



# *It's Going Down*

**ANARCHIST NEWS & PRACTICE  
ACROSS SO-CALLED NORTH AMERICA**

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**Front top:** Log loader sabotaged in British Columbia, CAN

**Front middle:** Car burned during anti-police riot in Milwaukee, USA

**Front bottom:** Clashes on the anniversary of the Ayotzinapa students' "disappearance" in Chilpancingo, MEX

**Back top:** Barricades block police movement as the summer's revolt spreads across Oaxaca, MEX

**Back bottom:** Cars are burned and stores are looted during anti-police riot in Montreal, CAN

**It's GOING DOWN** has grown incredibly since its inception. However this growth is only a side effect to the momentum building in the streets—the eruptions of revolt that have spread across the country at an escalating pace.

2016 ended on a dark note, with many of us mourning our friends who passed in December's Ghost Ship fire, and anxiously awaiting Donald Trump's ascent to the U.S. presidency. Despite the many somber moments of the year, 2016 saw many beautiful moments of joyful resistance play out across the continent. Fascist rallies were met with fierce confrontations in Anaheim, Stone Mountain, Sacramento, Harrisburg—not to mention nearly every city on Donald Trump's campaign trail. A teachers' strike set off a massive rebellion across Mexico, mirroring the Oaxaca insurrection ten years before. The summer was marked with uprisings against police murders—Baton Rouge, St. Paul, Milwaukee, Charlotte.

Fall entered with an unprecedented strike in prisons across the U.S. This strike involved a wide variety of tactics used by prisoners across the entire U.S. and even spread to Mexico. Solidarity from the other side of prison walls was also remarkable, with accomplices in hundreds of cities stepping up to the plate with banners, noise demonstrations, attacks and more. A small encampment in North Dakota grew to tens of thousands blockading the construction of the Dakota Access Pipeline. The struggle exploded after police raided the camp, prompting fierce street fighting and solidarity blockades all over the continent. Just days later, the unforeseen election of Donald Trump sparked widespread rioting in the U.S. Participants in several cities noted that the intensity of local outbursts was unparalleled in recent history.

2017 has already proved that there will be no slowing down. The first days of the new year saw rage boil over at the gasoline price hike as gas stations and stores were attacked and looted across Mexico. Donald Trump's inaugura-

tion day was interrupted by a hundreds-strong black bloc tearing apart corporate stores in Washington D.C. Cities across the U.S.—as well as Montreal to the north—followed suit. With this in mind, we have gathered several pieces published or re-published on *It's Going Down* over 2016 that we think can best aid us moving forward.

"What Anarchists Have Been Saying For Years" opens with a quick re-introduction to several basic anarchist principles for those who find themselves in the streets for the first time this year. It's followed by "Unyielding Before Power And It's Repression," an uncompromising text in the face of repression.

Next are two report backs from the summer's anti-police revolts: "Milwaukee In Flames" and "Welcome To The End Of The World" from Charlotte. "Open To Unorthodox Methods" is an interview on the uprising in Baton Rouge, as well as other local dynamics. There appears to be no end to the rage over racist police shootings, and the more prepared we are to contribute to these eruptions, the better.

The next series of essays examines the dynamics of various anti-fascist actions against the far-right and Trump's campaign events. Multi-directional conflicts between rebels, fascists, cops, and liberals have become more visible as protests against Trump's campaign and the far-right groups he inspires gain momentum.

We then take a moment to remember the comrades we lost this year with two excerpts from memorial rallies.

"Destroy Gender" applies an insurrectional critique to gender, both the traditional binary and Facebook's fifty options. "The Untold Story" and an additional excerpt explore the struggles women, queer and trans prisoners face—and more importantly, their inspiring resistance. "This Was About Unity" continues to highlight actions undertaken by prisoners, in this case a series of hunger strikes across Michigan.

Next, a report from Nashville shifts the focus to solidarity on the other side of the bars. Tennessee rebels describe new challenges in this unique moment, and "A Fire That Cannot Be Contained" notes the qualitative step forward anarchists in New York have taken, in context of prison strike organizing.

"War Against DAPL And Planetary Annihilation" explores the blockade tactic in depth, looking at the recent solidarity actions with water protectors in North Dakota. Trains, highways, bridges and more were blockaded, elaborating an anti-infrastructural perspective that can inform our future practices.

The final selections take on various tactical and strategic considerations that remain open questions in 2017. How can our actions move from the symbolic taking of space and create cop-free zones? Can we move beyond the punctual demonstration format and take action in exciting and inviting ways? What would it take to regain even a slight amount of autonomy in our neighborhoods? How do we engage with an increasing level of militancy amongst people who still cling to statist politics? We hope that you use this magazine to open these critical conversations with your friends and accomplices. Not in order to distill the one true theory, but to brainstorm and experiment in practice.

Once again, we close with a round up of actions and a list of links to further resources. The round up presents its own set of questions as well. Does creating lists of direct actions undermine the importance of other forms of organizing that support those who attack? Does quantifying actions exceptionalize these attacks, contrary to their aim of generalizing in everyday life? We take these concerns with us into the future.

As always, check out the website for daily updates on when it's going down:

**ITSGOINGDOWN.ORG**

# WHAT ANARCHISTS HAVE BEEN SAYING FOR YEARS AND WHAT LIBERALS NEED TO START HEARING

ORIGINALLY POSTED TO IT'S GOING DOWN - DECEMBER 8TH, 2016

On Wednesday, December 7th, 2016 at Texas A & M University, as FBI agents monitored hundreds of protesters from the tops of roofs, heavily armed riot police clashed with demonstrators bent on disrupting and shutting down an event organized by Preston Wiginton, a 51 year old former student of the campus and long time white supremacist. The event featured a talk by Richard Spencer, a leading ideologue within the growing "Alt-Right," which attempts to re-brand fascist, neo-nazi, and white nationalist ideas for the millennial generation in order to create an all-white fascist "ethno-state."

The clashes that erupted on the campus are just the latest in a string of growing confrontations between autonomous revolutionaries and the racist far-right which is acting as an auxiliary force of the Trump regime while attempting to push it farther to the right. Suddenly, anarchists and antifa, who have been demonized and sidelined by the left have been hearing from liberals and leftists, "you've been right all along." But while revolutionary anarchist ideas are starting to have a broader currency, many of the things that people are starting to pick up on, we have been saying for years.

And the stakes are only getting higher. Far-right forces *are* growing, both here in the United States and around the world, but they are growing in the context of a drastic failure of both neoliberalism and socialist and leftist parties which grew out of social movements like SYRIZA and Podemos, and the continuing fallout of a restructured economy that has left behind literally billions of people. Moreover, industrial production and extraction of resource-

es which propels this system forward has continued to launch itself into overdrive. This year marked a horrific turning point, as we officially hit the 400 parts per million carbon milestone. Now, many scientists and even government institutions are predicting drastic climate change in our lifetimes as unavoidable and weather patterns are currently already changing rapidly. Revolution, in the sense that everything will be turned upside down, is inevitable. The question is, what kind will it be?

As ecological apocalypse defines the present, all signs point towards the continued growth of the wealth gap, inequality in all aspects, and amassing insecurity and precarity for workers and the poor. This is true in urban centers as it is in Appalachia. On a base line level, wages have stagnated or fallen, poverty and homelessness grow, gentrification runs rampant, and overall conditions have continued to erode for many Americans while the most wealthy have grown even richer. Moreover, repression on the streets of the US continues to ramp up, as the government continues to amass more powers of surveillance and spying, the prison population soars, police kill on average around 3 people per day, and law enforcement becomes more and more militarized. In short, for most people, things are getting worse, not better.

The coming to power of Donald Trump only signals an acceleration of all of these realities. From Trump's plan to push through more resource extraction projects while seeing the finishing of the Dakota Access Pipeline, the further growth of surveillance powers, attacks on women, queer people, immigrant workers, and Muslims, to broad sweep-

ing attacks on the entire population as basic social welfare programs are eroded, unions are assaulted, and wealth continues to flow into the pockets of the rich.

In the face of all of this, from a growing insurgent far-right, to the current ecological collapse, broad attacks on workers, the poor, the environment, and those most vulnerable, many ask: *where is the opposition?* The answer is clear as day, but it isn't in the halls of power, in the politicians, the leaders of the unions, or in the big NGOs. Instead it's in the rioters. The blockaders. The people in ski masks and in the streets. The ones on the front lines fighting with the cops. The people attacking, defending, organizing, building, and growing.

We live in a time that is marked by not only increasing crisis and growing reaction, but also in explosive and insurrectionary mass resistance and refusal. At the same time, as it has never been so clear to so many, that the institutional and electoral left is utterly and completely, *useless*.

The crisis we face is not only one of capital or industrial civilization, but that of its *oh-so* loyal opposition, *the left*.

Perhaps now, you'll finally start listening.

## THE STATE ISN'T NEUTRAL

Government has never been a tool to change people's lives; it's always been a force which organizes them for the interests of the wealthy and powerful.

A state is a collection of hierarchal apparatuses that holds a monopoly of violence in a given territory and has the ability to enforce its power through policing. States exist to ensure that the

divisions that exist within society don't make the overall power structure fall apart. As Prole.info wrote in "Work Community Politics War":

*"No matter who is in government, government has its own logic. The fact that this society is divided into classes with opposing interests means that it is always at risk of tearing itself apart. The government is there to make sure that doesn't happen. Whether the government is a dictatorship or a democracy, it holds all the guns and will use them against its own population to make sure that we keep going to work."*

But liberals paint a much different picture. They instead present a democratic State as a *neutral* institution that simply needs enough good people to become involved in it. As someone wrote in "After Bern: An Open Letter To The Newly Disheartened":

*"There is an immense system of violence and domination in place over us that keeps the wheels of this system running. While it appears we have a hand in shaping our lives, in reality there are clear systems of control and management in place to make sure that the overall structure of this society is not threatened. No matter who is elected, no matter what political party you join, the appearance of popular control, of democracy, is a total illusion."*

But a State isn't a neutral coming together of human-beings; it is instead an instrument of colonial and class dictatorship. This is how the American State has always been organized:

*"America is a settler nation created out of colonies managed by imperial powers. As one of our founding fathers, John Jay put it, 'The people who own the country ought to govern it.'"*

The reasons that everyday working-class and poor people can't get ahead in politics is not because not enough people don't get involved in changing or participating within the State, but because the people that run this government have invested interest in keeping the status-quo. This has not been any more clear than with the election of Donald Trump, as the entirety of the political class lines up to work with a fascist in

order to preserve the social peace.

The State is designed to ensure the ability to govern and police a territory through force and violence for the interest of those in power; it is not a means in which our lives can be changed for the better.

## **ELECTORALISM DOESN'T LEAD TO SOCIAL CHANGE**

The belief that the ballot box is the single best way to not only create change, but also hold on to gains made by everyday people is a complete sham. It is also a hallmark of liberalism and much of the left. Democracy is simply the window dressings we use to cover the dictatorship of everyday life. As Scott Campbell wrote in "Trumping Fear, Finding Safety in Resistance":

*"With tens of millions feeling burned by Trump's election, and most of those not resonating with the slower death offered by Clinton, criticisms of the electoral system are running rampant: the convoluted primary system, the corruption of the Democratic National Committee, the anachronism of the Electoral College, etc. Yet these objections seek only ameliorative change, taking the current construct of governance as a given."*

*"Rather than pointing to specific flaws within an oppressive framework, it is more constructive to acknowledge that the system actually worked as designed and provided voters will two physical representations of the core tenets of the United States. On one side was the neoliberal imperialist and on the other the misogynistic white supremacist. As the saying goes, 'No matter who you vote for, they win.'" The source of our discontent, dispossession and death cannot be resolved at the ballot box. Social constructs of race and gender cannot be voted out of existence any more than capitalism can be undone with the flick of a pen. Third parties are nothing more than the system's pressure valves, designed to channel dissenting energies into the electoral process where they can be rendered non-threatening."*

*"The illusion of choice and agency inherent in voting are rather acts of disempowerment and surrender. Now that the disillusionment is spreading, the opportunity*

*is available to further ingrain this electoral dissatisfaction and offer alternative proposals for social functioning before the system has its next go at recuperation in two years when, "We've got to take back the House..." Part of this is to challenge narratives around voting, to counter the myth that the civil rights and Black Power movements were about the right to vote, that democracy is the highest expression of human organization and freedom, and to undermine the psychic weight and value that voting carries in this society. To vote or not vote is not the issue, rather it is to de-reify voting and properly situate it in our current context while suggesting that the real work happens everywhere except at the ballot box."*

*"If it didn't have such real consequences, from a step back electoral politics would be laughably absurd. The notion of selecting one person to rule over 320 million people based on the fact they all reside in a single, arbitrary territorial configuration is antiquated, incoherent with the current world system and dictatorially unrepresentative."*

As Scott Jay writes in "Jacobin's Call for a 'New Party' Means Only More Electoralism":

*"Electoral strategies always seem to focus on funding and promoting themselves, with just enough lip service to give them a gloss of social movement relevance, but not much more. Instead of being a launching point for social struggles, electoralism has been a one-trick pony whose only concrete strategies feed directly back into itself and not into something greater. Rather than providing a strategy for propelling social movements, it is almost exclusively a justification for its own continuance. In the context of a country dominated by two parties, this often means at some level feeding back into the Democratic Party, reluctant to harm the only game in town."*

Nowhere does this become more clear than with the campaign of Bernie Sanders, as it was used to march millions of young, poor, and working-class voters back into the arms of the Democratic Party after 8 years of being betrayed by a President who ran on "hope" and "change," but delivered the opposite. After Sanders was purposely destroyed by

the DNC, he then turned around and campaigned for Clinton, and has now even embraced working with Trump.

Regardless, most people in the United States wanted nothing to do with the election and didn't even bother to vote. As the blog *Where the River Frowns* pointed out in "U.S. Elects President So-And-So, with 10% of Americans Strongly Supporting":

*"Estimates indicate that 128.8 million people voted in Tuesday's Presidential election, which is 55.6% of the voting-eligible population. However, if people who are typically overlooked for reasons of age and felony status are included, the percentage drops to only 39.6% of the total U.S. population having voted. Of those who voted, 59 million voted for the winner—a mere 18.2% of the total population. According to a survey from the PEW Research Institute from late October, of those who support a particular candidate, only 55% or 56% "strongly support" their candidate of choice. This brings the proportion of the U.S. population who strongly support the President-elect to 10.2%."*

Moreover, whether in the Civil Rights or Labor movement, it was rioting, occupations, and mass resistance and disruption that forced the state to grant concessions, not the slow, long march through the institutions. Furthermore, the democratic process has only allowed rights, living standards, and better conditions to slowly be whittled away by more powerful forces backed by the State itself. In short, undemocratic means forced the hand of the State, while over the decades as struggle receded back into politics, these gains were lost.

What this means is exactly what anarchists have been saying all along. That not only does the electoral path not lead to social change, to say nothing of 'revolution' – but overall, the vast majority of Americans reject the "democratic" two-party sham that most liberals and the left cling to or think they can create an alternative to within its confines.

## **WE NEED TO BUILD A MOVEMENT OUTSIDE OF POLITICAL PARTIES AND POLITICS**

Electoral politics feeds off of grassroots social movements and struggles, not into them. As Scott Jay wrote:

*"[E]lectoral activism feeds into electoral activism. It relies on itself to further itself. It attracts people who are attracted to electoral politics and generally does not attract people engaging in class struggle. It does not need, nor does it feed class struggle, except to the extent that it might be able to take advantage of the sacrifices of militants in order to declare itself a proper representative of a social movement it did not create."*

This past 8 years we've seen a wide variety of social movements rise and fall, all to be recuperated and cast aside by electoralism and crushed by the State. After the economic crisis hit, we saw the spread of occupations of college campuses and the explosion of the Occupy Movement. Obama, with the help of Homeland Security, fusion centers, and a collusion of local police departments, crushed the encampments in a wave of violent repression.

Several years later, we saw the explosion of the Ferguson Insurrection, which then quickly spread to Baltimore, Oakland, Charlotte, Milwaukee, and elsewhere. Other mass struggles, movements, and upheavals soon followed, from the #PrisonStrike, to #NoDAPL, to the mass disruptions and riots that followed the election of Donald Trump. Again, Scott Jay:

*"[T]here are young people around the country who have risen up in rebellion against the police killing them over the last few years. They probably did not bother to ask themselves whether their actions were going to hurt the Democrats' chances in getting reelected. They are living in completely different worlds, one where people fight for their lives against a system trying to destroy them, another where people draw up blueprints for national organizations with no discussion as to who is actually going to build the thing. The youth in the streets have been less concerned about ballot access and more concerned about challenging the*

*system that is trying to kill them."*

But in all of these struggles, their logical and ethical conclusions come not through politics, the election of a politician, or through the State – but in an insurrection and overthrowing of these systems of power, exploitation, and policing.

In all electoral campaigns, we see the opposite growing of what is needed however. As "After Bern" commented:

*"Across the United States, the Sanders campaign has raised over \$207 million dollars. People knocked on doors, they put up stickers, they organized rallies, and they made phone calls.*

*"What if we had put all of that [wasted] time, energy, and organization in building something that wasn't based around electing a politician? What if we put that time, energy, organization, and hundreds of millions of dollars into building organizations that can fight, win, and seize land?"*

*"For all the rhetoric of the Sanders campaign, his use of language of Occupy and Black Lives Matter, both movements that the Democrats helped to crush under their own heels, there was not a "political revolution." But moreover, those energized by Sanders are now free to be led directly into the Democratic Party machine..."*

We need to build up strong, dynamic, and grassroots organizations, crews, networks, and movements from the ground up, not from the top down. These need to be based in our neighborhoods, workplaces, schools, and communities, not in the halls of power. We need to find ways to come together to amplify our collective power and strength, not piss it away in votes.

We need fighting movements with teeth, not pathetic attempts at taking a seat at the table of power.

## **DISRUPTIVE AND CONFRONTATIONAL ACTION BRINGS PEOPLE INTO MOVEMENTS AND STRUGGLES, NOT PUSH THEM AWAY**

Liberals and much of the left claim that confrontational tactics hurt us more than they help, from breaking windows to blocking streets. But in reality, each

and every time this plays out in the streets and in our communities, it is simply not the case. In fact, confrontation and disruption, in other words: physically fighting, brings more people in than sign holding or writing letters to the editor ever did. If anything, the wet blanket and attempts to control things by protest managers and liberals kills social movements, not combative actions which can be disruptive and at times violent.

We see this playing out in every social struggle and movement. The riots, blockades, and clashes with the police in Occupy Oakland grew the size and scale of the movement, and were themselves informed by the Oscar Grant riots and students occupations of several years prior.

The Ferguson Insurrection inspired youth people across the country and led to other uprisings and rebellions which pulled in tens of thousands. Despite “leaders” within the Black Lives Matter movement attempting to endorse the Democrats, channel the movement back into politics, and reduce it to simple reforms, the movement continues to evolve and remain combative and disruptive over a period of several years.

The national #PrisonStrike which was coordinated by inside grassroots prisoners organizations and outside supporting groups, was kicked off by waves of violent riots, uprisings, and clashes with guards.

In the struggle against the Dakota Access Pipeline, a wide range of tactics have been used to defeat the project, from arson attacks against equipment, to mass marches, to peaceful prayer vigils, to attacks on banks. In the wake of violent clashes between water protectors, police, and DAPL security, the movement exploded as protectors were seen heroically risking their lives on the front lines. Currently, thousands are still streaming into Standing Rock.

Liberals and leftists claim that confrontational actions scares away people from getting involved. But we find the opposite to be true. When people see a

struggle is real; when there is skin in the game, something to fight for, and people are putting their bodies on the line, they often come out in droves. It is symbolic and legalistic protest which is pointless and doesn't work and ends up turning many people away.

## **SELF-DEFENSE IS NOT THE SAME THING AS FASCISM**

Fascism aims at creating an authoritarian State and to do so, it must crush it's enemies in order to build up its power. If we are to stop them, we're going to have to shut them down and smash them off the streets, giving them no platform and no quarter.

But as the far-right has grown as a reactionary movement in the wake of the Black Lives Matter movement as well as becoming a auxiliary force within the Trump campaign, liberals and some of those within the left have repeated a flurry of idiotic statements about those who risk everything to confront fascism.

Overall, liberals argue that to use violence against fascism, or to shut down fascists and give them no platform, is actually just as bad as what the fascists do – in fact, it's the *'real fascism.'*

We think that in reality the total opposite is true. Since the election, hundreds of hate crimes have taken place, as Trump's win has embolden the autonomous far-right like never before. In the wake of attacks on people across the US, that anti-fascist position that combative and militant action against fascists is in fact *community self-defense* – has never been stronger.

If you don't want fascism, you're going to have to fight against it. Period. Those that take on this fight are fighting in self-defense, and those taking risks deserve our support.

A movement that sells out those that fight to defend it are not worthy of the name.

## **WE NEED A SOCIAL REVOLUTION**

The political, ecological, and economic forces and crises aimed against us means that time is not on our side. The state continues to become more and

more repressive. The ecological situation, more and more dire. The economy continues to make us more and more impoverished and precarious. The far-right grows strong while “the left” in it's institutional form, weaker and weaker.

The movement that we need doesn't look like a carbon copy from the past, nor is there a “scientific” program of revolution that we can adhere too. We are entering into territory that is new and different from any other time in history.

What we do know is that we need a dynamic, fighting, and combative movement. We need networks of defense, support, and offensive capacity that can not only fight in the struggles that lay all around us but can begin to build new worlds.

The left, as defined by the ‘rules’ of social change and revolution and put forward by everyone from Marxist-Leninists to Bernie-Bros to bumper sticker liberals *is over.*

We are the ones in the street. We are the ones who are fighting. From indigenous warriors, anti-fascist fighters, black liberation militants, and anarchist revolutionaries, we are all part of a growing force that is building something new.

And we are the ones that will set the course of our own destiny, and out of this nightmare once and for all.

# UNYIELDING BEFORE POWER AND ITS REPRESSION

FROM ICONOCLASIA - TRANSLATED BY SCOTT CAMPBELL - MARCH 4TH, 2016

*On the repressive circus mounted by the Mexican State*

*“...what is condemned about anarchists is not the violence, but their having transcended denunciations and conferences, bringing disobedience, insubordination and the capacity for revolt to this point. What is condemned is precisely the fact of their standing up and walking from the point of a radical critique of power and an intransigent ethic of freedom; and, moreover, to do so until the very end.”*

– Daniel Barret (Rafael Spósito)

When the unyielding have declared war on power with their daily, consistent action, there is not much need for “pretexts” in order to attack the subversives. For power, the fact that anarchists are unyielding to power’s norms, that they can’t be corrupted and don’t make alliances, is enough of a reason to attack them. It’s true, many times those who rule the world have to carry out “criminalization” campaigns in order to attack various struggles, anarchists included. However, other times these campaigns are much more than a campaign to “discredit”; besides, who wants credit? Do we need it? The vast majority of the time, these campaigns are part of a strike of greater magnitude, form part of an overwhelming strike that the State plans to inflict. It is within this context one can place recent events, part of power’s repression of the local anarchist or libertarian landscape, that is to say, in the Federal District [Mexico City].

The subversive struggle in the region has gained in strength and form in the past three years. In years prior, attacks on power were carried out, in general, from the shadows, but they began to happen in the light of day as well. Opposition took the form of possible widespread revolt, disturbances took on consciousness and attacks on the structures

of domination spread rapidly. Sabotage and attacks of all kinds spread throughout the territory. In those moments of subversion of the existing order and the destruction of social peace—that is, the peace of the powerful—the repressive responses from the dominators were not lacking. Monitoring, surveillance, searches, arrests, and even attempts at disappearances, were what we lived with in those days, in the years past.

The climate today is not so different and beyond a campaign of harassment, what is happening today is a continuation of the repressive actions the State has directed against anarchists in recent years. Just read the stories about the climate of tension experienced during the Informal Anarchist Symposium; just consult the statements from Okupa Che and take a look at the anarchist websites and independent media to get a sense of these repressive actions.

This year seems to already be highlighted in the calendar of power, and we don’t say that with a prophetic voice, the facts simply make it quite clear to us. For some months now (a little before the start of the new year), the police forces of the Mexican State have been carrying out acts of espionage, intimidation and attacks against anarchist, libertarian and subversive individuals; and also against projects that, for power, constitute a real threat. Messages with a link sent to the telephones of “common people”; emails sent to some anarchist projects with attached links containing a malware product called Da Vinci, acquired by the Mexican State from HackingTeam as a means to infiltrate computers and telephones, are part of these repressive actions, of the continuation of what the State has been doing to subversives for the past two years. But not just that. There is also the

constant shadowing of compañeros carried out by police in recent weeks using private cars, the intimidating telephone calls, the constant surveillance outside the home of some compas, the visits from ministerial police at the homes of several compañeros involved in various parts of the anarchist movement, these are part of the same story.

Included in this repressive climate is the arrest of compañero Yorch Punk, one of those who for years have inhabited “Okupa Che” in the Philosophy and Letters Department at UNAM. Last Wednesday night, February 24, around 9:45pm, ten individuals with “military appearances” forced compañero Yorch into a white truck without license plates, threatening the two people who accompanied him with weapons. The morning of the 25th, at around 5am, masked individuals burned an automobile belonging to UNAM Security and built barricades on the interior thoroughfare of the university, in front of the squatted auditorium. Hours later it was finally known that compañero Yorch was being held in the Federal Attorney General’s office located in the historic city center. But the system didn’t hesitate in starting up its manipulative machinery, which forms an important part in the repressive experiment of social pedagogy. In the afternoon, all the news outlets announced the capture of an alleged “drug dealer” in the vicinity of University City, who, to give coherence to their circus, they pointed to as the leader of Okupa Che. Some outlets accused Yorch of possessing marijuana, others of possessing amphetamines, some of diazepam and even cocaine. If Yorch drank, if he took drugs or if he was straightedge is something that should matter little to us, as the strategy of power is more than clear:



a campaign of criminalization, possibly preceding a great repressive event. That statement is not for nothing, just look at the context of the *compañero's* arrest, which occurred at the end of an activity held at the squatted auditorium in solidarity with imprisoned *compañeros*. Adding to this the fact that the following day the director of the Philosophy and Letters Department called for the prompt eviction of the squat, the suspension of intra-campus transportation, and in the afternoon of the 25th, the announcement of a meeting between the President of UNAM and the police to arrange the eviction.

But this is not the first time they've tried to do their worst to Yorch. Two years ago, in 2014, Yorch was viciously beaten by a paramilitary group when they tried to retake the squatted auditorium, a group that was beaten back by a large group of anarchist *compañeros* in December 2013. On this occasion, they severely beat Yorch, burned him with a blowtorch, opened up his head, and embedded metal pellets in his skin. To the misfortune of those "reds", the following day a large group of *compañeros* again retook the auditorium, so their "failed assault" did not last long, as we say.

In any light, what has happened to Yorch is nothing more than part of a plan to evict a space that in some way

is uncomfortable to power, hence the criminalization in the news, as a way to have a minimal justification for students and society "in case of an excessive use of force." But this is not a separate issue, as it is indisputably linked to all of the monitoring, the visits by the federal ministerial police at *compañeros'* homes, the harassment, the sending of messages, making clear what they are preparing. Repression, like any other method, has a before, has its central moment, and has an after. The repressive strike is being prepared, practiced and justified, although all this is done in order to maintain a façade, as the State does not need to justify anything, it simply makes use of its authority. But repression is not just the repressive strike itself, nor the arrest of *compañeros*, nor the kettling of a demonstration. The State practices repression in everyday ways, through the classroom, through the television, through the family; at work, in the jails, in the psychiatrist's office; the repression the State practices is also in the power relations that prevail in society, therefore, a fight against repression is a fight for the destruction of power. Without abolition and without mediation, a precise attack against the structures, the representatives and the social relations that sustain this domination.

The tiger does not lose sleep over the opinion of sheep; this is how we should move forward, without the opinions of others about us as anarchists impeding our ability to realize our dreams, as we do not seek prestige; this is how we should advance against the wind, without the repression of the State (selective or daily) being able to paralyze our struggle or keep us inactive or in constant weariness; as such, like the tiger who doesn't lose sleep but stays wide awake, that is how we should advance in the face of all adversities, generating projects of freedom capable of subverting the relations of domination, capable of contributing to the spreading and intensification of the conflict against authority. Determination is what we have, *though many become disheartened and everything seems difficult.*

There is nothing left but to send a greeting of support to *compañero* Yorch Punk. All our solidarity to the *compañero* and to all *compañeros* facing repression, imprisoned, and those who are on the run, transgressing the laws of power.

Against power and against all authority, social war without agreement or mediation!

*Some anarchists from the Mexican region,  
February 26, 2016*



Barricades in solidarity with Okupa Che in Mexico City, MEX

# MILWAUKEE IN FLAMES

## THE NIGHT THE PIGS GOT BRICKED

SUBMITTED TO IT'S GOING DOWN - SEPTEMBER 28TH, 2016

It was a Saturday night. When we caught word that the BP on Sherman and Burleigh was in flames, we hopped in the car and headed over. It had finally happened, like we all knew it would. Police murdered another Black man. His name is Sylville Smith. We drove west on Burleigh from around Fon Du Lac. Cars packed the streets, just cruising and blasting music. Some people shot their pistols into the air. As we drove closer the air became thick with smoke. A huge black cloud poured from the flames. Hundreds of people were gathered in the area.

We went back the other way on Burleigh and saw a group of about 50 people masked up, smashing up huge cinder blocks to use as projectiles. They were heading east toward the intersection of Fon Du Lac, 35th, and Burleigh. We figured they might be going to the Police Station right there so we darted over. The Station was boarded up with no cops in sight. They had barricaded themselves inside, fearing the wrath of the neighborhood. But when the crowd showed up they didn't go for the police station. People cracked open the beauty shop and liberated everything inside. A rebel grinned as they walked into the street with a huge bouquet of red roses. Down the block the O' Reilly Auto parts store billowed black smoke. Then the bank went up in flames. We sat there in the middle of the intersection and watched flames engulf every corner for what seemed like forever. The firemen didn't come for hours.

Finally we watched as police in riot gear escorted fire fighters to the front of the auto parts store. As soon as they smashed open the door a massive plume of black smoke engulfed the whole column of cops. Things continued like this late into the night. A few of us sat in a parking lot a block from the police sta-

tion watching them cower. We listened to the mayor and police chief on the radio admit they have no control over the situation. They lamented that the criss-crossing streets of the neighborhood made it hard for the cops to maneuver.

The next day a crowd of a few hundred gathered outside the burnt out BP. Still no cops in sight. An assembly of people from the neighborhood argued about what to do next. As I walked up, a comrade said to me "It was a beautiful night last night." It was beautiful to watch people fight back against the occupying forces. Not everyone thought that. A politician got up and started brow beating people, telling them to pick up a garbage bag and get to cleaning up. They got heckled until they shut up. A few people said, "Fuck it we're going to the police station." We poured onto Burleigh and headed west, gaining more people along the way. It was broad daylight, Sunday now. We got to the cop shop to find them standing there with shot guns. We heckled them for a while then shut down the major intersection right there, held it for a while, then headed back west to the BP. It was just the dress rehearsal for later that night. We stood around for the rest of the day, chopping it up with people. A few times cops tried to roll up, but teenagers chased them away.

As night fell the attitude changed. People were ready for some action. A crowd gathered and headed north on Sherman. We took a right and headed east into the neighborhood toward the police station. When we got there it was the same scene as earlier in the day, only with the younger people masked up. Pigs sat there with shot guns looking scared. We did the same thing, held the intersection for a while and headed back to the BP. A cop tried to roll up behind

us as if to shoo us along, but everyone turned around and ran at the squad car. They whipped around and dipped off. Everyone cheered.

We marched west on Burleigh and blasted Lil Boosie "Fuck the Police." Everyone sung along to the chorus and as we approached the gas station we noticed some nervous looking pigs posted up there. Now we were in the intersection of Burleigh and Sherman. More people masked up seemed to manifest outta nowhere. Now we were deep. Now people were holding big ass stones and bricks. People felt powerful. A sheriff cruiser jetting up to the crowd. People let the bricks and stones fly. The car got smashed up quick. Probably 15 huge stones came raining down on this idiot before they could dip off. What an asshole. Now the pigs came cruising up in huge buses. Rows of riot cops filed out and formed a line at the intersection. The crowd lobbed bottles and rocks at the line. People shot at them with small caliber pistols. Cops returned fire with bean bag rounds. A couple rebels got hit with beanbags but walked it off. I could hear the bullets and bean bag rounds rip through the leaves of the trees over head and ricochet off the ground around us. I guess some kid caught a stray bullet in the neck around that time. I have to admit that the cops looked pretty scary. There were a lot of them. But it gave us confidence when we realized that they were scared as fuck.

They didn't know the turf and had never experienced something to this degree of intensity before. They didn't want to die that night. As the crowd headed south on Sherman the pigs kept sending in these armored vehicles called bearcats. They would roll up and just get hit with bricks and then go back toward the line of cops by the gas station. Finally the crowd of rebels got to a construc-

tion site on Center and Sherman. Tons of stuff to throw at the cops was every where. Another bearcat came barreling down Sherman. It got showered with bricks and stones and a few orange barrels. Next came a black van full of cops in riot gear. They pulled up right next to the crowd and rolled open the side door, revealing a cop raising a gun, presumably about to fire a bean bag round. Before he could even aim stones rained down on the side of the van and the pigs closed the door and drove off.

Now the crew headed west on center. It was time to slip away and blend into the neighborhood. The crew headed up alleys. Scouts were going ahead to check

the intersection to see which way the police were coming. Cops combed the neighborhood as the militants dipped off down different alleys and gangways. So many people were still out that the brick throwers were able to blend in. It was like what I imagine a protracted insurgency looks like. Militants knew the terrain better than the cops, so we used that to our advantage.

Fuck the Milwaukee Police forever. They murder people, strip people naked in the street, and harass kids on the playground. While we were on Burleigh and it first cracked off I watched a stone fall from the sky, hitting a cop square in the head. I laughed and cheered as their

body fell to ground. I thought of the times they smashed my face in, bashed my head into the sidewalk and knocked out my teeth, stripped me naked and humiliated me, so I laughed as the injured cop was dragged away.

Let an insurgency infect every city in America. This is just the beginning. We're crouching in the alleyways waiting with bricks.

## OLYMPIA, WA: MARCH IN SOLIDARITY WITH MILWAUKEE UPRISING

### *Communique*

On Sunday night, anarchists in Olympia marched in solidarity with rioters and rebels in Milwaukee. After Sylville Smith was gunned down by the police in Milwaukee on Saturday, residents rose up and fought the police, burning down buildings and destroying police cruisers. We are saddened that another person lost his life to the police and white supremacy, but we are also inspired by the response in Milwaukee. We took to the streets to amplify their struggle, to make sure that the names of those murdered by the police are heard by all, and to remind Olympia that the struggle against the police is ongoing and everywhere.

A crowd of around forty took to the streets just before 11 PM, chanting "All Cops Are Bastards! ACAB!" People handed out spray paint, wheat-paste, and posters, and soon 4th Avenue was covered in posters declaring "War Against the Racist Police State" and anti-police graffiti. Many onlookers joined the march, and many more were supportive and appreciative. We marched up and down 4th Ave covering walls, windows, and poles with our messages of rebellion and resistance. People took advantage of the oppor-

tunity to sabotage parking meters as well, and covered the new condo on 4th with graffiti and wheat-paste. The parking meters, new condos, and downtown development are all part of an attempt to gentrify downtown and to exclude houseless people and other "undesirables" so that yuppies feel safe shopping. We hope the vandalism makes them feel a little less safe, and we hope some people get free parking tomorrow.

The cop shop also got a visit and a makeover, with some cracked windows and a new paint job. We expect that some pigs will be demoralized tomorrow when they show up for work and see our hatred writ large across their walls.

The march continued for about 30 minutes, complete with flares, roman candles, and mortars, and then everyone safely dispersed into surrounding alleys downtown. By the time the police mobilized a response everyone had disappeared, leaving behind a downtown covered with paint and posters. We hope this small gesture warms hearts in Milwaukee, and that rebels there and elsewhere know that they aren't alone. We also hope that

others in the Northwest and across the country take actions against the police on their own terms. The police are not omnipotent, and they are not an indivisible force; they have names and addresses, cars and offices, fueling stations and warehouses. It only takes a friend and a plan to put up some posters or to slash some tires, and for each cruiser that can't drive that's one less cop on the streets waiting to harass, arrest, beat, or kill someone.

As the quartersheet handed out to bystanders proposed:

"When the police kill, let us turn the cities into burial pyres for the dead."

REST IN POWER, SYLVILLE SMITH.

FUCK THE POLICE, FROM OLY TO MKE.

– a few uncontrollables

**It's Going Down  
August 15th, 2016**

# WELCOME TO THE END OF THE WORLD

SUBMITTED TO IT'S GOING DOWN - SEPTEMBER 26TH, 2016

Nothing can close the window of mass disaffection opened by the revolt in Ferguson. The unending tide of criticisms leveled against the insurrectional movement, the pacifiers in the left-wing and "community" organizations, the National Guard and the resurgent fascist grassroots have given a staccato structure to the rebellions, but have so far failed to stamp them out completely. No falsehood can reverse the intoxicating effects of the truth.

No one can doubt the absolute strategic clarity of the insurgents on September 20th, who broke with the insane delusions millions hold onto which deprive them of basic fighting skills in light of racist police executions. In a beautiful and creative development on a common tactic from the last two years of revolt, they rushed onto I-85, looted the contents of stalled semi-trucks and burned them in the middle of the interstate.

## SEPTEMBER 21 - DAY 2

On the second night of disorder, it took only thirty minutes to unmask the ethical polarization underpinning the entire Black Lives Matter movement. What is commonly described as one movement is, in reality, at least two. Even this is a simplification. The capillary structure of power has likely produced 5, 10, 20 bases of affective re-aggregation and transformations all under the same slogans. In any case, it is clear that there are forces invested in policy-friendly restructuring around diversity trainings, indictments, body cameras, review boards, etc. These factions – of which the organized BLM "chapters," the left wing groups, the churches, the student organizations, and the "white allies," more or less comprise the base of – are the obvious revisionist tendencies in a historical sequence opened by insurrec-

tionary black proletarians, anarchists, communist groups, street gangs and angry working class elements.

At only 7:30 pm, on the night of September 21st, 600 marched to a church in downtown Charlotte. Just as the prayers began, masked youth in the crowd interrupted. "Fuck this Jesus shit" they screamed. A clear demarcation was made between the elements that wanted the night to proceed into the disorder of the night before and those trying to keep it from reaching that threshold. Most of the crowd chased the police away. A small group of cops sought refuge in the Omni Hotel, which was attacked. Justin Carr, a demonstrator, was shot in the head. Blood spilled across the sidewalk. The situation had changed. Hundreds ransacked the NC Hornets store just around the corner. A convenience store, a sandwich shop.

*We receive messages that someone has been shot at the Omni Hotel. We park and run toward the demonstration. Just as we catch our breathe, tear gas is fired into the crowd. Flash bang grenades explode by our feet. To my left and right, masked people are kicking and throwing back the spinning canisters on the ground. I pull a t-shirt over my face. Hundreds of people are cheering and jumping, a few are coughing. A young man with tattoos all over his torso and hands looks to me and says, through his mask, "This is it! Welcome to the end of the world!" In front of me, a giant cloud of gas thinly veils a wall of police in riot gear.*

For an hour the crowd controlled the streets around the EpiCentre, utilizing police barricades and dumpsters to block the road. The rioters methodically destroyed the veneer and windows of the Hyatt Hotel and other businesses over that time, while the barricades

were left undefended. Trash cans were set on fire and police cruisers were smashed with hammers. Elements in the crowd attacked random cars, while others smoked weed and rapped Lil' Boosie's now famous "Fuck the Police," the anthem of the movement.

When the line of riot police finally approached the crowd, under a hail of stones and some fireworks, they began shooting more tear gas and rubber bullets. The crowd split into at least two sections, engaging in vandalism and looting whenever possible for the rest of the night.

*A guy is in agony while his friend dabs his eyes with a hoodie to stop the burning. I take someone's bottle of water, make a hole in the cap and flush his eyes. He pops back up to his feet, pulls something out from his pocket and yells, "Who knows how to pull a pin from a grenade?" Before throwing one of the police concussion grenades back at a line of bike cops. "Yeah we got that shit too!" After a few more rocks they bike away from us. The crowd cheers.*

## IT'S GOING DOWN IN UPTOWN

The shooting of Keith Scott occurred in an area of North Charlotte, far away from the cluster of financial towers and economic powerhouses that Charlotte is well known for. It's remarkable to note that the riot on Wednesday occurred in the very heart of Charlotte and that the demonstrations that have followed continue to happen in this area. This sets it apart from the rioting that recently took place in Milwaukee. On the second night of rioting in Sherman Park (Milwaukee) almost every business in the area had either been burned, looted, or smashed with the only immediate targets being the police and media. In Uptown Charlotte everything was there to

be destroyed, even the Nascar Museum. Of course the fact that the riot took place in a major financial center also meant that there were different limits. Most urban centers have been totally renovated to meet the new demands of counter-insurgency that followed the last great wave of rebellions in the 1960s. Everything that can be bolted down is bolted down, cameras are everywhere, and people are funneled seamlessly via “smart” infrastructure between various business and shopping corridors. Throughout the night, scarce projectiles made it difficult to defend against police incursions. In fact, without tactically experienced persons, there may have been almost no projectiles at all. This proved a major stumbling block by the end of the night when a barricade was not defended and a relatively small number of riot police in an armored golf cart were able to disperse a much larger group of fighters who were unable to come up with anything to fight them off with. The golf cart was a major material advantage for the police, who were able to use it to transport riot cops very quickly. It played a key role in breaking up a crowd that had been rolling together for hours. It gave them a mobile dimension that isn't typically associated with riot control in the US, but is the norm in places like Greece or Catalonia. Developments like this must be countered in the future. Toward that end, we submit: these golf carts are like any other, have normal tires which can be punctured and are window and doorless leaving occupants vulnerable to attack. They are mounted with a loud noise cannon and fit up to 5 fully outfitted riot cops (if 1 or 2 stand on the back).

### **QUICKLY, ON INTRA-CROWD DYNAMICS**

On the night of the 21st the crowd seemed to be almost entirely unified in its objective: Occupy spaces outside of police control and loot and destroy everything in them. With Uptown Charlotte being nothing more than a glorified shopping district, there's really nothing to spare. It took only a few

flash bang grenades to send the pacifiers running home for the night. Window smashers could expect cheers to accompany their courage. Hundreds of people were helping one another mask up, set things on fire, kick back tear gas, make projectiles, and stay safe from the police. However, hostilities were not solely directed at the police and property, and to dwell on “racial” dynamics inside and outside of the crowd is of grave strategic importance.

1. White rioters were more or less accepted by the majority-black crowd, as was also the case in Milwaukee. As an influential participant declared, “Everybody's black tonight,” after watching some white people participate in the riot.

2. White motorists were subjected to a kind of “shibboleth,” being asked to raise their fists and declare that “black lives matter.” For those who refused, their vehicles were smashed or stomped. This did happen occasionally to black motorists as well, suggesting a general anti-social current in the crowd, but the overall tendency was to “racially” order the situation.

a. This mainly was occurring when there was nothing to set on fire, no police, no windows to smash.

3. Therefore, it seems that “race” was used as a vector for determining ethics.

*We've been holding the intersection by the Hyatt for over an hour, setting fires and destroying the hotel. Two masked kids start moving a large piece of concrete into the crowd so that it can be broken up into projectiles to use against the police charge that seems imminent. A woman starts shouting to no one in particular that “these white people are not with us and need to leave.” She walks over and pushes the piece of concrete out of their hands. A large group sees this and encourages the kids to pick the concrete back up. While she keeps yelling to leave it, a black man picks up the piece himself and starts breaking it. The police tear gas and clear the area.*

### **THE NECESSITY OF THE PARTY**

*Riot police charge down the on-ramp to-*

*wards our highway blockade. Everyone starts scrambling up a hill towards what we thought was the street, but is actually a light rail station. Finally we have enough rocks and we launch dozens from the bridge down onto the cops below. One of them must have had good aim cause a few tear gas canisters land up on the bridge. We move on through a hotel, down several flights of stairs and back onto the street. Windows drop everywhere. A 7-11 is being looted. Rocks tossed at bicycle-mounted police miss and smash windows behind them. “Smash that shit, Smash that shit!” someone screams at the top of their lungs as we come over a hill and see a brightly lit Bank of America lobby. The entire block of it is destroyed. Police are more determined to disperse us now and we are a little skittish ourselves. We've been holding space well for a few hours but our ability to do this is becoming limited.*

On September 22nd, three days after the shooting of Keith Scott, another demonstration was scheduled to take place in Uptown Charlotte. The arrestees from the night before were still locked up, reportedly at the requests of the National Guard. Congressman Robert Pittenger tells the news that all of the protesters hate white people “because white people are successful.” Right wing news outlets manufacture and exaggerate “racial” tensions which were minimal or nonexistent. Left wing personalities deliberately and naively surrender agency to the police, repositioning the insurgent party as a mere protest movement shamefully victimized by an excessively militarized enemy.

Hundreds gathered and managed to briefly shut down I-277. Police launched tear gas and rubber bullets into the crowd. Clergy, lawyers, leftists, and others used physical force and intimidation to insure the relative docility of the crowd, at times shoving and ejecting people wearing masks, throwing bottles, or even cursing at the police. Here, counter-revolutionaries, reactionaries, pacifiers, and reformers hope to outmaneuver the insurrection and to crush its revolutionary horizon. This

should be impossible.

The experimental powers and rhythms that are splitting America open, exposing it to uncertainty and transformation, must compose themselves into a plane of consistency. There should have been space and time established to meet and to discuss. We need churches, parks, radio stations, collective houses, centers, businesses, or any place that can host a public event to combat the idiocy of the reformers and the police. Perhaps a false organizational front group could have made a bold statement to the press calling for deeper and bolder forms of disorder. Perhaps a small band of dedicated people could have extended the imagination of the rioters with a well timed disruption of a news station – as occurred during the 2008 Greek insurrection – or with a highly destructive flash mob they could have renegotiat-

ed the balance of forces for the coming week. Is it too impossible to imagine a collective of herbalists and acupuncture students organizing a temporary clinic, advertising treatments for tear gas, pepper spray, rubber bullets? What recently-evicted apartment complex could have been taken over and transformed into a laboratory of revolutionary potential? These skills, powers, capacities, and tools do not develop overnight.

It is clear that something is growing between the No Dakota Access Pipeline blockade, the ongoing nation-wide prison strike, and the movements and uprisings against racially-motivated police killings. There has been a great outburst of protest energy since Ferguson, and especially since the beginning of the year. We must continue to elaborate on and intensify the insurrectionary process, to build what we can, where

we can and smash what is within our reach. Living and fighting together. The powers established in the breakdown of apparatuses must be made irreversible, or else new controls will emerge which are less attackable, more obscure, more resilient. The most dedicated cannot satisfy ourselves with riots alone.

Truth is in revolt.

*R.I.P.*

*Keith Lamont Scott*

*and*

*Justin Carr*

AGITATORS INTERNATIONAL

September 2016



Fires set during anti-police riots in Charlotte, USA

# OPEN TO UNORTHODOX METHODS

## AN INTERVIEW ON THE BATON ROUGE UPRISING

FROM RIGOLE RISE - AUGUST 30TH, 2016

*On July 5, police in Baton Rouge shot and killed Alton Sterling in the parking lot of the Triple S convenience store. For many nights after there were sizable gatherings at the site and marches and clashes with the police. When did you first go to Baton Rouge, what was the vibe, and what was your reading of the situation and composition of the crowd?*

I first went to Baton Rouge that Thursday, two nights after Alton was killed. At that point the rallies were still in their first phase, a kind of block-party outside of the Triple S. At times there were about a thousand people attending these rallies, which would run late into the night. It definitely helped that the owner of the Triple S was very sympathetic to what was going on, as were several other nearby businesses.

The mood at these gatherings was tinged with anger and rowdiness, but with respect to the environment, which was a black, low-income neighborhood. Fireworks were lit. Cars peeled out in the intersection. Graffiti and anti-police memorials for Alton went up. Home-town-hero Lil Boosie's anthem Fuck the Police could usually be heard coming from somewhere.

During the first few nights the police were nowhere to be seen. By the time I'd arrived it was dawning on lots of people that the cops were playing a kind of containment strategy; by being in a friendly neighborhood the crowd's mood was tempered, that is so long as the cops didn't make an appearance, a sacrifice they were more than willing to make until things cooled down.

*On July 10 there was another major protest, leading multiple confrontations with police and instances of excessive force. Were you in Baton Rouge then and if so what can you tell us?*

Before talking about Sunday July 10, it's worth mentioning that the day before

was a much more conflictual situation in which almost twice as many people were arrested. That Saturday was when protest tactics shifted from hanging near the Triple S to rallying outside the BPD First District Police Station and marching down Airline Highway in an attempt to block Interstate 12.

Saturday's march to I-12 was the first big march of the weekend. Unlike Sunday it was not well-promoted on social media, nor was it sanctioned by the police. There also weren't many out-of-towners or professional activists, which might explain the lack of attention it received on social media. There were a few activist groups, however, though mostly the more militant-type. The Revolutionary Communist Party was there hawking their endless supply of papers. There was also the New Black Panther Party, decked out with their fatigues and shotguns, making the police uneasy.

By all accounts the cops totally reversed their approach on this march, driving their SWAT tanks into the crowds and, with AR-15's drawn, tackling and arresting as many people as they could.

That night hundreds of people gathered at the Circle K across from the police precinct. Dozens more people were arrested as riot cops repeatedly lined up and rushed the crowd, targeting those who were more outspoken. That said almost everyone's charges from both Saturday and Sunday have since been dropped.

To get back to your question, the protest on Sunday was very interesting, although probably not in the way the community leaders, police and city officials who organized it intended. The day's events began with a sanctioned march to the capitol, followed by a rally. Nearly two thousand people came — probably the largest anti-racist march or rally in Louisiana since the Jena Six

rally in 2008.

After the rally left the capitol, and once there was no more programming left to hold people's attention, hundreds of people defied the peace marshals' orders to remain on the sidewalk, moving instead to take Interstate 12. About a block from the on-ramp is when the confrontation in the videos and photos took place. Blocked from the interstate by tanks and riot cops, people tried instead to hold an intersection. This was complicated by the number of self-appointed leaders frantically telling the crowd to get on the sidewalk and be peaceful. These folks had a demoralizing and panicky effect on the crowd, contributing to how easy it was for the police to pick people off.

In general, the movement was most vibrant when crowds were working together to overcome a clearly-defined obstacle — whether it was blocking an interstate, defending a parking lot, or keeping the riot police-lines at bay. Sometimes this process was complicated by arguments about the "right way to protest," but after dark this was rarely a problem as many ideologues wouldn't come out past a certain hour. Seemingly our capacity for action continued to grow insofar as crowds were open to unorthodox methods, while still paying attention to the more practical concerns. During these moments of creativity and courage our line of questioning might've been posed as: what is most practical and possible at a given moment; what is going to increase our power in relation to the cops'.

*Finally, on July 17, a Missouri man Gavin Long shot and killed 3 cops in Baton Rouge. Did this mark the end of the events there? Has the flooding in Louisiana since then had any overlap or intersection with the Sterling protests that you know of?*



Gavin Long's action has definitely changed the atmosphere in Baton Rouge. As capitol of Louisiana, Baton Rouge and the neighboring parishes are home to a lot of the state's most racist populations whose sentiments played a big part in passing America's first Blue Lives Matter Bill back in May, which makes targeting police a hate crime.

Nearly half of the BRPD itself is manned by residents of neighboring Livingston Parish, an overwhelmingly white area known in the recent past for KKK activity. Even the cops who actually live in Baton Rouge Parish are mostly from the white neighborhoods. Very few police have any ties to North Baton Rouge (the site of the protests), aside from the larger economic interest they have in maintaining an atmosphere of terror there.

Given this context, Long's attack has no doubt entrenched the police and their sympathizers, who've already seized

upon the opportunity to amp up the pro-police pageantry and repress any counter-narrative.

As for the flooding, this intersects with everything else that's happened in Louisiana, but in ways I have trouble speaking to, partially because it's so recent and my knowledge of Baton Rouge is pretty limited, but also because the full implication of everything that's happened in Baton Rouge this summer is so tremendous.

What I do know is that there are people who stepped up during the protests who are now stepping up to provide relief for those who got flooded. A lot of this involves facilitating the transfer of volunteers and resources to effected areas without having to go through the inefficient bureaucracy of some of these relief organizations, such as Red Cross.

Curfews due to flooding have also been imposed, and there are rumors that

this is being used as an excuse to lock up people in North Baton Rouge. That said Livingston Parish was one of the worst flooded areas, so who knows, maybe the police who hail from that area are finally learning what it feels like to be totally screwed over by forces beyond their control.

In a broader sense, it's also worth noting that in quick secession, a large American population just experienced first-hand three of the most paradigmatic phenomena of our times: an anti-police uprising, a mass-shooting, and a climate-related catastrophe. Taken together we have a neat diorama of the existential disaster capitalism has thrown us into. For those of us actively looking for a line of flight from this catastrophe — especially in the South — the events unfolding in Baton Rouge are very instructive.



# A RUNDOWN OF NOVEMBER 5TH IN HARRISBURG AND SOME REFLECTIONS

SUBMITTED TO IT'S GOING DOWN - NOVEMBER 10TH, 2016

*This account and the reflections that follow are only a glimpse of the events that took place in Harrisburg on November 5th. I'm not interested in or able to cover the whole of what took place; instead I'm putting forward how I experienced the day (plus a few rumors I heard), what I learned, and some thoughts that came out of conversations following the mobilization. The reflections and critiques apply to myself and those I was with as much as they do to anyone else who was in attendance.*

## **November 5th in Harrisburg, PA**

Before I got to the meetup spot, a friend told me that a fascist livestreamer or photographer was present and was filming people. When he was pointed out and confronted, he punched an antifascist, got jumped right away, and left.

By the time I got to the spot, people were just about to march. A few blocks of walking and chanting brought us to a police line behind some wooden barricades. The fascists weren't scheduled to arrive for another hour. People milled about and a few announcements were made on the bullhorn. More and more police arrived in riot gear and on horseback, strengthening the "thin blue line" between us and the steps of the capital building where the white power rally was set to take place. Slow moments passed uneventfully.

Eventually a man in a confederate flag t-shirt appeared on the steps and with the help of the cops set up a PA for a bit less than an hour. People were becoming more agitated, screaming at the fascist and the police. As the anger in the crowd was rising and more fascists arrived, including klansmen, members of the National Socialist Movement, Keystone United, and the Traditionalist Worker's Party, I saw people losing patience. Although never in a coordinated or unified way, eggs, rocks, full soda cans, and vegetables flew at the police

line, bottle rockets exploded in the air, and police barricades were dismantled. This continued on and off for hours as tensions rose and fell, responding both to our own energy as a crowd and to the actions of fascists and police in front of us. At one point some masked ones began breaking up the cobble stones to make smaller rocks to launch at white supremacy, but were dissuaded by local pacifists.

A lone fascist near the demo was punched and beaten by masked people; police quickly stormed the fight and arrested an antifascist. This again roused anger against the police but no concerted response came from us as a whole.

As the fascists packed up and filed off the capital stairs, everyone could be heard cursing the neo-nazis and cheering their departure. Some people began proclaiming a victory, others grumbled and started to mill around. Some bloc'd up people chanted their intention to find and fight the fascists and began marching. Moving slowly at first, the march blocked streets with trash and newspaper boxes; after turning onto a large street, those at the front of the march saw the fascists in the distance and picked up the pace. Those behind them called for the march to stay tight, unaware that there was an opportunity to finally bang on the neo-nazis. The mix of fast and slow marching led to riot police moving into the street fast enough, stopping the head of the march. From there, those at the front decided it was best to cut losses, leave downtown and disperse. The march changed direction, rushing down smaller streets and throwing trashcans into the street as cops closed in, eventually dispersing. I don't think anyone from this short march was caught, although I heard one or more people who stayed behind at the steps of the capital were arrested.

## **Thoughts and Reflections**

While talking after the demonstration, some points came up about things that could have been done differently, ideas for how to be more effective in similar settings in the future, and criticisms of both ourselves and the crowd in general. Two themes came out of our discussion: communication and cover; neither was completely separate from the other.

On the 5th, communication between each other and with passersby who might be interested in fighting against white power and white nationalist groups could have been better. There was little in the way of chants, speeches, fliers, or graffiti that communicated to people outside the demonstration why we were there. Even though they told people not to throw stuff at the cops, the crew of clowns did more to send a message (whether I agree with it or not) than many others there. I'm not saying that the demonstration was completely silent and inscrutable though; there were some banners, signs and at least one instance of anti-fascist graffiti. It'd be great to see more communication directed at potential accomplices and supporters. Often this kind of communication can add to the kind of "cover" that I'll talk about a little later.

Internal dialogue also fell short in my opinion. As masked people, we didn't come together to coordinate or try to do things that can't be accomplished by individuals or small groups. If communication during the march at the end had been better, it's possible that we might have been able to actually lay hands on the fascists as they were leaving. It's true that beyond the friends I arrived with I didn't know many people present, but even if we are unknown to each other, it doesn't mean we can't propose plans, let each other know what cops and fascists are doing, or just talk in general.

Cover was another topic that came up as something we would like to see more of. By cover I mean the amount of activity, energy, sound, and anonymity that make a crowd feel safe and exciting to take direct action from within. The cover waxed and waned throughout the day. Something that seemed to make the energy intensify was sound. Drummers, chants, fireworks, and the person banging on that stop sign with a flag really added to the feeling of power we felt in the crowd. When the police barricade was broken, people moved banners to line the whole front of the demo, which made those of us behind them feel both more protected and anonymous; it seemed that more throwing took place then too. Holding even taller, reinforced banners, and/or having banners both in front of and right behind us, would give even more cover to protect the people throwing stuff from the many high-grade police cameras that were watching us. Bringing more things to throw, talking more to people who happened to walk by the demo, making fiery speeches (that also communicate our ideas), filling the area with antifascist posters and tags, surrounding ourselves with banners, and having sound and music all contribute to a feeling that we're powerful and builds our capacity up to do even more.

See you in the streets

## **BLACK BLOCS & BUTTERFLIES: REFLECTIONS ON THE ANTIFA ACTION IN SACRAMENTO ON JUNE 26** *Excerpt*

The medic teams decided to approach people while in full black bloc to let them know we were there and available in case someone needed medical assistance. There were just a handful of us, each with a variety of supplies including nitrile gloves, gauze, duct tape, instant ice packs, and milk of magnesia mixtures for pepper spray or mace. I spoke with a girl no older than 20, her eyes filled with terror: "I've never been to anything like this before, it's scary. I saw a flyer that said Nazis were going to be in Sacramento and people were going to shut them down." She seemed nervous about even the idea of there being medics for protesters, not like we were highly trained or anything. Those new to the struggle and seasoned veterans alike share similar concerns about safety.

\*

When I was finally falling asleep that night, after footage of the madness traveled throughout international news sources, I thought of the terrified girl from that morning. I hoped she was okay. The media will always paint the black bloc as violent outside agitators, opportunists hell-bent on bringing the ruckus. They can't see what happens behind the scenes. They won't show what we do in our everyday lives that wrests power from and dele-

gitimizes the State, supporting one another in ways they have never intended to do for us. That girl and many others will remember the black bloc as being gentle and kind, offering water and help and dancing together in celebration of shutting the rally down.

These events have shown me that the struggle is tangibly real. It is not just an abstraction to theorize or read about, but a concrete representation of our fight for liberation, and our work is not over when the demo ends. There are legal teams preparing for repression and harassment, people to articulate our narrative to others, fundraising for medical bills, plus numerous shows of solidarity from across the country and world. Providing hospital support was an incredibly powerful and inspiring experience, albeit very exhausting and emotional. I watched when one comrade was discharged from the hospital and stopped to visit another who was also stabbed, turning my head to wipe away the tears I couldn't stop from escaping. We've all seen and gone through some intense shit together, and we must never lose sight of this less sensational side of revolutionary activity.

**It's Going Down**  
**July 6th, 2016**



Anti-klan demonstration in Stone Mountain, USA

# THE DREAMERS AND THE PROVINCIAL

SUBMITTED TO IT'S GOING DOWN - APRIL 15TH, 2016

Western Pennsylvania has a split. There are those who seek a better existence for all. Dreamers, who see possibilities beyond the Giant Eagles, condo developments, politicians, the gossip of the nightly news on what black person did what. They saw a way out of the cyclical grip of unchallenged rhetoric, the pounding narratives that regularly kill people because of identity, religion, class, gender. Such deaths are often not seen as murder because the structural institution of white supremacy and capitalism have shielded them from contest with an intentionally despicable education system and apathetic, individualistic culture.

A pervasive discourse that makes exceptional the wealthy white man above all has plagued this region. To live in this land is to be ruled by this marker, to see ones self in contrast to this and make every opportunity to find validation and security alone. Class unconsciousness and racism make for an easily manageable population by politicians.

*That is the provincial. The way out was to meet together.*

As news that the evangelizing force that has been encouraging and emboldening Right-wing politics of white convenience, entitlement and supremacy across the nation was coming to town rang, rebels across this city held a necessity to act. Like Ferguson, St. Louis, New York, Anaheim and countless other cities accomplices were found in resistance to White Supremacy.

An anti-fascist contingent was manifested as a way of locating sanity, self-defense and autonomy. A quick boisterous march to David L. Lawrence Convention Center found a visceral repulsion to organized racism.

Immediately upon reaching the line of attendees flag bats and impassioned energy met the domes of Make America Great Again (the slogan worn proudly on Trump hats). Fists hit those who love to see nothing less than walls put between our brothers and sisters. That particular sinister smirk and chuckle that is given by bullies who look down at others as meager and incapable were maced away with pepper spray. On and off for three hours white supremacists were beat as the celebratory roar of the crowd reverberated off the tunnels of the convention center.

Marching bands, colorful signs, chants of "No Trump, No KKK, No Fascist USA" tangoed with the black flags of anarchy to unleash a chaos some internet denizen would later characterize as "Feral, frothing, rabid and violent". To me it was much more disciplined than that but still wild. Spit landed in the faces of one Trump supporter giving a Nazi Salute as others drowned him out with chants and protest placards.

The Secret Service was made to shut the doors to the event as attendees were turned away. Our movement proved capable of social self-defense. At the end of Trump's speech the crowd exited, they were met with a gauntlet of trips and berating, more fights broke out, more police, more policing. Heated arguments cleared the air of what people really thought as civil unrest was realized.

The Trump crowd was judged by what its material actions were: attending a white supremacist rally. The only ethical response to this decision was confrontation, eviction, and to grant a denial, perhaps for the first time to those who have have the golden ticket – a wealthy

white life.

The slave catchers (police) were also targeted in this attack and will continue to be as long as they continue to serve as an institutionalized oppressive force that seeks to uphold the current ruling order, lock people up, and deny free existence – which is to say as long as they are police. Each officer had a decision to make when they formed a line between the White Supremacists and the crowd of Anti-Fascists. It comes as no surprise that they chose to form and face off with rebels. They had a decision to make when they arrested three comrades. That is why they were maced and hit.

Negative actions like this are the lived act of being present with our capabilities. Pittsburghers like the rest of the planet have it within to bring closure to a traumatic era of racism, policing, class based society, slavery (in the modern form of prisons). An unknown freedom is made within this negation.

In short: Nobody has ever needed some man yellin and telling us what to do!

Past all the patriarchal call to arms of the right, the kitschy politicking of sensibility as a tool of suave leftism exists a structural reality that neither the right nor the left truly want to change; politics seek to manage our movements and life. To act with dignity and autonomy was to do what needed done. In particular some 4,500 jagoffs were dealt with.

This city is unexceptional in its white supremacy but unfuckingbelievable in its resistance.

In solidarity, love and rage,

uncontrollable /// ungovernable

One of many Pittsburgh Anti-Fascists

# TRUMP IN SAN JOSE

## FIGHTING FASCISTS AND THE LIBERAL ESTABLISHMENT

SUBMITTED TO IT'S GOING DOWN - JUNE 10TH, 2016

On June 2nd, we and a large number of people protesting a rally by the presidential candidate Donald Trump in San Jose clashed with his supporters, delivered many righteous beatings, tore up and set their racist paraphernalia on fire, and rioted at a scale that hadn't been seen in city for almost 20 years.

What began as an attempt to impose yet another demoralizing peaceful rally was taken over by people who refused accept idly standing by and chanting while fascists shat on us boldly and without fear. We were a big enough crowd to leave SJPD unprepared to respond to the size and speed of our rapid maneuvering, which at its peak swelled to about 400 to 500 people. By and large, SJPD lost control of the area near the Convention Center for several hours while it attempted to corral and contain us. By the time streets were cleared later that night, 4 arrests were made by SJPD with the help of mutual aid from other local police departments. As of this writing an additional 3 people have been arrested, all of which are juveniles, and additional arrests are believed to be imminent. Our collective actions for which we have no regrets were seen and heard around the country and world, and have drawn the condemnations of the people we've always known to be our enemies and that of people who pretend to be our friends and allies in fighting for a better world.

Contrary to the racist tropes deployed in the narratives of publications such as that of the *New York Times*, which attributes the violence of the day primarily to Mexican youth associated with the Norteños and Sureños gangs (though members were present and overcame their antagonism to unite during the protest), the crowd that clashed with Trump supporters was quite diverse and varied in terms of their race, gender, sexuality, religion, and explicitly dis-

played political affiliations.

Despite all attempts to paint the violence of the day as the work of Mexican and other Latino undocumented immigrants through the use of racist language like "thugs" and "illegals" by Trump himself and other media sources, a casual glance at the imagery and footage from that day reveals a quite different story. Not only were there large numbers of Mexican and other Latino protesters, especially youth present among us, but also considerable numbers of black, brown, indigenous, Asian, and white protesters, including women, queers, and Muslims who directly participated in rioting.

The mood and movement of the crowd and the resulting violent clashes were the culmination of the efforts of different actors such as ourselves that came together with a desire to unapologetically and militantly protest Trump, and to break free of the elaborately orchestrated attempts to keep us pacified. What's significant is that the riot not only marks a violent clash with the vulgarly racist, misogynist, and capitalist pig that is Donald Trump, his supporters, and the Republican Party, but in addition, (we would argue more significantly) is a break with the San Jose liberal establishment which up until this point had secured the South Bay as its impenetrable fortress. The establishment had been able to achieve this remarkable feat of governance despite the city being home to large numbers of people of color, immigrants, and undocumented people and the massive waves of rent increases, displacement, and gentrification that the booming tech industry has leveled against them.

Things initially began slowly with small pockets of people arriving at the rally point near the Convention Center shortly after 4pm. True to form, the RCP (a vanguardist cult of personality

surrounding chairman Bob Avakian) was there to opportunistically attempt to hijack the rally and disseminate their recruiting materials. This attempt ultimately fell flat due to their contradictory chants and pointless verbal debates with Trump supporters, and was mostly ignored once the crowds began to enlarge.

From the get go, unapologetically profane chants such as "America was never great! Fuck Donald Trump and his hate!" and "Culero! Culero! Culero!" were pitted against the polite and dispassioned chants from the Silicon Valley Rising contingent, which had appointed itself as the regulator of the protest (more on that shortly). These profane chants were instrumental in allowing the militant protesters to push back against the attempted pacification of the atmosphere, and in practice, reject the hollow and superficial "no hate" rhetoric they were trying to impose on the rally.

It's unclear which particular incident kicked things into high gear, but by large, it was the result of the aggressive and arrogant racist Trump supporters engaging with the crowd of protesters. They leveled racist insults ("illegals," "niggers," "terrorists," etc.), made fascist gestures, threatened violence, and felt entitled and safe to enter large crowds of angry people while aggressively insulting and in some cases, initiating violence against us. Once the grip of the police and peace-police loosened, all hell broke loose which lasted for several hours.

It is quite significant that these events represent a breakdown in the highly refined local and regional machinery of pacification and counter-insurgency that had successfully until this point, maintained a consistent climate of social peace in the face of increasingly deteriorating social conditions facing

communities of brown and black people, immigrants, and other working class people.

This machinery which at its core is the seamless integration of the politics of Democratic Party, the local business unions and policy organizations (Working Partnerships USA, South Bay AFL-CIO Labor Council, SEIU, etc.), non-profits, colleges, universities, and community groups into the militarized security and counter-insurgency apparatus of local and regional government and police, immigration authorities, and the Department of Homeland Security. This machine is comprised of a complex web of elected officials, paid political staffers, non-profit workers, and on the ground activists, all connected through formal and informal relationships between the different political entities listed above. Many of these entities and institutions are staffed by and serve primarily constituents of people of color, and function to channel the rage and discontent of local populations into an endless array of dead-end campaigns, photo-ops, petitionary efforts, and annual parades like the heavily policed (both by uniformed cops and self-appointed civilian peace-police) May Day march.

To illustrate how this machine operated on June 2nd, we need to go back to Tuesday, May 31st, when a Facebook event titled *Dump Trump San Jose* popped up before the time and venue for the Trump rally were announced, and began gaining traction. Later, another event page titled *Manda A Donald Trump A La Chingada!* was also created by a local musician associated with Silicon Valley Debug. On Wednesday afternoon, another event was created by Silicon Valley Rising, a coalition lead by Working Partnerships USA and South Bay AFL-CIO Labor Council, and other local business unions, non-profits, and community groups (including SEIU, NAACP, Rainbow PUSH Coalition, Silicon Valley Debug, etc.). Unlike the two former events, which named the San Jose Convention Center as their rally points, this event called for a rally at Plaza de César Chávez Park (a

location further away from the Convention Center), and used a title similar to the more widely shared *Dump Trump* event page. The organizers proudly announced that “monitors” (which included the Brown Berets with their ironic masking of their faces with bandanas) would be present at this rally to keep everyone in line.

As Thursday afternoon drew near, many posts were made on these event pages by various individuals (some affiliated of SV Rising or supporters of the campaigns of Hilary Clinton and Bernie Sanders) making recommendations or demanding the protests adhere to a certain orderly and respectable format, rally at a certain location, or follow a particular marching route. In the words of the people making the posts, this was all to prevent rioting and violence.

Back at the Trump protest, once the SV Rising rally was over at the park, they began marching towards the Convention Center with full coordination and escort from a squad of SJPD motorcycle police. They entered the Convention Center from the San Carlos St. side, marched through the facility, and exited on Market St. apparently as an expression of symbolic defiance for the consumption of the crowd. Once this contingent joined the rally, large numbers of people wearing SEIU or other SV Rising affiliate organization t-shirts and signs began dictating chants and policing the rally. At this point, as more youth and other people not affiliated with them began joining the crowd, the chants of the SV Rising contingent were increasingly drowned out and ignored. Not long after that, the skirmishes broke out.

In the aftermath of the riot, most of the San Jose liberal establishment has been quick to thoroughly apologize for and issue strong denunciations of the violence of that day. Many pieces have made use of patrimonial language to chastise those who engaged in violence, and to forward the usual range of liberal rhetorical tools in an attempt to explain away the fact that so many of the people they claim to represent as their faithful and obedient constituents, had in prac-

tice, completely rejected their politics of dignified and respectable passivity.

Pieces such as the one published by Silicon Valley Debug, insist mainstream media have misrepresented the situation, that this was all the work of “a few bad apples on BOTH sides,” or that the violence cast the city, in its totality, in negative light. At another press conference held by so-called “local community leaders,” Salvador “Chava” Bustamante urged Latinos to “do it the way that hurts them — deny them our vote.” He failed to issue a similar prescription for achieving broad social change for undocumented immigrants, whom lacking the legal right to vote are apparently to be relegated to the political sidelines and further disempowered. All while the threat of elections installing a president that will carry out the deportations of up to 11 million undocumented people is at its peak. Others such as prominent immigrant rights activists and frequent invokers of revolutionary imagery and language have openly stated their willingness to cooperate with and provide information to the police because they have “nothing to hide.”

These responses betray the strong sense of paternalism and condescension that these establishment liberal groups and non-profits harbor towards the communities they simultaneously celebrate and through the application of identity politics, claim exclusively represent, while paving the path for state repression and criminalization of these very same communities with their condemnations, hypocritical espousals of non-violence, and at times, open snitching. The message embedded in the respectability politics that frames their political ideology is one that is first and foremost concerned with the subjectivity and approval of the white supremacist oppressor with the naïve (or intentionally perpetuated) notion that we’d cease to be oppressed and exploited if we just look and act like respectable subjects for the white supremacist patriarchal capitalist political system. This also grants them the perfect excuse for their politics, decade after decade, failing to produce any meaningful social change by

attributing this failure to not achieving the sufficient degree of respectable and orderly masses to get out the vote or petition the centers of power for change. For them, the bitter lamentations of violence are in truth the lamentations of the threat of imminent irrelevance and a desire to return to the comfortable status quo where their symbolic rituals of disempowerment as the path to liberation can resume uninterrupted.

What these liberals are incapable of ever doing is deeming or acknowledging that violence that isn't carried out or sanctioned by the state (with its monopoly on legitimate violence) can be political and liberating (except when it's carried out in far away places or times that have long since past, of course). Thus, the violence of institutions like the police, prison system, patriarchy, and capitalism is normalized and treated as invisible while the autonomous violence of people subjected to a lifetime of systemic white supremacist oppression and humiliation, who for once, refuse to endure yet another insult from the belligerent racists standing before them is deemed beyond unacceptable. For the liberal, even those explicitly espousing non-violence, the issue is never violence itself, but the particular violence of the oppressed with its frightening and uncontrollable dimensions, which can't be easily channeled into state-sanctioned forms of pacified symbolic protest and petition-based politics for their masters.

Ultimately, liberal ideology when espoused and practiced by a managerial class of people of color who've been thoroughly integrated into the institutions and logics of the white supremacist establishment, serve as the agents of protecting and reproducing that power structure, and work to obscure the shared memory of violent social struggle by hollowing it out of its content and reducing it to unthreatening sanitized symbols. They act as the softer and more empathic faces of the same power structures and systems of oppression by feeding us a preprocessed diet of passive disempowerment dressed up as gradual social progress. Maintaining the veneer of social peace is central to this process,

and the plain on which their long-term manipulations and gas lighting take place. They shroud themselves in the symbols and imagery of past violent people's struggles and uprisings, only to tell us violence is never legitimate or effective, all while the violent social war waged against us daily continues to claim millions of lives.

We reject the slow death that is liberalism with its array of institutions, political parties, non-profits, opportunist pacifiers, and willfully naïve dupes. To us, they are part of the forces that must be overcome to achieve liberation, and we will never forget their shameless betrayals, snitching, and rubberstamping of our criminalization and repression.

To all those who chose action over masochism, your bravery and acts of defiance sustain us, and breathe hope into our alienated lives. It was an honor to stand with you in the streets, to experience the power of directly acting on the world surrounding us based on a collective rejection of submitting to racist humiliation, and to feel the joy of singing and dancing together in the streets when for a time, the pigs couldn't do anything to stop us. The warmth of that laughter and howls joy still radiates off the asphalt and concrete of San Carlos St. despite the there being no visible signs of that day, except for now, in our memories. We will never forget those moments where we were no longer passive spectators in our lives, and each in our own way, took action in the face of the aggression and entitled hubris of white supremacists. We will never allow them to convince us this was just some senseless violence that "has no place in the democratic process," or that what we experienced wasn't significant and meaningful beyond just roughing up some deserving Trump supporters.

The future we want to fight for is not one of "diversity," token representation, empowerment through consumption, unshakable calcified identities, dogmatic and nostalgic adherence to failed ideologies, or symbolic reverence for a different social existence that will never come. We will continue to have the jackboots of the police and the Che

Guevara t-shirt wearing "community organizer" on our throats until we qualitatively change how we relate to one another in a manner that goes beyond just displaying symbols, enacting the correct identity-based performances, and longing for an abstract nebulous concept of changing the world that we can't even imagine ourselves living and experiencing firsthand.

Fighting to free ourselves of the hierarchies and domination of white supremacy, capitalism, patriarchy, and the state cannot be waged on the chessboard and within the confines and safety of state-approved activity and its institutions. We need to seize the resources and space to put into practice liberating social relationships based on real solidarity, self-determination, equality, and shared power. We cannot do this when everything about the sanctioned paths that are laid before us are directly counter to ever realizing that. We need to build the collective strength and resources to protect and take care of each other, and to move towards building a different world. A world not created through charity, coercive authority, paternalism, and resignation to the collective pathology of symbolic moralism and pre-approved lip service as solidarity. We seek to embody a form of solidarity whose very practice destabilizes and destroys hierarchies, exploitation, relations of dominance, and the violently maintained social peace imposed on us.

The struggle before us is immense and seemingly unwinnable. Yet, the idea that San Jose, with its well-oiled machinery of pacification and repression, would be the site of such a powerful violent autonomous response to the white supremacist establishment and its dutiful liberal caretakers seemed impossible on June 1st. We yearn to see you again in the streets, to share more moments like these together, and to perhaps one day, make a world arising out of standing and fighting together and for each other permanent.

In solidarity,

Your co-conspirators

# AUTOPSY OF AN ELECTION

SUBMITTED TO IT'S GOING DOWN - DECEMBER 1ST, 2016

We are still reeling; reality feels disjointed, vertiginous. A fascist will run this country for at least the next four years. That distant shadow looming on the horizon was not so distant; it was just a trick of the light, or perhaps a media-induced fog that obscured it. When the fog lifted it was upon us already. In this way the onset of fascism is like climate change: the gradual rise of oceans seems to bear consequences only in some distant future, until the dikes break and flood waters rush in overnight. So, there is a sense of disorientation, and it might take us a moment to find our bearings in the rising waters.

But we cannot take too long. A racist, misogynist autocrat has control over the surveillance and policing apparatuses that have been built up over the past two decades, and he has a long list of enemies. Migrants and muslims, women and transfolk, queers and the poor will be targeted by government forces and newly energized neo-nazi thugs. Police will receive more weapons, more funding, and more legitimacy. Political enemies will be targeted. Times are dark. But wringing hands and professing shock is not enough; our task now is to be truly contemporary, to understand the new realities of the moment and not hold tight to empty myths. Remember, though, that fascism also relies on myth, and the myths of the fascists are equally fragile.

## LIBERAL DEMOCRACY IS OVER

Liberal democracy has been dead for some time, but November 8, 2016 saw its most violent death throes. Its demise has been a long time coming. This is not to say that the election was not democratic—this is beside the point. What finally ruptured was the appearance of a general consensus that politics should take the form of rational debate, argumentation, and compromise; what broke was the Enlightenment-based conceit that we all share the same world, that we can have conversations across

political difference and find solutions. Underneath this shredded veil, the ongoing truth of civil war emerges again: a variety of different worlds and forms of life, incompatible with each other.

It is not the first time that a fascist has been democratically elected. This is one of the problems with posing democracy contra fascism. Instead of automatically taking the side of “democracy” and joining in a popular front, we might conceive of this historical moment as a global war with three players. There is liberal democracy governed by a cybernetic neoliberalism, the regime that has managed the past four decades. There is reactionary populism governed by strong-man posturing. And there is a third, heterogeneous array of resistances, those struggling against police and prisons and pipelines. Liberal democracy has been dealt a blow, and the jackboots might soon hit the street. It is frightening, but liberal democracy was never that kind to us either.

There are some interesting elements to this. For all of his racist demagoguery, Rush Limbaugh pointed at some deeper truth when he denounced the use of “fact-checks” by media outlets: “It allows them to fool you into thinking they have an objective, nonpartisan staff or person analyzing everything the candidates are saying, and telling you what they’re saying is true, or what they’re saying is false.” His words echo Judith Butler’s discussion of truth: “Each society has its regime of truth, its “general politics” of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true.” While Trump has certainly mastered “post-truth politics,” we know that discourses of objectivity,

science, and rationality have always contained political assumptions. Truth is never neutral. We should not be nostalgic for an era of democracy, rationality and science which depended on white supremacy and patriarchy. Instead, in the midst of civil war, we might begin to craft different worlds, with different regimes of truth.

A final note on social networks: since the election, pundits scrambling to explain their own ineptitude have pointed to the partisan echo chamber of social media. Algorithms determine what news we see, what political ads show up in our web browsers, which friends’ comments we see on Face – book. The confirmation bias is cybernetically enhanced: we see and hear facts that confirm what we want to believe, not simply because we ignore the rest but because it doesn’t show up at all. As usual, though, the pundits miss the point. What is most worrying is not the fracturing of incompatible worlds but the algorithms and the companies behind this sorting. The truth used to appear objective and universal, while in fact it was determined by scientists and political leaders and media outlets. Now, however, the truth is personalized, custom-tailored to meet our own expectations, and controlled by computer algorithms created by private corporations. Deleuze’s warning on societies of control remain important: what matters in mechanisms of control is not the instances of control that are affected (a particular advertisement shown or not shown) “but the computer that tracks each person’s position and effects a universal modulation.”

## PROGRESS IS DEAD

McKenzie Wark describes this moment as the death of liberalism, and with it the death of progress. This, too, is not a bad thing. Economic progress has not generated the larger cake that we all split or new forms of jobs; Trump supporters recognize that there is no future

for them in business as usual. As Wark says: “the old working class cannot be articulated to a progressive project, even a merely liberal one, because the growth and development of the economy will only push them (or their offspring) further into marginality.” It is not migrants and trade deals that are taking our jobs, of course, but automation and the general law of capitalist accumulation, but the problem remains. However the death of progress opens up other possible futures. Let us not forget all of the horrors visited on workers, deviants, black, brown and queer bodies and the environment in the name of “progress”. Colonization was “progress”; The Dakota Access Pipeline is “progress”; the TPP was “progress”; drone strikes on wedding parties and mass deportation of migrants under Obama’s administration were “progress”.

### NO POPULAR FRONT

I ended up in the streets of Oakland on the day after the election. It was the best place to be on that day, with such a strong culture of resistance to the racist & capitalist hell we inhabit. There were thousands of people, and a sense of strength and anger and conviction. I heard many things I agreed with: a frustration that white liberals only came out

against Trump, when they have been content to sit by the sidelines during ongoing attacks on other communities; a commitment to build power in the streets and not in electoral politics; a willingness to connect Trump with the police, and to stand resolutely against both.

I had another encounter which felt so familiar that I couldn’t help but recall past struggles against fascists. As friends were chanting “no more presidents” A man came up to me, pleading. He wanted us to lay aside our differences and agree that none of us want a fascist president. “After we get him out, you can continue to fight for total freedom. But first, no fascist president!” I don’t know what he expected us to do, or how he expected to drive Trump out of office, but it could only result in some other political figure in power. The appeal to electoral politics has already begun, and once Democrats regain their footing we will start to hear urgent calls to organize for the 2018 and 2020 election cycles. I remember the Bush years, and the ways that global justice organizing turned into anti-war mass movement, which was then seamlessly integrated into Democratic electoral campaigns. We cannot let the same thing happen.

The good news is that it seems less likely than ever; voter turnout hit a 20-year low this November. Trump was elected by a quarter of eligible voters. Only cynical politicians and true believers still keep faith in democracy.

Whatever happens on the national political level, the next four years will be catastrophic. We should expect to see reproductive care and health care gutted; a continued increase of white supremacist organizing and street violence; raids and attacks on immigrant communities; state targeting of Muslims and refugees, and more. And, of course, the catastrophes of late capitalism will continue; the financial crises are not over, the climate continues to warm with increasingly disastrous consequences. If there is hope, it lies in the expansion of existing struggles.

### LIVING AND FIGHTING

And today, there are struggles all around us. The struggle against the construction of the Dakota Access Pipeline has brought more people together in more fierce resistance to capitalist infrastructure than anything else in the US in recent history. The camps there are worlds in their own right, worlds that, for all of their flaws and internal conflicts, are taking form against this one. The pris-

## ANTI-COLONIAL & ANTI-FASCIST ACTION: “MAKE IT IMPOSSIBLE FOR THIS SYSTEM TO GOVERN ON STOLEN LAND” *Excerpt*

For those of you surprised at the results of this tumultuous spectacle, welcome to the “America” that we have always known. This is the blinding “greatness of America” that today is invigorated by the islamophobic anti-immigrant nationalist right.

\*

But this is two sides of the same coin. Trump’s fascist, islamophobic, anti-immigrant, anti-black, anti-indigenous, and misogynist actions and attitudes represent a system, not just one person or party.

There’s a discourse regarding a lesser evil and a diatribe about hope somewhere in there, but these themes have been beaten into our flesh so that our skin has lost its ability to scar. It’s as

if our bodies are the land desecrated with each cycling of our abuser. In the case of electoral politics the cycle isn’t challenged and neither is the abuse. Only the degree of which the veil covers the wounds is of concern. The matter is not seeing the abuse, it’s seeing the effect which moves the zone of comfort to nearly unsettling. This process is highly objectifying, and many of us play into that role, as concerning that being objectified is, the alternative is to be rendered invisible, unknown, and non-existent. But resistance struggles become emaciated when only fed on a diet of recognition. This is something the ongoing global struggle against fascism knows very well.

*“We must make it impossible for Trump*

*to govern the country, and must put power in the hands of the people in the streets.” – Lorenzo Komboa Ervin*

\*

As reformists were more interested in prolonging the agony, we started bracing ourselves with the understanding that the suffering is going to get worse. This was not to resign our power, but as an assertion of our ability to heal on our terms. We started preparing our spirits, minds, and bodies with this understanding. We reconnected to the understanding that we never had a choice but to fight. That colonization has always been war.

Indigenous Action Media  
November 9th, 2016



on strike that took place in September was the largest organized action in US prisons in history; repression continues, but so does organizing, between prison rebels on the inside and accomplices on the outside.

The relationships built there have the potential to continue and grow. The anti-police movements of the past several years have set a new bar for resistance in this country; highway blockades, burning barricades, and looting are now on the table. And the protests that erupted after Trump's election were unprecedented; no president has faced so much resistance before even taking office. People's willingness to go toe-to-toe with the police, to eschew the politics of respectability in favor of confrontation and conviction, reveals their deeper understanding of the situation: there is no democratic remedy to Trump's fascism, there is only the power we build, together.

This is not a power of organizations, of mobilizing masses, of membership lists and get-out-the-vote drives. It is a power of action, of choosing sides, getting organized, and sabotaging the fascist machine by any means necessary. It is the power of finding new spaces of encounter, of building friendships and relationships with others who will be targeted by the police and white supremacists. It is the power of blocking

highways and burning pipeline construction equipment, but also the power of feeding each other, of inhabiting a territory, of building worlds capable of withstanding the collapse of this one. It is the power of disarming the police, not through policy, but through making it materially impossible for them to govern. It is the power of disrupting the surveillance apparatuses that Trump's regime will attempt to use to control us. It is the power of networks built to survive ICE raids and to keep people out of detention centers, to confront white supremacists in the streets and to care for each other while we do it.

We cannot afford to wait until the next election cycle; we need to act now, carefully but decisively, to sabotage the mechanisms of policing and repression before they are further activated. Cops can't patrol with fat tires; lists of Muslims and "criminal immigrants" won't work if they're polluted with false registrations or hacked. There are a million different ways to fight, but fight we must. There is no longer any point in struggling to control a system that is hostile to our existence; there is only the matter of elaborating our survival, creating a multiplicity of worlds that are all incompatible with fascism and capitalist disintegration. If we do it right, we might help one another survive not just Trump, but the ongoing disaster of this world.

## NOLA TURNS UP AGAINST TRUMP *Communique*

The day after the election a crowd gathered around one of this cities more odious monuments: the statue and obelisk of General Lee. The choice of locations, while perhaps tactically questionable, did serve to link the election with the larger apparatus of white supremacy. This would become a reoccurring theme throughout the night.

After a number of speeches, some rousing, others tedious — as well as some monument redecoration, the crowd was on the move. Fireworks trumpeted our rejection of both Trump and his cabal and the entire charade of electoral politics. Revolutionary slogans were scrawled across the supplicating walls of the city's Central Business District: silent and sterile no more. Several Police cruisers, too slow or stupid to move aside, themselves became canvases. The facade of a Chase bank was crumpled inwards and with it any lingering doubts about the nature of capital's relationship to the state — in spite of the best efforts of millennial peace police to yoke and obscure folks insurrectionary impulses.

\*

It's Going Down  
November 10th, 2016



Anti-Trump demonstration in Atlanta, USA



**Top left:** Clouds of smoke rise over a pedestrian overpass while cops and anti-police rebels exchange volleys of flash bangs and rocks, respectively in *St. Paul, USA*

**Top right:** Barricades burn during a solidarity action for anarchist prisoners in *Mexico City, MEX*

**Bottom:** Graffiti painted in *Pennsylvania, USA*





**Top left:** March against a scheduled KKK rally that is eventually cancelled due to prominent anti-fascist presence in *Pelham, USA*

**Top right:** A police car is vandalized during clashes outside a Trump rally in *Costa Mesa, USA*

**Bottom:** March in solidarity with the uprising in Oaxaca takes to the streets in *San Francisco, USA*



## **SALUTE TO JORDAN MACTAGGART FROM ANARCHISTS IN NEW YORK** *Communique*

When anarchism was born, it was born as a borderless struggle and as a struggle for a free world. From its inception as a political theory its proponents moved across territories to engage in the struggle, connected with comrades, and fought alongside those who struggled for liberation as virulently as they did.

In New York we struggle on the backs of giants, yet still for a hundred years, against a massive state that never stopped its colonial, imperial incursions. Rojava has pried open the hegemonic monster of the state and illuminated the possibility of liberation in the struggle of anarchists worldwide; not just anarchists but all those who feel

the inescapable draw of a free life.

We are here to say goodbye to Jordan MacTaggart (also known as Ciwan Firat). He was an American anarchist and YPG fighter who gave his life for the liberation of Manbij: a key point in the struggle for Rojava and a city under the oppressive rule of Daesh.

We salute you as a comrade who deeply knew the struggle we face here.

We salute you for recognizing the importance of Rojava in our international struggle and for making the ultimate sacrifice to help keep the revolutionary struggle alive.

We will never forget that when you lay on that field injured, you asked those

of us who remain to keep the revolution going.

For the sacrifice you have made we deepen our commitments to the struggle here,

to fighting for the revolution in Rojava, and to acting on all fronts of this battle with the dedication you have set.

Biji Ciwan Firat

Biji Rojava

Long live the anarchist fighters

Long live the revolution

—Anarchists of New York

**It's Going Down**  
**August 23rd, 2016**

## **SEEDS BENEATH THE SNOW: ANARCHISTS MOURN OUR DEAD** *Communique*

On Saturday night, the snow-swept statue of the revolutionary Emiliano Zapata on Lake Street in Minneapolis was cast in the light of emergency flares and surrounded by a black-clad crew, as anarchists held a memorial observation for our comrades fallen in recent weeks.

We gathered to mourn three tragedies—the death of Michael Israel and other freedom fighters in Rojava, the murder of Guilherme Irish by his nationalist father in Brazil, and the dozens of dead friends lost in Oakland's Ghost Ship fire.

\*

At the Zapata statue, anarchists gave eulogies to our fallen comrades, read passages in commemoration, and poured out whiskey in celebration of their lives.

\*

As anarchists, we do not make a fetish out of death, in the way that fascists, armies, and nations do. We do not prefer our comrades, friends, and lovers as cold and stern memorials, or as rose colored memories revived in the haze of sentimental poetry. We prefer them beside us, creating with us the spaces and struggles of our liberation and fighting alongside us in defense of our lives. We do not ask for martyrs.

We do, however, know that is inevitable that those of us who struggle, who revolt against the crushing daily violence of the state, capital, and all existing hierarchies, will be put in the crosshairs of repression. We know that those of us who seek to build new worlds in the cracks and unstable edges and boundaries of the old, will face all the dangers of the current world's collapse, and of those who try to cement it together again in blood and terror. We are born in the history of the Haymarket Martyrs hanged for resisting the industrialist's police, of Suga Kanno strangled by the Empire of Japan, and of Carlo Giuliani shot down by the Italian cops. We inherit a flag stained black in the remembrance of our dead, in the negation of their killers, and in the promise to never surrender.

The tragedies of November ended our comrades' lives, but not the visions they lived for. The Revolution in Rojava carries on the fight for autonomy as the Syrian regime batters its Opposition, the Erdogan regime attacks Kurds on both sides of the border, and foreign powers, confident in the YPG's defeats of Daesh, prepare for their inevitable betrayal of the revolutionary cantons. The rightist coup in Brazil will be opposed every inch of the way, and the popular movement against it will

not be leashed and captured by the ineffectual Worker's Party whose capitulation to neoliberalism paved the way for the rise of the reactionaries. DIY spaces and projects of reclamation will continue to seize the structures left gutted and abandoned by globalization and deindustrialization, and fill them with those displaced by gentrification. We will improve the security of these spaces, both from accidental fires and collapses, and from far-right and state attacks. Every day we wake and draw breath, we strive to undermine and attack the systems that murdered our comrades and friends.

In memory of Michael Israel, of Guilherme Irish, of Denalda, Feral, and all other victims of the Ghost Ship fire, we remember the verses of the Greek poet, Dinos Christianopoulos, echoed in the Mexican counterculture: "They tried to bury us; they did not know we were seeds".

**Conflict MN**  
**December 18th, 2016**

# DESTROY GENDER

FROM FILLER - APRIL 6TH, 2016

## GENDER AS GOVERNANCE

Gender is a hierarchy, one of the apparatuses of governance, that differentiates and categorizes bodies/people. Bodies are categorized into genders based on one's appearance, behavior, economic/social/cultural position, and others. The categories are stacked in a hierarchy, where men and men's labor are more valued than women and women's labor (domestic work, youth/elderly care, psychological/social work, food service, retail, all jobs based on emotional labor, etc).

Gender uses its categories to play a part in governing the social sphere to maintain social reproduction. It creates a gendered division of labor, between masculine and feminine, "man's work" and "women's work". Women's work is valued and paid less, and for much domestic work not at all. The valuing women's labor less than men's attempts to make working class women reliant upon men economically. The forced reliance on heterosexual relationships is as old as civilization and class society. Women are coerced, structurally and interpersonally, into relationships with men for the sake of survival, and the reproduction of civilization. As "Against the Couple-Form" puts it, "rather than an essentialist concept, the category of woman stems a gendered mode of exploitation and relegates certain types of labor to a private, unwaged sphere." The sphere of reproductive labor.

Economic exploitation is not the only way gender governs us. On a social level, gender sets standards and norms for our bodies and behaviors. Bodies get put into categories based on secondary sex characteristics, voice, behaviors, dress/aesthetic/ethnicity, etc. These expectations vary based upon social/cultural situation and position. Gender regulates bodies into certain norms to be interpreted into certain categories

(man/woman, etc). These norms are regulated by stricter interpretation for women, and with harsher punishment for transgression. Gender is what tells women that we are not enough or too much anything and everything. Gender regulates our movements ("it's not safe at night") and our capabilities ("that's not what women do", "women shouldn't do this or that"). Gender creates our anxieties/desires to be "manly" and "womanly", to meet the capitalist ideal of easily identifiable, categorizable, and predictable bodies and actions. Gender governs the social sphere.

Governance and gender define all aspects to the hierarchy of civilization. Governance is the regulation, normalization, and (re)production of bodies/people and territory. It does so through prisons, police, surveillance, borders, gender, work, evictions, school, racism, debt, xenophobia, etc, creating a class of those who benefit and a class of those who suffer.

## DONE BE TO IS WHAT?

Everyone in the milieu knows to make total destroy, abolish whatever, to smash this or that. Gender is but another apparatus to be smashed, burned, and scattered. To destroy an apparatus, we must destroy its roots. But first, the soil that covers and protects the roots. The police, racists, misogynists—patriarchs of all varieties—this is the soil we must dig up.

Easier said than done. Confronting police requires militancy (vigilance + awareness + tactical knowledge), but militancy demands the kind of commitment and preparation many aren't ready for. In most 'progressive milieus', going on the offensive is seen as hasty, ill-advised, or at worst, as reactionary. Revolutionaries know that those who wait for the state's offensive to hit them, who wait for some tragedy to use as leverage and justification for reform, are the real

reactionaries. Revolutionaries need to push beyond half-measures, beyond reform, concession and rollback, and push for breaking from the normalcy of daily life. We must push for insurrection against all governance.

The Coming Insurrection states, "The goal of any insurrection is to become irreversible." To be irreversible means the roots are dug up and patriarchy, and all forms of hierarchy, are dismantled. In more real terms, it means that we have communities and spaces that aren't just safe, but dangerous to those who oppose our desires and our spaces. Not just a reading group safe space, but reclaimed territories capable of providing for the needs of the working class/women/the excluded (free from gender/gendered violence). These spaces can't simply be given to us by a higher power. Through occupations of the borderlands and sites of production, or less formal territories of resistance, such as friends who have each other's backs, we will make or take the commons back.

## NO TUCKING, NO MASTERS

Our insurrection against gender cannot stop with just gender self-identification, or with a new list of terms for everyone to learn to respect. Insurrection must push beyond these limits to a free-play of actions, behaviors, sexuality, etc. Where doing or enjoying one action or another does not categorize you into a limiting role.

To be free from governance entails being free from gender. Being free from gender entails being free from categorization, normalization, and exploitation of governance.

— Lena Kafka

# THE UNTOLD STORY

FROM ANARCHY LIVE - SEPTEMBER 5TH, 2016

The web has been abuzz with information about the recent riots here in Alabama at Holman prison – the stabbing of a warden and correctional officer, the fires that were set, the overcrowding, etc. – but what has been left out of this narrative is that the catalyst for the riots was a fight between two queer prisoners about queer relations. After quelling their beef, a pig and the warden attempted to intervene and was stabbed.

No one wants to mention that out of the six prisoners who were charged with the stabbings of the warden and correctional officer, four are queer. Historically, attempts have been made to write queer resistance out of history. But, despite all the attempts, queer folk have refused to allow these stories to go unknown.

What I think most people refuse to acknowledge is that prisons are extensions of patriarchal control. Male prisons are hyper-macho environments with very hierarchical structures and class divisions. In the prisons, queer prisoners have taken on a submissive and passive persona, because they themselves are not immune to all the psychological bullshit that society teaches about gender, sex, and class, and how that gender should be lived – you know, ‘females are weak and only to use, and control.’ The queer prisoner is on the bottom of the social ladder, just above snitches. The life of the queer prisoner is one of gross disrespect, violence, and oppression, from prisoners and pigs alike. Most prisoners look at being queer as an abomination, as something nasty and weak.

But on March 11, 2016, that narrative was shattered after queer prisoners went on the offensive against the pigs.

One queer prisoner went from dorm to dorm inviting, exhorting, and encouraging prisoners to come out of their cells and join in tearing the prison down. One dorm refused and placed a lock and chain on their dorm’s cell door,

successfully locking themselves in and everyone else out. The queer prisoner started calling these guys on this and called them pigs, Uncle Tom, etc. all while brandishing a knife.

And this is not the only instance of queer resistance against the pigs:

• In 2012, a stabbing of a guard in the segregation unit at Holman was taking place while showers were being done, and Fredricka, a queer prisoner’s, cell door hadn’t closed and she ran out the cell, down the stairs and into the control unit. She kicked the pig down who was in the control unit, handcuffed him and opened some of the segregation cell doors, allowing other prisoners to come

out their cell and attack the police.

• Also in 2012 at Holman prison, queer prisoners formed the “Gay Militia” as a prison gang for the protection of themselves against homophobes.

• At Donaldson prison in Alabama, queer prisoners form F.A.G. as a self-defense organization.

• In 2015 at Holman prison, a queer prisoner set fire to a guard in the segregation unit.

The history of queer resistance is long and beautiful. It didn’t start with Stonewall.

In Solidarity,

Queer Resistance

## INTERVIEW WITH FIREHAWK OF UNSTOPPABLE *Excerpt*

*How does women’s/femme participation in the prison strike differ from men’s facilities? Are there differing challenges?*

The women and transwomen we’ve spoken with have been excited by the rebellions and many have engaged in some way. Three women in Washington refused to work on September 9th and were promptly thrown in the hole. An entire unit in Colorado refused to go to the chow hall on September 9th at the same time that the prison shut down all work operations in anticipation of a strike. Women in a prison in California refused to go to work for a number of days. And two transwomen in Washington refused meals in protest for the transmisogynist harassment they’ve been receiving by guards and other prisoners. The largest difference we’ve noticed is that women/transwomen’s participation in the strike seems to be less sustained than some of the men’s facilities.

This is probably due to the challenges in sharing information with women/transwomen prisoners. Much of the outside support efforts and resources have been directed towards cis-men in men’s prisons, often because of pre-existing relationships and contacts. But another large obstacle has been that mail-room staff at women’s prisons have particularly repressive and quick to ban materials, sometimes even the

most vaguely political literature. So unfortunately the biggest challenge has been getting word about the strike in to women and transwomen.

Even for those women and transwomen who do know about the strike, there’s some uncertainty at how much support they’ll receive from outside supporters and among other prisoners. For some, there is some hesitancy in participating for fear that they will be the only one or that they will face serious reprisals.

*Are certain tactics more common amongst women/femme rebels?*

Generally, women/femme and men rebels share similar tactics. Although it often goes unnoticed, women prisoners have a history of taking over cellblocks like in the 1974 August Rebellion and 1975 riot at a North Carolina prison. Twenty-two women at an immigrant detention center in Berks County, PA have been on a sustained hunger strike since August of this year. We should not assume that women and transwomen are more passive. Other tactics include mutual aid and emotional support, particularly considering the psychological assaults women experience by guards and prison programming.

It’s Going Down  
October 8th, 2016

# THIS WAS ABOUT UNITY

## A WAVE OF PROTEST SPREADS THROUGH THE MICHIGAN PRISON SYSTEM

FROM SUPPORT PRISONER RESISTANCE - APRIL 20TH, 2016

Over the last month, thousands of prisoners at three different prisons in Michigan have taken part in mass protests against the conditions of their confinement and as a demonstration of their collective strength. Prisoners at Kinross Correctional Facility began the wave of protests on March 20th and 21st with 1,000 of the prison's 1,300 prisoners refusing meals. The strike then spread to Chippewa Correctional Facility, also in the Upper Peninsula of Michigan, on March 26th through 28th where at least 800 prisoners refused meals for the entire weekend. Then, on April 12th, prisoners at a third facility, the Cotton Correctional Facility, joined in with about 660 prisoners refusing meals. According to the media, the protests are sparked by problems with food quality, but according to the prisoner whose report-back is below, "this was about unity."

According to the Detroit Free Press:

*"Both protests were characterized by extremely high participation rates among inmates, which disturbed Michigan Corrections Organization officials and also got the attention of the prisons' administration, Gautz said. 'It's definitely something the facilities took seriously,' Gautz said. 'It is unusual in a high school or a prison, because there are different groups or cliques that form, to have everybody on the same page. It takes some coordination.'"*

When the strike spread to a third facility, The Detroit Free press reported that the MDOC suspects that "the protest at Cotton may have been instigated by a prisoner who was transferred there for assaulting a prisoner who chose to go to the chow hall during an earlier food protest at Kinross Correctional Facility in the UP, Gautz said." On March 20th, as at least 1,000 prisoners at Kinross were refusing meals, the MDOC had this to say:

*"Chippewa Corr. Facility raised \$2,164*

*for @SpecialOlympics. Employees Levi Bender & Adam Pancheri won best costume!"*

These protests are happening simultaneously with work strikes in Texas prisons as well as ongoing resistance in Alabama prisons, which recently saw a series of riots at Holman Correctional and where prisoners are currently calling for a work stoppage on May 1st. All of this is happening in the lead up to a call by prisoners across the country for a national prison strike on September 9th, the anniversary of the Attica Rebellion.

As of yet, the protests in Michigan do not show any obvious signs of being connected to the other rebellions going on in prisons in other parts of the country. As people on the outside who want to see an end to prisons, it is our job to connect them. By creating as many points of contact as possible between prison rebels and rebels on the outside and by sharing news of their revolt, we create the possibility of helping to spread prisoners' protests, riots and other forms of resistance. Also, by taking action in solidarity with prison rebels, we create multiple zones of conflict and prevent the prison walls from confining the prisoners' resistance. We never know when our small acts of solidarity might echo back and add necessary energy to an ongoing rebellion.

Below are some reports from prisoners in Michigan, two of whom were involved in the protest at Kinross and give a striking report of prisoner unity, including details not found elsewhere. The other provides an analysis of the situation based on his experience in Michigan prisons.

From a prisoner at Kinross Correctional Facility, April 14, 2016:

*"In regard to the March 2016 events. The religious groups and street organizations*

*got together in unity to stand together against the severe prison conditions. It was a two-day event. On Sunday, nearly the entire population (over 1200 persons) came out of the housing units and stood on the basketball court. No one was allowed to play ball. That first day was to show our unity. We looked like a solid wall made of bricks. I viewed it as a start of something greater to come.*

*The next day, no one went to the dining hall, unless persons had medical conditions. This was not a protest because we submitted no formal complaint. This was about unity. The first and most difficult step.*

*I really did not have great emotions over the first day, because I am looking toward the end result. Yet what spark me, and behoove me was the unity. It showed me the power in unity. An act I want to be involved in in the future. Because it showed me that unity, without a demand, can bring an oppressor to the table with the hope of compromising in the interest of self-preservation. The oppressor rather compromise than have disruptions.*

*The idea of not going to the dining hall came from Minister Louis Farrakhan's reminder of Martin Luther King Jr.'s last speech. Dr. King stated, when a business does not treat you right, then the people must show unity and redistribute the pain, through economic withdrawal. We recognize that Trinity, the food service provider, is a business, and that each meal is a dollar in Trinity pocket. Thus, not eating for an entire day was a form of redistributing the pain. I got great pleasure of doing that. Because at least 1200 persons learn a lesson that could be shared with others anywhere in the world.*

*In the future, our movement must be beyond prison conditions. It must be based on repairing the capture and releasing reform men back into the community. This must be the next step.*

*It is my prayer that my experience will be helpful to others."*

From a second prisoner at Kinross Correctional Facility, 14 April, 2016:

*"Without putting any names or pinpointing specifics we as a whole (General Population) were tired of the living conditions, the way officers treat us, and the food that Trinity was serving us. All our complaints and cries for relief fell upon deaf ears. First, a peaceful stand off would take place on the 20th of March 2016. All we were to do was to stand at attention for 35 minutes on the recreational commons area then disburse at the same time. In sequence. We were closing our yard 10 minutes early. There wasn't a soul left on the yard. The officers were stunned. As the shit was changing 2:45pm until 3:20pm they were witnessing the biggest peaceful demonstration in years. Every organization, every gang, every white, black, and latino renegade participated.*

*On the 21st of March 2016 no one went to the chow hall. Everyone sat in and ate together. Whoever didn't have they received from the fellow inmate. And this was coming from one of the supposedly violent prisons in Michigan. It lets you know that we are fed up. And we were willing to unite for one common good.*

*Every Wednesday we (Prisoner Block Representatives) meet with staff to discuss our issues that effect the general population. On this particular day, no staff member showed up so we adjourn the meeting and walked out. The officers came running after us to get us back to the meeting. The look of concern on their face was priceless. I think it was a tactic by staff to see where our minds were at but it backfired. That day Warden Duncan MacLaren, Deputy Warden Hardwood, and Deputy Daley thoroughly discussed the changes they were going to make immediately. Why did it take a demonstration to get them to do their job? Who isn't paying attention to daily activities? How relax could these officers be that 1200 inmates could plan, design and carry it out right under their noses? Poor security. That is the reason why this place is so violent.*

*Several inmates were questioned about*

*the demo and about drug activity in the prison. I was included. After a week went by and some changes were made they were investigating who was responsible for organization of the demo. Their answer to the problem was to retaliate against us by transferring key representatives to other prisons in the state of Michigan. Even our Chairman. It was a tactic to intimidate us and make sure we don't do it again. But it does not move our leadership. When one leaves another replaces him.*

*We had a new election and I was nominated the Chairman again. I don't know where this journey will lead us but we will unite and rise again. They have struck down some of our brothers but we won't abandon them. We may get weary but we will find rest for the journey. We will keep hope alive that someone out there will hear our cries of affliction. Some of us realize that we don't deserve the life we live but it isn't up to us...*

*Until then we are waiting to see if they are going to prove good on their word. If they don't put some of the key issues in play by the time the heat hits this place is going to blow up in violence.*

*The thing about me is that I never took an oath to join a gang but I've been part of the Brown Movement all of my 30 years in. My life has been dedicated to serve my Latino people, but what happened here let me know I am now devoted to the whole*

*population."*

From a prisoner at Alger Correctional Facility, April 15, 2016:

*"The prisoners at old Hiawatha Temporary Facility, now the new Kinross Correctional Facility (KCF) took action against the terrible food the new private food service contractor, Trinity, is serving us.*

*On 20 and 21 March, Sunday and Monday, prisoners, about 1,000 (out of no more than 1,200) either refused to eat in the chow hall and/or all requested a sub (vegetarian) tray, which wreaked havoc on the system, either way. If they don't go to chow and swipe their ID card, Trinity doesn't get paid. If they all request subs, not only does Trinity have to come up 1,000 subs when normally they might have 50 prepared, they have to toss the 1,000 regular trays they've already prepared. This was a successful nonviolent action no matter which way it actually went down (the reports I've received, the press and oral, vary and our news channels, local, ABC, CBS, NBC, FOX and PBS were blocked on those days and the MDOC is trying to keep all newspapers with articles on this action out of these prisons). No prisoners were hurt and Trinity took it in the pocketbook. Compared to what recently went down at Holman in Alabama, this was a great success! Or the action in Tecumseh State Correctional in Nebraska, for that matter."*

## **INTERVIEW WITH PRISONER ON SOUTH CAROLINA REBELLION AT TURBEVILLE** Excerpt

*What facility erupted tonight?*

*It erupted at Turbeville C.I. in SC. Tough guard got mad because prisoners didn't obey a command.*

*Why did things pop off? What happened?*

*When the guard reached for their mace, they were surrounded and beat up.*

*How did the guards react?*

*When the other guards arrived like they were going to jump on the prisoners, everyone stood up and ran them out of dorm.*

*How does this fit into everything else already happening in the facility around*

*the prison strike, etc?*

*The strike news got us holding some long overdue conversations. The spirit of Attica is in the air.*

*How can people support you?*

*Help us by standing up for us in places we can't go! I'm here for the people, the most oppressed...all the prisoners that feel as I do.*

**It's Going Down  
September 27th, 2016**



# PROTEST, BLOCKADE, BANNERS TO RESIST CCA SHAREHOLDER MEETING

SUBMITTED TO IT'S GOING DOWN - MAY 22ND, 2016

A feisty group of protestors took on the annual shareholder's meeting of the Corrections Corporation of America (CCA) in Nashville on May 12th. Among the 50 to 60 people who gathered were former prisoners from CCA facilities, religious radicals, members of peace and justice groups, and a large contingent of rural queer and trans folks, including many anarchists.

One contingent held a steady presence by the entrance to the meeting at the CCA corporate headquarters, confronting shareholders and employees as they entered and exited, and hearing from a number of speakers discussing private prisons and exploitation. Another rowdy crew marched to a nearby major road and disrupted traffic, blockaded the road leading to the CCA headquarters at two different intersections, and confronted police before marching back to rejoin the rest of the protest. An activist shareholder from Prison Legal News returned to the demonstration and reported on the proceedings inside, and energetic protesters harangued the profiteers as they left the parking lot.

Attendees at the demonstration distributed literature about CCA's slimy profiteering from racist mass incarceration, their role in promoting policies that maximize sentences and destroy communities, scandals around corruption, riots, and deaths in their facilities over the last year, and the particularly terrible conditions in CCA prisons that stem directly from their profit motive, as minimizing expenses on health care, food, and other basic necessities translates directly into more money for their shareholders. Protesters also promoted the upcoming national prison work stoppage planned for September of this year, handing out hundreds of copies of "This is a Call to Action Against Slavery in America."

At least four banners were dropped the morning of the demonstration along Nashville area highways dissing CCA's racist prison profiteering.

Also, CCA employees arrived at the headquarters that morning to find that their elegantly flowing fountain was stained blood red. They shut it off, but the grim spectacle of the bloody pool was unavoidably visible to all of the entering shareholders as well as protesters and passersby. Interested parties might wish to note that dyeing fountains as a complement to anti-corporate protests is very easy, quick, visually striking, and hard to undo.

Some of the questions this demonstration raised for us:

As antagonists in middle Tennessee, an area of the country not noted for active resistance – not in this century, at least – how much should we prioritize cultivating ongoing relationships with others with whom we share (at least some) political ground at the expense of a wider range of tactics, versus pursuing confrontational action regardless of the social cost?

This demonstration revealed some of the tensions among folks from different political perspectives who are interested in challenging prison profiteers. When a member of a local peace and justice group attempted to lead a chant of "Hey hey, ho ho, private prisons have got to go!", others edited the chant to "ALL prisons have got to go!" While most of the feedback the blockaders heard from other protesters was positive, we've also heard informally about some blow-back from peace and justice liberals who would have preferred a tamer protest.

In the flyers and literature we produced for the demonstration, we tried to strike a balance, including links and references to Prison Legal News and the anti-CCA divestment campaign as well

as PIC-abolitionist resources and information about solidarity with prison rebels. Our strategy was to try to meet folks where they're at while offering info on more radical perspectives on resistance to incarceration (whether public or private). It remains to be seen how effective this will be.

Another set of questions arose around the extremely mild response of the police. In the aftermath of the Ferguson and Baltimore rebellions, police departments around the country have responded in quite divergent ways. While some intensify their militarization and immediately deploy maximum force against any potentially disruptive activity, others are taking a page out of the "community relations" playbook, attempting to cultivate a friendly and pro-free speech image as a means of minimizing conflict. The Nashville Police Department is definitely on this page. From the very beginning, the police summoned to the scene quite earnestly tried to convince us that *we're on your side, we understand where you're coming from, we support your right to protest (peacefully), we just need y'all to get out of the road. In fact, it would help you get your message across more effectively if you weren't annoying these ordinary folks who're just trying to get to work by blocking traffic! C'mon, y'all, pleeeeeease?*

One of the funniest moments of the demo took place when a police sergeant pleading with blockaders to get out of the road was told that the person they were pleading with was an anarchist.

Cop: "So that means you don't recognize any legitimate form of authority, more or less?"

Protestor: "Yeah, basically."

Cop: "Well, believe it or not, I'm actually a lot more in line with that than you might think. No, really! But still, even so, you've got to agree that we at least need to have

SOME rules, right?"

For those of us who cut our teeth at the Miami FTAA or SHAC campaign protests, this is not the kind of interaction we're accustomed to having with police! We were able to block or delay traffic right around the corner from our target for well over an hour, and directly and bodily defy explicit police orders without any arrests. This has us wondering about the most strategic way to use this unexpected capacity for disruption with minimal consequences. For those

of us facing police departments that are desperate to avoid Ferguson-type explosions, whose counter-insurgency strategy relies more on minimizing arrests and positioning themselves as defenders of (peaceful) free speech, we may be able to plan more ambitious coordinated actions and disruptions than we'd anticipated possible.

We don't have any illusions that CCA or its shareholders give a hoot about us. But we were able to embarrass and harass the attendees at the meeting, to

disrupt traffic and daily life around it, to connect with others who're outraged about prison profiteering and to expand the range of tactics we felt entitled to use. We also began building towards the September national prison strike, which we hope will catalyze thousands of people both inside and outside the prison walls to take action against all of the institutions and individuals that keep incarceration, capitalism, and white supremacy running day after day.



## **BLOCKADE OF CORRECTIONAL OFFICER TRAINING ACADEMY** *Communique*

On September 18, in solidarity with the national prison strike now in its second week, a group of anarchists and others blockaded the road leading to the Correctional Officers Training Academy in Tucson, Arizona, occupied Tohono O'Odham land.

All prison guards in the Arizona state prison system must attend the 6-week training at COTA, and this action was timed to impede the arrival of the incoming class. Participants built barricades of chained together pallets, furniture and tires, adorned with banners reading "Free the Prisoners, Fire the Guards" and "No Pipelines, No Prisons." Other banners were strung across the road, including one bearing only the names of Marcia Powell and Mariam Abdullah, both of whom were killed in the Perryville women's prison. We remember them and will not stop fighting to destroy the institutions and individuals responsible for taking them from us.

Further down the road from the barricades, another group blocked the road with a large banner reading "Prison

Strike Solidarity" and other signs, while pumping some great Fuck the Police tunes from a mobile sound system. On the count of three say 'fuck the police' - 1. 2. 3.

Some local residents in the extraordinarily wealthy area surrounding COTA called the police upon reaching the barricades despite being offered clearance. We decided to bail with the blockade still intact, successfully avoiding any police interaction. For future reference, COTA is located at 5601 West Trails End Road and is only accessible from the east end of the road, which dead-ends at a gated community. So, fuck everyone on that stretch, right?

In trying to disrupt the smooth functioning of COTA, we aspired to find points beyond the prison walls themselves where we can directly interfere with prison operations. Training facilities, sites of logistical infrastructure such as prison bus depots, manufacturers and distributors of law enforcement weaponry or other supplies, cameras in the streets, and any num-

ber of administrative offices may be weak points where we can aim to make the system immediately unworkable on the ground.

In the context of Tucson's recent history of directly disruptive actions, including multiple interventions against police-Border Patrol collaboration, a blockade of the G4S bus depot, and the wildly successful blockade of Streamline buses which immediately prevented jail time for 70 people in Border Patrol custody, we hope that today's experiment in direct interference while actively seeking to avoid arrests can also be an offering on how more of us can fight back and get away with it in the future.

In complicity with prison rebels and outside insurrectionaries fighting for lived liberation, right now.

Against colonial prisons, police, borders, and the world they protect.

We will escalate and we will win.

**It's Going Down**  
**September 19th, 2016**

# A FIRE THAT CANNOT BE CONTAINED

SUBMITTED TO IT'S GOING DOWN - SEPTEMBER 14TH, 2016

The prison strike noise demo in New York City reinvigorated the revolutionary movement and demonstrated the strength of our new organizational forms. We saw independent groups, committed to prison abolition, congregating in the streets to escalate actions against state repression. However, this was not simply a matter of anarchists leading the march; rather, it was independently formed revolutionary groups militantly resisting against oppression and raising the standard of rebellion in the city. As we well know, the stakes of resistance are a matter of life and death. The choice between movement or mortality, dignity or slavery, and life or death, was reflected by the actions of those in the prisons. In the streets we wished to display our commitment to destroying elite society and our actions shed light on the growing anarchist movement in NYC which is preparing itself for the revolutionary challenges ahead.

The connection between the hundreds gathered outside of Brooklyn's Metropolitan Detention Center (MDC) and those imprisoned inside was palpable. As chants were belted, banners were unfurled, and everything from frying pans to car alarms were used to make music of liberation, those on the inside pounded on metal, flicked light switches, and displayed cellphones in an impassioned response. Demonstrators banged in reply on a metal roll door, echoing their rhythms. A few cops attempted to quell the crowd with their car megaphones but their pathetic tools of pacification were no match for the fire of the people. The booming sound caused by both the inmates and those outside completely dwarfed that of the cops and they quickly gave up. It was soon made even more clear from the meager outpouring of guards that they were overwhelmed and outnumbered.

As the demonstration morphed into a march, the passion of that moment erupted in the streets. Immediately an

american flag was burned, barricades were rolled out, and flares were lit. Passers-by echoed chants of 'Fuck the police' and young people joined the march. At one point, a roll door swung open and people inside a gym clapped and cheered as protesters passed. These acts of solidarity further fueled the energy of the crowd, with only one set of detractors capable of bringing the energy down remaining: the liberals. However, the usual complaints of liberals in the crowd such as 'You'll get us in trouble!' and 'This is a shame!' were completely disregarded. The rampant liberalism that has dominated NYC marches for so long was totally eclipsed and the 'peace keepers' quickly found themselves without their usual ability to dominate and stagnate. As expected, the militant discourse and action resonated directly with the prisoners and those who need no explanation of modern slavery.

In addition, the police were baffled to an embarrassing extent. The two squad cars that showed up at the noise demo were completely disrespected and the force couldn't pivot fast enough to keep up with turns of the march or defeat the barricades. The Brooklyn-Queens Expressway (BQE) was taken for over twenty minutes before a squad car finally caught up, which was easily sidestepped with a swift exit. In the end, everyone made it home safely to continue the celebration of resistance.

## A MATCH LIT FOR THE FLAME

How did this happen in a city notorious for its standing army of 40,000 police and its wealthy, stultified leftist liberals? On the one hand, over the last few years multiple anarchist and other militant groups have been building deliberately and concertedly: some cutting their teeth in the streets, others in discussions and organizing projects. Regardless of the strategy, the important point is that these groups are all coming up under the banner of revolution: their purpose is to act on whatever front is

available and most efficacious in the moment, towards the final goal of total annihilation of the status quo. On the other, the state itself is digging its own grave. With every egregious act of violence and every dismissed conviction of a killer cop, they affirm to those watching that their sole purpose is the maintenance of oppressive relations and institutions. The wider acknowledgment of the irredeemable nature of the contemporary plantation was evidenced in the recent occupation of City Hall Park, which was held under the banner of police abolition, rather than the typical liberal promotion of reformation.

With the prison strike underway, a historic event initiated by the Free Alabama Movement and anarchist prisoners inside, we have a unique opportunity for action. The challenge we face today is how to make the contemporary underground railroad. The prisoners inside are calling for the end of prison slavery, and putting their lives at risk, not just for themselves, as Lucasville prisoner Keith Lamar pointed out, but for all the people swept up in the state's dragnet, struggling towards the goal of a liberated society. Still, the question remains, where do we as a revolutionary anarchist movement fit into this puzzle?

## UNTIL THE SMOKE CLEARS

It is clear that we have the advantage of being able to operate outside prison walls. Any solidarity and support we can give is exponentially magnified inside. As anarchists of New York, we will intensify our support for the Free Alabama Movement, the Free Ohio Movement, IWOC, and all those groups directly working with the rebels inside. This intensification may come in many forms, from direct discussions to direct actions. The only constant will be our fierce dedication to the war against the state and its ultimate death.

Being in the unique position of having a political position that has advocated for social organization without the state,

we have the opportunity to make deliberate and well-considered proposals for a society without police. In NYC we intend to put our organizing efforts towards this purpose: creating the foundational groups that can help people evade prison society, while building resources based on mutual aid outside the state apparatus. For example, some of us are in the process of creating a Rapid Responders Network for people who can't or don't want to call 911, in turn removing their reliance on the authorities that hurt them when they are most vulnerable.

We will build our connections with each other based on principles and strength of character that cannot be broken by counterinsurgency of reactionary forces less acute than us. We will esteem each other's efforts publicly while also engaging in critical thinking about the repercussions of our actions. This will allow us to continually evolve and in turn resist recuperation by the state and its lackeys.

Most importantly, we will never yield and never be cowed by state intervention/intimidation or reactionary forces vying for power or reform. It is clear from the general trends in anti-prison/police organizing that those involved in social movements are moving in a more liberatory direction, and thus a more militant one. Meanwhile, those subjugated by the most oppressive forces of the state and capitalism are ready to buck the system. As anarchists, the current outlook calls for us to turn our convictions into action and our ideas into reality.

Until all our free, none our free!

Burn down the american plantation!

- NYC Anarchist Action

## ATLANTA: REPORT-BACK ON SEPTEMBER 9TH SOLIDARITY DEMO *Excerpt*

There are those who wish to ignore, to defend, or to hide away the torture, slavery, and isolation that occurs in this country under the comforting banner of Justice.

We do not understand them, and they do not understand us.

The practical destruction of capitalism requires that we continue threading together practices of revolt and autonomy, that we continue to sense out the new realities emerging from our movements. It is absolutely clear to us that as we continue to get organized, that is, to give greater substance to our situation, to make it seem and feel more and more real, that we will encounter other forces which are either doing the same, or which are organizing to preserve the current stupidity.

This deep ethical polarization, this struggle between competing ideas of life and happiness, signals the end of the democratic fiction, the end of "society." Even the rich agree: there is no one world and there never has been. For at least forty years – since the last great assault on capital was defeated – crisis management has been the preferred technique of governmental control. Islamic terrorism, spree shootings, illegal immigration, and black revolt have all been used to justify a regime of increasing police militarization, preemptive containment in ghettos and jail cells, and the redevelopment of city space in the name of safety, resilience, and economic hyper productivity. Retired drones from the war in Iraq hover over Baltimore while Terra Bella – one of Google's latest fancy purchases – plans to deploy satellite cameras across the entire planet. The existential ruin necessary to organize this much suffering has left no one unscathed. In all of this, prisons function not only as the camps which contain and repress surplus proletarians unable or unwilling to be integrated into the dominant form of life, but also as productive centers constantly churning out passive tolerance and spiritual destitution amidst a civilization in decay.

\*

In solidarity with prisoners risking their lives for their dignity, a roving picket mobilized in Atlanta to bring the strike directly to those who benefit the most from their free labor.

Marching behind banners and a sound system, picketers stopped at the locations of multiple prison-profiteering corporations including Wendy's, McDonald's, Starbucks, and major prison contractor Aramark. After disrupting business-as-usual at the Wendy's, a renegade police officer attempted to use his cruiser to run over demonstrators who refused to get out of the street. In the McDonald's, staff and patrons erupted into applause, shouting "black lives matter," dancing in the lobby, and demanding \$15 an hour from their bosses. None were scandalized when demonstrators helped themselves to free drinks and fries, slashed cushioned seating, and covered restaurant equipment with stickers decrying prison slavery.

\*

Demonstrations of complicity and support for the strike have echoed across the continent and even the world. We hope to see these groups continue to amplify the struggle against prisons. We anticipate that the striking prisoners will feel more confident in their actions knowing the solidarity that exists on the outside, and that some who did not fight this weekend will consider fighting in the future because of this.

We recognize that the free sharing of potential – the liberation of life – is bound up and directly implicated in the ability of prisoners to catalyze crises inside the prison system. Their success is tied to our ability on the outside to initiate mass confrontations with carceral infrastructures and their proxy operations in retail and industry. In these moments of struggle, positions have been taken which have begun to constitute parties grasping for new ideas, tools, and strategies for organizing inside of and against the present apocalypse.

It's Going Down  
September 12th, 2016



**Top left:** Prisoners set fires after taking control of their dorm at Holman prison in *Alabama, USA*

**Top right:** Graffiti painted during anti-gentrification Halloween march in *Montreal, CAN*

**Bottom:** Barricades burning during eviction of Sacred Ground camp in *Standing Rock, USA*



# DISRUPT THE FLOWS

## WAR AGAINST DAPL AND PLANETARY ANNIHILATION

SUBMITTED TO IT'S GOING DOWN - DECEMBER 6TH, 2016

Hundreds of demonstrations have occurred across Turtle Island to express solidarity with the Oceti Sakowin and their fight for sovereignty against the development of the Dakota Access Pipeline (DAPL). These actions expand the struggle, by de-centering the area in which conflict can occur and help transform supportive people from afar into active participants rather than passive social media spectators. #NoDAPL solidarity has mainly consisted of rallies, marches, vigils, lock-downs at banks or intersections, graffiti, speakouts, and in more recent cases vandalism at pipeline financiers as well as the blockage of transportation corridors essential to interstate commerce and resource extraction. This text seeks to catalog the recent gestures of blockage and elaborate on why spreading an anti-infrastructure approach, with material blockades along major transport networks and clusters of production, may be an important weapon for leveraging power in the fight against pipelines and their world.

### RECENT ATTACKS ON LOGISTICS

Sacred Ground, also known as "Frontline Camp" or "1851 Treaty Camp," was established on October 23rd, 2016 as the only camp in the direct path of the DAPL. Without evicting Sacred Ground, the DAPL could not be completed, and evict it they did. Hundreds of riot police fired tear gas, sprayed pepper spray and beat Water Protectors with batons, pushing them south out of the construction zone. Numerous arrests were made, but the Water Protectors did not go without a fight. Barricades constructed out of trees, plywood, automobiles (war ponies), and tires were set ablaze. At night, rocks and molotov cocktails were thrown. The images of the battle captured the international

spotlight, signaled an intensification of the struggle, and raised the bar for what appropriate solidarity should look like. It inspired revolutionaries, environmental activists, and indigenous groups into taking action in their own localities. The following is a short summary of actions that have followed the Sacred Ground camp.

### **Kahnawake/Montreal, Honoré Mercier Bridge Blockade, October 28, 2016**

In response to the siege and violent eviction of Sacred Ground, Mohawks in Kahnawake territory erected a blockade and shut down an onramp for 2 hours on Highway 132. Mercier bridge is an extremely vital commuter link providing the only access across the St. Lawrence River from the south. An estimated 30 million vehicles use the bridge every year, with about 1.4 million of them being trucks used for industrial/commercial purposes (about 4000/day).

### **Kahnawake, Canadian Pacific Rail Blockade, November 3, 2016**

Mohawks close Canadian Pacific tracks for 5 hours at Adirondack Junction in Kahnawake Territory to show further solidarity with Oceti Sakowin. Their statement also says that the women have identified a link between the trains that travel through Kahnawake on the CP rail and the origins "from Standing Rock of the Bakken crude oil that is extracted from North and South Dakota."

### **Atlanta, Georgia, Rail Blockade and Sabotage of CSX Transportation Rail, November 4, 2016**

A solidarity march made its way to the CSX Hulsey Yard in East Atlanta, occupying it for 6 hours. The Hulsey Yard is a major intermodal terminal, providing rail-to-truck and truck-to-rail transloading services. It is also a

major artery for CSX thoroughfare into and out of Atlanta with a wide variety of industrial products and goods passing through along the rails: Automobiles, Coal, Gas Tankers, lumber, military equipment; nearly everything you could imagine being transported via train has been seen travelling on these tracks. Barricades were erected out of tires, scrap lumber and railroad ties and other junk laying around the edges of the yard. Operations came to a halt with several engines trapped at the yard lead, and the mainline being jammed up, preventing any passage for trains needing to pass through Atlanta. Members of the crowd of protectors lit a major fire before dispersing, igniting the creosote soaked railroad ties below the blaze. Significant fire damage was done to the tracks, requiring a day of repair and rebuilding, further blocking traffic through the yard.

### **Olympia, Washington, Blockade of Union Pacific at Port of Olympia, November 11-17, 2016**

A blockade was erected along a private rail line operated by Union Pacific outside of the Port facilities, in solidarity with Oceti Sakowin. Protesters essentially halted interstate commerce for the Port and other local business customers (e.g. Mottman Business Park), including a train shipping fracking proppants bound for North Dakota's Bakken Oil Fields (the same oil set to flow through the Dakota Access Pipeline). The blockade became an indefinite camp, staying for almost a week before being violently evicted by riot police from three different jurisdictions. Fires were set on tracks leading through downtown Olympia.

### **Kahnawake, Highway 132 Blockade, November 15, 2016**

Nearly 200 people gathered in the ear-

ly morning to protest against the controversial pipeline along Highway 132. Later, 150 students from Kahnawake Survival School, the local high school, blocked the highway.

### **Mandan, North Dakota, BNSF Rail Blockade, November 15, 2016**

400 protesters put a pickup truck and tree branches on BNSF Railway tracks Tuesday near a pipeline work staging area, about an hour away from the large-scale camps resisting the Dakota Access Pipeline. The railroad says trains were delayed three hours. A group of protesters also blocked access to the yard by disabling a car between the road and railroad tracks, by slashing the tires and dismantling part of the engine. They filled the vehicle with tumbleweed, and the Morton County Sheriff's Department alleges they tried to start it on fire.

### **Bellingham, Washington, BNSF Rail Blockade, November 15, 2016**

From 1:30 p.m to Sundown, railroad tracks were blocked by a large group of people that started as a demonstration, including a symbolic lockdown by a married elderly couple.

### **Montreal, Canadian National Railway Blockade, November 15, 2016**

Fifteen non-native militants blocked the Canadian National railroad tracks in Pointe-Saint-Charles around 4 PM. The action lasted for around twenty minutes, during the busiest time of train circulation in Montreal.

### **Kahnawake People's Fire/CP Rail Blockade, November 16, 2016**

Canadian Pacific Rail and AMT commuter rail blocked for 24 hours by Mohawks.

*"We should be defending ourselves every way we can. The train blockage here was a great success. A train did come at 2.00 am. Warriors lit flares and turned on bright lights and went on the train to kindly ask them to reverse. They did. The passengers who work in Montreal made other arrangements to get to work such as buses. They supported what we were doing."*

– Anonymous Kahnawake Mohawk Warrior

### **Kahnawake CP Rail Blockade, November 30, 2016**

Mohawks from Kahnawake prevented freight trains carrying oil or other dangerous materials from passing through the territory on a Canadian Pacific Railway line for 24 hours.

*"We as the Mohawk people have a duty to protect mother earth, and we will continue to defend our mother earth for the coming generations as our ancestors did,"*

– Kahionwinehshon Phillips, Mohawk

### **AGAINST PIPELINES AND THE WORLD THAT PRODUCED THEM**

The Dakota Access Pipeline (DAPL) is a major infrastructure project that will connect the Bakken Oil fields of North Dakota to domestic and foreign consumers. In the last ten years we have witnessed an explosion in domestic energy projects. Energy independence is a national security issue: The U.S. Govt knows it cannot rely on oil from politically unstable regions such as the Middle East. America's dependence on imported oil as a primary source of energy proved to be a weakness that could be exploited to influence or subvert U.S. foreign policy, has disrupted the economy, and has transferred billions of dollars to foreign national treasuries hostile to U.S. global hegemony.

*"At a time of such great challenge for America, no single issue is as fundamental to our future as energy. America's dependence on oil is one of the most serious threats that our nation has faced. It bankrolls dictators, pays for nuclear proliferation, and funds both sides of our struggle against terrorism. It puts the American people at the mercy of shifting gas prices, stifles innovation and sets back our ability to compete."*

– Barack Obama, January 26, 2009

Pipelines are pieces of critical infrastructure produced to satisfy the energy needs of the global capitalist world. There isn't a way to have operating freeways, stores full of the latest electronic gadgets, military occupations of foreign countries, or Super Wal-Marts full of food grown by wage slaves in the global south without the oil infrastructure.

To be against pipelines is to be against the very world we inhabit. No struggle that sets out to permanently destroy the possibility of all future pipelines imposed on this Earth can ever be successful without radically transforming the society that produces them through its energy needs.

The DAPL will cause irreparable damage to the Missouri River, which 10 million people depend on, including people from 10 states and 28 different indigenous territories. The DAPL is an insanely destructive project, but it is just one of a million examples of how land and life are commodified and how our lives are arranged and controlled through oppressive and authoritarian politics. It is emblematic of the system that promotes the insane myth that measurable economic productivity and infinite growth are the purpose of human organization and is a continuation of the colonial genocide that began over 500 years ago.

How they are developing it is similar to how our everyday lives are managed: It's the development and hierarchicalization of space by power, it's the constant surveillance and intimidation, the occupation of roads and neighborhoods by armed police. The world of the pipeline is in systemic racism, in social isolation, the wage system, in prison. It's in the suicides, addictions, rapes. It's in the explosions and massive spills. The pipeline is there in the rising tides of climate change that's swallowing small island communities and coastal villages. It's in the drought and forest fires that have been incinerating the forests and wildlife of Georgia and the Carolinas for seven weeks straight, and in the hurricanes and tropical storms that are tearing apart cities with more ferocity every year. No DAPL is the event that has allowed us all to meet; to find a common struggle and the means by which we confront and attack the system that is destroying the planet and all that is sacred. It is one way that some avenge their ancestors, and produce, with all of the others, a new way of thinking and doing that breaks the prevailing stupidity.

## REMEMBERING THE WIDESPREAD SUPPORT FOR THE OKA WARRIOR

*Much of this section was straight up jacked from Warrior Publications which is paraphrased from the books, "People of the Pines" and "Entering the War Zone"*

*"Putting up those barricades, we developed a stronger sense of pride. Protecting what was left of our territory, we regained a sense of history.... putting up those barricades, protecting our land— that gave us power. I became a warrior because it gave me a chance to make up for a history that cheated us out of our territory...there was a coming together, and I wanted to be part of that."*

— Anonymous Mohawk Warrior  
(People of the Pines, 281)

To really understand the power of widespread anti-infrastructural solidarity with Indigenous land struggles it would be mistaken to not study the Oka Crisis. During summer of 1990, The Oka Crisis was the top story in Canadian news. It was a crisis that paralyzed an entire province, gripped the nation's imagination, and forever transformed the politics of aboriginal people in Canada. The armed warriors at both Kanehsatake and Kahnawake fighting to protect a sacred burial site from the development of a golf-course, inspired widespread support and solidarity from Indigenous people throughout Canada. Protests, occupations, blockades, and sabotage actions were carried out, indicating the great potential for revolt amongst Indigenous peoples.

By late July, Indigenous barricades had been set up on seven roads and railways in British Columbia, initially just in support of the Mohawk warriors, but later mutated into a negotiating tactic in a determined effort to seek justice from the provincial government. The blockades wreaked havoc on the tourism and forestry industries of central British Columbia, halted freight train circulation in the interior of the province, and brought losses of \$750,000 a day to BC Rail (People of the Pines, 281).

At the peak of the crisis, the Mercier

Bridge and Routes 132, 138, and 207 were all blocked creating substantial disruption to traffic. When the Kahnawake-manned barricades at the Mercier Bridge were removed, protesters at Kanehsatake knew that they had little hope of continuing the struggle without such an important negotiating item; they had lost an important resource.

In northern Ontario, Anicinabe near Longlac (Long Lake) blocked the Trans-Canada Highway in early August. On August 13 they also blocked Canadian National Rail for about 1 week (costing an est. \$2.6 million in lost revenue each day). This blockade was soon followed by blockades on nearby Canadian Pacific railways by the Pic Mobert and Pays Plat bands. When court injunctions were obtained by railway officials, another blockade would be set up by another band.

In mid-August, a railway bridge in northeastern Alberta was set ablaze. In late August, just after hours after RCMP cleared railway at Seton Lake, BC, a fire caused extensive damage to Seton Portage railway bridge.

In response to rail blockades, a CP Rail official, John Cox, stated:

*"Virtually all our transcontinental traffic has been disrupted. We are at the mercy of individual bands & whatever decisions they make" (Entering the War Zone, p. 147).*

In early September, after military advances into Mohawk territory, 5 hydro-electric towers were felled in southwestern Ontario. A railway bridge was also set on fire in the same region.

In southern Alberta, Peigan Lonefighters began diverting the Oldman River away from a half-constructed dam. On September 7, dozens of police escorted provincial employees and heavy equipment to repair the dyke which had been breached by the Peigan. Warning shots were fired and a 33-hour standoff occurred.

In the end, the widespread campaign of blockades, sabotage and occupation served to put extreme costs on attempts

to evict the Mohawks from their occupation and proved to be very effective in securing their victory to protect their burial grounds and pines.

## POWER RESIDES IN THE INFRASTRUCTURE OF THIS WORLD

As argued in The Invisible Committee's text, *To Our Friends*, Power no longer operates on the level of representation or institutions (President, King, Pope, General Secretary, etc). "The real power structure today is in the material, physical and technological organization of the engineered, configured, purposed world." Power is exercised through the global capitalist economy which is arranged through an integrated infrastructure of production clusters (a geographic concentration of interconnected businesses, suppliers, and associated institutions in a particular field), transportation networks and standing armies of police. From the mine and refinery to the railroad and port; from the distribution facility to the trucking route; from the loading docks to the shopping mall; through the information and energy that circulate through wire networks and broadband fibres; these are nodes that power "flows" through.

Shiri Pasternak noted:

*"The real role of right wing alarmists in the Idle No More movement: to maintain the economic status quo, because territory is capital. Land is money. And the circulation of goods, resources and energy through territory is the very essence of capitalism today... The fact is that critical infrastructure in Canada is at the mercy of Indigenous peoples, who are more rural than Canadians and have access to important arteries for economic flows: transportation corridors, energy sectors, and sites of natural resource extraction... This vulnerability is deadly to the logistics industry.*

*Logistics is a business science concerned with the management of goods and information through global supply chains. As the World Bank has declared: 'A competitive network of global logistics is the backbone of international trade'... For an industry dependent on maintaining open channels for capital circulation, a blockade*



*means massive losses: the trucking industry alone is worth \$65 billion dollars and employs over 260,000 drivers."*

– The Economics of Insurgency,  
Thoughts on Idle No More & critical  
infrastructure

The police even attested to this point:

*"First Nations have the ability to paralyze this country by shutting down travel and trade routes, It is a difficult situation no matter how we view or address it."*

– Chris Lewis, commissioner of the  
Ontario Provincial Police

Historically infrastructure has been a major component of anti-capitalist social movements. For example, Timothy Mitchell argues that the coal industry was the condition of possibility for the workers movement to be as successful as it was. As soon as the switch to oil was initiated, you no longer had large numbers of unskilled proletarians making the economy run. Instead, inanimate infrastructure was created to facilitate the new oil industry. When infrastructure itself did not take the place of masses of workers, the oil industry required far fewer jobs and those that did exist tended to be more highly skilled.

An analysis of supply chain capitalism is necessary to understand the condition of Earth today and the dilemmas it faces. Supply chain capitalism refers to commodity chains based on subcontracting, outsourcing, and allied arrangements in which labor, capital and nature are mobilized in fragmented, but linked economic niches. Such supply chains connect seemingly independent entrepreneurs through expansive transportation infrastructure, making it possible for commodity processes to span the globe. Known in industry terms such as Toyotism or Just-in-time Production (JIT), this is the nature of the modern economy. Each particular flow in a supply chain is a moment of the overall reproduction of capitalism and its society. To physically block these flows of commodities, is to attack the system as a whole, for most of what accounts for global commodity production is submitted to the logic of circu-

lation. Everything is oriented around continuous movement and anything not in circulation cuts profits, it is a sitting waste. From the perspective of those that blockade, this emphasis on the quick and never ending flow of commodities multiplies a blockages power.

Pipelines are one of many components of critical infrastructure. Because of the volume of product (gasoline, natural gas, crude oil) they transport, they are a vital part of the capitalist economy and it's why during war, they are often subject to attack. Since World War II, the Air Force has been developing the idea of "infrastructure warfare," seeing civil and industrial infrastructure (bridges, railroads, pipelines, etc) as valuable targets for bringing its opponents to their knees.

During the Idle No More movement's January 16th Day of Action, Indigenous demonstrators stopped passenger railway traffic lines between Toronto, Ottawa and Montreal. Others stalled major highways and rail lines in parts of Alberta, New Brunswick, Ontario, and Manitoba, including Portage la Prairie, which a CN Rail spokesman described as a "critical link" in its network (do your homework: maximize damage/risk). Demonstrators also gathered in Windsor, Ontario at the Ambassador Bridge to Michigan, shutting down traffic through North America's busiest border crossing for trade between Canada and the U.S. with 10,000 trucks on average passing daily. These anti-infrastructure actions suggest a conscious link between resistance to threatened lands and blockage of circulation.

Supply chains are vulnerable: every supply chain is now reaching such a level of specialization that if one of them disappeared that would be enough to paralyze the whole chain. In the absence of standing inventories, a blockade of just a few days could effectively paralyze several production sites and retailers. The economic cost of even a week of such co-ordinated efforts spread across the so-called United States would be crippling and impossible to control given current police and military resources.

There is no railroad terminal, port, or trucking distribution facility without the oil infrastructure used to power the train engines, trucks and barges. Inversely, there is no way to build pipelines without the railroad terminals, trucks and production facilities used to forge or transport pipeline equipment.

## **BLOCKADES SHUT DOWN THE WORLD: LEVERAGING POWER, BUILDING NEW FORMS OF LIFE**

When one enters the NoDAPL camps, they are greeted by over 200 tribal flags whipping in the gusty prairie wind. Over a thousand tents, tepees, long-houses, wigwams, trailers, and other structures line the distance. People ride on horseback in every direction while children play and elders sit in quiet discussions around fires. The camps are full of builders, thinkers, and dwellers that have put their arsenal of skills together in producing communal life on camp. Protectors have built heated gravel showers for bathing. People sew together large pieces of canvas on industrial, foot-pedaled sewing machines to construct teepees and yurts. Others chop and mill wood. Some operate drones to surveill police and construction operations. Schools, communal kitchens and libraries operate in retired surplus military tents. Water Protectors scheme, conspire and plot their next missions around fires at night. Common life is chaotically organized (there are no hierarchical leaders determining camp operations), but in an effective, self-determined way.

As we have seen with the Oka Crisis and several other indigenous rebellions, blockades can help leverage negotiating power for Indigenous people over their lands. When planned strategically, blockades can physically block the shipments of vital materials for the specific mega-infrasture projects that call so many people into resistance. As was earlier noted, a large shipment of frac proppants was blocked in Olympia for six days, enough to pose a threat to the stability of business for Bakken Oil sites. Blockades attack the global system of capitalism by immediately disrupting

the networks that facilitate its production. Infrastructure itself is a dominant force of governing that underpins industrial culture as a whole. Not only does it facilitate capitalist commodity flows, it also embodied in everything that produces life and who we are as individuals, as groups and a society. Land use, the way we feed ourselves, how we are organized spatially and relate to one another, the way we ensure our economic well-being are all entangled with infrastructure.

Not only can blockades “shut down the world”, they also open up space for a new one to be built, or in the case of colonized peoples, a world restored. We can look to many of the indigenous blockades or occupations of the last several decades for the examples of ceremonial, culinary, and other socially reproductive practices that point toward new ways of living which are themselves produced through resistance. Similarly, we see the revitalization of warrior culture being expressed at Standing Rock and other moments of indigenous revolt to be indicative of a broader possibility of life without the state or capitalism. We can also see a new world being forged in the social experimentation and land-based communal living found in occupation/blockade of the international airport in Notre-Dame-des-Landes, where people raise animals, grow food, and live, build, and defend their land together.

The NoDAPL camps are part of the experiences through which protectors are developing their collective abilities to both foster and endure the present apocalypse. What gives the NoDAPL encampments their strength isn't just their ability to physically interfere with the pipeline project from time to time in spectacularized clashes. What gives it its punch and its ability to disrupt the enemy's infrastructure in a sustained way is the life it has produced. We risk framing our struggles as only reactive if we fail to point out that in struggle we can create a different, better world. The camps of NoDAPL are producing a way of life that is worth living and one that is worth defending.

We hold evident that blockades are a crucial tactic in our war against planetary annihilation. We hope that this text has demonstrated this. With this tactical imperative, we call on all warriors and revolutionaries around the world to immediately orient themselves around blockading infrastructure. Collectives must research infrastructure to find the most vulnerable chokepoints and get organized to block them in effective ways. Those without fighting comrades can still contribute by engaging in lone wolf acts of sabotage.

*Be Safe. Get Going.*

#### **FURTHER RESOURCES**

Plan your action! Empire Logistics is an

interactive mapping project begun in 2009. As a collaborative initiative, Empire Logistics maps the global supply chain through research that articulates the infrastructure and ‘externalized costs’—human, economic, social and environmental—of the international flow of things.” You can find key rail intersections, ports, warehousing distribution sites, etc with detailed information such as tons shipped per year to really get the most bang for your buck (or the most buck for your block?).

People of the Pines is the insider's account of the amazing events at Oka and Kahnawake in the summer of 1990, written by two journalists who lived at the warrior encampment in the final weeks of the military siege.

Petropolis is an interactive map that documents the oil pipeline infrastructure throughout North America with particular attention paid to the Chicagoland area. The map serves as a valuable research in locating possible targets and shows the type of research that local struggles could engage in.

Power is Logistical, Block Everything!, Invisible Committee: Much of the analysis in the “Power Resides in the Infrastructure of the World” section is owed to (if not directly plagiarized) from the chapter “Power is Logistical, Block Everything!” in Invisible Committee's book, “To Our Friends”

Warrior Publications: Gord Hill (Kwakwaka'wakw nation) runs this fabulous website that seeks to function as an historical archive of Indigenous anti-colonial struggles and resistance, and to provide analysis of these struggles.

## **AN ANARCHIST PERSPECTIVE OF RESISTANCE TO LNG ON GITWILGYOOTS TERRITORY** *Excerpt*

In late August, a crew of women of Tsimshian, Haida, Nisga, and Gitxsan bloodlines initiated the defense of Lax U'u'la (Lelu Island) and the Flora Bank1 from LNG industry destruction. The Gitwilgyoots Tribe Sm'ogyet Yahaan (hereditary chief) and Ligitgyet Gwis Hawaal (hereditary house leader), and their families began a defense camp on Lax U'u'la, which is Gitwilgyoots traditional hunting and fishing territory. They were also joined by various significant hereditary people from other Tsimshian tribes, and a motley crew of native and non-native outside supporters.

This camp has been set up to prevent

any further destruction of their land, as Petronas and Pacific North West LNG (PNW LNG) are planning on building a \$11 billion liquefied natural gas (LNG) plant on Lax U'u'la, which is at the mouth of the Skeena river near Prince Rupert, BC.

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If we wish to see victory in this struggle against petro-corporations and the Canadian state we must continue to provide solid material support. We also need to proliferate social agitation and disruption of daily life in the population centers throughout this region and beyond.

\*

Struggle is always strengthened by a de-centralized and broad attack, solidarity can also include resistance to industrial developments in your own backyard (Site C Dam, the Trans Mountain and Line 9 being just a few examples). These projects are also facilitated by the bureaucrats who work for the governments and companies and who's offices are located in urban centers. In the past, solidarity has been shown through noise demonstrations and other actions against these offices and company infrastructures.

**Montreal Counter-Info  
February 11th, 2016**

# FROM FREEWAY SHUTDOWNS TO COP FREE ZONES A REPORTBACK AND A PROPOSAL

FROM ILL WILL EDITIONS - JULY 22ND, 2016

*"[B]eneath the surface of that idea – that truism, black lives matter – is an unsettling challenge. What would it mean to create a world, or at least a space, where that actually was true?"*

## A COP-FREE ZONE IN CARBONDALE

On Friday night a couple dozen folks converged on the local autonomous infoshop in Carbondale, IL for an illegal dance party in the street. In addition to locals, cars arrived from Bloomington, Chicago, and St. Louis to participate. The plan was to throw an unpermitted street party with free food and loud music, and as things progressed and energy rose, to block off the street and visibly polarize the space against state violence with large handmade banners declaring it a cop-free zone.

The event proceeded more or less as planned: a collective cook-out transitioned into a dance party, furniture was dragged into the streets and fireworks were set off, until banners painted earlier in the evening were finally strung up across the two lanes of the street and the block was taken over. Several police SUV's circled at a distance but avoided any direct contact for almost the entire evening. By the time they finally approached the block on foot, the party was already being slowly wrapped up and a large contingent of friends and locals had just bounced to go lake swimming. A decision was made not to enforce the blockade, yet after the street was cleared for two minutes and the police left, it was promptly re-blocked with furniture as loud jams continued to sound out into the night for another hour until the last people left.

While this first experiment was modest in its scale and intensity, we think that experimenting with police-free zones has a strong potential for resonance in the current North American context. It is less Carbondale's specific event and rather the broader proposal that we wish to focus on below.

## SENSE AND TACTICS

While recent weeks have seen thousands of people blockading traffic and freeways across the USA, the tactical impulses and the actions attempted in this cycle of anti-police struggle have largely rehashed what we saw in the summer and fall of 2014, without inventing or experimenting with anything all that new.

When we think strategically about tactical issues, it is important to recall that the relationship between sense and gesture is a dynamic and fluid one, one which camps on a shifting soil of forces and events. Sometimes thought falls short of the tactics and gestures that we're engaging in, and we find ourselves demanding things we already possess, or framing things through terms or oppositions that the movement has already surpassed at a practical level. Other times, thought runs ahead of our tactical repertoire, such that every effort to elaborate a practice that feels appropriate to the effective declension of hostilities and the ideas that folks are thinking about seems to fall short.

Our sense is that our present situation resembles the latter scenario, where thought runs ahead of the gestures we're seeing. The current cycle exhibits both a rupture in thought (since the 2014 cycle of struggle) as well as an exhaustion at

the level of practical methods.

We have the impression that the current tactical menu (freeway blockades and generally-pacified protest marches) actually fall short of what makes sense to people right now. Both on social media, in everyday encounters we've had, as well as in recent demonstrations among some of the newer Black activist cadres, folks right now seem to be much more interested in talking about the abolition of police than its reform or 'community control.' We see this as a significant 'ideological' development (to speak loosely) that is encouraging, but which has so far failed to have any material consequences at the level of new practices. If we don't want 'better policing' but rather to have police out of our lives, what sorts of experiments can respond to this collective need? What does it mean to give this theoretical and effective destitution of the police a practical face, one that corresponds to our currently low levels of material organization? This is the question that the current cycle of struggle is attempting to ask, and it's one that calls for a practical answer.

At the same time, a cruel but apparently inexorable logic seems to ensure that virtually irrespective of its initial 'radicality', the more a certain tactic gets repeated, the more its impact tends to become purely symbolic.

The Washington Post reports that in some parts of this country over half of the demos in the past two years have blocked freeways. While it once pushed the limits of the thinkable and broke open a new terrain of struggle, the freeway blockade has become a

knee-jerk impulse which, for all its historical rationale (highways were often instruments to deepen segregation), is beginning to feel like a flat routine. In Chicago, things reached the point that when the first Alton Sterling demo took place a week and a half ago, the police all-but-invited us to take over the I-94, knowing that at most we'd be out there a few minutes before leaving and going home. Our impression is that the situation isn't altogether different elsewhere.

The more our methods become calcified and predictable, the more easily they are governed, assimilated, and neutralized. But even more importantly, the more our gestures fail to become worthy of the thought-event of the police's destitution (i.e. their having been momentarily stripped of any veneer of legitimacy, through the exhibition of the raw violence that it served to conceal). For legitimacy can be stripped without the force of the police being truly deposed. For the latter to happen, we must manage to articulate concrete forms of living in which they exert no force, nor shape the economy of meaning around us. For this to happen, we must do more than abandon any residual reliance upon and faith in the police. We must create open-ended experiments in relating to one another where they aren't.

### DEMOLITIONIST DESIRE

As anyone who has ever spent any time

at the massive autonomous territory at Notre-dame-des-landes in Western France (known as the ZAD or the Zone-to-defend) can tell you, the fact that police don't enter the ZAD shapes the experience of being within it in an essential way. The problem cuts two ways, of course, since the mutilated structures of behavior and association we have internalized as governed subjects do not spontaneously disappear when the police withdraw. Even small experiments such as the one in Carbon-dale the other night reminded us at certain moments that hostilities within our communities will continue to surface in contexts of reduced state presence. Yet there is no mistaking the feeling one has when navigating a car or bike through the circuitous barricade architecture that marks the outer edges of the ZAD, and feeling the weight of the air change as you pass inside, just knowing that at least for a while, at least here, we needn't worry about police checkpoints, stop-and-frisks, and all their attendant forms of everyday terror. The feeling is palpable: it feels like an opening of the possible.

In a different context, whose fate is no less uncertain as we write this, dozens of barricades remain in force across the state of Oaxaca, Mexico, as teachers and comrades of all ages push into their second month of frontal insurrec-

tion against the State. If the horizon of 'abolitionism' in our context remains a question mark at present—if its utility has not been sapped by liberals like Angela Davis and co.—then let it point to the struggle in Oaxaca, which is living abolitionism. For the barricades that dot the map of the region have the potential to rid their territory not only of the pestilence of police and politicians, they carry within them the potential to abolish the economy as well.

To defeat and then depose the police, to abolish the economy—this would be the horizon of a superior abolitionism, or better yet, what a friend has elsewhere preferred to call "demolitionist desire".

But we're not there yet. We're nowhere near the level of organized struggle seen in Oaxaca. To propose passing from the highway shutdowns going on now to the highway barricades seen down south would require a quantum leap in our organization that is difficult at present to imagine, if it were even desirable (the highway might, after all, be the least habitable space in the metropolitan fabric).

For now, we propose a diffuse experiment with cop-free-zones in spaces we stand a better chance of holding down and inhabiting, such as blocks in our neighborhoods. The latter presents the incomparable advantage that it can actually conceivably hold and materially



Barricades after police attack on striking teachers in Oaxaca, MEX

be filled with collective life. But for this, a different series of questions must be placed at the forefront of anti-police struggle:

On the one hand, logistical questions—what resources would we need to hold out? who can cook for two dozen, for a hundred? who knows how to effectively circulate info throughout the immediate and remote parts of town? how can we safeguard our need for anonymity, resist the trap of the media spectacle, and still evade the wingnut caricatures thrust upon us by the state? if one such zone were able to be held for a longer duration, how could it propagate itself?

So-called ‘technical’ questions like these cannot be detached from social ones: how will we negotiate the ethical differences between us once the cops ceased to play a role? if we had to defend the zone against police, who on our blocks would we find ourselves standing alongside? The degree of trust and shared vision existing between folks who find themselves positioned differently by police violence will play an important role here. If those most targeted by police lynching have the impression that the white folks aren’t serious about defending the space, if our contingency plans aren’t adjusted appropriately to the degree of organization and the density of bonds between the different crews of folks going into it, then runs the risk of feeling more like a Custeristic provocation of the cops than an experiment in defending a space expressive of a real desire for collective life.

Still, our separation will not be overcome prior to engaging in such experiments. And yet, to tear a block or a whole neighborhood away from the forces of order and begin experimenting with collective forms of life, we actually needn’t share the same experiences of those forces we seek here to exclude (police, prisons, etc.). As was pointed out elsewhere:

*“A police-free zone is not a ‘new world’, it is merely the collision of many. Many worlds smaller than that of police order and governance individually, but that perhaps together are capable of defending themselves.*

*Of surviving a collision.”*

We need to get away from the exhausted debate around ‘riots versus peaceful marches’, ‘violence and non-violence’, ‘safety versus risk’, etc. Our time is much better spent getting organized in the places where we already live in ways that can make pushing for experimental police-free zones a plausible potentiality. And anyway, from the moment we take hold of such a zone, questions that right now are too-often answered by reference to sterile ideological oppositions, or else by sorting people according to their ‘structural identities’, tend to

be reshaped and concretized around the substantial situation in which we face the world together, here and now.

A police-free zone is not a model or a program, it brings no pre-formed utopia into being. It is an opening of the possible that clears a space of encounter, of intense inhabitation, an ‘undercommons’ ripped from the hands of the pacified metropolis, for as long as it can be held down. If the abolition of police is to become more than a slogan, its preparation must begin with small realities.

## **BATON SONG: THE ZAD, DESTITUEMENT ASSOCIATION, AND THE JOY OF PLEDGING WAR** *Excerpt*

After winning 55% support for the airport in a widely-contested referendum earlier this year, the French government promised an eviction of the ZAD “this October, or this autumn”. In defiance of the government’s threats, tens of thousands answered a callout to travel to the ZAD with wooden batons, with which to make a visible and collective sign of their determination to defend it. Upon arrival, they planted their batons in the ground, and pledged that if the territory should come under attack, they would each return, collect their baton, and wield it against the ZAD’s enemies.

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Regardless of how one feels about the ZAD, at a purely formal level it is certainly possible to read this demo as an admittedly-very-large but ultimately symbolic show of force, not fundamentally different from your garden variety leftist protest march or political festival.

\*

Here we wish to suggest that in the 40,000-strong Baton Song pledge at the ZAD we can see much more than the contours of a familiar leftist protest march. Everything appears as if, by severing the two elements of the classical theory of the social contract, Zadists and their supporters performed a “pact of association” against subjection, rather than for it. In its refusal to countenance the state referendum’s electoral majority, what is at issue is an irreducibly partisan pledge. Such a gesture is best understood not as a splitting of a totality into compet-

ing parts or factions each defined via mutually contested claims over the management of the whole, but rather as the intensification of asymmetrical differences that were already there within the way we live, which the ‘savage peace’ of the State only ever manages at best to attenuate, but never extinguishes.

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What might those of us engaging with infrastructural struggles in North America draw from this gesture of war?

As infrastructural struggles such as NoDAPL and Mississippi Stand continue to attract more newly-disaffected Sandernistas (a development we should welcome), the latter’s occasionally fanatical insistence on non-violence and symbolic ‘stunt activism’ can make trust and shared understanding between newcomers and more seasoned warriors difficult. In such a context, it is important that we find ways to resist reproducing the pacifist vs. radical binary, which condemns us to marginality, makes us more easily targeted, and reduces the overall potential for ungovernability and disruption. Clearly the question cannot be solved by tactical compromises—most of us won’t be going down for voluntary “non-violent arrests”. Nor can we remain content with the liberal notion of a ‘diversity of tactics’, whereby our separation into radicals and pacifists is ultimately reinforced through a polite indifference to one another.

III Will Editions  
October 10th, 2016

# SOUNDING OUT THE VOID

## REFLECTIONS ON THE NIGHT-DEMOS OF DECEMBER 2015

FROM MONTREAL COUNTER INFO - MARCH 31ST, 2016

The three night-demos of this past November and December left a mark on us, a call for reflection. This is what we propose to share with you in the following pages.

Before and after these three demos, we were able to follow the unfolding of conversations – those that happened between friends as much as those we heard by chance in bars, living rooms and in the street – the furtive or noisy course of a feeling that seemed to be shared by many people: a feeling of emptiness. After the 200 person black bloc, after the broken windows, we heard “what else?” insistently. To the point where, when we asked friends if they were going to the third demo on December 18th, the majority answered that they had other things to do, like having dinner at a friend’s house.

So today, and in the past few months, we continue to ask ourselves what pushes those close to us, those who share the same desires to tear up the world and to nourish our rage, to chill with friends as we always do, rather than to seize the (rare) opportunity for a wild unleashing. This brings us to more questions: how can we think of these demos outside of the moments of strike which often push people to prioritize demos over dinners? What can our place be in these demos outside of social movements? What place do these demos take in our daily lives?

What is at the heart of our reflections, this feeling of emptiness, we have felt in all its force. These phrases repeated ad nauseam: “but where are we going with this?,” “what are these demos embedded in?,” “it’s not by breaking windows that we harm Capital,” “the State isn’t shaken by our nocturnal destructive wanderings”. The void, we feel it in the absurdity of gestures engaged for anyone other than ourselves, in the ridiculous silence

of those we hate, in the infantilizing and numbing response of the Media that will only ever see us as violent imbeciles – not really dangerous. And worse still, they reflect to us a mirror image that strips away our power. This brings us to think that these demos, these moments of revolt that we open, can only be for us. If they are directed as messages for others, they become meaningless.

We refuse to fill the void that we felt with more demands addressed to those we wish to destroy. We don’t want to wait for the next mass movement to attack this world that does violence to us. We aren’t here to sacrifice ourselves for “the cause”, nor “because we have to”. In these demos, we draw strength from the feeling of deciding to live in the city differently. We take control, with the sense of chaos making us alert, the feeling that we are learning to navigate because it is the enemy of order and the normative universe. In these moments of chaos we no longer hear the trendy slogans repeated until they lose meaning, but bursts of destruction, fireworks and the howling that echoes them, windows shattered by rage and hammers. We feel the force of overturning this order, for the time that it lasts.

And if there is a feeling of emptiness that lives with this furious and ecstatic jouissance, it’s because we know that we seek to destroy more than windows. We can’t be content with the image of destruction. We don’t want to bask in the spectacle of our own madness. We couldn’t, it rings false. This void, we feel it at our fingertips, because at the end, we are left bored. At the end, you’ve broken a window but this changes nothing; nothing but a sort of catharsis, finally hurting something other than ourselves. So how can we go further than breaking windows, how can we nourish these signs of power within us, against the world?

Already, we crave to see the demo as a space of exploration. To try a little to imagine beyond the gestures already learned – breaking windows, throwing rocks at cops, putting up graffiti, distributing flyers, shooting fireworks, etc. And for us, this doesn’t necessarily imply starting to seek new gestures, but perhaps to find in these gestures, repeated a thousand times by all kinds of people, a little more than their habit. To reflect on the intentions behind these gestures, looking for their unique meaning each time. Even if it is only in search of taking pleasure in them, a feeling of euphoria in the action. Making these gestures active, and not only reproducing them as images of themselves. Further, what this implies for us is to take demos seriously, to prepare ourselves for them before they are even called. Knowing that there will be others and we are already ready, already charged up, like springs only waiting for the moment of release.

What this also means for us is to avoid falling into this trap of living demos as pressure valves; moments where we feel like we are acting against the forces of this world and which then permit us to forget, to feel better so that we return to school and work. We want the demo to overflow into our lives, for it to be contagious and animate our daily gestures. For it to light fires in our lives so that we can then imagine a network of destructive and subversive actions; a web of rebellions that we give name to and tie together. So that we manage to make sense of all these spasms of resistance, without waiting to embed them in a social movement. For us, the demo can be a celebration that overturns and subverts lived time, that drags us out from the banality of daily life. We burn together, running where we wish in the streets and sidewalks with speed and determination, and we violently repel cops as soon as they approach us. We

are here because we feel life differently in a demo, because we love the butterflies in our stomachs and our wildly pounding hearts, adrenaline rising.

We also wish to avoid that the demo only replies to itself and is contained to its own temporal-spatial limits and automatism. We wish to avoid forgetting it the following day, because we have other things to do. We wish to carry the demo within us, to think about it, to talk about it with friends, to see what we would like to do the next time the opportunity presents itself, to always be alert. To not forget the feeling and exaltation possible when we give ourselves the chance, if we let ourselves actualize what we know we're capable of when we prepare well. We don't want to return to demos as if we don't believe in them. Because by continually not believing in them, we bar ourselves from the possibility that the demo will be virulent and combative, that it will only be a parade of the normative order, whose dissenting role permits the maintenance of order. We don't want to be fearfully led by cops who are better prepared than us anymore, with our bags too heavy to run and our hands and ears frozen by cold because we forgot a hat and gloves, the too-recognizable clothing we wear everyday. We want every demo to create an unquenchable thirst for the next, because we are ready, because we are just waiting for the space to attack again with the weapons that we are sharpening every day.

We have also asked ourselves: why is it that we feel so called to by demos? Why not concentrate our energy on ninja-actions? Why wait for the next demo if we can do actions in the night with our trusted friends...? Because the demo has something of its own that these actions don't; the demo is open, the demo is public. In the demo there are those we don't know, who desire to be there. Like us at one point, who were alone and who came to demos. And who saw the distance between those who throw rocks and ourselves falter. Ourselves, who were there because we didn't find any other space in our lives

for insurgence, to "do something". So, going to demos, and seeing ourselves become protagonists of this rebellion. No longer having in our minds this far off imaginary where others attack. Demos have opened up our possibilities, have allowed us to face our fear of cops, perhaps slowly, over the years, but always surely. To better understand the terrain, how the cops move, how to heal ourselves, when to run and how to stay calm. Where to hit, and how to see every bank, bourgeois car, and government building as a target. To no longer only see police as executioners, but as targets and beings that we can fight. The moment when we ceased to only be those who watched. And even, the moment when we looked at others, but when this was an active look. We were no longer spectators. If we didn't pick up the stone, we nonetheless felt the euphoria of the gesture as the glass shattered. There was no longer distance

between the throwers and ourselves, because the demo makes it possible to reduce this distance. It is us too, we are there, we are them, we are accomplices, we desire this, our being-spirit is in the rock that smashes.

We would lastly like to question the often-repeated strategy of calling a demo in the week following a successful demo, up until the last demo no longer kindles enthusiasm and is ferociously repressed. Because we feel it in advance, it was said, that the demo of December 18th would be less strong, that it wouldn't have the same possibilities as the last. And some of us did not go to this demo; we gave power to the self-realizing prophecy that the third demo wouldn't have the scope of the second or even surpass it in intensity.

And until the next demo, we aim to better plot the intentions that bring us to walk against the flow of traffic.

## **EXPLOSIVES ATTACK AT HEADQUARTERS OF BUSINESS GROUPS** *Communique*

In recent weeks, the social war in the Mexican region has reached new levels of deepening conflict immersed in the insurmountable contradiction between life and capital. In this setting of widespread conflict, the path is opened for capital, with all its terrorist arsenal, to besiege territory and natural resources, to devise austerity measures, in short, to attack our means of existence, attacks that in spite of regional differences, come together in a state-capital strategy on a global scale.

Incidents of growing confrontation in the Southern Pacific Mexican region: Michoacán, Guerrero, Chiapas, Oaxaca, confirm the possibility of rupturing social peace and widespread paralysis: barricades, pickets, occupations, sabotage, expropriations, in short, direct attacks on the free circulation of merchandise. We affirm that these struggles do not belong to any unions, parties or NGOs, they are the genuine and necessary expression of rage and contempt for the dictatorship of capital, those in the struggle asserting their refusal to be obedient workers, civic citizens or professional politicians or activists.

That is why on Sunday, July 3, we decided to place explosives at the headquarters of business associations (CANACINTRA, COPARMEX, CCE) causing some damage but, above all, announcing that the revolt centered in Oaxaca has spread, and that the fire will hit their mansions sooner rather than later. In turn, with this we salute the other boycott and sabotage actions that occurred in this country's city in recent weeks, as well as those to come: strikes in the schools, street blockades by parents and teachers, the picket line on Insurgentes at University City.

No possible solution exists for the oppressed within institutional margins except uncompromising struggle against the state-capital that enables an opening for widespread insurrection which, establishing a dialectical relationship between spontaneity and organization, puts social peace in checkmate in the Mexican region and spreads across the entire globe.

Death to the State/Capital! Freedom for the Prisoners of Social War!

**Contra Info**  
**Transl. It's Going Down**  
**July 11th, 2016**



# DEFEND THE HOOD

FROM SUBMEDIA - DECEMBER 21ST, 2016

*In 2016, numerous attacks were launched at diverse symbols of gentrification in the Montreal neighborhoods of Hochelaga-Maisonneuve and Saint-Henri. We wanted to give space to the people involved so that they can explain a point of view, that corporate media consistently ignore or misrepresent. subMedia has obtained an exclusive interview with two anarchists involved in the actions.*

*What does it mean for you to fight against gentrification?*

1. Before anything else, we're just talking for the two of us, not for anyone else who participated in the action. We don't want to represent anything.

2. I don't want to limit myself to fighting against gentrification, which I see as an intensification of the misery of capitalism. And I'm against capitalism in all its forms. I struggle against gentrification because it effects my life and the lives of many people, but also because it's a context that allows the exchange of ideas and practices, to nourish a larger perspective of anarchist struggle. I've been inspired by anarchists in other cities who have anchored their struggles in where they live. They've managed to make certain neighbourhoods dangerous for the authorities and not very welcoming for capitalist businesses. I would like for the police to be afraid of being attacked when they patrol Hochelag, for small yuppie businesses to hesitate before setting up shop here because their insurance premiums will be super expensive, for people to think about how if they park their luxury cars in the neighbourhood overnight, they're risking waking up to them being trashed, that as soon as graffiti or posters are cleaned, they're back up.

1. And if we want these people to be afraid, it's because we want the space to experiment with other ways of living, and cohabitation with them isn't possible. Their world will always want the destruction of other worlds, those of

freedom, of sharing and gifting, of relations outside of work and leisure, of the joy outside of consumption...

2. I think it's worth being explicit about how the struggle against gentrification is inevitably a struggle against the police. The main tool that the city has to move forward with its project of social cleansing is the police and the pacification of residents. This reality is at the heart of the reflections that orient our actions. The pacification takes different forms: it's the installation of cameras, the management of parks and streets, but also it's the imaginary created by bullshit narratives like "social mixity". The public consultations, the studies and projects of affordable housing are all just a facade: during this time, the social cleansing advances and more and more people are evicted. If these means of pacification don't work, the city has recourse to repression, that's to say, the police. It's the police who evict tenants, prevent the existence of squats, etc. Every form of offensive organization that refuses the mediation attempts of the municipal authority will one day be faced with the police. So it's also important to develop our capacity to defend initiatives against repression.

*Without necessarily throwing aside community organizing, many anarchists prefer the method of direct action. Why?*

1. We don't have demands. We didn't do this action to put pressure on power, so that they grant us certain things. For sure people should have access to housing, but I don't think that we should wait for the State to respond to the demands for social housing that have existed since the 80s, in a neighbourhood undergoing gentrification. I'm more interested in seeing what it would look like for people to take space and defend it, without asking. I'm not interested in dialoguing with power.

2. Dialogue with the municipal authorities is, along with the threat of police

repression, the principal method of pacification. To keep us in inaction, imprisoned in an imaginary where we can't take anything or stop anything from happening.

1. What's special about direct action is that you finally do away with the ultimate mediator, the State, by acting directly on the situation. Rather than giving agency to the city, in demanding something of it, we want to act for ourselves against the forces that gentrify the neighbourhood. The State is afraid of people refusing its role as the mediator.

*Why choose a strategy of direct action outside of a context like those created during social movements?*

2. Because we don't want to wait for the 'right context'. We think that it's through intervening in fucked up situations in the world that we live in that we create contexts. The fact that this world is horrible is in itself a 'good context'. Revolt is always worthwhile, every day.

1. I think that's important to emphasize, I don't believe in waiting for social movements to act. Acts of revolt have many impacts, even if they're not inscribed in a social movement. And also, when the next moment of widespread revolt comes, we'll be better prepared to participate.

*Lastly, what do you say to those who say that gentrification is an inevitable process?*

1. Gentrification is a process of capitalism and colonialism, among others. It makes itself seem inevitable, and maybe it is, but it's nonetheless worthwhile to struggle against it and to not let ourselves be passive. In a world as unlivable as the one we're in, I have the feeling that my life can only find meaning if I fight back.

2. At best, the process of gentrification will move elsewhere, if a neighbourhood resists. And yet, struggling against capitalism and the State opens up possibilities that otherwise wouldn't have existed.



# DO RIOTS WORK?

## PART II: BLOCKADING POLITICS

ORIGINALLY POSTED TO IT'S GOING DOWN - APRIL 19TH, 2016

Written almost a year ago, “Do Riots Work? Exploring New Frontiers of Recuperation” attempted to clarify a misconception of the so-called ‘post-Ferguson era.’ It addressed the tendency to frame riots as a means to achieve reforms as a response to pacifism, and claimed that doing so actually forecloses revolutionary possibilities. Since then, the task of further elaboration has proven itself more crucial than expected.

Referring specifically to rioting missed the opportunity to address a related development. In the past year or so, rioting has not spread nearly as much as ‘disciplined militancy.’ Christmas 2015 in particular was marked with several actions by organizations such as Black Seed and various Black Lives Matter chapters that spectacularly shut down highways, airports, bridges, and more. Activists carry out bigger and more impressive disruptions that mirror the uprisings following the acquittal of George Zimmerman or the murder of Mike Brown, but remain within the traditional political framework. While some see this as a “refinement” or evolution of the latter spontaneous actions, it could more accurately be described as the capturing of what was previously uncontrollable. Instead of agitated crowds chucking proverbial wrenches into the gears of the nearest capitalist infrastructure, activists carefully craft a spectacular event for mass consumption. The latter follows the activist logic of consciousness-raising through media-centric protest, perhaps inherently so. These actions interrupt the functioning of society only as required to draw attention to their grievance or cause.

The nature of demands has been more thoroughly explored elsewhere,<sup>1</sup> but put simply: any engagement with those in power to address our problems si-

multaneously reinforces their power. I refer to this as politics. To take action that seeks no concessions or even recognition from power, that advances our own position in a material way, is sometimes called destitution.<sup>2</sup>

A typical anarchist reaction to the actions carried out by these activists usually involves suggesting less controlled, more confrontational actions instead—but as discussed in the original piece, this doesn’t truly get to the heart of the matter. More destructive actions can still be captured by politics if politics itself is not confronted. However, the future depicted in “Do Riots Work?” has not yet come to pass: rioting and its associated tactics (property destruction, street fighting, looting) have not yet entered the mainstream tactical array of activists in the United States.

While anarchists in the United States are familiar with a left that represents the pacifist middle ground between themselves and the far right, it appears more likely that it’s function will evolve to capturing tactical escalations within the political terrain. Instead of, or even complimentary to, fighting against escalations of militancy, it will attempt to make those actions legible to power, to explain them politically.

More and more are becoming frustrated with the plainly ineffective rallies and parades, it would be a mistake for the left to forfeit its own legitimacy so easily by abstaining from militancy which has become increasingly popular. Conceding a moderate amount of damage is a small price for preserving the social control of politics.

I therefore propose the following hypothesis: it will be worth more in the long run to push the analytical framework of destitution rather than trying to escalate from within a political logic.

If we set our sights on the social order in its entirety, the tactical maturity will follow. There is no reason to remain devoted to pacifist tactics when one stops appealing to the state or the ‘masses.’

Of course, the importance of destitution is about more than tactics, it is about making insurrections irreversible. How else could order be restored, without the legitimacy of politics? Undermining this legitimacy is the only way to prevent a return to normality. Satisfying demands—or, all too often, simply the promise to satisfy the demands in the future—can easily halt revolt in its tracks.

When we find ourselves in these situations—in riots, in blockades, in uprisings—we don’t simply get to choose the character that it takes. For this reason, we must find ways to intervene in these political movements to push the tensions at anti-political fault lines within these events. Politicians of all sorts must be resisted and their programs sabotaged, laying bare their attempts to preserve life as we know it—while sowing the seeds of destitution.

We also need to operate outside of them to maximize our potential. There is no denying the material consequences of attacks or blockades regardless of their political nature. A shut down highway is a shut down highway, a burnt police station is a burnt police station. When activists carry out their theatrical actions, it could be an opportune moment to paralyze another node of the metropolis. Not because our struggle is the same, but to spread the fires of revolt.

### A SHORT POST SCRIPT

Whilst the primary focus of both essays dealt primarily with recuperation of confrontational tactics from the left, there are more reasons to dis-identify tactics from motivations.

As should be clear, shared tactics have little relation to a shared project—and often enough the opposite is the case. The re-emergent far-right in Europe (and more often in the U.S. as well) has found itself capable of breaking windows and torching refugee housing, while various authoritarian factions have joined popular uprisings from Kiev to Cairo. Many have observed that this decade's revolts appear to belong to a single trajectory, but the conclusion that we are all partisans of insurrection together is a false one—even if some refuse to admit it.

This thinking is best represented by the recent video *A Resolution*, which is a short propaganda film that calls people to action, but shies away from putting forth any position. Simply anyone fighting “for freedom” or “for the Earth” should join up together and get organized. The omission of any discernible ideological grounding is further complicated by the inclusion of footage from movements that took a heavily right-wing character.

We must be absolutely clear: we are not simply advocating for certain tactics, we intend to see the end of domination.

#### Footnotes

1. See “Why We Don't Make Demands” by CrimethInc.
2. See “Theory of Destitution” *To Our Friends* by the Invisible Committee

## PICKETS AGAINST STARBUCKS AND MCDONALD'S

### Communique

Responding to the Free Alabama Movement's proposal (in “Let the Crops Rot in the Field”) and the call for an October 1st day of solidarity with the prisoners' strike, we picketed and flyered three Starbucks and a McDonald's across Bloomington over two days. We asked for customers to boycott in solidarity and tried to create at least a minimal hassle for the local owners. We agree with FAM that it is easy and simple to target those who profit off the prison system, with so many corporations plugged into the circuits of state violence and control.

Particularly during moments of crisis – like now, during the ongoing strike – this is a useful fact. But as a long-term strategy, we have concerns, and would like to propose a focused discussion to FAM and the broad solidarity movement in order to tighten this approach. With actions against so many potential targets or even against a single massive target (McDonald's), it's hard to imagine gaining much momentum let alone concrete victories.

There are many useful historical reference points of boycotts and direct

action sprees, ranging from the civil rights era to recent animal rights struggles. The successful examples seemingly depended on focused targeting and moving up the food chain from smaller to larger targets, picking up victories along the way. If the goal is building momentum against the system of forced labor inside prison by forcing companies to cut ties, we should consider starting with a specific corporation of a certain size – not so large that its profit margin is untouchable, but big enough to have branches or locations in many places. Whole Foods, for example, was recently forced to announce an end of its use of prison labor.

We are not sure of this path, but it was a part of our conversation during the actions, and we're offering it as a small contribution to the ongoing discussions and solidarity in support of the prisoners' struggle. We will appreciate other ideas or responses, and especially more actions!

**It's Going Down  
October 2nd, 2016**



Upscale store vandalized in Montreal, CAN

# COMBATIVE OCTOBER 2ND

## ON THE INSTITUTIONALIZATION AND AUTONOMY OF SOCIAL PROTEST

FROM RADIO ZAPOTE - TRANSLATED BY SCOTT CAMPBELL - OCTOBER 9TH, 2016

Forty-eight years after the Tlatelolco massacre we continue demanding justice for the murdered, disappeared, persecuted, tortured, defamed, and imprisoned, as even though the killers and masterminds have not been tried and punished, those *compañeros* who fell in the militant struggle remain present in the popular and social struggles today as part of our memory, solidarity, guidance, dignity, strength, inspiration, rage and courage. Today, no one doubts that *it was the Mexican state* who planned and carried out that mass murder, just as it did with the disappearance of 43 teaching college students on September 26, 2014, as from Tlatelolco to Ayotzinapa one can trace a historical continuity that affirms the totalitarian character of the state that today we can characterize as “narco and terrorist.”

For decades, on every October 2, thousands of people from all over Mexico take to the streets to protest against the crime and to remember the fallen, they raise their voices and point to the state and its institutions as “the murderers of Tlatelolco”; at the same time, year after year, the government’s crimes mount, from the “dirty war” of the 1960s through 1980s, to the Aguas Blancas and Acteal massacres, to the “war on drugs” and the most recent massacre in Nochixtlán, as well as the thousands of disappeared, political prisoners, displaced and exiled. We affirm that for all these crimes, the culprit is the “terrorist Mexican narco-state”.

As such, it’s ridiculous to demand justice from the murderer, it is ingenuous and in some cases perverse, to ask for justice from Mexico’s legal institutions, because in its historical configuration, in its forms of exercising power, in its daily political practices, the terrorist narco-state murders, persecutes, disappears, tortures and imprisons thou-

sands of people. It also seeks to administer social protest, to institutionalize and mediate it, to make it a spectacle or better yet an anniversary meriting commemoration. It has tried to do this with the “October 2 March” through its “committees” and its officials, encouraging and supporting a “march” that is sympathetic to the government itself, with controlled media coverage presented to the world as an example of democratic plurality.

But it doesn’t fool anyone. Many social organizations, collectives and individuals throughout the country don’t accept the institutionalization of protest and continue pushing the struggle into the streets, with political autonomy and “remembrance” as action. Faced with the authoritarian power of the state, we devise not just several means of resistance and rebellion, but we also build other forms of organization and autonomy, from Tlatelolco up to Ayotzinapa. These came from before and will continue on moving forward. As such, we not only create historical justice for our *compañeros* who have fallen in the long night of rebellion, we continue fighting for the 43 disappeared from Ayotzinapa and soon we will achieve freedom for our political prisoners: Fernando Sotelo, Fernando Bárcenas, Abraham Cortés, Miguel Peralta, and Roque Coca, kidnapped by the “terrorist Mexican narco-state.”

This past October 2, there were two marches in Mexico City, one that is increasingly institutionalized and that took place “without incident”, calm, uneventful and for which there was no “security operation” mobilized for it. It wasn’t needed, as that march was of little importance to the state. The other, which was called for by the Combative Anti-Capitalist Coordinator, led the federal and Mexico City governments

to deploy thousands of police from various agencies: transit, riot police, “intelligence” (sic), who from 1pm on, gathered around the “Antimonument to the 43+” to “surveil” and to try to intimidate the march.

The march headed to Tlatelolco and tried to pass by the Palacio de Bellas Artes and the Eje Central, but police surrounded the march at the Hemiciclo a Juárez, preventing its advance. When trying to continue along the Alameda, police began beating and arresting several *compañerxs*, which quickly led to a confrontation with the police and the rescue of the *compañerxs* who had been detained. Given these repressive acts, the march decided to change its route and to head to Tlatelolco via Avenida Reforma. Police commanders were forced to allow the free movement guaranteed by their hypocritical constitution and the thousands of police were met with rage, courage and dignity as the march was able to advance along Reforma, though surrounded by hundreds of riot police, security forces and the occasional hired goon.

The combative march brought together more than 400 libertarian, anarchist, and antifascist *compañerxs* who were able to get to Tlatelolco to remember the fallen from October 2, 1968 and to demand freedom for political prisoners. The punitive, fascist police operation enacted by the Mexican state did not stop us, did not scare nor threaten us, we never doubted that the march would arrive at its planned destination. We did it in the memory of our murdered *compañerxs* and for the freedom of our prisoners. They would had to have beaten and arrested all of us in order to keep us from getting to the Plaza de las Tres Culturas.

In the current national context where impunity for the Mexican state’s crimes

is a banner for the “political class” and a strategy of control that foments fear through its cynicism and shamelessness, it is essential to create ethical and political distance from the institutions of power, from political parties, from business owners and from the “political class”. It is indispensable that lines of rebellion and resistance are emphasized that continue building autonomies so as to not fall into their institutions’ games, as happens when people run for office or public positions, that weave national and international solidarity, that tear down the walls of all prisons, that strengthen the storm and turns it into utopia. So that the struggle in the streets is not coopted by the state and

never serves their false mask of pluralist and tolerant democracy.

For the Combative Anti-Capitalist Coordinator it is important to forge links of committed efforts and interaction with similar collectivities and individualities who don’t sell out to the highest political bidder; who continue resistance outside of the state, of capital and of its institutions; who condemn the wheeling and dealing of collectives who call themselves “revolutionary” or “left” but who in reality only play with the system. We believe we should get coordinated, as our name suggests, so that together resistance against the state and capital grows, to build viable alternatives based on autonomy and self-man-

agement, on horizontalism and mutual aid. We will fight from each one of our trenches, coordinated and together, for other ways of living, for social revolution, for freedom, for anarchy. Here we are, here we continue, and here we await you and tell you: Cheers and freedom!

*For the freedom of political prisoners!*

*For autonomy, self-management and self-determination!*

*Against all forms of domination!*

*Freedom now for Fernando Sotelo, Fernando Bárcenas, Abraham Cortés, Miguel Peralta, Roque Coca!*

Information Commission, Combative Anti-Capitalist Coordinator (CCA)

## LETTER FROM ANARCHIST PRISONER FERNANDO BÁRCENAS *Excerpt*

I’ve heard rumors about an amnesty promoted by some political parties and institutions and believe it is necessary here to clarify my stance rejecting all forms of manipulating people’s energies just to maintain order. Some believe that an amnesty could address people’s concerns, shattered into pieces by the imposition of wealth at the cost of economic slavery. We don’t want “to leave” one prison to enter another. We want to be truly free, outside of their virtual realities, and if that means destroying their society, we will do that believing that something new should be born to forever bury this rotten civilization that forces us to be automatons and gears of machinery...

“Political struggles” don’t matter if they’re not part of the permanent conflict that exists everywhere. They can imprison us but they will not stop the revolt. Angry neighbors go into the streets to reject development projects that cause evictions and forced displacement for thousands of families who don’t have sufficient means to get by when public space becomes privatized. The privatization of water is another clear sign reflecting how the powerful truly regard us. Modern slavery, deranged and sweetened with luxury items, drugs, and other capitalist aspirations.

We don’t need amnesties because we don’t want or need laws to govern our lives; the mirage of progress makes us believe that the state and government are necessary and therefore we don’t directly notice the signs that we are becoming complicit in the slaughter of our peoples...

We want to see the insurrection spread everywhere that destroys centralized power, the common yoke that all of us poor carry on our backs.

We salute acts of insubordination to the international standards of living that seek to turn us into efficient pieces of their machinery.

We, the marginalized, we are the ones who bear the weight of this society, and as we are no longer needed in their technological society, they justify our massacre through informal wars on drugs in places where, curiously enough, people have traditions and communal ways of life different from those of the state.

\*

We can’t entrust our lives and that of our loved ones to the state/mafia, they are responsible for the genocide and slaughter that we breathe daily. As anarchists, we are carrying out a war against power, against all that tries to delimit individuals and distance them

from themselves.

That is why we burn their facilities, we sabotage their communications and we attack the symbols of their societies. We storm their cities because urbanization is the highest altar to mass incarceration, to the privatization of economic resources. Public transit is a symbol that reminds the marginalized that they are not welcome in the great urban centers. The rate hike for the metro, the monopolization efforts by this same company to capture the entire city’s mobility market with its Metrobus prototype, are signs of the complete privatization of cities.

Prison is the common space for all in this era of technology, which is why we should build paths and routes that will help us live at the margins, reinventing our lives daily and taking ourselves back.

At war until we are all free.

Fernando Bárcenas



## SOME DISRUPTIVE REFLECTIONS ON THE MURDER OF COMPA SALVADOR

### OLMOS *Excerpt*

We write this after reading the “Statement from the Huajuapán Libertarian Bloc on the police murder of compañero Salvador Olmos ‘Chava’” as we believe given the escalation of the war and advancing repression on anarchist/libertarian settings it is necessary to clarify our positions in the interest of identifying the enemy’s multiple forms, as they are often reduced to criticisms of “government injustices” or simply “to believe that evil is embodied in a person or politician” and not the reality that it is the entire system of rulers and ruled who together actively participate in the maintenance of the capitalist social order.

Let it be clear! The following words are in no way aimed at tarnishing the memory of compañero Chava or to start polemical bickering, nor to cause fighting amongst ourselves, this is above all a reflection from compañeros for compañeros and we hope it is taken as such.

\*

The graffiti [We want public works, not remodeling of façades] done by the compañero and the arguments sustained in the statement we mentioned reveal a lack of analysis and depth within settings identified as anarchist. Even knowing that different tendencies exist within anarchism – many of them questionable – we will not stop

saying what we think, as there are very few who raise their voices and this hinders the possibilities of anarchist tendencies in Mexico.

As other compañeros have mentioned – and we also argue – anarchism in Mexico has been dragging the burden of leftism inherited from the popular struggle and from its rapprochement with reformist anti-capitalist factions (armed or not), mixing our ideas with their statist, democratic and citizenist perspectives.

For us, it’s absolutely reprehensible to request, through acts of dissent, that the state do its job. If we lay claim to the old slogan “Death to the State,” why are we asking it to do its job well? Or if the state did its job well, if it gave us “security,” if the police were honest and only arrested the “real criminals,” if it looked after our access to health-care and food with ever-increasing social welfare programs, if the governors were honest and fulfilled their campaign promises, if they created all possibilities to meet the demand for employment and the smooth flow of the economy, with good salaries, well-built recreational spaces, if they filled the potholes or paved a road, would we be moving towards fulfilling the slogan of “Death to the State”?

\*

In closing, it’s more than obvious that the “justice” the state distributes is to pacify us and maintain the current order of things. Surely the relatives and those close to Salvador will be subjected to the same ruses as ever; according to reports there have already been arrests of some police “allegedly responsible”, surely his relatives will be dizzied by legal defenses, bureaucratic paperwork, human rights, etc. In the end it will be the same empty promises as always. We say this with respect for the families and friends, but it is the truth, there is not just one officer or a group of police who are responsible, the one responsible is the state and the state is the entire cast of characters who participate in its functioning (from the lowest ranking cop to the president of the republic) and the servile and uncritical attitude of society. That’s why the only justice to be had is to continue the compañero’s struggle, the only true justice is that which comes from our own hands. The rest, that which comes from the state, will be an attempt to assuage feelings with legal arguments, an illusion. Because of that, and though many don’t like to hear it, the struggle should be blow for blow.

Contra Info  
Transl. Scott Campbell  
August 18th, 2016

# A FLOURISHING MOVEMENT & A LABORATORY OF REPRESSION INTERVIEW WITH A MEXICAN COMRADE

FROM DES RUINES - TRANSLATED BY RETURN FIRE - JUNE 21ST, 2016

## 1. *Can you introduce yourself?*

I align myself with an anarchism of revolt, of rage and action that leaves full scope for individual autonomy that, in general, [organised] structures know how to stifle so well. I have many doubts about organised anarchism and difficult relationships with it. In theory, I think that an organisation with clear anarchist principles (like the Spanish CNT [ed. – National Confederation of Labour, anarcho-syndicalist trade union]) can be a good tool. In practice, it's obviously more complicated. In any case, it's an eternal debate and there have always been points of contact between tendencies, more than we usually say.

In any case, I think that the existing organisations offer an anarchism that's dusty, distant from action. As for me, I therefore remain committed to evolving, according to affinities with groups or conscious individuals, in maintaining an affirmed libertarian position, within social movements if there should be this work. Generally speaking, I consider that many current professions of anarchist radicalism are often smokescreens allowing them to make surprising leaps from the basic principles, and to display a beautiful demagoguery in the discourse and historical interpretation of their own movement.

While the re-appropriation and critical reevaluation of anarchist history – the struggle against the demagogic discourses – are important issues, not in the aim of leaving people in total doubt (which is what so many professionals of pseudo-deconstruction do so well), but rather to clarify strong collective and individual perspectives, to struggle with more relevance and sharpen our weapons. These objectives can only be achieved through trusted libertarian re-

lationships between individuals and by a discourse of rupture.

2. *From here in France, we often hear more spoken about – and contacts are equally more numerous from – Chilean, Argentine or North American anarchism. Can you try to identify some specificities and similarities of the Mexican movement with these other countries?*

After the Magonista's defeat,<sup>1</sup> the institutionalisation of the Mexican Revolution and the integration of the labor movement in the '20s, the Mexican anarchist movement of action had more or less disappeared. There was a certain libertarian revival from the '90s, particularly through the punk scene. The anarchist movement today consists of a fairly large number of collectives, mainly in a few big cities. Libertarian thought and practices are developing very rapidly and evoke a lot of interest.

As for the difference with other countries on the continent, the production of theory here is still very weak, without doubt due to anarchism oriented towards action being relatively new, the difficulty of getting a hold of materials, the absence of spaces to meet (they can be counted, for the country, on the fingers of one hand). There are many exchanges, discussion, and relationships between individuals and collectives of different tendencies (anarchist and anti-authoritarian): at the same time because the state of mind is very positive and open, and also, in my opinion, because the lines of these groups are still very vague. Relatively often, there are positions or actions that one could find to be very surprising in a country where an anarchist presence is more rooted, and sometimes very ambiguous things. In a country where the struggles are part of daily life, where the social move-

ment is large and active, that knows a strong history of local resistance or guerrilla movements, there exists a real dynamism, of experience, a strong involvement of individuals on the ground. It seems to me that the primary specificity of Mexican anarchism is to be in its ties to communitarian struggles, in particular the region's indigenous peoples. With the recent furthering of the process of indigenous autonomy in the majority of the regions of the country, these ties are strengthening. Which poses quite a few questions.

3. *We can easily affirm with certainty, then, that the anarchist movement in Mexico is a young movement. I imagine that this implies both some qualities and some faults. We could, for instance, lament the lack of critical or theoretical analysis, which probably must be felt in practice. But on the other hand, Mexico being a particularly socially violent country, the level of violence that comes from the movement is very symptomatic of this. We could take as example the group Individualidades Tendiendo a lo Salvaje (ITS) which claimed assassinations of scientists,<sup>2</sup> or several attacks signed by the FAI or [the Mexican chapter of] the CCF of which the level of intensity is probably higher than in the rest of the world. Thus, we find ourselves with an inverse situation to many countries, where the practical experimentation is much more developed than the more theoretical and sometimes detached. Could you share your feelings on this with us, and try to describe the reception that armed-struggle-ist theories could have amongst comrades?*

It is certain that the practices suffer from the lack of theoretical analyses. It seems to me to be a fundamental point, even if things evolve and improve. There remains, in Mexico, including in the an-

archist movement, a certain admiration for the movements of armed struggle of the guerrilla variety. These movements were very strong in the '70s-80s, and continue to exist, several which are active in the country. We sometimes find, in certain communiqués of activist groups, some pronounced militarist emphasis a bit problematic for some anarchists. But in the majority of cases, these communiqués more resemble those coming from [anarchists in] Greece or elsewhere. The case of ITS is a bit different: like they clearly say in a recent interview with Contra Info, they don't claim to be anarchist. And the possible comparisons stop there.

It doesn't seem to me that the social violence known to the country actually evolves the practices of the social movement or of the anarchist movement (taken as a whole) towards being more violent. These consequences are, however, important: infiltration, weakening or quasi-devastation of the centres of struggle in certain parts of the country. The insurrectionalist practices have only recently known a certain popularity, in the poor neighbourhoods of Mexico City for instance. There are probably, at least in part, a very logical response to the military occupation these neighborhoods (and the country in its entirety) are known for, where it is practically impossible to go for a walk without finding yourself in front of units of diverse and varied armed forces. And perhaps also to the recent establishment of narco-traffickers from cartels, who enormously weaken social links, make difficult collective struggle and favour clandestinity. The practice of violence is part of the Mexican social movement, and even more so indigenous communities. Armed communities are far from the exception. Their very solid 'formation' is born from diverse experiences (colonisation, the Mexican revolution, guerrillas, etc) which makes their preparation and their capacity for action truly impressive. Which is why comrades frequently visit them and draw teachings from them.

4. *In fact, in regards to the struggle of*

*indigenous populations, they are rarely critical of nationalism, or the concepts of a "people", of "nation", of spiritual leaders or earthly leaders, who are however very often present in these communities. We know that numerous comrades, from South America to Canada, are implicated in their struggles, but don't always demonstrate a critical attitude towards these conceptions. Is this also the case in Mexico? And could you tell us more on this subject?*

I think that there is a lack of critical reflection among many anarchists, of all tendencies, on what could be encompassed in certain community demands. It seems to me that it is too common, that this exists for a long time in the movement, and that it touches the fairly taboo question of demagoguery: the need to get closer, to be involved in the struggles, often meaning a casualness concerning our own conceptions, a lack of affirmation of what we are and what we want, under the argument of opening, of solidarity with the oppressed, to not shock people, etc. It is essential, in my mind, to refine our analyses and our positions on this theme: to know what we support in the struggles and the demands, and what seems to be contrary to us to the idea of freedom, emancipation, etc. Indigenous communities make up perhaps the avant-garde of the Mexican social movement. The fact remains that numerous demands, conceptions and workings are problematic: identitarian demands, forms of traditional authority, idealisation of the community, internal inequalities, etc. Whether many hope to hide them or only mention them quickly to minimise the effects doesn't change much.

The virtual absence of critical texts on Zapatismo [ed. – culture of acclaim around the Zapatistas<sup>3</sup>], for a movement of such a large scale, that many know from experience (the communities welcome many people), that in general publishes texts of weak theoretical and analytical content, says a lot about it. Or the European analyses of different indigenous struggles, often strongly tinged with essentialism, and which display schematic readings of the indige-

nous world. This is filled by many more contradictions and issues that don't give a hint of these texts. We only rarely mention the infiltration of ideologies in the communities (socialism, Marxism, etc), the relationships with "modernity" and the outside, their long tradition of organisation (and the phenomenon of bureaucratisation of their structures), the forms that take the universal tension between people and community (the important departure of youth towards the US, including in Zapatista communities, for instance, the aspirations, the forms, the "deviances", etc.)

I think that the demands focused on culture, costumes, traditions, very present in Zapatismo and in the struggles of the communities, often obscures ambiguous notions for those who are attached to individual freedom: religion, practices tainted by authoritarianism (concerning age, status, for example), detainment of people in frameworks and defined practices. In Juchitán, in the Isthmus of Tehuantepec, where a very strong struggle is taking place against the wind turbines, several demands of the Popular Assembly of the Juchitán People are very conservative: strengthening (Catholic) religious practices, wearing traditional Zapotec clothing. And their seeing in the Muxes (trans people) the testimony of an astounding freedom of morals, that reveals a very limited analysis of Zapotec society to us. I don't believe that the objective is to leave out indigenous struggles or to denounce, with a very intellectual venom, the peculiarities of communities.

It's necessary to know them, to understand them. The processes that unfold are interesting, like many practices, activities, understandings. Many comrades who struggle there demonstrate an impressive courage and persistence. But more of a critical perspective (that we invoke everywhere else) is essential. At least we don't want to continue to visit communities where it happens that we, anarchists, are quietly served by women, where we kindly assist elder's councils (which in the demagogic language transforms into "assemblies") or

in traditional marriages, and keep quiet about our differences and reject them as secondary seems to us fitting, appropriate and coherent. All this implies a confrontation of ideas, the preparation, the rejection of the idealisation of other societies (of which many of us have a penchant for). It's much more difficult that the outrageous simplifications which we are used to on minority societies. And the "anarchist anthropologists", the university thinkers and the new libertarian "currents", obsessed by the questions of race and difference, aren't ultimately a big help to us in these questions.

5. *It's very interesting... This "demagoguery" that you speak of, we find it over here especially in the struggles on the side of migrants or homeless people, or any other "category" of which the struggle is generally related to the immediate needs rather than to more general aspirations. But even if we could believe that the inspiration of these struggles today is uniquely the Left, we would be mistaken, since the autonomous movement of the '70s and after generally centered its struggles on the issues of needs too (through rent or electricity strikes, auto-reductions [ed. – public collective shoplifting] inspired by humanitarianism, etc.), a tradition which we, anarchists, are a few of those trying to take apart today. But it's a tradition that doesn't exist in Mexico, for instance. One wonders a bit, as a result, what are the most prominent tendencies in the radical milieus in Mexico? Do the anarchists have lots of theoretical space to move and create, or is the terrain already, as it is here in France, undermined by tendencies barely critical of authoritarianism?*

It's a difficult topic. What you say is true, and at the same time the problem of the relevance to participate in movements and those of methods of intervention is always posed to anarchists. What is quite embarrassing, in my mind, is rather that which currently occurs a bit everywhere in the world: a barely critical active participation, the lack of highlighting of our practices and clear aims. It seems to me that Mexican anarchists have a fair bit of room to move: organisations that have long am-

biguous history, are authoritarian and alienating don't exist here. Authoritarianism comes rather from the substantial number of Marxist organisations. In certain cases, this can come also from anarchist groups or collectives more or less juvenile, lacking the experience and with vague principles. It seems to me that the main problem remains the lack of assertion mentioned above. Many anarchists, for example, participated in recent school teacher's movement, without this participation being translated by an important theoretical or practical contribution: or a distancing regarding the strategies and reformist functions of the CNTE.<sup>4</sup>

There exists an enormous difference between the aim of the "democratisation" of structure, very strong the Mexican social movement (tied to their verticality and control from above), and anarchist aims. This can create confusion, and anarchists have the largest interest in distinguishing themselves from it. In a general way, the small "self-managed" projects, cooperatives, and "socialising" activities occupy a very important place in the movement. Of course, it poses the same questions and has the same limits as in France, even if one can't bring them all together under the same banner, or reject them all entirely. But it is certain that many conditions seem gathered in order for anarchist to be able to develop in an important way in Mexico. What remains to be seen is how.

6. *Exactly! There is the Mexican state who in this moment appears to have understood that anarchism is in process of quickly developing, and one saw quite a few instances of anti-anarchist repression pile up on each other these last months. Could you give us several clarifications and briefly summarise all these matters? We speak of the climate that this repression establishes among the comrades? And especially, do you think that this repression affects the growth of the movement, or the opposite?*

There were so many cases in 2013 that it would be long to list them. Mexico is a true laboratory of repression, and the state has a long experience of infiltra-

tion and co-optation of movements. For some time now, it particularly puts emphasis on the repression of anarchists: there are arrests during all the demonstrations, movements and important events (in addition to more targeted arrests), and often convictions. It is important to specify that the media regularly insist on the danger that the encapuchados (hooded ones) in the demonstrations represent, and one saw many times over different tendencies of the Left reproach them by their own account. The result of these politics is a certain stigmatisation of anarchists for their "violence"... There are several tensions between groups around the question of violent actions, a bit like elsewhere. And the same sectarian arguments are sometimes used against those who carry them out. It's true that the anarchist milieu, just as the rest of the social movement, is quite infiltrated. This doesn't justify the accusations of certain anarchists against the comrades, even if they may make errors or lack experience.

The most recent news to date is the extended detentions (despite the absence of proof against them and the legal limit of detention) of Mario "El Tripa" López and of Carlos, Fallon, and Amélie (accused of terrorism) [ed. – for more recent info, see 'Towards the Unknown']. Mario González was sentenced in January to five years and nine months of mandatory imprisonment for "attacks on the public order" [ed. – i.e. rioting; he is now free]. Eight [other] comrades arrested during the commemorative march of October 2nd<sup>5</sup> are awaiting their sentencing. It's clearly a matter of making examples. These cases add to the already very numerous cases of militants from diverse tendencies that are regularly imprisoned or assassinated. Nothing indicates a priori that this repression affects the growth of the movement, even if it can weaken certain groups. The country is used to a high level of repression, and individuals who frequent the revolutionary milieus understand these risks. On the whole, despite their disagreements (and the ac-



cusations mentioned above), the anarchists, thankfully, show much solidarity with prisoners.

7. *To stay on a shitty subject, could you recount what happened when a false communique was issued about the so-called death of a comrade in Mexico? This non-event, a serious thing for me, provoked quite a few lively polemics, here and probably elsewhere as well. Also, a bit of time has passed, do you have more info today on the why and how (and who) of this somber story?*

The matter remains very shady, and the members of the collective responsible for the diffusion of this false info rejected responsibility... without having clearly established what happened and explained their error. What this betrays, is above all a lack of experience and of principles in the internal workings of certain collectives, which manifests through, among other things, an unrestrained poorly controlled use of social networks. One imagines that this could contribute to other levels... The lack of responsibility of certain individuals unfortunately leaves the way to all speculations, especially knowing the degree of infiltration of anarchist milieus in Mexico.

8. *Could you also tell us some thoughts on the Okupa Che where international and informal anarchist gatherings took place some time ago?*

There is a long history of battles between the university, Leftist organisations, and more-or-less self-managed and anarchist collectives for the management of this occupied space of UNAM, the largest university of the country, in Mexico City. This has manifested in the past, and again more recently, by very violent events (in February the anarchists there were attacked by a very well armed Leftist group). If it is evidently necessary to denounce these attacks (which was done), it seems to me equally necessary that the anarchist presence in such a large space poses numerous questions for us: it is situated in the university, implies a permanent presence (notably during the night), to permanently be on the lookout faced

with the administration and its strategies of co-optation and infiltration or faced with other organisations, a working relationship with self-proclaimed self-managed groups who aren't necessarily clear on their practices and aims. What are the issues? On what basis? It seems to me that the defense of the space against the elements that would want to seize it often prevents that the question is asked on the basis of strategy. It's necessary to do this as to have a critical analysis of the organisation of the Informal Anarchic Days of December 2013.<sup>6</sup>

9. *What are, in your view, the most important objectives that anarchists in Mexico must give themselves?*

Developing a critical analysis of the existent and some clearer anarchist positions in relation to the questions asked in the radical milieu: social movements (Zapatismo, autonomies, syndicalist struggles, self-defense groups,<sup>7</sup> etc.), strong influence of the university milieu or "counter-cultures", technology, commerce, cooperatives and "self-managed projects", management of collective spaces like the Che occupation. Because for the most part of these questions, the positions and practices of anarchists separate themselves still too little from the influence of the milieus of Leftists, reformists, etc. and occasionally leads to certain ambiguities. To strengthen the contacts and regular exchanges with the comrades of Spanish speaking countries. To leave the university milieu to which all the tendencies of anarchism still remain very confined and to continue on the direction the support of imprisoned comrades.

#### Footnotes

1. ed. – Reference to a series of insurrections for 'Land & Liberty' leading into the Mexican Revolution, of which the part-indigenous (Zapotec) anarchist Ricardo Flores Magon was an instigator and intellectual contributor. The rebellions were betrayed by reformists, and Magon died in prison in the U.S.A.

2. ed. – actually to date there has only been one confirmed fatality from actions they've claimed.

3. ed. – E.Z.L.N. is the Zapatista Army

of National Liberation. (Zapatismo was originally an early-twentieth century peasants movement inspired by Emiliano Zapata Salazar, the main leader in the state of Chiapas during the Mexican Revolution.) Here are some thoughts by Carlos López (see 'Towards the Unknown') on the matter. "An example of these inconsistencies is the EZLN where a clear contradiction is shown in that many anarchists, or anarcho-zapatistas, of alleged anti-authoritarian posture, support and identify with this army, of communist tendency and authoritarian structure. These anarco-zapatistas are influenced by slogans such as "command by obeying", and we say that command always generates power and therefore there will always be someone to obey, despite the Zapatistas saying that "it is the people who command and the government that obeys". It is goes without saying that I do not refuse to acknowledge the worthy struggle undertaken in 1994 by the EZLN against the State, earning hundreds of supporters all over the world for their cause; and it happened that many anarchists were captivated by the "Sixth Declaration of the Lacandon Jungle", but the disappointment of realising that an authoritarian practice continued to exist, despite the alleged libertarian discourse, soon arrived."

4. Coordination built by "democratic" unions of the SNTE (Unique Union of Education Workers), a corrupt and bureaucratic organisation. There develops all the tendencies of Leftism of Mexico.

5. In reference to the massacre of students on October 2th, 1968 in Tlatelolco in Mexico City. [ed. – An estimated 300 shot down by military and police during a demonstration 10 days before the opening of the Olympic Games, in a country wracked by rising social tensions. The event is considered part of the Mexican Dirty War, when the government used its forces to outright suppress political opposition.]

6. ed. – Comrades from as far away as Greece, England, U.S.A., Italy, and Chile attended the event, during which Cuban anarchist Gustavo Rodriguez was kidnapped by federal agents, tortured, interrogated and deported to the U.S.A.

7. A complex "popular" movement recently emerged in the narco-state of Michoacán to struggle against the presence of several cartels.. with quite an unclear articulation, the strong influence of landowners who arm their agricultural workers... in which we certainly see an attempt at capitalist recomposition of the regions, although the movement isn't limited to this.

# ACTION ROUND UP

The following list of actions is shaped by many different factors. We prioritize direct actions over protests, and focus on the actions of explicit anarchists as well as autonomous rebels. Most importantly, we had to hear about the actions themselves. This in particular forces us to examine not only our limited, primarily anglophonic perspectives, but the usefulness of communicating and quantifying actions online. For these reasons and others, this list cannot be considered comprehensive. Once again, for accessibility and brevity, colonial land names are used.

**January 1st:** Law enforcement attacked during sideshow in *Los Angeles, USA*

**January 1st:** Incendiary attack on luxury car in *Montreal, CAN*

**January 3rd:** Line 7 pipeline sabotaged in *Ontario, CAN*

**January 9th:** Police attacked and their vehicles burned during anti-government demonstration in *Chiapas, MEX*

**January 12th:** Colonial statues are vandalized in *Puerto Rico*

**January 15th:** Government buildings vandalized during demonstration in response to the housing crisis in *Portland, USA*

**January 16th:** New UBER headquarters vandalized in *Oakland, USA*

**January 16th:** Demonstration outside Skanska CEO's house in *New York, USA*

**January 16th:** Metro blocked during demonstration against the police murder of Noel Aguilar in *Los Angeles, USA*

**January 17th:** Kinder Morgan rig disrupted in *British Columbia, CAN*

**January 22nd:** Noise demonstrations for the International Day of Solidarity with Queer & Trans prisoners in *Minneapolis* and *Philadelphia, USA*

**January 22nd:** Graffiti is painted for queer and trans prisoners in *Montreal, CAN*

**January 25th:** Line 9 pipeline sabotaged in *Hamilton, CAN*

**Late January:** Super Bowl statues are repeatedly vandalized in *San Francisco, USA*

**January 27th:** Police vehicle vandalized during student walkout in *Oakland, USA*

**January 29th:** Pipeline construction site blockaded in *Vermont, USA*

**January 30th:** March and noise demonstration at the city jail in *Durham, USA*

**January 30th:** Several expensive cars are vandalized in *Los Angeles, USA*

**January 31st:** Anti-prison banners dropped in *Mexico City, MEX*

**January 31st:** Incendiary attack on TEL-MEX car in *Mexico City, MEX*

**February 2nd:** An officer is stabbed while evicting a homeless encampment in *San Francisco, USA*

**February 4th:** Banner for Sean Swain hung in *Bloomington, USA*

**February 5th:** Anti-fascist graffiti painted where far-right group planned to rally the next day in *Montreal, CAN*

**February 5th:** Far-right group chased away from their rally in *Montreal, CAN*

**February 6th:** Feminist counter-demonstrations against planned pro-rape rallies that don't pan out across the continent.

**February 7th:** Police attacked and motorcycle burnt during spontaneous eruption in *San Francisco, USA*

**February 7th:** Anti-gentrification graffiti painted in *Chicago, USA*

**February 11th:** Fires set by prisoners at Topo Chico prison during riot in *Monterrey, MEX*

**February 11th:** Rowdy demonstration for Kayden Clark, a transman killed by police in *Tucson, USA*

**February 13th:** Rowdy demonstration for Gustavo Najera killed by police in *Anaheim, USA*

**February 15th:** Police memorial vandalized in *Denver, USA*

**February 18th:** Banner drop for anarchist prisoner Fernando Bárcenas in *Bloomington, USA*

**February 20th:** A pro-police demonstration is disrupted in *San Francisco, USA*

**February 24th:** Graffiti is painted and banners are hung in solidarity with Fernando Bárcenas in *Tijuana, MEX*

**February 25th:** Barricades burned and police attacked in response to police repression in *Mexico City, MEX*

**February 25th:** Upscale businesses vandalized in *Montreal, CAN*

**February 27th:** Posters wheatpasted in solidarity with the ZAD in *Philadelphia, USA*

**February 27th:** Brawls with white supremacists at KKK rally in *Anaheim, USA*

**February 27th:** Demonstration in response to the police murder of Ernesto Canepa in *Santa Ana, USA*

**February 27th:** Police attacked during spontaneous eruption in response to the police murder of Abdi Mohamed in *Salt*

*Lake City, USA*

**February 28th:** Pheasants liberated from a fur farm in *Oregon, USA*

**Early March:** Banner hung in solidarity with Anaheim anti-fascists in *Tucson, USA*

**March 1st:** Demonstration in response to the police murder of Akiel Denkins in *Raleigh, USA*

**March 1st:** Neo-fascists attacked outside an event in *Portland, USA*

**March 2nd:** Anti-Trump posters wheatpasted in *Salt Lake City, USA*

**March 3rd:** Locks glued, anti-police and anti-gentrification slogans painted and a camera is destroyed in *Philadelphia, USA*

**March 5th:** Anti-racist demonstration in *Los Angeles, USA*

**March 5th:** Police cruiser attacked in *Montreal, CAN*

**March 7th:** Banner hung in solidarity with Anaheim antifascists in *Portland, USA*

**March 7th:** Demonstration in solidarity with Anaheim antifascists in *Minneapolis, USA*

**March 8th:** Banner hung in solidarity with Calais refugees on hunger strike in *Boston, USA*

**March 9th:** Trump supporter's house vandalized in *Virginia, USA*

**March 9th:** Guards attacked in Lincoln prison in *Nebraska, USA*

**March 11th:** Several hundred prisoners take over dorms and set fire to guard towers at Holman prison in *Alabama, USA*

**March 11th:** Brawls between anti-fascists and Trump supporters erupt outside campaign rally in *St Louis, USA*

**March 11th:** Police and Trump supporters are attacked and their property vandalized outside cancelled campaign rally in *Chicago, USA*

**March 12th:** Confrontations with police outside Trump rally in *Kansas City, USA*

**March 12th:** Trump sign set on fire in *New Jersey, USA*

**March 13th:** Police attacked during spontaneous eruption in response to the police murder in *Chester, USA*

**March 14th:** Prisoners take over a dorm at Holman prison in *Alabama, USA*

**March 15th:** Banner for Holman prison-

ers hung in *Minneapolis, USA*

**March 15th:** Anti-police demonstration in *Montreal, CAN*

**March 15th:** Anti-police graffiti painted in *Philadelphia, USA*

**March 16th:** Anti-prison demonstration in *Lansing, USA*

**March 17th:** Prison vandalized in *Quebec, CAN*

**March 18th:** Voting booths blocked from entering the city in *Michoacán, MEX*

**March 19th:** Trump campaign headquarters vandalized in *Jacksonville, USA*

**March 19th:** Noise demonstration at Leclerc prison in *Quebec, CAN*

**March 19th:** Confrontations with police outside Trump rally in *Salt Lake City, USA*

**March 20th:** Prisoners stage a hunger strike at Kinross prison in *Michigan, USA*

**March 20th:** Traffic blockaded outside Trump rally in *Arizona, USA*

**March 21st:** Posters wheatpasted in solidarity with Holman prisoners in *Philadelphia, USA*

**March 22nd:** Graffiti painted in solidarity with Holman prisoners in *Durham, USA*

**March 23rd:** Graffiti painted and posters wheatpasted in solidarity with anarchist prisoners in *Tijuana, MEX*

**March 23rd:** Posters wheatpasted in solidarity with Holman prisoners in *Philadelphia, USA*

**March 26th:** Prisoners stage a hunger strike at Chippewa prison in *Michigan, USA*

**March 27th:** Anti-gentrification graffiti painted in *Philadelphia, USA*

**March 27th:** Anti-police posters wheatpasted in *Minneapolis, USA*

**April:** Four ATMs are sabotaged in *Tijuana, MEX*

**April:** Several dozen incidents of sabotage to network infrastructure is reported during a strike against Verizon across the U.S.

**April 1st:** Sacred Stone camp established against the Dakota Access Pipeline in *North Dakota, USA*

**April 3rd:** Demonstration in response to the police murder of Loreal Tsinijini in *Arizona, USA*

**April 4th:** Inmates strike at seven different prisons in *Texas, USA*

**April 4th:** Highway blockaded during demonstration in *Guerrero, MEX*

**April 6th:** Businesses are attacked and looted, fires are set and police are attacked in response to the police murder of Jean-Pierre Bony in *Montreal, CAN*

**April 6th:** Anti-police graffiti painted in *Minneapolis, USA*

**April 8th:** Anti-police graffiti painted in *Montreal, CAN*

**April 9th:** Demonstrations in solidarity with Texas prisoners in *Austin* and *Kansas City, USA*

**April 9th:** Noise demonstration at Holman prison in *Alabama, USA*

**April 11th:** Demonstration in solidarity with Texas prisoners in *Tucson, USA*

**April 11th:** Log loader sabotaged in *British Columbia, CAN*

**April 11th:** Police and government offices are attacked during demonstration in response to the police murder of Sandy Tarzan Michel in *Montreal, CAN*

**April 12th:** Prisoners stage a hunger strike at Cotton prison in *Michigan, USA*

**April 12th:** Train tracks blockaded in *Michoacán, MEX*

**April 13th:** Brawls between anti-fascists and Trump supporters erupt outside campaign rally in *Pittsburgh, USA*

**April 14th:** Police attacked with molotovs and fireworks during spontaneous demo in *Montreal, CAN*

**April 16th:** Government buildings burned during demonstration against education reform in *Chiapas, MEX*

**April 19th:** Anti-prison banner hung in *Bloomington, USA*

**April 20th:** Homophobic preacher attacked by students in *Los Angeles, USA*

**April 21st:** Banner hung for the Stone Mountain antifascist convergence in *Bloomington, USA*

**April 23rd:** Police attacked by anti-fascists while attempting to confront a white supremacist rally in *Stone Mountain, USA*

**April 23rd:** An encampment is formed to blockade the construction of a highway in *San Miguel Tocuila, MEX*

**April 23rd:** Incendiary attack on CORTV offices in *Oaxaca, MEX*

**April 24th:** Banners hung for Stone Mountain anti-fascists in *Sacramento, USA*

**April 24th:** Anarcha-feminist demonstration in *Oaxaca, MEX*

**April 25th:** Banner hung for Stone Mountain anti-fascists in *Minneapolis, USA*

**April 26th:** Misogynist preacher attacked in *Arizona, USA*

**April 26th:** Incendiary attack on a car dealership in *Coacalco, MEX*

**April 27th:** Two officers attacked at Holman prison in *Alabama, USA*

**April 28th:** Trump supporters are attacked and police vehicles are vandalized outside campaign rally in *Costa Mesa, USA*

**April 29th:** Trump supporters are attacked outside campaign event in *California, USA*

**April 29th:** Sarpy County jail vandalized in *Nebraska, USA*

**April 30th:** Anti-police posters wheatpasted in *Minneapolis, USA*

**Late April:** Anti-police graffiti painted in *Bloomington, USA*

**May 1st:** Inmates begin work strike at three prisons in *Alabama, USA*

**May 1st:** May Day demonstrations take place in hundreds of cities across the continent.

**May 1st:** Police and their vehicles are attacked during spontaneous eruption in *Stockton, USA*

**May 1st:** Police station vandalized during anti-prison demonstration in *Philadelphia, USA*

**May 1st:** Graffiti is painted for Seattle rebels in *Minneapolis, USA*

**May 1st:** Hundreds of mink are freed from a fur farm in *Ontario, CAN*

**May 3rd:** Prisoners take over a dorm and set fires at Alcorn County jail in *Mississippi, USA*

**May 4th:** Incendiary attack on Sacmag de México office in *Mexico City, MEX*

**May 7th:** Noise demonstration at Holman prison in *Alabama, USA*

**May 9th:** Anti-prison banner hung in *Austin, USA*

**May 9th:** City Hall vandalized during demonstration in solidarity with Frisco5 hunger strikers in *San Francisco, USA*

**May 12th:** Four banners against private prison company CCA are hung, followed by protests and traffic blockades outside the company's annual shareholders meeting in *Nashville, USA*

**May 15th:** Teachers begin a large strike, setting the stage for the next month's uprising in *Oaxaca, MEX*

**May 15th:** Rojava solidarity demonstration in *Seattle, USA*

**May 19th:** Rojava solidarity banner hung in *New York, USA*

**May 22nd:** Incendiary attack on government vehicles in *Cancún, MEX*

**May 22nd:** Anti-fascist posters wheatpasted and graffiti painted in *Berkeley, USA*

**May 23rd:** Incendiary attack on Banamex bank in *Oaxaca, MEX*

**May 24th:** Police and their vehicles are attacked outside Trump campaign rally in *Albuquerque, USA*

**Late May:** Incendiary attack on North American Fur Auction in *Toronto, CAN*

**May 28th:** A grocery store is vandalized and looted in the daylight in *Montreal, CAN*

**May 28th:** Confrontations with police outside Trump rally in *San Diego, USA*

**May 29th:** The Mauricio Morales social center is squatted in *Tijuana, MEX*

**June 2nd:** Anti-gentrification demonstration in *New York, USA*

**June 5th:** Graffiti in solidarity with anarchist prisoners is painted in *Oaxaca, MEX*

**June 10th:** Prisoners begin a hunger strike in *Wisconsin, USA*

**June 11th:** Old growth mill spiked in *Oregon, USA*

**June 11th:** Banner in solidarity with anarchist prisoners hung in *Elgin, USA*

**June 11th:** Anti-colonial posters wheatpasted in *Minneapolis, USA*

**June 11th:** Probation office vandalized in *Bloomington, USA*

**June 11th:** In the following days, barricades and street fighting spreads through the state after authorities attack striking teachers in *Oaxaca, MEX*

**Early June:** Banners hung in solidarity with Oaxaca rebels in *Tijuana, MEX*

**June 13th:** Anti-prison demonstration in *Washington DC, USA*

**June 13th:** Anti-police graffiti painted in *Chicago, USA*

**June 14th:** A car with a confederate flag sticker is vandalized in *Olympia, USA*

**June 16th:** Graffiti in solidarity with the victims of the Orlando shooting is painted in *Minneapolis, USA*

**June 16th:** Politician attacked at vigil for victims of the Orlando shooting in *Montreal, CAN*

**June 17th:** Explosive attack on Federal Commission of Electricity office in *Oaxaca, MEX*

**June 17th:** Explosive attack on Banorte bank in *Oaxaca, MEX*

**June 17th:** Thirteen TELMEX telephone booths sabotaged in *Mexico City, MEX*

**June 19th:** Street fighting escalates after police attack highway blockade in solidarity with striking teachers in *Nochixtlán, MEX*

**June 22nd:** Traffic blocked during demonstration in response to police repression in *Mexico City, MEX*

**June 24th:** Large crowd attacks police and attacks many businesses following music festival in *Montreal, CAN*

**June 26th:** Anti-police banner hung in

*Olympia, USA*

**June 26th:** Fascists attacked during counter-demonstration against neo-nazi rally in *Sacramento, USA*

**June 26th:** Pro-gentrification tour is disrupted and participants sprayed with rotten milk in *Hamilton, CAN*

**June 27th:** Anti-prison graffiti painted in *Durham, USA*

**Early July:** Banners hung in solidarity with Sacramento anti-fascists in *Tijuana, MEX*

**July 1st:** Banner hung in solidarity with Sacramento anti-fascists in *Minneapolis, USA*

**July 1st:** The Canada Day parade is disrupted with a flag burning in *Kingston, CAN*

**July 1st:** Banners in solidarity with Sacramento anti-fascists is hung in *Berkeley, USA*

**July 3rd:** Explosive attacks on various business associations in *Toluca, MEX*

**July 4th:** Vandalized American flag is hung in *Elgin, USA*

**July 4th:** Noise demonstrations outside jails in *Bloomington and New York, USA*

**July 5th:** Prisoners stage a hunger strike at Waupun prison in *Wisconsin, USA*

**July 5th:** Spontaneous demonstration against the police murder of Jerry Jai Williams in *Asheville, USA*

**July 5th:** Banner in solidarity with Ryan Ronquillo murdered by the police two years earlier in *Denver, USA*

**July 5th:** Blockades take place across the city against police repression in *Mexico City, MEX*

**July 5th:** Construction site sabotaged in *Philadelphia, USA*

**July 6th:** Anti-police graffiti painted in *Atlanta, USA*

**July 7th:** White supremacist memorial vandalized in *Austin, USA*

**July 7th:** Various right-wingers are confronted during an anti-police demonstration in *Olympia, USA*

**July 7th:** Highway blocked and police station painted during anti-police demonstration in *Oakland, USA*

**July 7th:** Police and a jewelry store attacked during demonstration in response to the police murder of Philando Castile in *St Paul, USA*

**July 8th:** Anti-racist graffiti painted in *Philadelphia, USA*

**July 8th:** Anti-fascist posters wheatpasted in *Dallas, USA*

**July 8th:** Anti-clearcut banner hung in *British Columbia, CAN*

**July 9th:** Police and a Trump supporter are attacked during an anti-police demonstra-

tion in *Phoenix, USA*

**July 9th:** Police attacked during demonstration in response to the police murder of Philando Castile in *St Paul, USA*

**July 10th:** Anti-police demonstration in *San Jose, USA*

**July 10th:** Police station painted during anti-police demonstration in *Carbondale, USA*

**July 10th:** Noise demonstration outside jail holding arrestees from previous night's riot in *St Paul, USA*

**July 10th:** Anti-police graffiti painted in *Philadelphia, USA*

**July 10th:** Anti-fascist posters wheatpasted and graffiti painted in *Berkeley, USA*

**July 10th:** Pro-police flag stolen and burned in *Oakland, USA*

**July 10th:** Anti-fascist anti-police graffiti painted in *Seattle, USA*

**July 10th:** Anti-fascist graffiti painted in *Minneapolis, USA*

**July 11th:** Blockades of train tracks in solidarity with striking teachers all over Mexico.

**July 13th:** Police memorial vandalized in *Richmond, USA*

**July 13th:** Prisoners stage a hunger strike at Green Bay prison in *Wisconsin, USA*

**July 14th:** Anti-police graffiti painted in *Philadelphia, USA*

**July 15th:** Banner hung in solidarity with Oaxaca rebels in *Pennsylvania, USA*

**July 15th:** Demonstration in solidarity with Oaxaca rebels in *San Francisco, USA*

**July 15th:** Streets barricaded for dance party in *Carbondale, USA*

**July 16th:** Banner hung in solidarity with those killed by the police in *Bloomington, USA*

**July 19th:** Far-right Alex Jones punched during protests at the Republican National Convention in *Cleveland, USA*

**July 21st:** Invesco targeted with anti-animal lab posters in *Vancouver, CAN*

**July 22nd:** Anti-police occupation established in *Chicago, USA*

**July 22nd:** Police memorial vandalized in *Philadelphia, USA*

**July 25th:** Banners hung in solidarity with anti-fascist prisoners in *Denver and Minneapolis, USA*

**July 27th:** Prisoners stage a hunger strike at Lucasville prison in *Ohio, USA*

**July 30th:** Fascists attacked during counter-demonstration against neo-nazi rally in *Buffalo, USA*

**Late July:** Airports and shopping malls

blockaded in solidarity with striking teachers in *Chiapas, MEX*

**Late July:** Logging operation sabotaged in *British Columbia, CAN*

**Late July:** Incendiary attacks on three Dakota Access Pipeline construction sites in *Iowa, USA*

**August 1st:** Anti-police and anti-racist banners hung in *Tucson, USA*

**August 1st:** Prisoners take over a dorm and set fires at Holman prison in *Alabama, USA*

**August 1st:** Prisoners vandalize the facility and fight with guards at Vanderburgh County Jail in *Evansville, USA*

**August 1st:** Venue hosting pro-police event is vandalized in *Bloomington, USA*

**August 2nd:** Noise demonstration in solidarity with the September 9th prison strike in *Durham, USA*

**August 3rd:** Prisoners set fires at Henry County Jail in *Indiana, USA*

**August 3rd:** Police memorial vandalized again in solidarity with the prison strike in *Philadelphia, USA*

**August 4th:** Mt Polley mine blockaded in *British Columbia, CAN*

**August 4th:** Women prisoners set fires at Henry County Jail in *Indiana, USA*

**August 4th:** Banner hung in solidarity with Korryn Gaines, murdered by police in *New York, USA*

**August 6th:** Anti-police graffiti painted in *Philadelphia, USA*

**August 6th:** Anarchist graffiti painted in *Montreal, CAN*

**August 8th:** Prisoners stage a hunger strike at Berks immigration detention center in *Pennsylvania, USA*

**August 8th:** Anti-fascist graffiti painted in *Indiana, USA*

**August 10th:** Dakota Access Pipeline construction site blockaded in *North Dakota, USA*

**August 10th:** Banners hung in solidarity with the prison strike in *Texas, USA*

**August 10th:** Noise demonstration in solidarity with the prison strike in *Atlanta, USA*

**August 11th:** Graffiti painted in solidarity with the prison strike in *Philadelphia, USA*

**August 11th:** Train tracks blockaded in solidarity with striking teachers in *Michoacán, MEX*

**August 12th:** Dakota Access Pipeline construction site blockaded again in *North Dakota, USA*

**August 12th:** Police memorial vandalized again in *Richmond, USA*

**August 12th:** Banner hung in solidarity

with Waupun prisoners on hunger strike in *Portland, USA*

**Mid August:** Police attacked and businesses burned for several nights during eruptions in response to the police murder of Sylville Smith in *Milwaukee, USA*

**August 13th:** Graffiti painted in solidarity with Milwaukee rioters in *Atlanta, Denver and New Orleans, USA*

**August 14th:** Anti-police graffiti painted in solidarity with Milwaukee rioters in *Minneapolis, USA*

**August 14th:** Police station windows smashed and anti-police graffiti painted during spontaneous demonstration in solidarity with Milwaukee rioters in *Olympia, USA*

**August 15th:** Dakota Access Pipeline construction site blockaded again in *North Dakota, USA*

**August 15th:** Graffiti painted in solidarity with the prison strike in *Houston, USA*

**August 15th:** Road sign hacked with anti-police message in *Denver, USA*

**August 16th:** Luxury stores and cars are vandalized in *Montreal, CAN*

**August 17th:** Banners hung in solidarity with the prison strike in *New Orleans, USA*

**August 18th:** Graffiti painted in solidarity with the prison strike in *California, USA*

**August 20th:** A Starbucks is vandalized in *Georgia, USA*

**August 20th:** Venue hosting a Trump campaign fundraiser is vandalized and the motorcade is disrupted in *Minneapolis, USA*

**Mid August:** Posters wheatpasted and graffiti painted in solidarity with the prison strike in *Minneapolis, USA*

**August 22nd:** Highways blockades are established in solidarity with striking teachers across the states of *Chiapas and Oaxaca, MEX*

**August 23rd:** Anti-Hydro Line 735 banner hung in *Quebec, CAN*

**August 23rd:** Banner hung in solidarity with the prison strike in *Athens, USA*

**August 23rd:** Salmon feedlot industry disrupted by indigenous warriors in *British Columbia, CAN*

**August 24th:** Noise demonstration in solidarity with the prison strike in *Atlanta, USA*

**August 24th:** Mink freed from fur farm in *Ontario, CAN*

**Late August:** Posters wheatpasted and graffiti painted in solidarity with the prison strike in *Denver and Philadelphia, USA*

**August 27th:** Coal train blockaded in *Bellingham, USA*

**August 29th:** National Energy Board meeting shut down in *Montreal, CAN*

**August 30th:** Anti-racist posters wheatpasted in *Sacramento, USA*

**August 31st:** Energy Transfer Partners of-fice doorlocks are glued shut in *Dallas, USA*

**August 31st:** Police vehicles are vandalized during disruption of US-appointed PROMESA meeting in *Puerto Rico*

**September 1st:** Banners hung in solidarity with the prison strike in *Evansville and Indianapolis, USA*

**Early September:** Fires set during demonstration in response to the police murder of Levonina Riggins in *Florida, USA*

**Early September:** Anti-fascist graffiti painted in *Oakland, USA*

**September 4th:** Banner hung in solidarity with the prison strike in *Chicago, USA*

**September 4th:** A second Starbucks is vandalized in *Georgia, USA*

**September 6th:** Graffiti painted in solidarity with the prison strike in *Lansing, USA*

**September 6th:** Construction equipment is vandalized as the Dakota Access Pipeline construction site is blockaded again in *North Dakota, USA*

**September 6th:** Fires set in Lincoln prison in *Nebraska, USA*

**September 6th:** Guards attacked in Nassau County jail in *New York, USA*

**September 7th:** Multiple dorms taken over by hundreds of prisoners in Holmes prison in *Florida, USA*

**September 8th:** Banner hung in solidarity with the prison strike in *Lexington, USA*

**September 8th:** Guards attacked in Valdosta prison in *Georgia, USA*

**September 8th:** Democratic Party Headquarters disrupted in solidarity with the prison strike in *Bloomington, USA*

**September 8th:** Gas terminal expropriated and shopping centers blockaded in solidarity with striking teachers in *Oaxaca, MEX*

**September 9th:** Over 50,000 prisoners are estimated to have been involved in prison strike activities, such as work or hunger strikes, in over twenty states.

**September 9th:** Noise demonstrations in solidarity with the prison strike take place in numerous cities around the U.S.

**September 9th:** Banners hung in solidarity with the prison strike in a dozen cities around the U.S.

**September 9th:** Graffiti painted in solidarity with the prison strike in *Denver, New York, Oakland, Providence, Seattle, and St Louis, USA*

**September 9th:** Major disturbances occur in multiple prisons in *Florida, USA*

**September 9th:** Guards attacked in Tecumseh prison in *Nebraska, USA*

**September 9th:** Guards attacked in Tecumseh prison in *Nebraska, USA*

**September 9th:** McDonald's vandalized in solidarity with the prison strike in *Oakland, USA*

**September 10th:** Prisoners vandalize two units after mass demonstration is repressed at Kinross prison in *Michigan, USA*

**September 10th:** Noise demonstrations in solidarity with the prison strike continue to take place in several cities around the U.S.

**September 10th:** Banners hung in solidarity with the prison strike in *Los Angeles, and Tucson, USA*

**September 10th:** Banners hung in solidarity with the prison strike in *Montreal, CAN*

**September 10th:** Graffiti painted in solidarity with the prison strike in *Chicago, Ohio and Tucson, USA*

**September 11th:** Banner hung in solidarity with the prison strike in *California, USA*

**September 11th:** Graffiti painted in solidarity with the prison strike in *Montana, USA*

**September 12th:** Dorm taken over at Columbia prison in *Florida, USA*

**September 12th:** Department of Corrections vandalized in solidarity with the prison strike in *Seattle, USA*

**September 12th:** UPS boxes vandalized in solidarity with the prison strike in *Philadelphia, USA*

**September 12th:** Pipeline construction site blockaded in solidarity with #NoDAPL in *Vermont, USA*

**September 13th:** Incendiary attack on police vehicles in *Ecatepec, MEX*

**September 13th:** Dakota Access Pipeline construction site blockaded again in *North Dakota, USA*

**September 15th:** Banner hung in solidarity with the prison strike in *Denver, USA*

**September 15th:** Noise demonstration in solidarity with the prison strike in *Denver, USA*

**September 18th:** Correctional Officers Training Academy blockaded in *Tucson, USA*

**September 19th:** Timber sale tree-spiked in *Oregon, USA*

**September 20th:** Noise demonstration in solidarity with #NoDAPL prisoners in *North Dakota, USA*

**September 20th:** Banner hung in solidarity with the prison strike in *Hamilton, CAN*

**September 20th:** Banner hung in solidarity with the Rojava revolution in *New York, USA*

**September 20th:** Highway blockaded and

trucks looted during spontaneous eruption in response to the police murder of Keith Lamont Scott in *Charlotte, USA*

**September 20th:** Enbridge office vandalized in solidarity with #NoDAPL in *Hamilton, CAN*

**September 21st:** Banner hung in solidarity with #NoDAPL in *Bloomington, USA*

**September 21st:** Dorm taken over by prisoners at Holman prison in *Alabama, USA*

**September 21st:** Graffiti painted in solidarity with anarchist prisoners in *Mexico City, MEX*

**September 21st:** Police attacked and stores looted during demonstration in response to the police murder of Keith Lamont Scott in *Charlotte, USA*

**September 22nd:** Graffiti painted in solidarity with Charlotte rebels in *Philadelphia, USA*

**September 23rd:** Demonstration in solidarity with Charlotte rebels in *Pittsburgh, USA*

**September 23rd:** Graffiti painted in solidarity with Charlotte rebels in *Minneapolis and Seattle, USA*

**September 24th:** Fascist confronted during anti-racist demonstration in *New Orleans, USA*

**September 24th:** Military base attacked with fireworks in *Chilpancingo, MEX*

**September 24th:** Power line sabotage is claimed in *Quebec, CAN*

**September 25th:** Noise demonstration in solidarity with the prison strike in *Washington, USA*

**September 25th:** Street fighting with police in solidarity with 43 disappeared students in *Chilpancingo, MEX*

**September 25th:** Demonstration in solidarity with Charlotte rebels in *Oakland, USA*

**September 26th:** Barricades burned in solidarity with anarchist prisoners in *Mexico City, MEX*

**September 26th:** Guards attacked at Turbeville prison in *South Carolina, USA*

**September 26th:** Pro-Trump Form8 Tattoo shop vandalized in *San Francisco, USA*

**September 27th:** Barricades burned during highway blockade in *Michoacán, MEX*

**September 27th:** Equipment burned during blockade of mining site in *Chiapas, MEX*

**September 27th:** Dakota Access Pipeline construction site blockaded again in *North Dakota, USA*

**September 27th:** Guard attacked at Holman prison in *Alabama, USA*

**September 28th:** Graffiti painted in solidarity with the prison strike in *Lansing, USA*

**September 28th:** Guard attacked at Tur-

beville prison in *South Carolina, USA*

**September 28th:** Anarchist prisoners begin hunger strikes across Mexico.

**September 30th:** Noise demonstration at prison in *San Pedro Tlanixco, MEX*

**October 1st:** Police station vandalized in *Georgia, USA*

**October 1st:** Banner hung in solidarity with #NoDAPL and Charlotte rebels in *Asheville, USA*

**October 1st:** Banner hung in solidarity with the prison strike in *Minneapolis, USA*

**October 1st:** Banner hung in solidarity with the prison strike in *Mexico City, MEX*

**October 1st:** Starbucks and McDonald's picketed in solidarity with the prisons strike in *Bloomington, USA*

**October 2nd:** Combative demonstration against the 1968 Tlatelolco massacre in *Mexico City, MEX*

**October 3rd:** University blockaded during student strike in solidarity with anarchist prisoners in *Mexico City, MEX*

**October 4th:** Streets barricaded during student strike in *Mexico City, MEX*

**October 7th:** Streets barricaded again in *Mexico City, MEX*

**October 7th:** Demonstration in solidarity with the ZAD in *Montreal, CAN*

**October 7th:** Lucasville prison vandalized in solidarity with the prison strike in *Ohio, USA*

**October 12th:** Demonstration in solidarity with queer prisoners in *Lansing, USA*

**October 13th:** Form8 Tattoo shop vandalized again in *San Francisco, USA*

**October 14th:** Mobile slaughter unit sabotaged in *Oregon, USA*

**October 15th:** Posters wheatpasted and graffiti painted in solidarity with the prison strike in *Minneapolis, USA*

**October 15th:** Noise demonstration in solidarity with the prison strike in *California, USA*

**October 15th:** Incendiary attack on Dakota Access Pipeline construction site in *Iowa, USA*

**October 16th:** Incendiary attack on GOP office in *North Carolina, USA*

**October 16th:** Incendiary attack in solidarity with anarchist prisoners in *Mexico City, MEX*

**October 17th:** Anti-fascist banner hung at prominent neo-nazi organizer's college campus in *California, USA*

**October 17th:** Highway blockaded in *Michoacán, MEX*

**October 19th:** UPS lockers vandalized in *Philadelphia, USA*

**October 22nd:** Noise demonstration in solidarity with the prison strike in *Minneapolis* and *Portland, USA*

**October 23rd:** Fires set, guards attacked and police property damaged in Goldsboro prison in *North Carolina, USA*

**October 24th:** Dakota Access Pipeline construction site blockaded with new encampment in *North Dakota, USA*

**October 24th:** Dakota Access Pipeline construction site blockaded in *Iowa, USA*

**October 24th:** Posters wheatpasted and graffiti painted in solidarity with the prison strike in *Denver, USA*

**October 24th:** Starbucks vandalized in solidarity with the prison strike in *Denver, USA*

**October 24th:** Trump supporter's car vandalized in *Denver, USA*

**October 27th:** Barricades and some construction equipment are burned while resisting the police eviction of the encampment blockading the Dakota Access Pipeline in *North Dakota, USA*

**October 27th:** Sabal Trail Pipeline construction site blockaded in *Florida, USA*

**October 27th:** Banner hung in solidarity with #NoDAPL in *Minneapolis, USA*

**October 28th:** Bridge blockaded in solidarity with #NoDAPL in *Quebec, CAN*

**October 28th:** Form8 Tattoo shop vandalized again in *San Francisco, USA*

**October 28th:** Police vehicles vandalized during demonstration in response to police murder in *Puebla, MEX*

**October 29th:** Demonstration in solidarity with the prison strike in *New York, USA*

**October 29th:** TD Bank ATMs are vandalized in solidarity with #NoDAPL in *Kingston, CAN*

**October 30th:** Police vehicles and white supremacist statues are vandalized during Mischief Night demonstration in *New Orleans, USA*

**October 30th:** Port of Olympia offices are vandalized in solidarity with #NoDAPL in *Olympia, USA*

**November:** Twenty security cameras destroyed in *Montreal, CAN*

**November 3rd:** Train tracks blockaded in solidarity with #NoDAPL in *Quebec, CAN*

**November 5th:** Sabal Trail Pipeline construction site blockaded again in *Florida, USA*

**November 5th:** Fascists and police attacked during counter-demonstration against neo-nazi rally in *Harrisburg, USA*

**November 5th:** Trump Hotel and FBI offices vandalized during demonstration in *Washington DC, USA*

**November 5th:** Train tracks blockaded and burned during demonstration in solidarity with #NoDAPL in *Atlanta, USA*

**November 8th:** Banner hung in solidarity with #NoDAPL in *Philadelphia, USA*

**November 8th:** Spontaneous eruptions against the election of Donald Trump take place in *Berkeley, Los Angeles, Oakland, Olympia, and Pittsburgh, USA*

**November 8th:** Barricades burned against the election of Donald Trump in *Tucson, USA*

**November 8th:** Incendiary attack on Confederate History Museum in *New Orleans, USA*

**November 9th:** Combative anti-Trump demonstrations take place in dozens of cities across the country.

**November 10th:** Riotous anti-Trump demonstrations continue in several cities, including *Atlanta, Los Angeles, Oakland, and Portland, USA*

**November 10th:** Dakota Access Pipeline construction site blockaded in *Iowa, USA*

**November 11th:** White supremacist statue vandalized in *Montreal, CAN*

**November 10th:** Dakota Access Pipeline construction equipment and police vehicles vandalized in *North Dakota, USA*

**November 11th:** Encampment blockades train tracks in solidarity with #NoDAPL in *Olympia, USA*

**November 12th:** Banks vandalized during anti-Trump demonstration in *Berkeley, USA*

**November 14th:** Graffiti painted in solidarity with #NoDAPL in *Philadelphia, USA*

**November 15th:** Blockades in solidarity with #NoDAPL spread throughout continent.

**November 16th:** Train tracks blockaded in solidarity with #NoDAPL in *Quebec, CAN*

**November 16th:** Anti-state banner hung in *Seattle, USA*

**November 16th:** Banner hung in solidarity with the prison strike in *Philadelphia, USA*

**November 17th:** Fires set after police evict rail blockade encampment in *Olympia, USA*

**November 17th:** Citibank vandalized in solidarity with #NoDAPL in *Chicago, USA*

**November 18th:** Fascists attacked outside white nationalist meeting in *Washington DC, USA*

**November 19th:** Anti-fascist demonstration in *Mexico City, MEX*

**November 19th:** Anti-Trump demonstrations in *Denver, and Minneapolis, USA*

**November 22nd:** Another Citibank vandalized in solidarity with #NoDAPL in *Chicago, USA*

**November 24th:** Banner hung in solidari-

ty with #NoDAPL in *New York, USA*

**November 24th:** Spontaneous demonstration in solidarity with evicted homeless encampment in *Vancouver, CAN*

**November 25th:** Locks glued at multiple banks in solidarity with #NoDAPL in *Minneapolis, USA*

**November 26th:** Police attacked during shutdown of neo-nazi concert in *Montreal, CAN*

**November 27th:** Graffiti painted in solidarity with #NoDAPL in *Philadelphia, USA*

**November 27th:** Anti-fascist graffiti painted in *Portland, USA*

**November 27th:** Upscale businesses vandalized in *Montreal, CAN*

**November 28th:** Anti-fascist graffiti painted in *Philadelphia, USA*

**November 29th:** Dakota Access Pipeline construction site blockaded again in *Iowa, USA*

**November 30th:** Train tracks blockaded in solidarity with #NoDAPL in *Quebec, CAN*

**November 30th:** Anti-fascist demonstration in *Cambridge, USA*

**Early December:** Anti-fascist posters wheatpasted in *Berkeley, USA*

**December 3rd:** Union Bank vandalized in solidarity with #NoDAPL in *Portland, USA*

**December 6th:** Anti-fascist posters wheatpasted in *Orlando, USA*

**December 6th:** White nationalist presentation disrupted in *Texas, USA*

**December 7th:** Incendiary attack on ATM in *Tijuana, MEX*

**December 8th:** Locks glued at Rainbow Bakery in solidarity with Feral Pines who died in the Ghost Ship fire in *Bloomington, USA*

**December 9th:** Graffiti painted during spontaneous demonstration in solidarity with Feral Pines in *Olympia, USA*

**December 11th:** Incendiary attacks on a bank and a government office in *Oaxaca, MEX*

**December 13th:** Multiple banks vandalized in solidarity with #NoDAPL in *Montreal, CAN*

**December 14th:** Neo-nazi's car vandalized in *Chicago, USA*

**December 15th:** Neo-nazi attacked at concert in *Minneapolis, USA*

**December 20th:** Incendiary attacks on Institute of Women office in *Mexico City, MEX*

**December 24th:** Incendiary attack on ATM in *Mexico City, MEX*

**December 31st:** Noise demos take place outside jails, prisons and detention centers across the continent.

# RESOURCES

## NEWS

Anti-State STL [St. Louis, EN]

[antistatestl.noblogs.org](http://antistatestl.noblogs.org)

BC Blackout [British Columbia, EN]

[bcblackout.wordpress.com](http://bcblackout.wordpress.com)

Conflict MN [Twin Cities, EN]

[conflictmn.blackblogs.org](http://conflictmn.blackblogs.org)

El Enemigo Comun [Oaxaca, EN/ES]

[elenemigocomun.net](http://elenemigocomun.net)

Final Straw Radio [Asheville, EN]

[thefinalstrawradio.noblogs.org](http://thefinalstrawradio.noblogs.org)

The Hamilton Institute [Hamilton, EN]

[thehamiltoninstitute.noblogs.org](http://thehamiltoninstitute.noblogs.org)

Filler [Pittsburgh, EN]

[fillerpgh.wordpress.com](http://fillerpgh.wordpress.com)

Indigenous Action [EN]

[indigenouaction.org](http://indigenouaction.org)

Montréal Counter-Information [Montréal, EN/FR]

[mtlcounter-info.org](http://mtlcounter-info.org)

Morgantown Ultra-Left Network [Morgantown, EN]

[morgantownultraleftnetwork.tumblr.com](http://morgantownultraleftnetwork.tumblr.com)

Plain Words [Bloomington, EN]

[plainwordsbloomington.noblogs.com](http://plainwordsbloomington.noblogs.com)

Philly Anti-Capitalist [Philadelphia, EN]

[phlanticap.noblogs.org](http://phlanticap.noblogs.org)

Proyecto Ambulante [Oaxaca, ES]

[proyectoambulante.org](http://proyectoambulante.org)

Puget Sound Anarchists [Pacific Northwest, EN]

[pugetsoundanarchists.org](http://pugetsoundanarchists.org)

Regeneración Radio [Mexico City, ES]

[regeneracionradio.org](http://regeneracionradio.org)

Rifi [Bloomington, EN]

[rifiibloomington.wordpress.com](http://rifiibloomington.wordpress.com)

Subversiones [Mexico, ES]

[subversiones.org](http://subversiones.org)

Warrior Publications [EN]

[warriorpublications.wordpress.com](http://warriorpublications.wordpress.com)

Where The River Frowns [Evansville, EN]

[wheretheriverfrowns.com](http://wheretheriverfrowns.com)

Workers Assemble [Durham, EN]

[workersassemble.com](http://workersassemble.com)

## INTERNATIONAL NEWS

325 [EN]

[325.nostate.net](http://325.nostate.net)

Anti-Développement [EN/FR]

[antidev.wordpress.com](http://antidev.wordpress.com)

Attaque [France, EN/ES/FR]

[attaque.noblogs.org](http://attaque.noblogs.org)

Bite Back [EN]

[directaction.info](http://directaction.info)

Chronik [Germany, EN/ES/FR]

[chronik.blackblogs.org](http://chronik.blackblogs.org)

Chuang [China, EN]

[chuangcn.org/blog/](http://chuangcn.org/blog/)

CrimethInc. [EN]

[crimethinc.com](http://crimethinc.com)

Contra Info [EN/ES/FR]

[contrainfo.espiv.net](http://contrainfo.espiv.net)

Disaccords [Oceania, EN]

[disaccords.wordpress.com](http://disaccords.wordpress.com)

Earth First [EN]

[earthfirstjournal.org](http://earthfirstjournal.org)

Insurrection News [EN]

[insurrectionnewsworldwide.wordpress.com](http://insurrectionnewsworldwide.wordpress.com)

LibCom [EN]

[libcom.org](http://libcom.org)

Noticias de la Guerra Social [Chile, ES]

[noticiasdelaguerrasocial.wordpress.com](http://noticiasdelaguerrasocial.wordpress.com)

Rabble [London, EN]

[rabble.org.uk](http://rabble.org.uk)

Rebelión de las Palabras [ES]

[vozcomoarma.noblogs.org](http://vozcomoarma.noblogs.org)

Recomposition [EN]

[recomposition.info](http://recomposition.info)

Squat!Net [EN/ES/FR]

[squat.net](http://squat.net)

subMedia.tv [EN]

[submedia.tv](http://submedia.tv)

Tahrir International Collective Network [Middle East, EN]

[tahriricn.wordpress.com](http://tahriricn.wordpress.com)



## PRISONER SUPPORT

Atlanta Anarchist Black Cross [EN]

[atlblackcross.org](http://atlblackcross.org)

Bay Area Anti-Repression Committee [EN]

[antirepressionbayarea.com](http://antirepressionbayarea.com)

Bloomington ABC [EN]

[bloomingtonabc.noblogs.org](http://bloomingtonabc.noblogs.org)

Cleveland Four [EN]

[cleveland4solidarity.org](http://cleveland4solidarity.org)

CNA México [ES]

[abajolosmuros.org](http://abajolosmuros.org)

Denver ABC [EN]

[denverabc.wordpress.com](http://denverabc.wordpress.com)

Free Jeremy [EN]

[freejeremy.net](http://freejeremy.net)

Free Marius Mason [EN]

[supportmariusmason.org](http://supportmariusmason.org)

Free Red Fawn [EN]

[freeredfawn.com](http://freeredfawn.com)

Houston ABC [EN]

[houstonabc.wordpress.com](http://houstonabc.wordpress.com)

La Solide [EN/FR]

[lasolide.info](http://lasolide.info)

Lucasville Amnesty [EN]

[lucasvilleamnesty.org](http://lucasvilleamnesty.org)

Michael Kimble [EN]

[anarchylive.noblogs.org](http://anarchylive.noblogs.org)

New York City ABC [EN]

[nycabc.wordpress.com](http://nycabc.wordpress.com)

NATO Three [EN]

[freethenato3.wordpress.com](http://freethenato3.wordpress.com)

Prison Books [EN]

[prisonbooks.info](http://prisonbooks.info)

Portland ABC [EN]

[pdxabc.org](http://pdxabc.org)

Sacramento Prisoner Support [EN]

[sacprisonersupport.wordpress.com](http://sacprisonersupport.wordpress.com)

Sean Swain [EN]

[seanswain.org](http://seanswain.org)

Support Eric King [EN]

[supportericking.wordpress.com](http://supportericking.wordpress.com)

Support Babygirl Gann [EN]

[babygirlgann.noblogs.org](http://babygirlgann.noblogs.org)

## PUBLICATIONS

Anathema [Philadelphia, EN]

[anathema.noblogs.org](http://anathema.noblogs.org)

Avalanche [EN/ES/FR]

[avalanche.noblogs.org](http://avalanche.noblogs.org)

Conspiración Acrata [Mexico, ES]

[325.nostate.net/?tag=conspiracion-acrata](http://325.nostate.net/?tag=conspiracion-acrata)

Fire To The Prisons [EN]

[firetotheprisons.org](http://firetotheprisons.org)

Negación [Mexico, ES]

[revistanegacion.espivblogs.net](http://revistanegacion.espivblogs.net)

Nightfall [Minneapolis, EN]

[nightfall.blackblogs.org](http://nightfall.blackblogs.org)

The Transmetropolitan Review [Seattle, EN]

[thetransmetropolitanreview.wordpress.com](http://thetransmetropolitanreview.wordpress.com)

Unstoppable [EN]

[unstoppable.noblogs.org](http://unstoppable.noblogs.org)

The Volcano [British Columbia, EN]

[thevolcano.org](http://thevolcano.org)

Wreck [Vancouver, EN]

[wreckpublication.wordpress.com](http://wreckpublication.wordpress.com)

Wildfire [EN]

[wildfire.noblogs.org](http://wildfire.noblogs.org)

## PRISONER SUPPORT CONT.

Support Nicole & Joseph [EN]

[supportnicoleandjoseph.com](http://supportnicoleandjoseph.com)

Support Prisoner Resistance [EN]

[supportprisonerresistance.noblogs.org](http://supportprisonerresistance.noblogs.org)

Toronto ABC [EN]

[torontoabc.wordpress.com](http://torontoabc.wordpress.com)

Toute Détention Est Politique [FR]

[toutedetentionestpolitique.wordpress.com](http://toutedetentionestpolitique.wordpress.com)

Trans Prisoner Day Of Solidarity [EN]

[transprisoners.net](http://transprisoners.net)

## ANTI-FASCIST

Anti-Fascist News [EN]

[antifascistnews.net](http://antifascistnews.net)

Antifa Dallas [EN]

[antifadallas.wordpress.com](http://antifadallas.wordpress.com)

Antifa International [EN]

[antifainternational.tumblr.com](http://antifainternational.tumblr.com)

Antifa Sacramento [EN]

[antifasac.noblogs.org](http://antifasac.noblogs.org)

Atlanta Antifascists [EN]

[afainatl.wordpress.com](http://afainatl.wordpress.com)

International Anti-Fascist Defence Fund [EN]

[intlantifadefence.wordpress.com](http://intlantifadefence.wordpress.com)

North Star Antifa [EN]

[northstarantifa.blackblogs.org](http://northstarantifa.blackblogs.org)

Northern California Anti-Racist Action [EN]

[nocara.blackblogs.org](http://nocara.blackblogs.org)

NYC Antifa [EN]

[nycantifa.wordpress.com](http://nycantifa.wordpress.com)

One People's Project [EN]

[idavox.com](http://idavox.com)

Orlando Antifa [EN]

[orlandoantifa.wordpress.com](http://orlandoantifa.wordpress.com)

Philly Antifa [EN]

[phillyantifa.noblogs.org](http://phillyantifa.noblogs.org)

Rocky Mountain Antifa [EN]

[rockymountainantifa.blogspot.com](http://rockymountainantifa.blogspot.com)

Rose City Antifa [EN]

[rosecityantifa.weebly.com](http://rosecityantifa.weebly.com)

San Gabriel Valley Anti-Repression [EN]

[sgvantirepression.com](http://sgvantirepression.com)

South Side Chicago Anti-Racist Action [EN]

[southsideantifa.blogspot.com](http://southsideantifa.blogspot.com)

Three Way Fight [EN]

[threewayfight.blogspot.com](http://threewayfight.blogspot.com)

Torch Network [EN]

[torchantifa.org](http://torchantifa.org)



Spontaneous sideshow during anti-Trump riot in Portland, USA



**Top:** Anarcha-feminist demonstration in *Oaxaca, MEX*

**Bottom:** Anarcha-feminist counter-demonstration to planned misogynist rally in *New York, USA*





**ITSGOINGDOWN.ORG**

