



WE GOTTA BE ON SOME GANG SHIT

I look at the law as an arbitrator of white supremacy and an inane crap shoot in terms of ‘fair’ judgement, more or less, law and judgement and incarceration are subject to the society in which they operate. I want to destroy this utter destruction and genocide the current order represents, and in my opposition deem myself and be deemed a criminal.

We gotta be on some gang shit, we should move and operate as the criminal enterprise the state believes we constitute, the only institution we should respect is one of mutual silence and mutual protection, like a doomed band of poetic gangsters - we have each others backs because we took this oath the moment we acted upon our anti-state, anti-capitalist beliefs.

The state already assumes that anarchists constitute at least a loose network globally, and will treat us as a gang, and will do their best to give us a rico charge (which means because we are all part to the same enterprise (in this case anarchy) any crime one person commits every other party is guilty of the same crime regardless of whether they were even there when the crime was being committed). This is which is why anarchists are periodically subject to grand juries, this is why, among obvious disruption, undercovers are in our movements.

Moving like a gang means silence, but it also requires unity and trust to truly be effective, it means our unity is unbreakable against our sworn enemies, the police, fascists, and the institutions of capital and every barrier to freedom; that despite our petty and elaborate differences or even our personal ones, in the streets we will die for each other, and perhaps more important, kill for one another, if it comes down to that. We already have all the risks of gang like associations; it’s time we reap the benefits as well.

“YOU CAN GET AWAY WITH MORE SHIT IF YOU JUST DO IT FAST—IN AND OUT INSTEAD OF WAITING AROUND”—ZEXOR

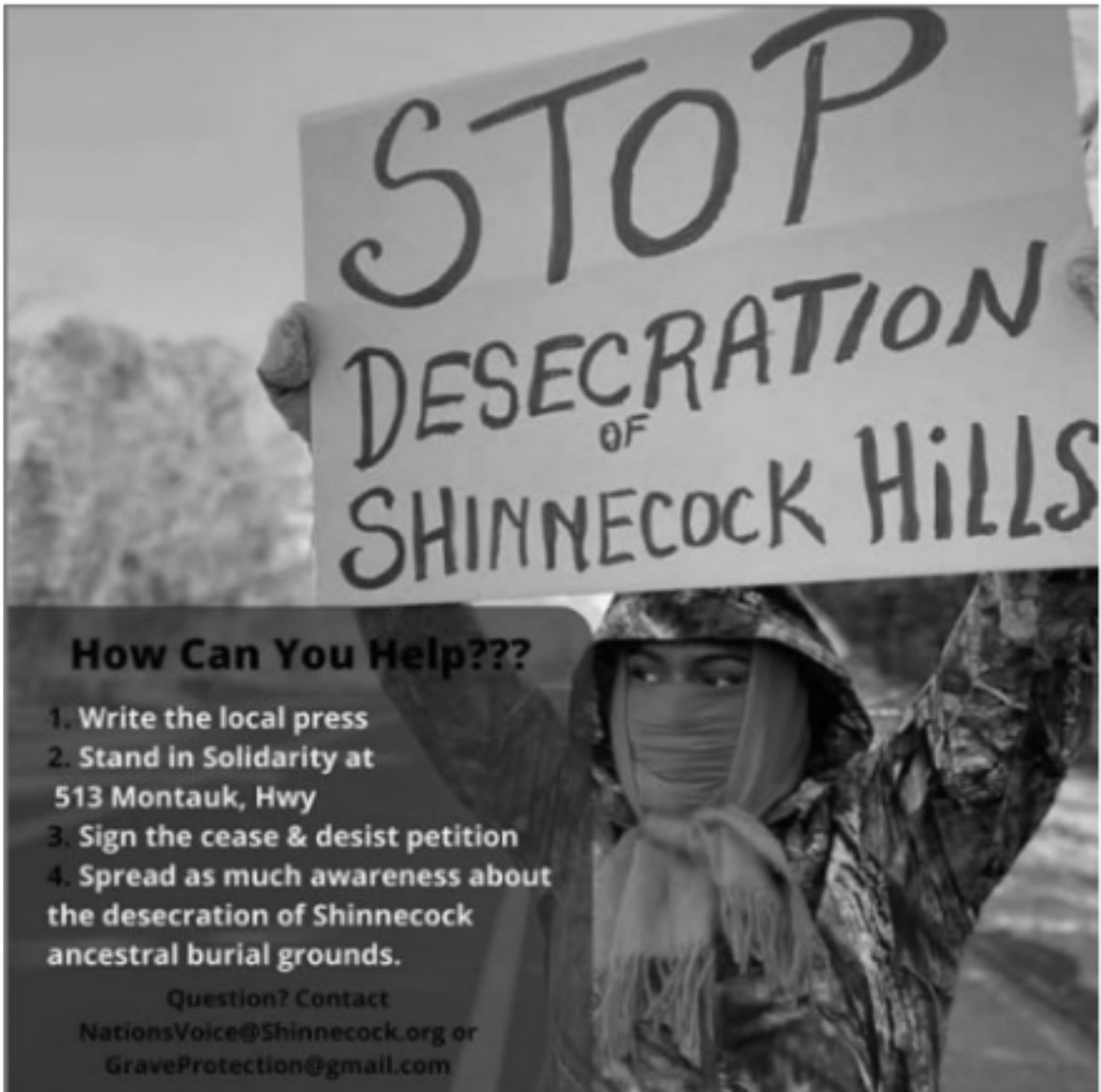
Recently a J train ran with 8 full whole cars painted on it, the pieces were a tribute to writer ZEXOR, As well as PHASE 2, STAY HIGH 149. Zexor was a NYC graffiti legend renowned for his on-point style, giant bold fill-ins and his hatred of gentrification. Graffiti on NYC trains has been increasing in the last few years. The MTA spent more than \$600,000 on buffing. Graffiti doesn’t show any sign of slowing down especially with so many writers memorializing Zexor. Rest in paint.



BAIL REFORM?

The large bail reform law is going into effect in 2020. This means that judges can no longer set bail for almost all misdemeanors and non-violent felonies. The majority of people held in NYC jails are held pretrial, meaning they haven’t been convicted of a crime and are awaiting a court date. This law drastically reduces the number of New Yorkers held in cells. As an alternative to bail, there is a supervised release program, that people can opt into. The supervised release program aims to incentivize people to make their court dates, as well as connects people with resources like social workers, food stamps, and other city services. The supervised release program has already been in place as a bail alternative but is about to be tested on a much larger scale. Electronic monitoring is also going to be utilized in cases deemed too severe for supervised release, though it is hardly talked about. It will be used in felony cases, misdemeanor domestic violence cases, misdemeanor sex offenses, and misdemeanors where the defendant was convicted of a violent felony in the past five years. Electronic monitoring will be only for those who can’t afford to be released on bail.

There are three private NGOs contracted to run the supervised release program: The Criminal Justice Agency in Queens, The Center for Alternative Sentencing and Employment Services in Manhattan, and The Center for Court Innovation in Brooklyn, the Bronx and Staten Island. Citywide supervised release is funded through \$4 million from the City and \$13.8 million from asset forfeiture money pledged by Manhattan District Attorney. All of these companies have white men as the executive directors; Aubrey Fox in Queens, Joel Copperman in Manhattan and Greg Berman in Brooklyn, The Bronx and Staten Island. Continued on back



CONCRETE HAS BEEN POURED OVER OUR ANCESTRAL BURIAL GROUNDS.

Tuesday they actually dug more when they told us they wouldn’t. Today is Thursday (Jan 2nd) and they have already poured the concrete over the land in the hole. We were down there all morning and the moment we left they brought the trucks in to pour the concrete. It’s intentional desecration!!! It’s obvious that there isn’t any respect for us. But I’m not laying down and stepping aside. We need all strong warriors to the frontline. Calling all warriors all land and environmental protectors. It’s the town that has been telling us for years they would pass a resolution and this is what is continuing as they give us the run around.

CALL TO ACTION ON 513 MONTAUK HIGHWAY SOUTHAMPTON NY

PLEASE COME AND STAND WITH US

WE ARE GOING TO BE DOING DIRECT ACTION UNTIL THE CONSTRUCTION AND NEW CONSTRUCTION ENDS

WE WANT TO ENLIGHTEN BUYERS THEY ARE BUYING HOMES AND LAND ON ANCESTRAL BURIAL GROUNDS

WE PRAY EACH DAY WE DO DIRECT ACTION THAT MORE AND MORE PEOPLE BECOME AWARE OF THE IMPORTANCE OF PRESERVING THE ENVIRONMENT.

From the Instagram page @netooeusqua

Questions? Contact

NationsVoice@shinnecock.org or GraveProtection@gmail.com

JANUARY CALENDAR

- SUN JAN 5: Discussion on "The Society of the Spectacle" by Guy Debord - 5 pm at Woodbine (1882 Woodbine, QN)
- FRI JAN 10: MACC General Assembly - 7 pm @ Verso (20 Jay Street, Suite 1010, BK) Touch the Sky: Stories, Subversions, & Complexities of Ferguson - 7 pm @ The Base (1302 Myrtle Ave, BK)
- SAT JAN 11: Anarchist Assembly - 7 pm @ The Base (1302 Myrtle Ave, BK)
- SUN JAN 19: securiTEA time - 1 pm at Bluestockings (172 Allen St, MH) Black and Pink letter writing - 3 pm at Bluestockings (172 Allen St, MH) Remembering KITTYY, a gathering of Friends, Comrades, Activists - time TBD @ Zuccotti Park, MH
- MON JAN 20: Self-defense workshop with POP Gym - 7 pm at Bluestockings (172 Allen St, MH)
- SUN JAN 26: Abolitionist Book Club on Are Prisons Obsolete? By Angela Davis - 5 pm @ Bluestockings (172 Allen St, MH)
- MON JAN 27: Feed the People with NYC Shut It Down - 5 pm @ 116 St and Lexington, MH
- FRI JAN 31: FTP 3: City-Wide Day of Transit Action - time TBD @ place TBD



Vernon C. Bain Correctional Center "The Boat", is an 800-bed jail barge used to hold inmates, near Hunts Point in the Bronx. It’s the third prison barge that the New York Department of Corrections has used. The prison was named the world’s largest prison barge in operation.

WEEKLY/BIWEEKLY EVENTS

- Mondays Books through Bars - send books to incarcerated people. Every Mon. at 7:30 pm @ Freebird Books (123 Columbia St., BK)
- Tuesdays NYC Anarchist Black Cross - write letters to incarcerated people and enjoy a free vegan dinner. Every other Tues Jan. 7th and 21st at 7 pm at The Base (1302 Myrtle Ave, BK)
- Wednesdays Times Up! - free bike repair open workshop. Every Wed. at 6:30-8:30 @ 99 South 6th St (BK) // Books through Bars - send books to incarcerated people. Most Wed. at 7 pm @ Freebird books at 123 Columbia St. (BK)
- Thursday Narcan Overdose Prevention training at 5:00 pm Bluestockings (172 Allen St, MH)
- Saturdays The Base open library hours. Every Sat. 2-6 pm @ The Base (1302 Myrtle, BK) // Food Not Bombs Brooklyn - sharing free vegan food with others. Every Sat. at 3 p.m. at the northwest corner of Von King (Tompkins) park (Lafayette and Marcy, BK) // Club A Kitchen - food & harm reduction distro. Every Sat. at 4 pm @ Myrtle Broadway, BK // Trans boxing, \$10-20 sliding scale. Every Sat at 4 pm @ Overthrow (9 Bleecker St, MH) // Times Up! - free bike repair open workshop. Every Sat. at 6:30-8:30 @ 99 South 6th St, BK)
- Sundays Food Not Bombs Manhattan - sharing free vegan food with others. Every Sun., cook at the Catholic Worker (36 E 1st St, MH) at 1pm, and serve at Tompkins Square Park (MH) at 4:15pm. // Books through Bars - send books to incarcerated people. Every Sun. at 2 pm @ Freebird Books (123 Columbia St., BK) //

MARTYRS, GRIEF AND VENGEANCE

“Jesus died for his sins not mine”

To die for something greater than ourselves is something we are trained into. It’s not radical at all. We are expected to be martyrs for our husbands, families, jobs, for our countries, and for god. Martyrdom has been a crucial cultural narrative in creating the existent colonial, world eating, civilization.

Though I do think martyrs can spark the thought process of one’s own mobilization towards liberation—whether it be mental or actually from the grips of the state—I generally think that stories of martyrdom are spectacles which we collectively marvel at, often distracting us from actively responding to the death of a so-called martyr with an escalation of tactics.

Rather than the notion that martyrs can awaken or intensify our desires to act for our own liberation, we often see the idea that martyrs will *lead* us to our own liberation. The glorification of the martyr defaults to morality becoming yet another appeal to power in hopes we can “experience liberation”

WHEN WE TAKE OVER THE STREETS THAT’S SELF DEFENSE. WHEN WE ORGANIZE WITH OUR FRIENDS THAT’S SELF DEFENSE TOO. EVERY BARRICADE AND EVERY RETALIATION. WE ORGANIZE TO GET AWAY. EVEN WHEN I ACT ALONE AT NIGHT OR AT WORK EVERY MINUTE WON COUNTS. EVERY GRAIN OF SAND IN THE TANK BECOME MORE ROOM TO BREATH. I’M NOT TRYING TO DIE FOR THIS FIGHT I’M FIGHTING FOR THE CHANCE TO LIVE. AGAIN, I’M NOT DYING TO FIGHT. I’M FIGHTING TO LIVE. AS LIFE SEEMS LESS AND LESS LIKELY AS DREAMS BURN UP WITH THE LAST FORESTS I’M FIGHTING TO REMEMBER TOO. IN MEMORY OF ALL THAT WAS TAKEN ALL THAT WAS TORN APART. ID RATHER LIVE IN THOSE MEMORIES. FUTILITY IS OUR SAVIOR. WHO NEEDS A MARTYR?

This criticism of martyrdom I don’t intend as a sweeping attack on those who utilize the idea. It is written as a response to how I have found myself and my milieu in NYC using martyrdom.

I want to attempt to articulate and process shared feelings on the use of martyrdom and how it relates to specific wants, needs, and tendencies. As the stakes continue to get higher, we must diversify the reasons we have to stay and fight, and the things we can reach for to motivate and ground ourselves. This is not an attempt to refuse martyrdom—brand it as bad or convince people away from it—

but to explore a critique of how we use martyrdom to open space for a diverse, nuanced grieving, among people who struggle alongside each other.

SELF-SACRIFICE AND THE INDIVIDUAL

The martyrdom narrative is almost the default story telling format in our world. It trickles down in ways that make us value self-sacrifice as a means in itself. We are saturated with notions of self-sacrifice being the way towards social change, self-realization, and self-purification. Often, concessions given by the state or moments of liberation are essentialized as large groups of people making gestures of self-sacrifice, mass civil disobedience, massacres—all sorts of human costs. A common story we are told is that in a struggle for our own freedoms the battles we lose are precisely the ones held up to us as decisive in our victory. No doubt there is often a huge cost to fighting against power. No doubt we must remember the suffering of our friends. But any victory we win is in spite of their suffering, not because of it.

EXCHANGE-BASED

There can often be an implicit assumption that once we get enough martyrs we will have freedom. This exchange locates the individual in debt to their own freedom. The narrative that death is the currency with which we buy our liberation dooms us. I reject the equation of liberation with death. For me, liberation is not something that exists in the future that we will purchase with the sacrifice of our martyrs. We are not Moses leading our people to the promised land we will never see. Rather, liberation is something that exists parallel to us, as something we move in and out of as we struggle against domination. Liberation is linked with joy and pleasure, with attack and defiance. Risk is central, yes—but self-sacrifice, no. I reject the moral and economic assertion that death is the currency of liberation.

STRUCTURE CREATING

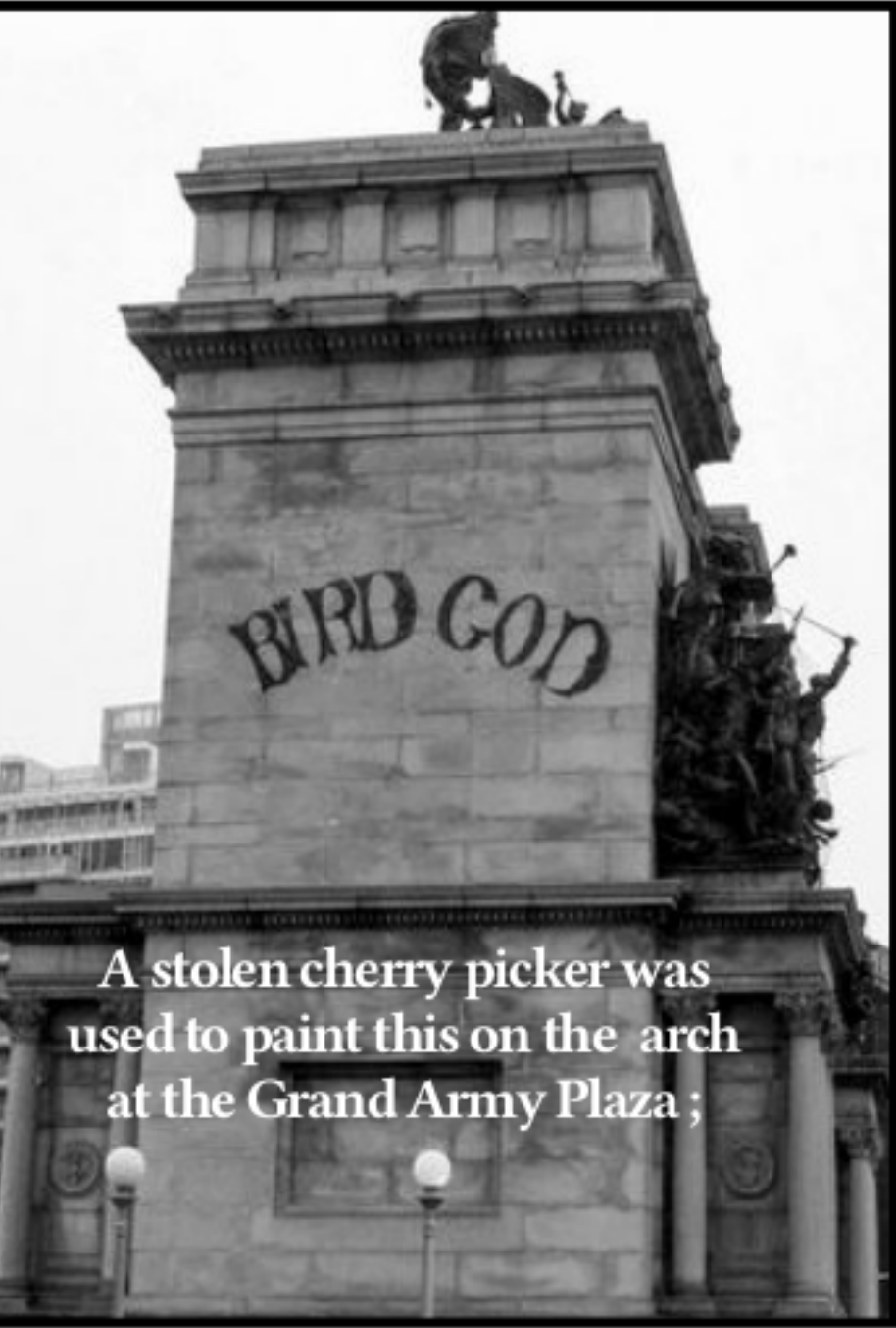
Those who glorify martyrs often cultivate obedience. Grieving is folded into something that can be leveraged as power. Those who control the narrative and discourse around death wield power. It is impossible to have a martyr without guilt. “Don’t let this person’s death be in vain” is a common refrain around martyrdom. For those left behind there is a normative pressure to justify this person’s death. A martyr must have a cause, with codified values, and morality. In order to not “forsake” your martyr there are certain ideas you must subscribe to. Turning someone into a martyr makes them into a vehicle for some predetermined set of ideas. Via mayordom, the most iconodastic people can spawn world eating institutions.

SOMBER, JOYLESS, AND OBLIGATORY

Martyrdom as a central narrative can encourage people to worship the dead and even verge on group worship. It is easy for a heavy emphasis on martyrs to create dis-empowerment; The martyrs become almost demigods, whose bravery and self-sacrifice blazed the way for your existence. It is a fetishization and romanization of death, rather than an affirmation of life. Narratives that utilize martyrdom can remove dignity that is internal—pre-existing to all life—and put it into a certain cause. Now you can only have dignity if you die in this way. Dignity becomes conditional. And those who use martyrdom narratives can set terms of what is worthy of appreciation. The qualities glorified in a dead friend become prescriptive of qualities you should reproduce in your daily life to be seen as dignified, and in order to not “forsake the memory.” Martyrdom flattens mourning and limits empathy. I don’t want to be motivated by guilt, honor, obligation. I seek joy, love, playfulness, and creativity in struggle.

INSTRUMENTALIZING OF DEATH

Death is often stigmatized within predominate culture.—treated with a denial, or, on the flipside, a fetishization. Dominant culture struggles greatly with the unknown. It must name everything, draw lines over the whole globe, assign a quantifiable and exchangeable value to everything. Almost as bad as being unknown is being underutilized. Death represents the ultimate unknown. Some of the most oppressive institutions have been built off the promises of controlling this unknown, by offering heaven or hell. I feel that the only thing worth fighting for is the unknown. I fight to imagine, not to install. I don’t want to die for some economic plan, manifesto or some set of moral codes. I don’t really want to die (most of the time). I am enchanted by the unknown. Does this mean the death of someone fighting the same fight as us means nothing? No. But I would utilize vengeance over martyrdom. I want to fight because I am heartbroken at the loss of a friend, whether I meet them or not. The death of someone fighting alongside us is always an impetus for attack. Not because we feel an obligation to their memory, or because we must honor their self-sacrifice. We are called to action to avenge their death, to fight harder to spite their killers. I am affected by the death of someone whose intentions are intertwined with mine—not as a symbol of a movement, but as a complex, troubled, beautiful person who died because our world is a fucking death machine. Let’s reject the instrumentalization of human life to capital, of the ecosystem to industry. Lets reject that death *must* have a use within a movement, and let’s choose to wrestle with death, in all its dread, horror, and allure, to struggle with the unknown free of any framework or structure.



A stolen cherry picker was used to paint this on the arch at the Grand Army Plaza ;

“PEOPLE ARE KILLING PIGEONS AND CHOPPING THEIR FEET UP AND I HAD TO BRING AWARENESS TO THAT”

Struggling with Depression?



WINTER BLUES RESOURCE LIST:

Crisis Respite Centers - <https://www1.nyc.gov/site/doh/health/health-topics/crisis-emergency-services-respite-centers.page> locations in Manhattan, Bronx, Brooklyn and Queens

National Institute for Psychotherapies - <https://nipinst.org/> Psychotherapy, psychoanalysis and EMDR services. Sliding scale cost, minimum \$35 per session in Midtown

Fountain House - <https://www.fountainhouse.org/content/membership> Mental health services, “providing opportunities for our members to live, work, and learn, while contributing their talents through a community of mutual support.”

Training Institute for Mental Health - <https://www.timh.org/> Psychodynamic, sliding scale mental health services with locations in Manhattan

Ali Forney Center - <https://www.aliforneycenter.org/about-us/> Providing housing and support for LGBTQ youth

Harriet's Apothecary - <http://www.harrietsapothecary.com/> Mental Health meetups for QTPOC folk

Online Resources,

Rest for Resistance - <https://restforresistance.com/read> QTPOC Mental health reads and resources

National Queer & Trans Therapists of Color Network - <https://www.nqtcn.com/> Online directory of Q/T therapists of color

Autism Resources - https://docs.google.com/document/d/1x7mVW_ut7kOwRSWIvffUJUuhWwwQNEA7yZJM9Dzpvpo/edit Google Doc of resources and articles on Autism

Jane Adams Collective - <https://janeaddamscollective.wordpress.com/our-projects/> Info and Resources on Mutual Aid Self-Therapy

THIS MONTH IN HISTORY

January 11th, 1998 - 25,000 villagers in India occupied and successfully blocked the proposed site of a Namada River dam. If built, the project would have displaced 320,000 people.

Jan. 18th, 1958 - the Battle of Hayes Pond took place near Maxton, NC. Unhappy with “race mixing” between indigenous folks and white men, the KKK called for a rally to target the local Lumbee tribe. While they only turned out 50-100 Klansman, the Lumbee came 500 strong, flanked by WWII vets armed with shotguns. The KKK was driven off with 4 of them injured and their equipment and outfits became a bonfire.

Jan. 26th, 1932 - 4000 mostly Jewish tenants attacked police reserves in New York to prevent the eviction of 17 people. Women led the attack from rooftops where they directed with megaphones and hurled objects at police.

Jan. 31st, 1957 - 350 bagel bakers in NYC went on strike to demand improved pay and benefits, which they achieved after 33 days. They were not initially joined by truck deliverers, but were successful after a campaign of tire slashing, truck hijacking, and appeals to drivers. In the end, 34 bakeries agreed to the improved conditions.

BAIL REFORM CONTINUED

Aubrey Fox and Greg Berman co-authored *Trial and Error in Criminal Justice Reform: Learning from Failure*. I have not read the book, so I can’t give you a good review but take it from police commissioner Bill Bratton that their book is “Not only a good read but a must read.”

From the crimethinc article “Storming the Gates; The New Wave of Frontal Attacks on Prisons, Jails, and Detention Centers” published this summer chronicling the growing anti-prison movement from the MDC protests in Brooklyn to the national prison strike: “Above all, we have to completely discredit the discourse that legitimizes punishment and control of any form, so that struggles against existing jails and prisons do not simply provide cover for the authorities to extend new oppressive measures into the so-called free world in the guise of humanitarian and economical pragmatism. To this end, we should also be experimenting with transformative methods of conflict resolution that leave no space for coercive institutions of any kind.”

people currently held mostly at Rikers will be released. The Post and other right-wing news sources have been losing their shit over this reform, and are especially fixated on the fact that the new supervised release program uses gift cards and tickets to Mets games to incentivize folks to make it to their court dates. (I wonder if they give out Cosmos tickets, too?) The new bail reform laws undoubtably lessen human suffering. There is an undeniable joy in knowing that, although, perhaps slowly and judiciously, 900 people will walk out of cages in the months to come. The system that is releasing those people is doing it in part because it understands that the grotesque racist cruelty of Rikers has a high cost in many different ways. “Policy makers” must manufacture the consent of the those who are governed. As New Yorkers push back against the brutality of policing, there will undoubtably be concessions. We should enjoy this moment of jubilee. The abolitionist movement is picking up momentum faster than ever. We must continue to fight and understand this concession as a sign that we hold true power and mass support in a way that is threatening enough to offer a concession to. But also, that the carceral system will continue to mutate and reform itself in order to maintain a structure of domination. This is not “a step in the right direction”; There is no such thing as a “humane prison”. That’s a contradiction in terms.