

# NIGHTFALL

FREE

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## INCOMES & OUTCOMES

In Donald Trump's first months in office we have seen unprecedented resistance from all directions. Anti-authoritarians have been joined by many unexpected allies in opposing the least popular U.S. President of all time, ranging from Democrats and progressives to even many moderates and conservatives who are repulsed by Trump's lack of investment in the Republican Party. More importantly for the purposes of this article, Trump is making many people in the world of tech capital very unhappy.

In response to the travel ban in late January, huge numbers of people took over airports and streets to protest the policy. Notably, among those protesting were a significant number of tech workers. January 30th saw a walkout of thousands of Google employees, while many tech CEOs denounced the ban publicly. While the antagonism towards Trump is not unanimous—UBER's willingness to break a taxi driver strike against the travel ban being one example—it seems that much of the tech capitalist elite are attempting

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to position themselves as the progressive leaders of the future, in contrast with Trump's backwards incivility.

We hate Trump, of course, but we have never been satisfied with critiquing the evils of today if it means overlooking the insidious *tomorrow*.

If, before now, tech capital has largely ignored the traditional political arena it is because it has operated under the assumption that it could develop its own paradigms of governance parallel to the advance of neoliberalism, without any interference. Trump's unexpected victory has thrown this plan into disarray. Trump represents a step backwards in terms of modern governance, reversing trends in policing as well as economics:

*"The tech industry's opposition underscores a chasm between a workforce highly concentrated on the coasts and workers in Middle America, where Trump won handily in the election, say academics. Silicon Valley, which is pioneering technologies and automation that will eliminate American jobs, has been blamed for being perilously out of touch with what matters to much of the country."* (USA Today, "Tech's latest start-up: Anti-Trump activism" 2/7/17)

Not only do Trump's xenophobic policies threaten to interfere with Silicon Valley's ability to recruit top programming talent from across the world, his attempts to impose a return to America's white supremacist heyday by brute force threaten to upset the unstable veneer of multicultural tolerance that more progressive elites are especially invested in preserving, as they know that a prerequisite for the smooth functioning of the economy is a well-maintained illusion of social peace.

So, if Trump threatens the advancement of Silicon Valley's projects, it follows that the political arena can no longer be ignored as it once was by this new class of elites. We might even go so far as to wager that 2020 or 2024 will see political campaigns from tech CEOs; how terrifying would a Mark Zuckerberg vs. Elon Musk race be? Yet if trends continue as they are, this reality would be enthusiastically welcomed by many who wish to be rid of Trump in order to get their country back on track. *This is not a track we'd like to get back on.*

Automation in particular is a complicated subject. First of all, who wouldn't prefer to have a robot do their job, freeing up time for us to pursue what truly makes us happy? We have no interest in seizing the means of production, in becoming our own exploiters in the self-managed factories of a socialist utopia or anything of the sort. We'd prefer to do away with work entirely. So why then

do we feel a creeping unease when we hear of the futurist schemes of Silicon Valley? Because the neoliberal abolition of work only replaces work with a more refined form of social control.

If the population must dedicate the majority of their waking hours to a job (or three) simply in order to survive, they have little flexibility to do anything that might subvert the established order. Even less so if subversive activities are criminalized and an arrest could cost someone their job or apartment. This has been one of the basic strengths of capitalism ever since peasants in Europe were first driven off of the commons that sustained them and were forced to sell their labor for a wage, yet capitalism has been attacked by insurrection after insurrection for much longer than any of us have been alive. From this perspective eliminating work from the equation does not make immediate sense for the stability of capitalism as a whole, even if it makes short-term sense for each individual firm to boost its profit margin as much as possible by replacing workers with robots. If people have

more free time, would they not also have more opportunities to spread revolt, to build lives outside of capitalism's control? Certainly they would have more incentive to revolt, excluded as they are from the usual means of providing for themselves.

That is where Universal Basic Income comes in. Universal Basic Income, or UBI, is essentially the idea that everyone should be paid a certain amount to cover the basic costs of survival. It has

long been a progressive dream—supported even by Martin Luther King Jr.—but has more recently been taken up by many tech capitalists. This is not because they have any sense of moral kindness towards the human race (indeed whether or not they do is irrelevant) but because it eliminates the human component from the functioning of the economy.

*"The underlying economic rationale is that as industries from transportation to food production become more automated, there will be less demand for labor overall, while automated systems create a consistent surplus of value. In the absence of redistribution systems, that dynamic would rapidly accelerate income inequality, which can threaten both social and economic stability."* (Fortune, "Elon Musk Thinks Automation Will Lead to a Universal Basic Income" 11/6/16)

Starting earlier this year, the founder of eBay and co-founder of Facebook have both invested large amounts of money in a study of UBI that will provide basic income to several villages in Kenya over the course



# BASHING BACK!

The following is an abridged version of a longer interview with a former member of Bash Back! Twin Cities. Check out the full interview on our website: [nightfall.blackblogs.org](http://nightfall.blackblogs.org)

**NIGHTFALL:** Can you give a brief overview of what Bash Back! was nationally?

Bash Back! was a queer anarchist network with "chapters" in various cities across North America that existed from 2007-2010. It was initially founded for the explicit purpose of mobilizing queer anarchist blocs for the DNC and RNC, but ended up expanding and serving other purposes as well. Anyone who wanted to could form a chapter in their town, provided they agreed to the 4 points of unity:

1. Fight for liberation. Nothing more, nothing less. State recognition in the form of oppressive institutions such as marriage and militarism are not steps toward liberation but rather towards heteronormative assimilation.
2. A rejection of capitalism, imperialism, and all forms of state power.
3. Actively oppose oppression both in and out of the "movement." No oppressive behavior is to be tolerated.
4. Respect a diversity of tactics in the struggle for liberation. Also, do not solely condemn an action on the grounds that the state deems it to be illegal.

Bash Back! had a few national convergences, but otherwise chapters were completely autonomous and there was little coordination between them other than interpersonal relationships. Actions varied from confronting Neo-Nazis, to attacking homophobic churches, to disrupting mainstream GLBT functions, to calling for queer blocs at major mobilizations like the G20, to creating a squatted social center for queer youth, to campaigns of vengeance against local murderers of transwomen, to distributing massive amounts of pink camo pepperspray, to dance parties ending in riots...probably anything you could think of that queer anarchists might do was done somewhere during that time in the name of Bash Back! There were also some more theoretical texts circulating in that milieu at the time, probably the most quintessential of which was *Towards The Queerest Insurrection* which can easily be found online still today.

**What was the context for the emergence of Bash Back! locally?**

Locally, as I would imagine was the case elsewhere as well, Bash Back! brought together folks from the anarchist scene who were also queer and folks in the queer scene who were also anarchists or who had affinity with anarchism. I am not particularly qualified to speak to the local radical queer scene prior to Bash Back!, but I will do my best. The 2 main groups that I am aware of that would be relevant to talk about are The Avengers and the Trans March.

For those who are unfamiliar, the Lesbian Avengers emerged nationally in the 90s to confront invisibility and misogyny in the larger GLBT movement. They were known for eating fire and for organizing Dyke Marches during Pride weekend in various cities. Locally at the time, the Avengers were not

strictly a lesbian group but was predominantly composed of female assigned and trans femme radical queers. The primary activity of the Avengers were organizing the local Dyke March, which was meant to be a more radical alternative to Corporate Pride. They did other things too, like creating a local collaborative Google Map of queerbashings and they were a part of mobilizing marches and demonstrations in response to violent local queerbashing incidents.

The local Trans March began in 2007 I believe and my understanding is that its reasons for existing were similar to the Dyke March but for trans folks. Just as the Dyke March came out of lesbian-identified folks feeling invisibilized and marginalized within Pride, and that Pride had become this sold out Corporate event, the Trans March came out of Trans folks feeling marginalized within the Dyke March and needing to be even more intersectional and radical than the Dyke March. That could be wrong, but that was my perception.

It does seem to point to a couple shortcomings of identity politics though. 1) When we organize on the basis of an identity, some other identities or subgroups will inevitably be marginalized within whatever identity group we are organizing around. In short, we can never be intersectional enough in practice. There will always be the need for more marches, if we think marches based around identities are the answer. 2) When working in coalitions around identity the more radical politics will get dropped in favor of what everyone can agree to so the least-radical end up setting the tone and character for the group: lowest common-denominator sort of organizing. Again if we think coalition marches are the answer, there will always be room for a march that is "more radical" than the others. So after the Dyke March and the Trans March, what is the logical stopping point?

**How did Bash Back! Twin Cities emerge and what sort of things did you do?**

I had been fangirling over Bash Back! nationally since the iconic Milwaukee Pridefest photo hit the internet in spring 2008 (Neo-Nazis has threatened to attack MKE Pridefest and BB MKE mobilized in response) but around the RNC I was rolling with people I knew well rather than with the BB! bloc. I went to the 2009 Radical Queer Convergence (organized by BB! Chicago) with some friends from school and ended up meeting some folks from Minneapolis there who were in the Avengers. When we got back I started to go to Avengers meetings and Trans March planning meetings and shortly thereafter about 5 or 6 of us formed BB! TC. A few folks came and went over the year that we existed, but it was always a pretty small core group with others occasionally coming to actions with us when invited.

We met weekly and engaged in a variety of activities in the name of Bash Back! Twin Cities. We disrupted a Human Rights Campaign gala and had a fake mass wedding professing our vows to queer insurrection and unicorns and cupcakes, we confronted Neo-Nazis (which unfortunately lead to some arrests but also Nazi uniforms covered in glitter and glue), we

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threw leaflets and glitter around the Mall of America and had a dance party on the light rail, we vandalized some military recruitment centers and a reserve base in response to mounting pressure to repeal Don't Ask Don't Tell, we called for a black bloc in the local march in response to the troop surge, we showed up and disrupted assimilationist marches for Marriage Equality, and there were probably a few other actions I am forgetting given how much time has passed.

**Pride is coming up—what was Bash Back!'s analysis of Pride events and their history?**

Well nationally, BB! engaged with Pride in different ways. The first BB! action that I was aware of was BB! Milwaukee marching at MKE Pride with a banner that said "These Faggots Kill Fascists" and some thick wooden flag poles that looked like they could do some damage if Nazis decided to follow through on their threats to attack. In Chicago, BB! folks marched in the Dyke March with banners saying "Bash Back against Gentrification" and "No Pride in Corporate Greed." I think Memphis did a banner drop along the Pride parade route. Somewhere out east a Pink & Black bloc snuck into the official parade, uninvited of course.

Locally our last action that we never wrote any communique for revolved around Pride. We snuck into Loring Park the night before Pride weekend and wheat-pasted anti-assimilationist propaganda in the Port-a-Potties. That part of the action was successful. But then we also tried to stop the Pride Parade on Sunday with a physical barrier and that failed miserably for multiple reasons; primarily poor logistical planning as well as not anticipating that those who were there to watch the parade would intervene, as we didn't do enough to make it obvious why we were against the Pride parade. I mean hopefully we looked queer enough not to be taken as homophobes but honestly I don't know. So yeah that was particularly unfortunate that that was the last thing we did as BB! TC and it was not a high note for us. But that was how we engaged with Pride. Does that answer your question? I mean, obviously we rejected the corporate, assimilationist, whitewashed festival of recuperation that Pride has become and did not want people to be able to forget the history of rioting and radical transwomen of color that the mainstream GLBT movement appropriates and yet sweeps under the rug.

**It seems like one important theoretical contribution of Bash Back! was to approach queerness not as another identity category to be enshrined within modern multiculturalism but as a tension or antagonism that leads us in the direction of a frontal assault on the mechanisms which produce us as gendered subjects. How did this approach play out in the work/actions taking place under the Bash Back! mantle?**

Well someone has been reading their Baedan! With that question I think you've hit on one of the tensions that lead to the

early demise of Bash Back! both nationally and locally. Yes we were against assimilation, but we were not the first to take up that position. We were also not the first to theorize queer as a destabilizing anti-identity, the refusal of a fixed identity. Queer theorists deserve that credit, but we took queer theory out of academia and developed its implications in the streets. We became that destabilizing force. We wanted to be that force that social conservatives fear will destroy the family and by extension the nation. We were Bashing Back against everything that was hostile to our existence. Overall Bash Back! was antagonistic toward society at large: toward the mainstream GLBT movement, toward the state, the church, the family, capitalism... it fundamentally had an antisocial character and was against the institutions that produce us as subjects, certainly including us as gendered and sexualized subjects. Through our words, aesthetics, and deeds, we constituted a queer force of desire and negation. This force encountered gender in a number of ways, from people choosing ridiculous and ever changing preferred gender pronouns (like food items) to genderfucking attire in blocs to disrupting pro-marriage marches and galas to vandalism of churches.



Bash Back! bloc during anti-war march  
December 2009

But the tension I think your question leads us to was the contradiction in mobilizing around an identity that is meant to be an anti-identity. We were critical of identity politics and yet at times we were engaging in identity politics, whether we wanted to admit it or not. If identity it is a trap then was Bash Back! not also a trap of our own making? And re-

ally this was one of the fundamental tensions in Bash Back!; people related differently to identity politics. Those who came from anarchist scenes tended to be critical of identity politics, while those who came from queer scenes tended to be less so, more like the militant wing of identity politics.

Anyway locally we met again after Bash Back! had officially dissolved to talk about where to go from there. I wanted to continue on as an affinity group and just expand the scope of what we were doing to things that weren't specifically queer and invite in friends who were not queer. So basically just morph into an informal anarchist crew, but certainly it would retain more of a queer and feminist character than most anarchist crews and scenes. But no one else in BB! TC was down with that and others wanted to focus on bringing radical politics to the queer scene, which didn't appeal to me. So I was the odd one out. I'm not actually sure to what extent the others went on to do that, either as a group or as individuals.

Before we move on though, there's a bit more to say about this. Something that came up then but had also come up previously in BB! Twin Cities was that the other folks didn't feel comfortable in the local anarchist scene. They felt too queer for cis, straight anarchists. I actually felt more comfortable in the anarchist scene than I did in the queer scene. I didn't feel like the right kind of queer for the queer scene and felt

## Basic Income, continued from pg 2.

of twelve years, with the behaviors of participants closely monitored by economists. After this colonial—excuse us, philanthropic—experiment proves successful, it is only a matter of time before UBI is deemed safe for the so-called Western world. Minnesota already has an active chapter of the Basic Income Earth Network.

While the idea of getting paid to do nothing obviously doesn't sound half bad, it is important to keep in mind that such programs will only be implemented in order to prevent those for whom the modern economy has no place from rebelling and toppling the whole pyramid. Universal Basic Income advocate Andy Stern admits as much, arguing for UBI on the grounds that it is the only way for the elites to avoid “the guillotine.”

Furthermore a basic income program would work hand in hand with the state's counterinsurgency efforts against native people fighting to reclaim their traditional lifeways, radical environmentalists fighting the destruction of the earth, and all others whose idea of a fulfilling existence is in no way compatible with the continued existence of capitalism. Universal Basic Income would serve to drive a wedge between those who want a more comfortable version of the world we have now and those who want something else entirely, draining the swamp of potential sympathizers so that when the state moves in with brutal force it will not face widespread opposition. We can already see the face on the smug partisan of progressive liberal democracy: “What, we give you \$600 a month, enough for food, rent, maybe even a trip to the movies every now and again and you still aren't happy? You people are never satisfied.”

It is particularly telling that one precedent cited for UBI is the Alaska Permanent Fund, a program in which all residents of so-called Alaska receive dividends from the state's oil revenues, thus discouraging them from interfering with the industry's murderous goals. In offering dividends from the destruction of the earth to the residents of not just one state but the whole country or even the world, UBI will serve to further weld our chances for short-term individual survival to the survival of late capitalism, at a time when our chances for long-term survival demand precisely the opposite.

It is easy to see that that in a world where people are not forced to work to survive, there would be fewer reasons to revolt. But despite the alluring sheen of a job-free existence, this crumbling techno-utopia is not life. It is not the anarchy we dream of. This hyper-designed future will not lack for beautiful insurrections, and life will manage to burst forth in the face of the repressive apparatuses arrayed against it. If we spit in the face of the most progressive programs, it is because we recognize them as nothing more than the avant-garde of domination, and refuse to barter our autonomy for comfort.

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pressure to perform queerness in a way that didn't feel genuine to me. And so much of it seemed to revolve around parties which didn't appeal to me because I'm boring and introverted. But the reason I bring this up is that anarchists should be thinking about how queer-friendly our scenes are or aren't. For example, we ended up working with members of the IWW and punks around antifa activities and I specifically had conversations with Wobblies about doing preferred pronouns during meeting introductions but they didn't want to because they thought it would alienate the proles or whatever, which I actually think is bullshit. And if you make that choice, you are choosing to alienate queer folks who will otherwise be misgendered at your meetings out of fear of *potentially* alienating others who you are patronizing. And a couple times when we went toe to toe with Neo-Nazis there were punks we had to call out for calling the Nazis pussies and faggots. That kind of bullshit limits who wants to continue to engage in antifa activities. That is something people should be intentional about as antifa makes an upswing in the Trump era.

**While Bash Back! ended rather quickly, how would you describe its long-term impact? What are lessons you drew from Bash Back! that you carry with you today?**

Well I'm not sure about to a long-term impact; radical scenes tend to have pittingly short life-cycles. But I do think the recent attacks on the “#FreeSpeechBus”, a bus painted with transphobic slogans sponsored by Christian non-profits that was run out of every city it tried to visit on a recent tour of New England, are very much in the vein of the Bash Back! tendency. There are almost always 'radical' queers who appropriate violent, raucous queer history (and often whitewash it) but condemn queer violence and property destruction in the present, but looking online I didn't see anyone at all criticizing the attacks on the bus, insisting on non-violence. I'd like to think that perhaps Bash Back! helped to carve out space for queer militance in the 21st century.

There was another example given in the journal *Hostis 2*, where someone was recounting a mob responding to the recent murder of a local trans woman by setting fire to the house of the murderer, and young observers believing it to be the work of Bash Back! Something to that effect anyway, I might be remembering the details wrong. The point is, they weren't entirely wrong. Like yes, that was the ghost of Bash Back!, literally made up of some former Bash Backers! and I'm sure others who were never a part of BB! as a network but are a part of that tendency, perhaps consciously so, perhaps not.

Another example might be the sabotage of a bakery in Bloomington, IN as vengeance for Feral Pines. The owners of the bakery had taken advantage of her as a trans woman who couldn't easily find another job due to employment discrimination. And I'm sure there are other examples that I don't know about. The spirit of Bash Back! never died, it just lost a corporeal form. But I do think it having had that form, even briefly, helped it spread immensely, growing the material force of queer insurrection and allowing it to cast a bigger shadow in life (i.e. have a larger effect both on anarchism in Turtle Island and on queer scenes) and birth a fierce ghost in death.

As far as lessons from Bash Back! that I take with me today... I feel like I am supposed to say something really profound



The AgiTater Tot and their friends see a poster advertising the May Day demonstration



At the rally...

### Bash Back, continued from pg 5.

here and I'm going to let us all down. But I will say that one of the things I most appreciated about Bash Back! was that we managed to be fierce yet simultaneously campy, satirical, and fun. We didn't take ourselves too seriously and I think that anarchists at large could learn from that.

To give you some examples, there was a communique written on behalf of a whale at Sea World that killed its trainer and signed Splash Back! or some shit like that, there was a communique written about recruiting the rapper Soulja Boy Tell 'em, there was a satirical piece written in favor of the repeal of Don't Ask Don't Tell about how we would bring down the military from the inside, there was an essay called "How is it to be done in the Ass?" Locally, we wrote many of our communiques in the style of silly diary entries, we wrote a call-out for a black bloc by referencing Justin Timberlake and the song "Bringing Sexy Back" and included a picture of JT with a badly photoshopped black bandanna on. We wrote ridiculous innuendo-filled love letters that we posted online satirizing Dan Dimaggio, a local straight cis white man who was a paid organizer for Socialist Alternative who formed and lead this GLBT front group that was trying to capitalize on the push for gay marriage. We fucking had fun when we could. I think it's ridiculous that anarchists write communiques like a banner drop is going to bring the revolution or that a brief, uneventful 8 person march made the halls of power shake in their boots or whatever. Anarchism would be more approachable if we didn't take ourselves so seriously and seem so delusional about ourselves and our impact. And maybe more people would be

inclined to participate if we were actually fun. I do think Bash Back!'s sense of humor and campy qualities may have been part of why it didn't quite get the respect it deserved from straight anarchists.

There's another related, but more broad lesson that I take with me as well. That is grounding ourselves and our own needs in the projects that we undertake. I mean this in a few ways. 1) We weren't about that activist self-sacrifice. And again that's part of where having fun and following your desires comes into the picture. 2) There didn't seem to be this focus on building toward the revolution or insurrection or whatever that seems to characterize North American anarchism. What we were doing was about the here and now, about our desires and needs. It had value in and of itself for ourselves and that's why we were doing it. This world is terrible and it isn't going to get better, we have to fight for room for ourselves to live the lives we desire (or at least the closest thing to the lives that we want as possible in this shithole). Take care of yourselves and your friends, do things that have meaning in and of themselves, be fierce and have fun. Give 'em hell, not to save someone else or for the fucking children, but because you want to.

### Any last thoughts you'd like to share?

If folks want to know more about Bash Back! nationally and want to read the texts that were circulating at the time they should check out the book *Queer Ultraviolence*. I think the theoretical implications of Bash Back! are best addressed in the main essay in *Baedan 1* which can be found online.

# GLOBAL NEWS OF RESISTANCE

## WEEK AGAINST REPRESSION

A "Week of Solidarity Against Repression" was called for the first week of April this year. Across the country and beyond, solidarity events were held to raise money for and spread awareness about various ongoing legal fights.

In Minneapolis, the week was packed with events, including a presentation by the Water Protector Anti-Repression Crew, a movie screening on Standing Rock, a game night to raise money for long-term anarchist prisoner Michael Kimble, a letter writing night for animal liberation prisoner Nicole Kissane, and a benefit concert for the legal collective supporting January 20th arrestees in Washington D.C. Many similar events took place all over, yet Minneapolis managed to stand out due to the sheer volume of activity—a trend we can only hope continues!

In addition to public events, a banner was hung in the West Bank neighborhood declaring solidarity with all rebels facing state repression. Actions were carried out across the so-called U.S. as well, including a high-profile vandalism of the Trump National Golf Club in D.C, a rally in Richmond, VA as well as banner drops and poster campaigns in many cities.

While repression has always been harsh, it has no doubt ramped up under the Trump regime. Water protectors fighting the Dakota Access Pipeline over the past year have accumulated nearly a thousand arrests. Over two hundred were arrested for felony rioting in the capitol on inauguration day, in addition to the many arrests in other cities. The last two months of confronting pro-Trump demonstrations have only added to the tally. Even more recently, several people were arrested in Pittsburgh after a noise demo outside the county jail, the site of a sit-down strike at the time. Some of them are facing serious felony charges.

The week of solidarity was successful in showing that not only can rebels take fierce actions in the streets, but we can support each other in the long term when the state hits us back. However, just as the state continues to target and repress us, our friends, and our comrades, we must continue to have everyone's back every day, not just one week.

On that note, it seems appropriate to mention that on May 5th there will be a benefit concert at the Seward Cafe for the aforementioned Pittsburgh arrestees. See more details on the back of this issue!

More info:

[itsgoingdown.org](http://itsgoingdown.org)

## DAY OF THE YOUNG COMBATANT

On March 29th, 1985 two militants, brothers Rafael and Eduardo Vergara Toledo, were murdered by the military regime in so-called Chile. In the years and decades since, the day has been commemorated by anarchist and other rebel groups across the territory, remembering their fallen comrades. The day is typically marked by burning barricades in the street and attacks on police officers. In 2008, anarchist Jonny Cariqueo died after being brutalized by the police for participating in an action. These actions also take place in the days and weeks leading up to and after March 29th itself. In Chile they put into practice something we often only say—revolt must not be contained to days of action. This column will attempt to re-cap the revolt around the country for the Day of the Young Combatant.

On March 22nd, a translated communique reported that several graffiti slogans were spray painted in Santiago in solidarity with fallen and imprisoned anarchists.

On the 23rd, anarchists in Santiago set fire to tires in the street outside a school and attacked a police van with molotov cocktails. This action was repeated again on the day of the 29th outside a University.

On both the 28th and 29th, students blockaded the streets in Valparaíso during the day and fought with the police forces. At midnight on the 29th, the streets of Valparaíso were again blocked with burning barricades. Early morning on the 30th, a major highway was blockaded in the same city with burning barricades as well as caltrops to disable the tires of any vehicles passing through. As police arrived to disperse the anarchists, they were attacked with molotov cocktails.

Similar actions took place in other cities as well, including Concepción. Anti-authoritarian communication is less often translated coming from south of the border, and it is very likely a full understanding of this year's action for the Day of the Young Combatant remains outside of our anglophonic grasp. This doubles our motivation to spread the news of resistance and revolt occurring in so-called Chile.

In the words of one communique:

*"We call for a combative memory, for fire to spread with disobedience and to ignite passivity until rebellion proliferates in every corner of the planet, our dead will be a seed, to flourish in revolt."* ("Valparaíso, Chile: Action Communique for the Day of the Young Combatant" 4/17/17)

More info:

[insurrectionnewsworldwide.com](http://insurrectionnewsworldwide.com)

## LOCAL ACTIONS

**March 4th:** Anti-fascists confront the "March 4 Trump" rally at the State Capitol in St. Paul.

**March 6th:** A noise demo is held outside the Ramsey County Jail in solidarity with those arrested on the 4th.

**Late March:** Anti-police slogans are spray painted around the Seward neighborhood of South Minneapolis.

**April 3rd:** A banner is hung on Cedar Ave for the Week of Solidarity Against Repression.

**April 17th:** A banner declaring "U.S. Out Of Middle East, Pigs Out Of Dinkytown" is dropped over I-35 during rush hour. The communique expressed solidarity with the Rojava revolutionaries and those who fight for self-determination in so-called Syria.

**April 17th:** The Church of Scientology is set on fire in St. Paul.

**April 23rd:** Graffiti slogans are painted in solidarity with Theo, a young black man abused by the police, and rebels across France who took to the streets against the election. See Issue #5 for more information on the situation in France.

**April 24th:** A banner is held in solidarity with anti-fascists facing repression in Berkeley after a day of street fighting on the 15th. Hundreds of alt-right Trump supporters and anti-fascists clashed in the city for hours, and ended with several arrests and many injured.

*That was a short list for this issue,  
let's make sure it doesn't happen again!*

### LINKS

#### NIGHTFALL

[nightfall.blackblogs.org](http://nightfall.blackblogs.org)

#### CONFLICT MN

[conflictmn.blackblogs.org](http://conflictmn.blackblogs.org)

#### BELLI RESEARCH INSTITUTE

[belliresearchinstitute.com](http://belliresearchinstitute.com)

#### NORTH STAR ANTIFA

[northstarantifa.blackblogs.org](http://northstarantifa.blackblogs.org)

#### TC RADICAL CALENDAR

[tcradical.wordpress.com](http://tcradical.wordpress.com)

## UPCOMING EVENTS

**May 4th:** Monthly prisoner letter writing night. Fill out birthday cards and write letters to political prisoners. This month's featured prisoners are Maxx and Shea, serving 3-12 month sentences for anti-Trump actions in Pittsburgh last year. *Walker Church - 3104 16th Ave S at 7:00 PM.*

**May 5th:** Benefit show for comrades facing state repression in Pittsburgh. Eleven people were arrested after a noise demo at the county jail, some of whom are now facing serious felony charges. Bands performing include Omega Defender, Changeling, Tifani, and Sorry Party. *Seward Cafe - 2129 E Franklin Ave at 8:00 PM.*

**May 7th:** *Afro-Pessimism: An Introduction* weekly reading group. Afro-pessimism illuminates, with the intention to abolish, the omnipresence of anti-Black racism in modern society. The book is a collection of articles compiled for the purpose of offering an overview of this theory. *The Mansion - 2301 Portland Ave S at 7:00 PM.*

**May 9th:** Screening of "Bash The Fash" a brand-new short documentary on anti-fascist struggles in the so-called U.S. *The Mansion - 2301 Portland Ave S at 7:00 PM.*

**May 11th:** Midwest Trans Prisoner Pen Pal Project twice-monthly letter writing night. Write letters to and potentially start friendships with queer/trans prisoners in the Midwest. *Boneshaker Books - 2002 23rd Ave S at 6:00 PM.*

**May 12th:** Former political prisoner Daniel McGowan will be talking about his own personal history and sharing novel approaches to movement building and radical activism under Trump. *Walker Church - 3104 16th Ave S at 7:00 PM.*

**May 18th:** Court support for Louis Hunter. Louis is facing felony charges stemming from the July 9th protest and highway shutdown. Come show support at his next court appearance. *Ramsey County Courthouse - 15 W Kellogg St at 8:00 AM.*

**May 28th:** The Earth First! Roadshow will be stopping in Minneapolis. Details TBA.

**June 11:** The International Day of Solidarity With Long-Term Anarchist Prisoners. There are undoubtedly events in the works for this day to raise awareness and support for prisoners, keep an eye out for them. It is also a day often marked by attacks and sabotage.

