturday, November 24th**

film screening: The Road of Women  
7:30pm at Wooden Shoe Books

**Thursday, November 29th**

Defenestrator movie night at Firehouse Bikes  
check [defenestrator.org](http://defenestrator.org) to see what's playing!

**Saturday, December 1st**

film screening: Who Killed the Electric Car?  
7:30pm at Wooden Shoe Books

**Saturday, December 8th**

film screening: Shortbus  
7:30pm at Wooden Shoe Books

**Sunday, December 9th**

PROTEST: STOP POLICE TERROR-STOP THE WARS AT HOME AND ABROAD  
1-4pm at Temple University  
info: 215-724-1618

A benefit party for the Mill Creek Farm  
buy tickets at [www.millcreekurbanfarm.org](http://www.millcreekurbanfarm.org) \$20 in advance, \$25 at the door  
3-pm at the Ethical Society Building  
1906 South Rittenhouse Sq

**Saturday, December 15th**

film screening:The Road to Guantanamo

**Saturday, December 22nd**

film screening: Hurricane Katrina: The Storm That Drowned a City  
7:30pm at Wooden Shoe Books

**Thursday, December 27th**

Defenestrator movie night at Firehouse Bikes  
check [defenestrator.org](http://defenestrator.org) to see what's playing!

**March 7-9 2008**

National Conference on Organized Resistance in Washington DC  
info: [www.organizedresistance.org](http://www.organizedresistance.org)

## Ongoing Events and Meetings

**Food Not Bombs**

In a country hungry for war, that bombs countries hungry for food.  
Rain or shine: Servings are Sundays at 5:00PM and Mondays at 7:00PM across from the Free Library on Vine Street between 19th and 20th Streets  
In West Philly : sharings happen every Wednesday @ 5pm-CEDAR PARK (50th and Baltimore) for more info, see

**ACT UP**

Weekly Meeting Every Monday from 6:00 pm - 9:00 pm St. Lukes Church; 330 S. 13th St. (between Pine & Spruce) Email: [actupphilly@critpath.org](mailto:actupphilly@critpath.org) for

more info.

**Weekly Meeting of Phila. County Coalition on Prison Health Care**

Every Tuesday from 9:30-10:30 a.m. Philadelphia FIGHT office, 1233 Locust St., 2nd floor, For info, contact Laura McTigh: 215-380-5556

**Books Through Bars**

Packing Café Every Tuesday from 7:30 pm - 9:30 pm The A Space; 4722 Baltimore Ave. E-mail: [info@booksthroughbars.org](mailto:info@booksthroughbars.org) for more info

**Defenestrator Movie Night**

Last Thursday of every month at Firehouse Bicycles at 8pm  
50th & Baltimore to benefit the defenestrator prisoner mailing  
Call for info (215)727-9692 or [info\(at\)firehousebicycles.com](mailto:info(at)firehousebicycles.com)

**International Concerned Family & Friends of Mumia**

Every Thursday from 7:00 pm - 9:00 pm 4601 Market St., 5th floor Phone: 215-476- 5416 for more info.

**Philadelphia Anti-War Forum**

Meeting Third Sunday of every month from 1:00 pm - 3:00 pm ASPACE; 4722 Baltimore Ave and first Thurs. at Last Drop Coffee. E-mail: [clanarchy@prodigy.net](mailto:clanarchy@prodigy.net)

**INCITE! Radical Women of Color**

Calling Radical Women of Color  
Philly INCITE! Starting in December Philly INCITE

is meeting each 1st & 3rd  
Thursday from 6:30-7:45pm at the A-Space

**PRAWN** (Philadelphia Regional Anti-War Network)

Meets 1st Tues. at Local 4, AFSCME, 1606 Walnut.  
6:30-9pm [www.prawnworks.net](http://www.prawnworks.net)

**The Philadelphia Icarus Project: A Radical Mental Health Collective**

meets every Sunday 6-8 pm at the A-Space  
Anarchist Community Space. Our monthly business meeting is held the last Sunday on each month from 6-7 pm. [philadelphiaicarusproject@msn.com](mailto:philadelphiaicarusproject@msn.com)

## LIBERATED SPACES

**LAVA**

The Lancaster Avenue Autonomous space is a center for radical media and organizing located at 4134 Lancaster Ave. in the Belmont Neighborhood of West Philly. info: 215.387.6155 or [info@lavazone.org](mailto:info@lavazone.org) \* lavazone.org

**A-Space** - a collectively run anarchist gallery and meeting/community space. Events are free and generally start at 7:30pm unless otherwise noted. Accessible by the 34 trolley. Plenty of parking for cars and bikes. They pass the hat to cover rent.

4722 Baltimore Avenue Philadelphia, PA 19143  
215.727.0882 [a-space@defenestrator.org](mailto:a-space@defenestrator.org)

**WOODEN SHOE BOOKS and RECORDS** - Anarchist bookstore owned and run by an unpaid collective of geniuses with nothing better to do than sit around talking philosophy and riots. Carries a wide range of anarchist and radical books, periodicals, pamphlets, T-shirts, patches, CD's records etc.

508 S. Fifth Street Philadelphia, PA  
215.413.0999 [woodenshoe@rocketmail.com](mailto:woodenshoe@rocketmail.com)

**Firehouse Bikes**- A worker owned collective bike shop.  
50th and Baltimore

**The Divine Bicycle Church** - Bike repair co-op at Neighborhood Bike Works. Tools, advice and recycled parts available. Every Tuesday, Thursday and Sunday from 6:30-9pm  
40th and Locust Walk, behind St. Mary's Church

**Crossroads Women's Center**- open Tuesdays and Thursdays 10am-2pm or by appointment  
33 Maplewood Mall, Germantown 215-848-1120

**The Friends Center** - American Friends Service Committee HQ. Contains meeting spaces and offices for a gazillion different entities.  
1501 Cherry Street

the defenestrator  
PO Box 30922  
Philadelphia, PA 19104

to: