CLYDESIDE ANARCHIST ZINE

ISSUE 2

Contents

Introduction

The second issue of the Clydeside Anarchist Zine, which you are holding in your hands, is a publication entirely drafted by our collective, with additional submissions and support from various anarcha-pals. The reader with the keen eye will notice that the texts within this issue are clearly not the result of any form of collective consensus or prior agreement; some might seem *downright contradictory* between one another. Different texts have different intended audiences; some are accessible, whereas some of them require the reader to be... a bit of a nerd (or a Gaelic speaker)! Some of them are clearly meant for serious dissemination and consideration by 'insiders', while others are basically just a bit of fun.

What is the poet trying to say here? Just because something is in the zine doesn't mean it represents the Official Party Line of the Clydeside Anarchist Noise Central Committee™. We actually agree on relatively few things (**except for the total destruction of state, capital, patriarchy and so on**), and we wanted to share this lovely diversity of opinions with you!

We hope that through the discussion of these texts, translations, poems and how-to-guides, we will start conversations with comrades near and far, contributing to the intensification of the struggle just that one wee bit more! Did you *really* hate that text about communism? Write to us about it. Think our guide for making balaclavas is *shite*? Send us a better one and we'll put it in the next zine!

Contact: notcan@riseup.net

Website: noisenoisenoise.blackblogs.org

Twitter: @n0isen0isen0ise

Resisting and challenging our fundamentally violent society:

The word violence understandably provokes negative connotations and it is therefore a difficult subject to reckon with when trying to understand its role in social justice movements. In efforts to create a more just world, the adoption of non-violent tactics instinctively seems the most logical/ethical position to many. A critique of violence must be contextualised by understanding that the current system is maintained by - and requires - the use or threat of violence to enable the suppression of the many for the benefit of the few. Non-violence renders invisible the histories of colonialism, domination and subjection. Whilst we are all complicit in these relations – albeit some much more than others – recognising them is the first step in trying to eliminate them. To be dogmatically insistent on adherence to non-violence is a privileged position because not everyone is met with a docile police force and many are faced with a choice of confrontational self-defence or elimination of their community or culture. I do not advocate for a blanket rejection of violence because I recognise that in many cases, protecting the well-being of all requires militancy. Contrary to the liberal telling of the history of social struggle,

improvements in conditions for the oppressed were often brought about through militant, confrontational tactics – in Europe, the US, India, South Africa and elsewhere. Building a movement upon the principles of love, solidarity, liberty and truth requires us to acknowledge the struggles of marginalised communities and individuals. By resisting an inherently violent system through the means they deem most appropriate – including the use of force in self defence against those that would destroy them – they work to create a world which will be far less violent than this one. While neither violence nor non-violence should be fetishized, we understand that each are tactics which have their time and place. In contrast to today, where violence is systematically employed to ensure the maintenance of an unjust, brutal economic order, I see violence as only ever acceptable in self-defence. This awareness of the value of a diversity of tactics expands our potential as a movement and, while not requiring anyone to ever do anything they are uncomfortable with, can help us achieve our goals.
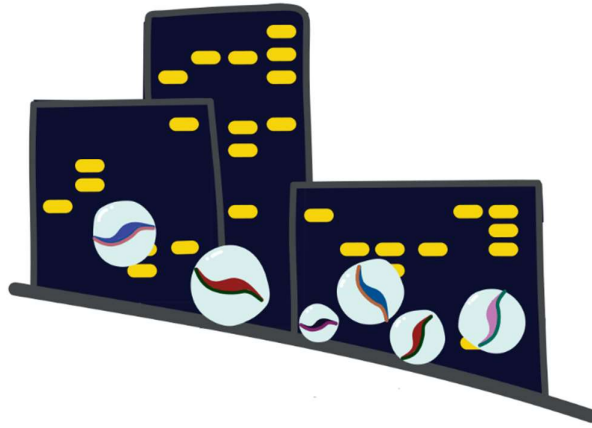
Obstruction of a Public Highway

I wish I could smack my head into a concrete wall over and over until my skull splits open and my brain spills out onto the wall and the dirty pavement.

It'll split like a watermelon ripe from sunkissed afternoons,
and everything I've ever learnt will scatter like seeds.

Every hope I've ever had, every thought and song and dream of other worlds melted into my head will spill and trickle down the pavestones and boys will find it and squeeze it into small balls to use as marbles.

I hope they hear the crack all the way down the street even if no one cares enough to come to the window.

Let them bring the power hose in the morning to clear me off the public highway before dawn breaks,
lest I cause a nuisance for the morning commuters.

The usual suspects, the usual provocateurs: Thoughts on anarchism and communism

Introduction to our translation:

I remember coming across this text some years back, translated into Greek for the magazine 'Βίδα', a collective with almost two decades of activity in the region. I hated it on my first read. I like it a lot more now; people change!

There is very little available information online on the Proletari 56 collective, which originally wrote this text; the fact that searches of the group mainly bring up references to the translation demonstrates, in my opinion, the relative influence of this text, and its central argument in regards to the relationship between anarchism, communism and its conception of proletarian autonomy, on the dynamic anti-authoritarian milieu in Greece.

The translation of this text does not imply that the translator - or, even worse, the Clydeside Anarchist Noise collective! - identifies fully with the positions and arguments laid out; CAN has never been accused of being communist (yet). In addition, a question this broad resulting in a text this short will necessarily have some omissions; ones that stand out in particular to me are the rather narrow geographical and chronological focus on the European 20th century, as well as the lack of engagement with Platformism and Especifismo. This was also admittedly not the easiest text to translate (from a translation), so please forgive any unclarity. Nevertheless, I think this

text still has much to offer for any unlucky reader of the Clydeside Anarchist Zine, for anybody who spends as much time as us pondering the storming of the heavens and the total destruction of state and capital!

Introduction to the Greek translation:

The following text circulated in **2002** in Italy by the anarchist-communist group Proletari **56**. We chose to translate and publish it because we think it contains useful historical references which contribute to the disintegration of some common ideological myths. In times of generalised intellectual confusion, proletarian action will become dangerous again for the bosses of this world, surpassing the obstacles of "ideological purity" (without falling into the trap of cross-class "alliances"), recrystallising its means and ends: self-organised and direct action for the destruction of capital and authority.

Translation by **L.**

Many of us have been characterised anarchists by the communists and communists by the anarchists. What is highlighted here is the different histories linked to the anarchist and communist traditions. The question is whether there is a differentiation, besides that in particular historical periods, which would make these two experiences oppositional. In communist history, one can include initials, histories, revolutions, authors - which are in reality very different between one

another. It is not possible to identify the contribution of Marx (Grundrisse, German Ideology, Capital, the texts on the Commune) (1) with its social-democratic treatment. Social democracy itself (from the radical tendencies and Bolshevism to the reformism of the German SPD) (2) cannot be assimilated by the work and the importance of the international communist left (3).

It is equally difficult to put on the same level the anarchist proletarian militants such as Buenaventura Durruti, Sabate (4), Paul Avrich (5), with liberals such as N. Chomsky.

The answers given by anarchism - turned into an active proletarian tendency at the turn of the last century - were not the result of a bright invention by a handful of theorists. On the inside of society, there was a human mass which lived its existence in confrontation with State and Capital. Only in this way can we understand the relationship between proletarian migration in south America and the presence of mass anarchist organisations.

The entire experience of the german Revolution after World War I was based on a convergence of the communist and anarchist spaces and common political work which led to this connection on an organisational level (6). During these years, there were experiences that attempted to surpass the barbed wire of ideology and to respond specifically, in military, financial and political terms, to the

needs of proletarian autonomy. At the beginnings of the previous century, a famous poster by the IWW* - a historic syndicalist organisation with an intense presence in America, especially the US - demonstrates various politicians looking at the stars carrying various fat (socialist, republican, liberal, anarchist) books, and a worker with the IWW initials written over his workwear, shouting 'ORGANISE!' and pointing at a factory.

In Italy, the attempts to surpass the ideologism of a similar conflict were particularised by the radical formations borne of the autonomous behaviours of the '70s.

The rebirth itself of the 'proper' anarchist movement in Italy in the '70s needs to be sought in the development of the autonomous struggles of various parts of the working class: the cycle of struggles from '68 onwards - in the interior of a mature capitalist state of affairs - had brought with them new behaviours and needs. The organisation from below (collectives, assemblies, base unions), and the tendency towards the unification of all proletarian needs, not only those of an economic nature but also a transformation in quality of life, for an immediate practice of collective power.

These struggles were expressed through a direct attack against authoritarianism, against all forms of hierarchy and repression, with the tendency to surpass all those obstacles and differentiations -

imposed by capital - extending discussions, critiques and challenges from the negation of wage labour to the entirety of everyday life, meant as the sum of the moments of life, of social relations and sites of production, from the school, the family, and 'free' time to struggles against prisons, the institution of the army, psychiatry, etc.

On the inside of these struggles there was a real libertarian practice: "*an immediate, daily practice of communism*", for Comunismo Libertario, #3 1979.

Thus, on the level of ideas - as much on the communist as on the anarchist camp - there is no *a priori* purity. In particular historical conditions, there is a direct or indirect development and mutual interaction.

The only line of differentiation that we can use to determine political tendencies and their historic importance is that of their action in relation to proletarian autonomy, to the support they gave to the process of the liberation of the proletariat.

In this way, we can observe that the revolutionary tendency traversed movements which were 'ideally' very far from one another.

As a result, there were anarchists in Spain who - during the civil war - became ministers: '*In the preservation of the mechanisms of*

the State and the political obstruction of revolutionary realisations, as much on the front lines as behind them, there was the addition of the reinforcement of bourgeois politics on the part of the Holy Alliance between members of the UGT (socialist union), the stalinists and the leadership of the CNT-FAI (anarchist union and political organisation)'. (7)

In Germany of the '20s, there were organisations that defined themselves as communist and fought for an anti-state workers' autonomy, desiring a rupture with the formation linked to social democracy. *'The revolution requires of the proletariat to take into its own hands the greatest matters of social reconstruction, the most difficult decisions, to enter totally the creative movement. This is impossible if, from the beginning, the vanguard and, moving on, the wider masses, do not take things into their hands, do not feel responsibility, do not sit to study, to make propaganda, to struggle, to try, to think, to dare and act until the end. But something like that is difficult and tiring. Until the working class stops believing in the possibility of an easier path, where others act in their stead and direct unrest from a pedestal, give the sign to act, take decisions, make legislation, until then the working class will exist and remain passive under the weight of the old understanding and the old weaknesses.'* These are not the words of some old anarchist but H. Gorter, a theoretician of the KPD, one of the most significant Germanist communist organisations of the beginnings of the '20s,

which fervently promoted anti-parliamentarism and anti-syndicalism in favour of the power of workers' councils.

In the '70s, there were armed formations which declared themselves marxist - leninist, but in their action and critique, developed proletarian autonomy, participating directly in the class struggle and practicing the libertarian autonomy which was produced, at this point, only by intellectualist bureaucracies. In 1970, Ulrike Meinhof wrote: '*a group of comrades who have decided to take action, to leave the level of lethargy, verbal radicalism, strategic discussions, which become more and more non-substantial [...] During the development of the urban guerilla, it is necessary to liberate ourselves from petit bourgeois miasma, from the 'State' we have within us, from antagonism, and you must learn to do so at the same time as the actions of the urban guerilla, directed toward its target, which must be subsumed to the conditions of the struggle [...] Authoritarian structures of leadership lack material basis in the guerrilla, because the true, i.e. voluntary development of the productive energy of every individual contributes to the effectiveness of the revolutionary guerrilla*'

In recent years, various political milieus, including even that of avowed reactionaries, recall their 'ideals' and libertarian phraseology. In this drunkenness, what we see is not a return to autonomous behaviours and libertarian practices but a return to the bullshit of

Politics, specialised with the pilgrimage towards Democracy and the reactionary concept of Peace. The usage of a libertarian phraseology is in fashion. But this is done in a way that is completely cut off from any class character, depriving these words from their true meaning. What can autonomy and revolution mean to those who think of the problem as conquering a weaker and weaker 'civil society'... In this case, Argentina** - with its 'improper' insurrection, with the proletariat taking up arms in the metropolitan field - seems to us far more interesting and fertile for the importation of ideas and motives. It pleases us that this phenomenon is not moving in tandem with some 'movement of movements'*** and makes us hope for the expansion of revolutionary processes in movement.

The classic antithesis between marxism and a skeletal anarchism is not particularly fertile, given that what has accumulated historical interest is not an ideological identity of some kind, but on the one hand the real movement of the proletariat and on the other the maturing of a radical critique of exploitation and authority. A critique that can employ - without obstacles of a religious nature - theoretical tools of different kinds, whose usefulness is examined on the basis of the development of forms of social self-organisation and their collective self-understanding.

Every ideology stabilises and cements the theoretical development of the proletarian movement, but is at the same time a historical

product of it. The ambivalence of the proletariat - which, although it produces capital, negates it in the moment of struggle - is reflected in its relationship with revolutionary theory.

The matter of the State, of parliamentarism, of syndicalism, in proletarian power, the matter of the relationship between economic and political struggles, the military question, etc, have found in various historical periods the proletarian movement divided between those who came to rupture with the existing and those who could not dream of anything different. This division - reflected also in separations between different parties and unions, working-class behaviours and desires that were antithetical with one another and difficult to bridge - transformed each time the standards of proletarian action. We can summarise by quoting an orthodox marxist such as P. Mattick, who wrote, evaluating the Paris Commune in his text 'Councils and the State': *Although it was hopeless, the struggle contained a lesson, in the sense that it demonstrated the necessity of a proletarian dictatorship for the destruction of power and the bourgeois State. But this does not make the Commune into a model for the construction of a communist State, as Lenin demanded. In any case, the proletariat must construct a communist society, and not a State. Its real aim is not one or another State - federational or centralised, democratic or dictatorial - but the abolition of the State and the classless society*. The class is organised not based on some prejudiced ideas but around particular interests it must defend. The

forms of struggle have changed based on social relations, that is, on the power dynamic between capital and the proletariat. If this is ignored, then it will not surprise us to see authoritarian self-organised structures, as well as centralised organisations where there is a libertarian practice.

We keep, then, the insult-compliment of being anarchists and communists, with an interest in the ability to mature the radical critique of the existing, not defending the past, but transforming it: *'Our duty is political only until we realise it with the destruction of political authority. The basic duty of communists is not to keep others in check. They self-organise with others, while they throw themselves with all their powers into duties that emerge out of their own personal and social, immediate and theoretical needs. This has unfortunately been expressed in a particularly pretentious way. What I want to underline is that our basic aim cannot be to act upon people's consciousness in such a way as to change it. In propaganda there is an illusion, whether it is done in written form or in actions. We do not convince anybody. We can only express what moves forward. We cannot create a movement within society. We can only act within the interior of the movement we belong to.'* (8)

Proletari 56

<u>Endnotes</u>

(1) Often the anarchist movement criticises Marx by resorting to older theories (e.g. Proudhon or Stirner) which, besides being historically disarmed, are incapable of developing an 'advanced' critique of Marxist works.

(2) The 'apostate' Kautsky and his student, Lenin

(3) As the Communist Left we mean the minorities which were either expelled or left the 3rd International, which opposed parliamentarism, syndicalism and the concept of socialism in one country, and developed in Germany, the UK, Bulgaria, Russia and Italy.

(4) Francisco Sabate Llopart (1915-1960), libertarian anarchist, participated in the resistance against the fascist regime of Franco and was executed by the Guardia Civil.

(5) Paul Avrich (1931-2006), university professor and historian. Dedicated his life to rescuing the history of the anarchist movement of Russia and the USA.

(6) The workers' councils and the AAU-E.

(7) Camillo Berneri: Tra la rivoluzione e la trincea

(8) J. Barrot: Sull'uso della violenza (On the use of violence), 1973.

<u>Notes from the Greek translation:</u>

* The Industrial Workers of the World, during WWI, were the only syndicate - with thousands of members - that refused to capitulate

to the United States government and guarantee class peace through a promise to not call for labour strikes during wartime. Many members and cadres of the IWW were convicted, due to this stance, with heavy sentences. At the same time, syndicalists from other unions were taking up - as a reward for the class truce they had guaranteed - government positions...

** a reference to the insurrection which began during late 2001.

*** this is a (mainly european) journalistic neologism for the cross-class 'movement against globalisation'

The romanticisation of the IRA (or are people just nostalgic for the 'Good Old Days'?)

The IRA (Irish Republican Army) was a revolutionary, anti-imperialist, paramilitary organisation whose aim was to fight for a Republic for the whole of Ireland, fully independent from the British, whatever the cost.

As an anarchist born and raised in Belfast, what I have often found being misconstrued are these three things:

1.   That the IRA of the late **1910s** and **1920s** were the 'Good Old Days 'and that the IRA of the 'Troubles' were somehow more violent, more brutal, more vicious.

2. That the IRA is one thing, one organisation that has remained the same since its establishment. What is often believed is that the IRA of **2012** is the same IRA as in **1969**, that was the same IRA as in **1919**.

3. (While more specific to anarchist spaces) A romanticisation of the IRA seems to have emerged. The idolisation of their so-called

'heroism' and anti-imperialist stance of the IRA has seemed to justify the fact that the IRA killed hundreds of innocent civilians whilst also seeking to rebuild another state.

Point 1 and point 2 will be addressed in this section to allow for some context for point 3.

The predecessors of the IRA had been the Irish Volunteers, the group responsible for the 1916 Easter Rising (alongside the Irish Citizen Army of James Connolly the women of Cumann na mBan). Often looked upon as 'martyrs' who died for the Irish Republic following their execution in the immediate aftermath at the hands of the British Army, their works undoubtably paved the way for the future of the IRA.

This 'martyrdom' is often the crux of this romanticisation; the romanticism of a United Ireland, with it's origins found in mythology, poetry and drama. A state that was born from this 'martyrdom' and violence becomes even more romantic. The martyrs consisting of poets and scholars such as Pádraic Pearse, who believed in the education of a love of chivalry and self-sacrifice and civic social duty became something that people would look back on with a desire to return to this spirit.

The Volunteers would go on to form the IRA (or rather the 'Old IRA') after they became formally recognised by Dáil Éireann (Irish Parliament) as a legitimate force in **1919**, provided they recognised the Dáil as the absolute authority.

Following the Irish War of Independence **(1919-1921)**, the Anglo-Irish Treaty was written to end the war. This treaty saw the abolition of the Irish Republic and a partitioned Irish Free State was established in its place. This partitioned state would consist of **26** counties in the south (known as the Irish Free State) and the **6** counties of the norther (known as Northern Ireland). As a result, the IRA would split with one group opposed to the Anglo-Irish Treaty.

The IRA would later wage a war against the Provisional Government of Ireland (or the Dáil), who they separated from following the implementation of the Anglo-Irish Agreement. Their justification was that the Dáil had violated its agreement to uphold the Irish Republic. The result of this was the Irish Civil War **(1922-1923)** where the IRA began to use guerilla tactics against the government.

Perhaps a continuation of the previous romanticism that emerged following the **1916** Easter Rising, people often view this period of the IRA as somehow 'less violent' than the Provisional IRA who advocated for violent methods against British rule and a reunification

of Ireland. However, this period from **1919-1923** still remained violent.

Whilst the British Army caused more civilian deaths during this period, the IRA during this time remained responsible for many. What should be established is that the fight against imperialism is not justification for the murder of innocent civilians. That is not to say that the British Army did not participate in atrocities. They did, this should not be disputed. However, that does not negate the fact that the IRA also participated in the murder of innocent civilians. While we should recognise that the IRA was established as a form of resistance against the British forces, we should not attempt to justify some of their actions taken. Both can be true at the same time.

Moreover, in the **1930s**, extremist members of the IRA made efforts to build a relationship with Nazi Germany as they believed Germany would help them in achieving a United Ireland. One leading member, James O'Donovan, claimed that a Nazi Germany victory 'would have been very generous indeed' to Ireland, which 'at last would become a place worth living in'. To be clear, this is not to say that the IRA is in any way adjacent to the Nazi party, but it is worth considering and remembering when we choose to look back with nostalgia to the 'Good Old Days' of the IRA.

This leads on to this text's primary argument, that a romanticization of the IRA has seem to have emerged within Anarchist spaces. To understand this, it is worth understanding the role of the Provisional IRA (or Provos) in the Troubles. The Troubles began following a violent altercation between a nonviolent Catholic civil rights march and a hostile group of Ulster loyalists, leading to the August 1969 riots and deployment of British soldiers. The role of the Provos at this time was to focus on defending Catholic neighbourhoods against attacks from both loyalist groups and security forces.

Over the next year, the Provos became increasingly more offensive, garnering support from many young nationalists from Northern Ireland who would go on to join the Provos. Their actions also brought the support from the Palestine Liberation Organization and the Libyan government.

The turning point for the Provos was Bloody Sunday (30 January 1972) when at least 28 civilians were shot by members of the British Army's Parachute Regiment after they opened fire on civil rights demonstration in the Bogside (a predominantly Catholic part of Derry). Despite many efforts from civilians to provide life-saving medical aid to victims, they were prevented from getting close to security forces. The result was 13 people losing their lives.

Following this event, many more people became radicalised and the Provos became increasingly involved in urban guerilla warfare, targeting police officers and solider of the British Army.

On 31 August 1994, the IRA called a ceasefire with the aim of having their political wing, Sinn Féin, admitted into the Northern Ireland peace process. This ceasefire ended in February 1996, but another was declared in July 1997. Following ... years of conflict and over 3,500 deaths, the IRA would accept the terms of the Good Friday Agreement in 1998 as a negotiated end to the Northern Ireland conflict.

Whilst a majority of the victims of the Provos were security forces (over 1,000 members), they also killed between 500-644 civilians. The youngest was a 5 month old baby killed by a car bomb in 1972.   This equates to around 60% of all deaths during the 'Troubles', caused by Republican groups.

It is these action that many leftists seem to neglect when they discuss the action of the IRA. There also appears to be a lack of nuance and understanding that you can be an Irish anti-imperialist, or indeed a leftist who opposed British colonial rule in Ireland, without aligning yourself or supporting the IRA.   It is this unwavering support, without any critical reflection that also leads many leftists

to somehow accepted Irish nationalism as the 'only acceptable form of nationalism' without considering what this means.

Is it the only acceptable form of nationalism because they hold many of the same principles as we do in the left? Perhaps. Or maybe it is because of this romanticisation of young, predominantly working-class men rising up against an oppressive force.

As the British Army took brutal methods to colonise Ireland, there is no wonder communities rose up violently to combat this. These communities that consisted of regular proletariat people shopkeepers, bartenders and teachers who saw injustice being enacted against their own people.

However, we should not let this image create an illusion that the IRA were these so-called 'perfect' resistance fighters. It is this idolisation of the movement that leads to ignorance of the past. The IRA wanted to overthrow the state and replace it with their own system. We know this as they had their own political wing, Sinn Fein, (a socialist democratic party) remains in the Northern Irish Assembly to this day as a leader of the Executive. Many of their members, including Martin McGuinness, was a leader of the Provos who then went on to become Deputy First Minister of the Northern Ireland Assembly in 2007.

Ultimately, it was British colonialism that led to the IRA. If Britain did not invade Ireland, the IRA would not have emerged. Thus, a balance must be found between acknowledging some of the actions taken by the IRA, whilst acknowledging why they were taken.

Reclaiming the wires 101

Preface:

This text is an attempt to encapsulate an event held by Clydeside Anarchist Noise and a close comrade back in June 2024, in the transient (and now-gone) OBR space. The theme of the event was a re-evaluation of our relationship with cyberspace and digital self-defence.

Intro:

Hear ye! Hear ye! Life has never looked more comfortable! Your phone is ringing; better pick up, or text your friends, buy new shoes, check the time, film yourself wherever you go or text us about our new action being planned next week! I will tweet the details on the whereabouts of the State's collapse. However, you must be careful, make sure you hide your Instagram story from your boss so he does not know you secretly wish for his demise, besides that, I urge you, advertise politics, art, your new bag and a discount promo code for the best VPN on the market.

I adore my cell phone, there is nothing I care for more in the world, it is what keeps me safe. 'Text me when you're home', utters my friend when we are left [with] our own devices to walk home. There is nothing like the cell phone that can offer such comfort, ability to communicate and above all *safety.*

Why then hold an event advocating for the demise of comfort?

Axiom: anyone who appeals to your desire for convenience is always, always, trying to sell you something. Reject convenience to reclaim autonomy.

We are actively kept in the dark with regards to the scale and detail of surveillance enabled by digital technology. As a result, our political organising often disregards the importance of digital self-defence. You can't defend yourself against what you don't know. Because most discussions around digital self-defence quickly devolve into discussions of which app or service is "more private", perpetuating both the idea that "online privacy" is achievable and that it can be bought - we only have to choose the correct capitalist enterprise to pay subscription fees to and all our problems will disappear. Predictably, these

conversations lead, at worst, nowhere, and at best, to some people downloading Signal, setting it up and forgetting about it - or treating it as a cure-all and perpetuating a collective false sense of security.

This is not a text discussing the technical details of digital communications and it is certainly not a product review text. Do not expect a comparison of product A to product B or instructions on how to install X or Y software. This is a text aiming to politically engage with seemingly obscure [yet core] concepts of the political economy of cyberspace (e.g. privacy, security, platforms etc.) by critiquing them and shedding a light on their intellectual foundations. It is through this process that we first gain an understanding of what we're up against. We will focus on the data-based business model, the role of tech in governance and how it impacts our communities. After that, we will try to dispel some myths surrounding the use of social media in political organising.

Here's our way to define the key concepts of the text:

Attention Economy

"Drugs are everywhere; they embed or broadcast themselves in every facet of day-to-day life. What that means for us, as people with some of the most lucrative attention in the world, that we are encouraged to never be sober? [...] We are addicted to comfort; it's everywhere; having a populace constantly under the influence of pleasures which undermine long-term thought and lasting resolution is absolutely and most definitely by design." (1) -inactivity as a necessity for the state's success, production is necessary, we become complacent.

Data Colonialism

Capitalism survived the 20th century, instead of "crumbling under the weight of its intrinsic contradictions", because it quite simply exported the worst of its effects on society and environment to peoples and lands with fewer means to resist it. To excuse its existence, it had to account for the 'amelioration' of the white working man's life. To present feudalism as inhumane, capitalism needed a 'human face', and it was not willing to pay for it - thus making colonialism necessary.

The line keeps going up when there are "new markets" to conquer, real or imagined. With the fall of the USSR and

capitalism winning its final (for now) victory, it signified a physical, geographical success leaving no way for further expansion. Capitalism, however, can only survive by constantly "growing", as in, extracting ever increasing profits, as in, extending the process of commodification into more and more spheres of life. Without the set of conditions enabling this growth, there is no capitalist system, which leads to the continuous search for new markets.

And so, at the end of the 1990s, with capitalism having conquered almost every culture, a new land was needed to continue the process of profit extraction; and if there was none, it would have to be invented. The Internet already existed at the time, but it was then that it completed its transformation from a non-commercial, special-purpose system to a system open to wider society enabling profit-seeking.
It was roughly then, with the advent of Web 2.0 that "online commerce" was launched into the mainstream, and with it, online advertising.
While this was the beginning of surveillance capitalism and the data economy, it is worth noting that internet technology, at the network hardware level, was designed and deployed in a manner that very much supported the centralisation of power.

The developments in surveillance technology we are now witnessing were already carried as potential futures in the very first connected sets of computing machines.

On the "inevitability" of using social media in political organising
"We go through drive-throughs in our cars designed to maximize personal comforts and minimize thoughts about infrastructure, fuel, roadways, machine parts and their genocidal sources— we receive our instantaneous food and swipe our plastic money cards and our brains ping! ping ping ping! with delight. By design."

- "You fell victim to one of the classic blunders!" (1).

Social media is a big box of test subjects ("users") monitored by capitalists to figure out the best ways to sell you shit. In fact the very term "social media" is misleading, at least when referring to platforms like Facebook/Instagram/Twitter. The corporations that own these platforms are advertising companies. Companies build products to make money, these platforms were created to make money. It was never about "connecting with people" or "raising awareness" - these are but bells and whistles necessary to draw people in to what would otherwise be just a

product catalogue. A reality is created that you can enter solely through specific corporations, despite this occurring through our input of autonomous or decentralized 'content'. If we expect to use the authoritarian's tools for our gain, we must expect they will use us in their terms and with better tools. One must always remember the tight knit connection of corporation and - state, it is not just the advertising company mining your data to filter the ads it is presenting you. Whilst corporate surveillance is inherently good for businesses, (similar to how Arendt described the banality of evil) one must not forget that incidentally, they offer the state a Panopticon of sorts which is used by it to ensure its survival as an irreplaceable institution.

"Content" is a word popularised by such internet advertising companies and it's interesting because its very existence highlights what so-called social media is not designed for, that being information. Information does sneak in, but the fact that the ecosystem does not support it is evident when you try to search for a post from a few months or a year ago. It will likely be quite hard to find, especially if it wasn't posted by some "trustworthy source" or if it didn't receive a lot of attention. This is natural - advertisements don't need to be

archived, they only need to make money for a predetermined period of time. Information is purely symptomatic to content rather than a necessary consequence of its consumption. The term also serves to define what you see on social media feeds by its purpose, while disregarding the various ideas and forms it may hold and be held in. Content may be a video from your night out or a racist text post or someone's art with a message about climate change - form and intention is unimportant, what is important is embellishing the product catalogue with things a human may actually care about, thus generating 'engagement' - the more, the better. Content is a synonym of "filler". That said, the idea that algorithms promote posts solely on the basis of popularity is flawed; Ergo, while using social media to disseminate information has the potential to reach greater numbers of people, this most likely will not happen - in fact, it is likely to reach even smaller. Algorithms directly express and enforce the interests and preferences of their designers and owners. Why do we expect that such mechanisms would ever support the work of anticapitalists and antifascists? Algorithms do promote posts based on "user interests", but again, this implies we endorse: a) the unprecedented extent of personal data collection and processing required for these user categories to be effective (this is called

surveillance) b) the "interest" categories themselves, as well as the opaque set of criteria associated with each of them (both decided by and for capitalists).

By surrendering to the algorithmic powers that be, we further legitimise social media as public fora when they are really advertising platforms designed to control and redirect public attention to the highest bidder.

The recommendation algorithm is a foundational tool of creation of hierarchy. It presupposes a faceless character to it and God-like all-encompassing nature. It is omnipotent and all-controlling, everything you see is curated by what it deems to be your interest and your control is limited to your 'likes' and 'follows'. The design of this 'being' called 'The Algorithm' presupposes obscurity; we must be completely estranged from its workings to maintain the illusion of the so-called 'neutrality of technology'. Unbeknownst to us, we pay the price of the comfort that was provided by the Algorithm, we feel indebted to it and feel as if it is completely essential.

The nebulous goal of "raising awareness"

The algorithm mostly suppresses the expressions of anti-establishment thought, but not completely. That's the catch. The

point is to make us feel like we're actually achieving something when we post a tiktok and substitute the word "rape" with a grape emoji, like we defeated censorship and "got the word out". In reality, it is absolutely trivial to detect such attempts and filter out the new keywords using the exact same censorship mechanisms. So why is "radical" politics still allowed to exist in the walled gardens of so-called social media platforms?

a) They largely aren't. Only the least radical positions are ever promoted + content feeds are customised to give you more of what you already like, meaning they do not actually spread the word to people who weren't likely to find out organically anyway. Survivorship bias - we can never know just how much and how often censorship happens within these online spaces.

b) Maintaining the illusion of an "objective" algorithm (the invisible hand of the market) with the aim of presenting these websites as public fora and not meat grinders of cultural production that produce meaningless "content" slop

c) Content is content - given the laws of the attention economy, anything that attracts attention can be used to advertise something

d) Implicitly promoting platform business interests - remember "All Eyes on Rafah?" a vaguely progressive-sounding message

with no clear recipient basically promoting non-action, pairs perfectly with the medium of AI "art", to promote the interests of the tech industry that is stealing and profiting from artists' work and directly supporting colonialist projects all over the world

e) In the long term, "raising awareness" without organising and directing that energy leads to exhaustion and complacency.

Friends don't let friends post photos from marches

Remember the "Marked Safe" feature on Facebook? First deployed in April 2015, after the earthquake in Nepal, this feature is a (tame) real-life example of an idea that on the surface appears benign, even useful. Emergency response services could use social media data to respond to disasters more efficiently and effectively - or so say the cops and the data salesmen.

Conveniently, this narrative does not include the large-scale data collection (including, of course, geographical locations) required to support such operations, or, importantly, a) who gets to define what sort of event can be called a disaster b) how often governments would be able to access such datasets - surely, it wouldn't be very efficient to have to call up Meta and ask for

their permission every time there's an earthquake or a forest fire? No, plus, a data-sharing government contract would be much more profitable. Don't worry though! It will only be used when there's a real emergency, pinkie promise.

A riot... is an emergency, correct? Perhaps it would be useful to get some data on the people in that area - it would make dispatching ambulances so much more efficient!

We have no control over what these datasets could contain, who they could be sold to next or for what purpose. At the same time, circulating "images of resistance" aid in creating a spectacle of a cry for help where any act countering repression can be labelled as both incredibly dangerous and 'disorganised' or a representation of what the 'cool kids do'. They are entirely formulated by the 'revolution being televised', the extent of violence the police is willing to commit and the pre-existing level of control of the narrative by the State. The destiny of the protest through the dissemination of images ends up being determined by its oppressors. If a so-called peaceful protest ends in police brutality and pictures of the arrested come out, it either proclaims us being 'in the margins' or reckless youths committing wanton cruelty. Posting (uncensored) pictures from marches and the like is an act that directly endangers your friends and comrades.

The fact is, we have already seen this play out with **COVID**, and how data protections were suddenly not all that important - "save lives by downloading this app!", tell me your exact plans for the day, it helps with your immune system. Hence, 'shit' was named 'sweets' and constant surveillance of every thought became part of your 'social responsibility' and a caring system (relying solely on said individual responsibility of course) meant to protect your health.

DIY Communication Infrastructure

There are long discussions of comfort and its consequences, this is not a call for the aestheticization of our suffering. One of the reasons behind being an anarchist is creating emancipated spaces that serve our dignity and live/s, comfort is necessary. This is not a suggestion to enforce a rigid, unworkable set of systems or to proclaim modern Luddism. Comfort must be deployed from a duty of care either to the self or the community. It is enforced comfort that is utilised to further augment greed that must be demolished. If the Internet proves essential, it is our duty to create a space that is liberated by the capital and state. Hence in a similar way we need a squat,

we need internet use that denies partaking in inertia, consumption and oppression. We will be discussing these issues in more detail in a future text.

Knowing our enemy (what we have discussed until now) is only the first step to defeating him. We need words and tools that can reverse the harm already done and protect us from the furthering of our oppression. Create, destroy, hide when needed and shout loud enough that the windows crack. Do not fall victim to your comfort, it is not convenience you seek but liberty. It is creation we thrive in, not consumption.

'Become the Social, ditch the media.'

On a last note:
Going forward: Standard practice examples

Before posting, ask yourself:

1) Does it need to be on the Internet?

2) Does it need to be on social media?

3) Could posting this put people in danger?

4) Has consent been given?

5) Have measures been taken to minimise harm?

1. Ismatu Gwendolyn, "Drugs are fucking everywhere (and we're all addicted to comfort)". (https://ismatu.substack.com/p/drugs-are-fucking-everywhere-and)

2. Tierra Común Network, "Resisting Data Colonialism - A Practical Intervention"

3.(https://ziauddinsardar.com/articles/altcivilizationsfaq-cyberspace-darker-side-west)

4. Guide d'autodefence numerique (https://guide.boum.org/pourquoi-ce-guide.html)

TOUT LE MONDE
DÉTESTE LA POLICE!
(and yes, they hate you too...)

On the 3rd of July 2024, hundreds of comrades blockaded, from the early hours of the morning, the entrance of the Thales factory in Govan in a direct action targeting those complicit in the Israeli war machine and the genocide of the Palestinian people. While this was not the 1st time the Thales factory was targeted, the response of Police Scotland was unprecedented.

The moment Police reinforcements arrived at Govan that morning, they violently attacked the blockade in an attempt to kettle the crowd, leading to two initial arrests.
The remaining protesters, once they had been informed that their action had stopped production for the day, started leaving the area in a united bloc, shouting festive anti-cop chants in various languages. The police followed closely, but reassured them that they would leave as soon as the protest disbanded.

Upon their arrival at Govan Cross, and while the crowd was dispersing, the protesters were ambushed and attacked viciously once more by dozens of police, raging at the anti-cop sentiment, who blocked the protesters from entering the subway with batons and mace spray, leading to ten further arrests and three hospitalisations. The court cases of these arrestees will continue into 2025 - keep an eye out for court support call-outs.

This heavy-handed repression of a non-confrontational, peaceful direct action shows that Police Scotland and the Nationalist government are enthusiastically contributing to the British state's attack on protest and social struggles, particularly those in solidarity with Palestine. This is also clear in the recent imprisonment of the Thales 5, comrades who attacked the Govan factory under the Palestine Action mantle in 2022, and other political prisoners across the UK. The main outcome of the racist pogroms of August is the intensification of the surveillance state; this expanded repressive arsenal will likely be used against the same communities targeted by the fascists.
While we all get poorer and poorer living in a constant state of emergency and austerity, the state is building its offensive arsenal. What do we respond with?

SELF-ORGANISATION (in collectives, unions, occupations, assemblies and affinity groups)
RESISTANCE (through confrontational, inclusive and polymorphous struggles from below, through blockades and unaccountable actions)
SOLIDARITY (to the arrestees, to all political prisoners, between the oppressed, the exploited, the dispossessed, migrants and natives)
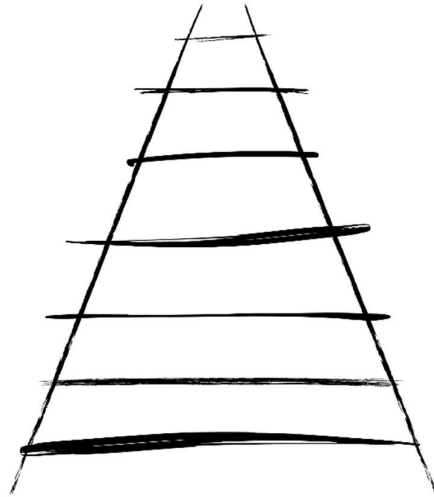
free palestine - it all goes
or it all stays the same

CLYDESIDE
ANARCHIST NOISE

THE LADDER

This is a ladder.

I want you to imagine that, as you climb this ladder, you're gradually learning more about something. The higher up you get, the more you know.

You're probably looking at it thinking that you're way down at the bottom, gazing upwards at the tiny, distant rungs at the top. Looking at it that way, the image is a little bit intimidating.

Every regular ladder appears like that when you're looking up at them from the base.

I think about this shape of ladder a lot when I'm thinking about anarchism, and talking to people about politics more generally.

You see, if you know a lot about a thing then you start using the lingo: you collect a shared dictionary with others who know about it too. You get to use shiny words and concepts that help you to chat together as a kind of shorthand for complicated ideas or arguments.

That doesn't make you a terrible person. We all do it, whether we're talking about baking cakes or techno or plumbing or whatever. It helps us save time and create a shared sense of belonging.

The problem is when we start talking to people who don't have the lingo, and we either forget that they don't know what we're on about, or else we remember but we don't want to patronise them, so we use it hoping they'll get used to it.

When we do that, it's pretty likely that those people feel like they're looking up at a ladder from the ground. They know it's technically possible to climb it, but that those far away, perilous top rungs are miles off where they are right now. The ladder looms over them.

I'm sure that when you've been learning something difficult, you've no doubt had the same feeling of vertigo. That ladder of knowledge, teetering above you, could crush you at any moment.
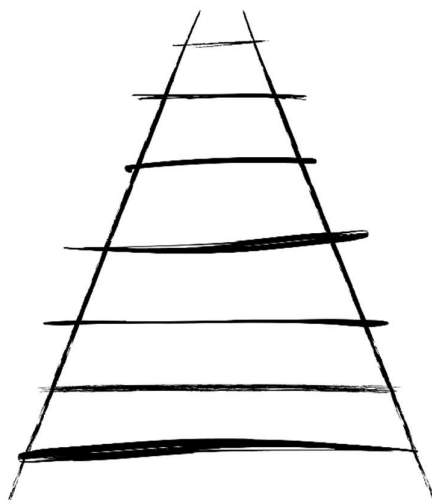
But what if this is in fact a flat shape, and you're actually looking at this ladder straight-on? That would mean the lower rungs are wider, much wider, than those at the top, which are extremely narrow.

How do you feel now? Those first steps look pretty chunky now, yeah? If you're still thinking like a learner, then I'm guessing you might now think it wasn't you being timid, it wasn't your fault that those teeny upper levels gave you the fear because they really do demand you to be more nimble and confident to climb them. But by the same token, the parts nearer ground level seem much more sturdy now.

So I think about **this** ladder a lot, and when I say that, I mean that when we're trying to bring people into our politics, into our chats and movements and rabble-rousing, we need to make sure that it's easy to get on the ladder, that those lower rungs are broad and welcoming and unintimidating.

And that's *Ladder Principle #1: The first rung is wider*

Look, we don't need to communicate solely in memes and one-syllable slogans. People aren't stupid. And there's a time and a place for complicated, technical chats or difficult words. I love them! The view from the top of the ladder is amazing.

But in the grand scheme of things, I need to remember that there's hardly room for anyone on those little steps; the audience for that sort of stuff is tiny, and I need to radically minimise the amount of effort I put into that, compared to things that genuinely build and grow our movements into something with broad appeal.

So we get *Ladder Principle #2: The lower rungs use up more wood*

For me, the size of the first step on this ladder also means that we should devote more of our resources (whether that's time, energy,

printer ink, or whatever) into getting people onto the thing in the first place.

I suppose the final way I find this metaphor handy is that we should consciously think about giving folk a comradely hand as we all head upwards. I think this ladder idea is really useful for that.

Which gives us *Ladder Principle #3: Climb down to help people climb up*

When I'm writing, or talking, or doing some kind of activism, I need to keep pinching myself to ask "where am I on the ladder right now? Am I talking down from a lofty rung? Am I pitching this in the most accessible way possible?"

It's an old, old cliché that every journey begins with the first step, but I don't know if you've ever tried climbing a ladder by jumping onto the second or third rung? It's pretty hard and you'll probably fall straight off.

Nobody gets on the ladder except via the bottom step. So make it wide, make it welcoming and make it most of your work.

We need a lot of people on this climb. We ascend together.

Tips and ideas about better communication

- Never, ever use a long or technical word when a shorter or non-technical one will do. (I basically stole this one from George Orwell)
- Real-world examples and everyday struggles often explain things better than abstract concepts. Visuals (diagrams, colours, pictures of ladders) are great too.
- Clear and heartfelt communication that reaches a lot of people is, in my view, simply a better use of your time than complicated stuff that only a few can understand.
- If you can't be easily understood, that's a you problem.
- Not being understood is horrible and frustrating, but the only way to get better at it is practice, practice, practice!
- When people don't understand you, their feelings of inadequacy are much harder (and more important) than your feelings of frustration
- Monologues are bad (except this one LOL). Mutually ask questions and share experiences, always. Otherwise, you're nattering down the ladder.

Dàn a rinneadh an dèidh feuchainn ri kettle a bhristeadh ri taobh Eaglais Chaluim Chille, COP26

Feasgar DiSathairn', ri dlùth-thaobh na h-eaglais'
Tha mìltean nan seasamh air an rathad mhòr
Mìltean cho brèagha a' caismeachd 's a' coiseachd
Niste, tro chèile, a' slaodach 's a' stad

Na brataichean dearg', an solas an là
Is seacaid nam poileas, a' deàrrsadh cho math
Gan glacadh, gam mùchadh, is gan cùmail an grèim
Mar 's nòs aig na mucan, do "dhaoine gun fheum"

Air a' mhuinntir, cho àlainn,
thuit am bàdanan àrdach
Cluinneadh, sna sràidean,
An èigheachd bha faoin

Who's streets? Our streets!
Faclan gun bhrìgh
Oir leotha, na sràidean
Is leinne, an call.

THE LINE

It goes without saying that political dialogue isn't always desirable. There are forces at work who do not deserve debate or discussion in the "marketplace of ideas", which is in itself a weird liberal fantasy.

But that doesn't hold for everyone we disagree with. We all know people, some of whom we care about deeply, others we've just met, who simply aren't on the same page as us, and we wish that they were. This piece is about them.

Trying to talk to them can be hard. Our opinions seem so different that it feels like this:
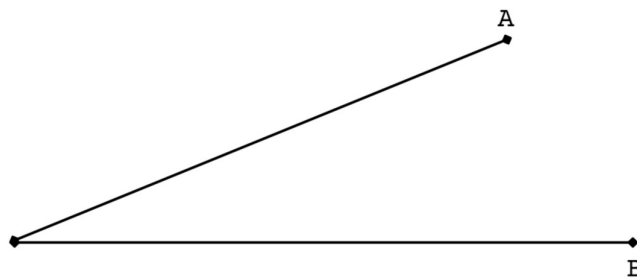
Whatever subject we're on, we're way past a fork in the road and the other person has now gone down completely the wrong path. I'm at B, they've veered all the way up there towards A, and

there's such a big gap between us that it's hard for us to communicate at all. We're miles apart.

When conversation gets like this, I become flustered. If everything they say is based on layers of nonsense, lies or hate, I feel the need to unpack every assumption that sits underneath their daft statements, but it's honestly almost overwhelming. I freeze up a bit. Where do I even start?

I've chewed this over a bit and I think my problem is that all I'm seeing in those moments is points A and B – the juicy final dots at the end of the lines. I know I've got one opinion and they've got another, they're wrong and I'm right. Such drama, what high stakes! I'm hot, my heart's racing and I'm fully focussed on where we've both ended up after our paths separated.

But I've been doing it wrong.

See those lines? They both have a common starting point. If I want to have a genuine dialogue with someone, it doesn't make sense to fixate on the thick end of the wedge, because that's where we're furthest apart, and when you're far away from someone you simply have to shout to be heard. When that happens,

we both get sucked into becoming caricatures of each other's opposition.

A

B
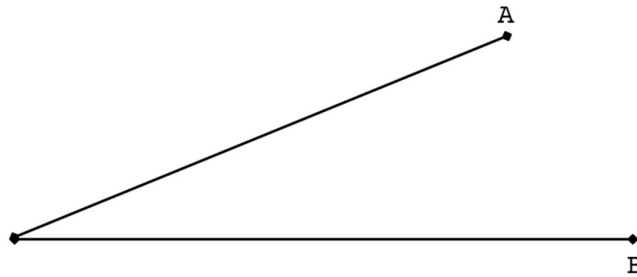
Why not, instead, think about our first steps on that journey, on what was going through our heads as we first set out? When I do that, thinking about the lower temp stuff where we're closer together, I can dial it back a bit.

Asking questions like "when did you first hear about this?" or "who do you know that's affected?" – and sharing my own side of these things too - can be the seeds of a proper chat about the formative memories or experiences, linking into the real-world situations that populate our lives.

Because, way out there at the Badlands of A and B, it's awfully tempting to waffle about abstract principles and logical necessities. Nearer the convergence, we can keep it more grounded. The thing is, people don't change their *minds*, not really. They have a change of *heart*. There's loads of research on this, but just ask someone

who's, for example, quit smoking. Did they know they should stop for years? Yup. But that didn't make them chuck it, because logic doesn't do that. 9 times out of 10 there was an emotional reason, a person or a situation that caused them to *feel* the need to stop, rather than a bunch of facts and figures. We need to tap into that.

But I can go further with all this, I think. Because if I just look at that starting point, and the lines that diverge from it, then I've got a very limited view: I'm zoomed in on this topic and our disagreement, and it's like all I can see is a racecourse, so I'm always thinking ahead to the finish line. I'm not actually interested in the other person's points, I'm trying to win a contest, proving I'm the best and they're the loser. It's a zero sum game.

So I think the lines I need to keep in mind are actually these ones:
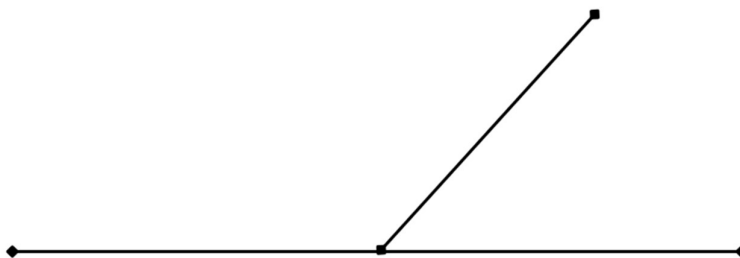
At that left-most dot, nobody is born a fascist, an avowed bigot, or a right wing troll. And particularly if they're only partway down the

path to becoming one, it's obviously a divergence they've branched off to at some point.

Look, I'm not saying hug the fash, but I am saying that most people aren't fash, at least not yet. They love and worry about their families, feel threatened by scarcity or poverty, can see the world's falling to shit and are scared about the future. Sound familiar?

If I look at it this way, seeing that stretch of the line we've had in common, I start to see all the things we both relate to, like the fact we want the people we care about to be safe and comfortable, and that we want to feel we have a place in the world. Sure, they've then got to a point where they express those things in wildly different (and perhaps abhorrent) ways, but their root motivations are just as valid as mine. So who are those people? What are our anxieties? What makes each of us helpless or overwhelmed, or brings us joy?

Simple stuff, really, but it's easily overlooked. When we're both divulging who's in our thoughts underneath our biggest worries, showing genuine interest in names, lives, realities, it could diffuse the tension, literally cooling me down and lowering my heart rate.

Doing the work in this way builds the foundations for proper dialogue. Did I come to win a debate or bring someone closer? In those difficult conversations, deliberately and repeatedly resettling it on that mutual line, coming back to people, feelings and practical details will inevitably bring us greater understanding in the long run. It stops my conversation partner from being a pantomime villain of pure evil, which is all they ever can be if I just see points A and B.

I think this is a pretty anarchistic way of doing conversation, really. The capitalist approach would be to see our verbal foes as grist to the mill, inferior beings who need to be processed and passed over as quickly as possible in a winner-takes-all contest. The industrial economics of discourse! If I'm going to live out my politics, then my political conversations need to be based in mutual autonomy, in solidarity, with equity and beyond hierarchy.

So, when I'm finding it tough to have difficult political conversations, I'm going to try going further back on the line. It's tempting to imagine myself as the hero who slays the evil dragon, but the more comradely thing is to walk alongside people for a bit.
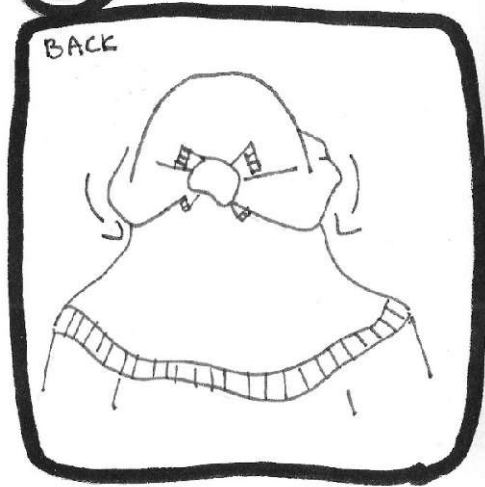
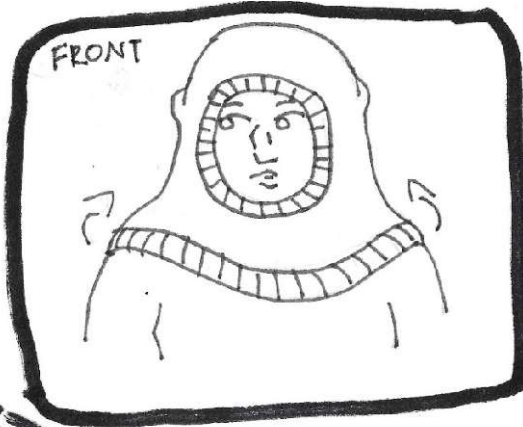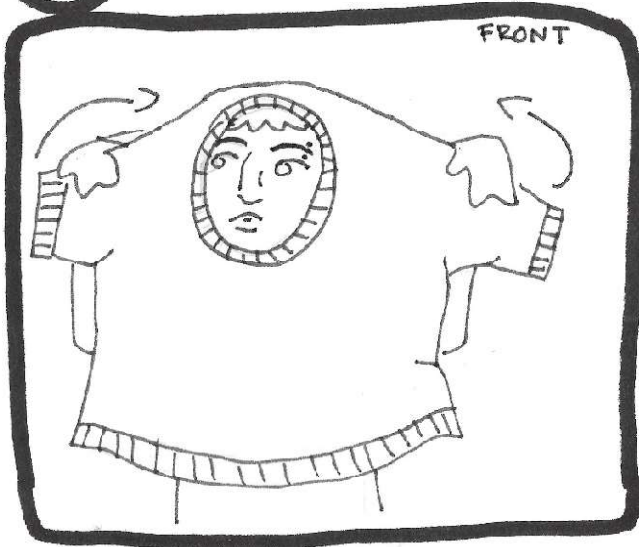You never know, we might end up in the same place.

Balaclava 101
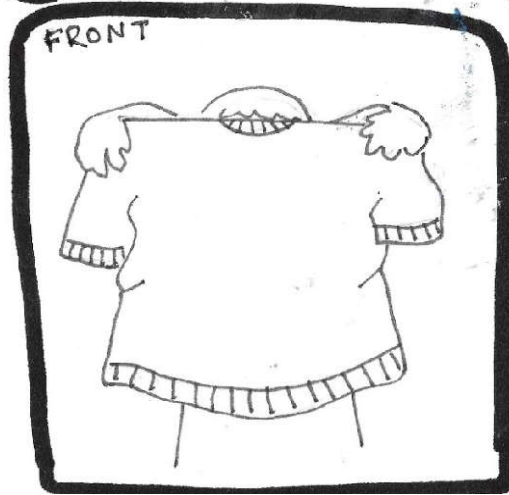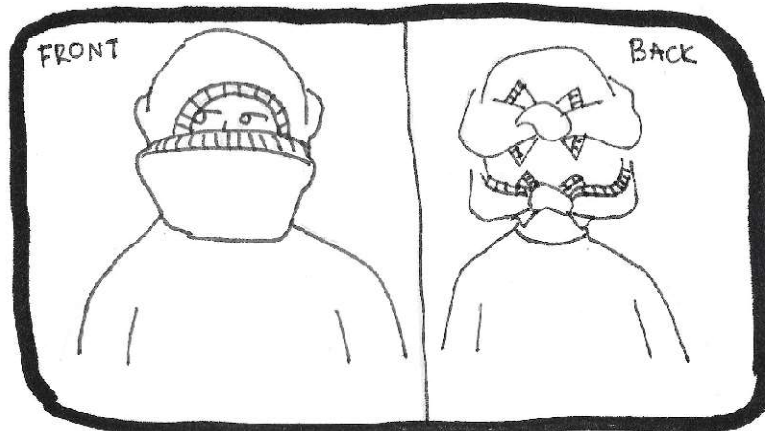
there is romance in a pair of wire cutters

there is sweetness
in barbed wire (cut)

there is love
in a hole in a fence

there is beauty
in trespass

there is compassion
in open gates

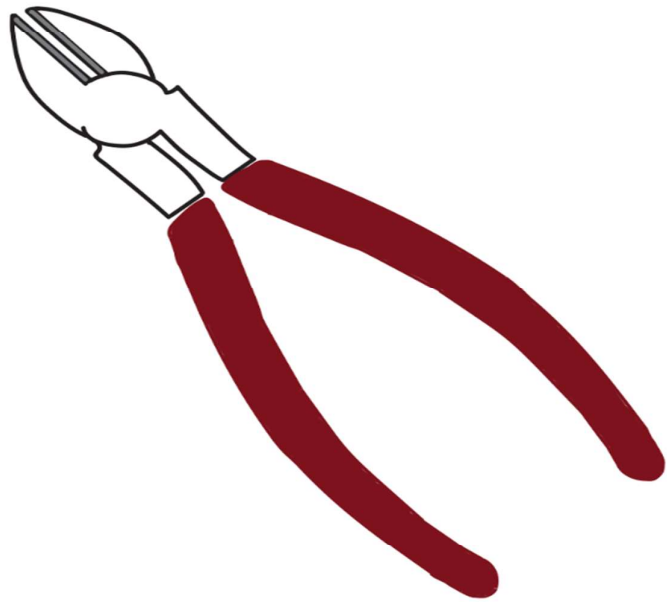there is gentleness
in empty cells

there is joy
in broken borders

there is closeness
in freely moving through

there is intimacy
in reclamation
in what we're taking back

there is tenderness
in crowbars

there is romance
in a pair of wire cutters

"If I'm getting on the bus it better fucking take me where I want to go" - or Things You Can Do That Are More Politically Impactful Than Voting:

- Talk to your neighbours
- Make and distribute free food
- Steal from supermarkets
- Give money to unhoused people in your local community
- Put on free events of any kind
- Stop to be a witness if you see the police talking to anyone
- Make art of any kind and display it in public
- Love your friends (really love them, unconditionally)
- Forage for food
- Do DIY HRT (if you'd like to) and buy in bulk with your friends to save money
- Call in sick to work on the first truly lovely day of summer
- Carry Narcan
- Learn sign language
- Talk to your colleagues about how much you earn
- Protest, boycott, and strike

- Take direct action of any kind

- Hold your landlord accountable to the standards in your letting agreement

- Grow your own vegetables

- Defend your principles in all social settings

- Talk to disabled people the same way you would talk to any other adult

- Don't be friends with rapists

Edited excerpt from an oral history interview with local anarchist militant John Cooper.

This specific section refers to the **1984** occupation of Price-Waterhouse by the Clydeside Anarchists and unemployed activists, in solidarity with the Miner's Strike:

[During the occupation] we spent a couple hours on the phone jus' talking to all sorts of Welsh guys, you know? And, it was really good. And... we'd all agreed that we wouldnae be – we wouldnae drink, you know, when we were in the place, except Brian – Brian was the oldest guy in the group at the time, he downed a bottle of wine that he brought with him, and we all... We all protested, we said 'Brian, what did we say about drink?' He said 'But, that was my breakfast!'

There's a lot of humour in what we did, you know? And I think that's very, very important, I always tell people that, you know?

I mean... I mean I might sound flippant, a lot of things am saying, but nothing flippant about it. The things I'm talking

about – I'm serious about changing society, you know, and you're gonnae meet with a lot of resistance to that, and you might even lose your liberty on occasions, you know? And that's the worst thing that can happen to somebody. So – it's a serious business, you know? But, on the other hand, the society that you want to create – you don't want a society of people goin aboot with dour faces, you know? And, eh... You know, unsmiling and unhappy. I want a society where people are liberated, you know? So, to me, humour's an important thing, you know, as part of our overall strategy – and as part of the society that we want to create, you know?

① DON'T TALK TO BLUE VEST COPS: THEY ARE GATHERING INFO. THEY ARE NOT YOUR FRIENDS.

▸ EITHER IGNORE THEM OR 'NO COMMENT'
▸ GIVE NO PERSONAL INFORMATION UNLESS OFFICIALLY STOPPED + QUESTIONED: YOU MUST BE INFORMED WHY YOU HAVE BEEN STOPPED

② DON'T PHOTOGRAPH OR VIDEO OTHER PROTESTORS' FACES. IF YOU DO BLUR FACES & IDENTIFIABLE FAETURES.
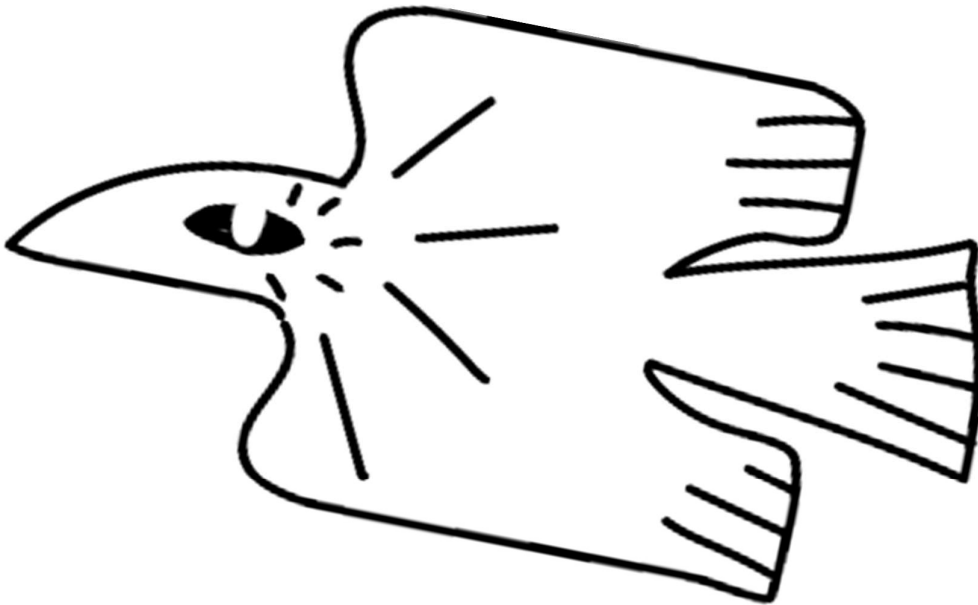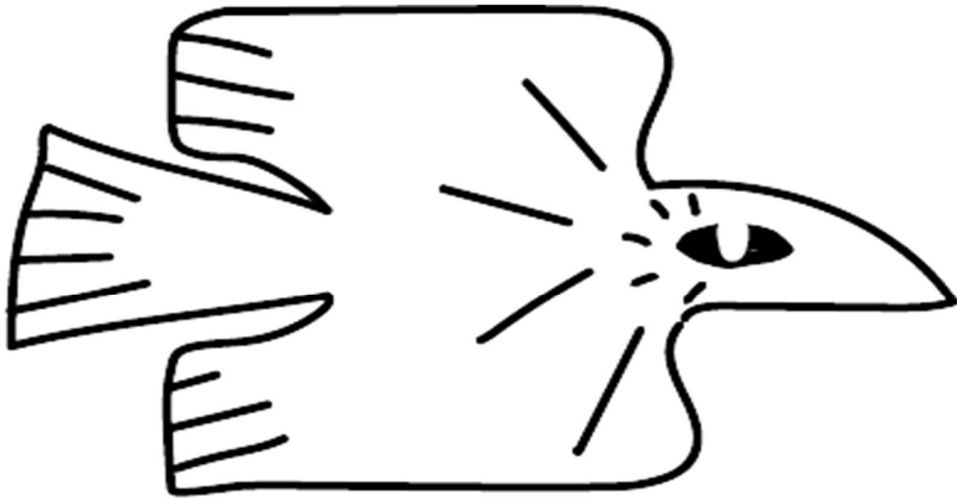
▸ WE KEEP EACHOTHER SAFE

③ IF STOPPED BY THE POLICE:

① THEY MUST INFORM YOU OF THE NATURE OF THE OFFENCE THEY SUSPECT YOU OF: 'WHY HAVE YOU STOPPED ME?'
② YOU ARE NOT UNDER ARREST! YOU **ARE** REQUIRED TO PROVIDE: NAME, ADDRESS, DATE & PLACE OF BIRTH AND NATIONALITY. NOTHING ELSE (WITHOUT A LAWYER)
③ SOLICITOR'S NUMBER: 01389 756 785 OR 0777 331 2883

④ MASK UP. EVEN IF DOING NOTHING ILLEGAL. NO FACE NO CASE. ▸ESPECIALLY IF YOU ARENT A UK CITIZEN

▸ ALWAYS COVER YOUR NOSE, EYEBROWS, HAIR, PIERCINGS/ TATTS, ANY RECOGNISABLE FEATURES.
▸ DON'T GET CAUGHT ON BODYCAMS, CCTV OR ANY SURVEILLANCE

Open for contributions
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Website:

https://noisenoisenoise.blackblogs.org/

Email: notcan@riseup.com

Twitter: @n0isen0isen0ise