



ANTE UP!
PUNCH THAT
COP!

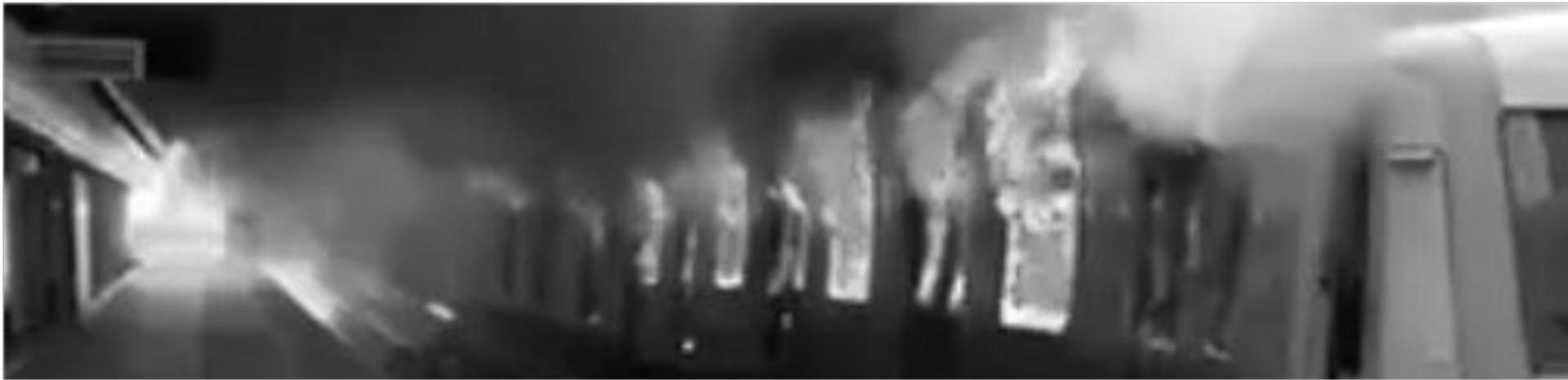
Submitted by some anarchists: Friday's FTP march provided a venue for people to share their mutual hatred of the police and be rowdy in a way that hasn't been regularly seen in the streets here for years. As we marched throughout downtown Brooklyn, people tagged FTP messages on city property and condos as everyone cheered. People came out of their houses to chant "FUCK



THE POLICE" just to have the crowd echo it back for blocks. Families leaned out their kitchen windows to bang on pots and pans. Drivers banged on the hoods of their own cars and honked their horns. Teenagers, first time protestors, long-time militants, masked faces - all came together with total disregard for "law and order" to express our refusal to let the murderous NYPD run amok in our city. After a couple hours, the whole front of march had poured into the Hoyt-Schermerhorn station, hopping the turnstiles and confronting the transit precinct inside. Meanwhile a couple hundred of us remained outside on the street, filling the intersection to prevent being surrounded. As we tried to figure out what to do, cops began forming lines on either sides and pushing in -- we weren't quite kettled, but it was close. Someone called for people to come and make a soft line between the mass of folks and the cops, which we did. Then as people milled about, someone began announcing, "we're all gonna start moving slowly to the sidewalk" -- no explanation. Someone behind us wondered aloud: "why tho?". This suspicion was echoed, but in this confusion, we found ourselves shoved onto the side walk by a newly formed line of cops. We were pinned against a wall, surrounded by police. Fuck, we all thought - I guess this is where this action ends for us. Suddenly a whole crowd appeared down the street. They had gone into the subway and come out down the block to out maneuver the cops! They were stopped a bit of a way back from our group, which was trapped on the sidewalk. People with a banner used it to push back a line of cops and connect our 2 groups. As soon as a path was open, everyone from our group began flowing into the street. The cops were pushing and shoving everyone. Our crew found ourselves at the back of the march, just the banner between us and the cops shoving us. Everyone was holding the people in front of them by the shoulder to keep each other close. At one point, a young woman got shoved and the banner lifted, and folks pulled her to the other side. Everyone held our ground until the whole group was back in the street. The reunited march resumed down the street, chanting "Who keeps us safe? We keep us safe!" It's clear, NYC is done with the cops' bullshit. No one needs this shit explained to them. We all understand that police are the enemy. New Yorkers simply need an opening to act together.

◦NOVEMBER CALENDAR◦

- Wed Nov 6:** Support through the walls for Yusef Johnson - 7 pm at The Base (1302 Myrtle Ave, BK)
- Thurs Nov 7:** Know Your Rights: Medical Edition - 7 pm at Bluestockings Bookstore (172 Allen St, MH) Las Sandinistas! (2018) film screening & discussion to support The Solidarity Room Project - 7 pm at 136 Lawrence St, BK Sat
- Sat Nov 9th:** CLUB A Coat & Blanket Drive for Warm coats, blankets, socks, scarves, gloves, etc. - 1-5 pm at @ Bushwick City Farm (354 Stockton St, BK) CLUB A benefit show at BK Bazaar - latetomyfuneral, Junta, Fairygod, Waterlogged, Posterboy2000, DJ Evil Giane - \$10 or \$5 with quality coat donation for Club A Kitchen. 9pm. All ages.
- Wed Nov 13:** La Brujas Club Gathering - 7 pm at Bluestockings Bookstore (172 Allen St, MH)
- Fri Nov 15:** ABC No Rio Presents: Waterlogged, Bruja Luna, Proglottid, Pobreza Mental, all ages! \$8-12 - 5-8 pm at People's Forum (320 West 37th Street, MH)
- Sun Nov 17:** securiTEA time: FeministCyberSelfDefense - 1 pm at Bluestockings Bookstore (172 Allen St, MH) Black + Pink Letter writing - 3 pm at Bluestockings Bookstore (172 Allen St, MH)
- Thurs Nov 21:** Zine-making party for The Solidarity Room Project - time 6pm at "The Grotto"
- Sat Nov 23:** Transforming conflict workshop by NYC Transformative Justice Hub - 12-2 pm at LGBT Center (208 West 13th St, MH)
- Mon Nov 25:** Feed the People food serve by NYC Shut It Down - 7 pm at 116th St + Lexington Ave, MH
- Wed Nov 27:** Self-defense workshop with POP Gym - 7 pm at Bluestockings Bookstore (172 Allen St, MH)
- Fri Nov 29:** Critical Mass group bike ride - 7 pm from Union Square North, (MH)
- Sat Nov 30:** Last Show at BK Bazaar! - 8 pm at Brooklyn Bazaar (150 Greenpoint Ave, BK)



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. Oct 1, 15, and 29 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)
- 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) //

how to
support
david
campbell



nyc antifascist
incarcerated on
rikers island

www.freedavidcampbell.com

donate

donate money to fill his commissary, fund letter writing events, pay to send him clothes and books, pay his bills while he's away and help support him financially when he gets out.

to donate, click the donate button at freedavidcampbell.com for one-time donations or to set up recurring monthly donations

write

receiving and writing letters is one of the few ways david will be able to connect with comrades and the people he loves. some of things he cares about and books he's reading can be found on his support website, as well as instructions for sending packages.

write to him at:
david campbell #3101900657
eric m. taylor center (EMTC)
10-10 hazen street
east elmhurst, ny 11370

visit

seeing friends in person will be an important part of keeping david connected to the world outside of prison.

because he can only receive two visits a week (of up to three people each visit), we're coordinating visits with each other. email visit@freedavidcampbell.com for a link to the shared calendar.

DEFEND ROJAVA

*Submitted by some militant:*It was the months before occupy started, when revolution was erupting across the globe in every country, when I felt the most hopeless. “Things will never change here”, I said. We need a spark like the Arab Spring needed. I considered self immolation. The spontaneity, militancy, and ease in which we mobilized during occupy amazed me. Just a few dozen committed folks sticking around in a park overnight was enough. I suppose the desire to throw off the chains exists latent in popular consciousness. We wanted collective self-governance We wanted women’s liberation We wanted an ecological future We needed a space to articulate these needs and organize ourselves Many movements blossomed in 2011 with these aims. Most of them dissipated. Rojava was an exception, a miraculous stroke of luck in the most unlikely context. Even the Kurds thought Syria was the last place in the four corners of Kurdistan they would build successful self-governance. The area is traditionally religiously conservative, much like the Bible Belt. It was a factor in how ISIS was able to seize control over much of the area so rapidly. In opposition to both the state repression and the right-wing religious reaction of the jihadists, urban and rural radicals organized protests to push out government control and claim the right of self-defense and self-determination. They established thousands of communes, women’s centers, neighborhood councils and self-defense groups, all with a decentralized structure. The four million people living in the federation collectively beat back the jihadists and began to transform society into a democratic, just, equal, and liberatory space, where anything was possible. There are many reasons it is vital for the project in Rojava to succeed. The Kurds need a working example of autonomous self-governance towards a liberated Kurdistan. Post Soviet National Liberation movements have needed more working examples of empowerment beyond the state model. The wider peoples of Mesopotamia have been given the opportunity to look back to their historical contributions and build a path toward a diverse, cooperative, and bountiful future. For me, and for many, it was important to see a path towards a modern anarchist society, and to contribute in it’s development. The first day I found myself in the mountains of free Kurdistan, it felt like home. The

hideout was reminiscent of a crusty camp by the riverside. Chain smoking and talking politics. Sharing everything we had. Some folks sewing up broken clothes. Spinning endless drinks (chai, not beers). The more I got to know it, the more I realized the revolution was actually really punk. We had to hitch hike everywhere. Everything we had was really communal, including even the extreme of lending out my one jacket and pair of shoes. Whenever one was motivated to work on or start a project, they were supported. I was able to do media work and gardening on my own volition the entirety of my 7 month stay. We were also always squatting abandoned buildings. We once had to set up a new safe house in a nearby village when the academy was under threat of Turkish airstrikes. We went to the village council to ask what building would be appropriate. One had been abandoned by capitalist oriented Kurds that had fled to Iraqi Kurdistan when the revolution started. We drove up to the building and ripped off the front door with our car. Neighbors came out with bags of cement and tools to help us set up the dwellings and install a new door. I saw many things during my time there. I saw men and women, Arabs Kurds and Assyrians, learn from each other and build trust and interdependence. I saw international volunteers who joined with militaristic motivations, transformed by the experience and change their concepts of freedom justice and anarchism. I saw my views transform about weapons, war, and the use of force. I learned that civil war is a terribly ugly process that needs to be resisted at all costs. But I also learned that weapons are just tools that can be used by anyone, and when it comes to war, a motivated group of 20 like-minded people can achieve pretty much anything their hearts call them to do. After 8 years of continuous advancement and success, the project is in immanent threat of destruction. Much like the achievements of the Spanish revolution of 1936, the communes and collectives need space to organize. With the super-powers of the United States, Turkey, and Russia collectively scheming to destroy the popular power of Rojava, the opportunities offered to the young and old, women, minorities, and progressives, may end in the region all together. The spirit of the people cannot be destroyed, but their institutions that offer liberatory opportunities may be lost forever. Now is the time when those living in the United States can make the biggest impact. Raise your voice now in defense of Rojava, or better yet, stay quiet and take direct action in it’s defense tonight. The targets are obvious. #Riseup4Rojava.

THE SUPPRESSED SPEECH OF WAMSUTTA (FRANK B.) JAMES, WAMPANOAG

It is with mixed emotion that I stand here to share my thoughts. This is a time of celebration for you - celebrating an anniversary of a beginning for the white man in America. A time of looking back, of reflection. It is with a heavy heart that I look back upon what happened to my People. Even before the Pilgrims landed it was common practice for explorers to capture Indians, take them to Europe and sell them as slaves for 220 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod for four days before they had robbed the graves of my ancestors and stolen their corn and beans. .Massasoit, the great Sachem of the Wampanoag. .and his People welcomed and befriended the settlers of the Plymouth Plantation. Perhaps he did this because his Tribe had been depleted by an epidemic. Or his knowledge of the harsh oncoming winter was the reason for his peaceful acceptance. .This action by Massasoit was perhaps our biggest mistake. We, the Wampanoag, welcomed you, the white man, with open arms, little knowing that it was the beginning of the end; that before 50 years were to pass, the Wampanoag would no longer be a free people. What happened in those short 50 years? What has happened in the last 300 years?

History gives us facts and there were atrocities; there were broken promises - and most of these centered around land ownership. Among ourselves we understood that there were boundaries, but never before had we had to deal with fences and stone walls. But the white man had a need to prove his worth by the amount of land that he owned. Only ten years later, when the Puritans came, they treated the Wampanoag with even less kindness in converting the souls of the so-called "savages." Although the Puritans were harsh to members of their own society, the Indian was pressed between stone slabs and hanged as quickly as any other "witch." And so down through the years there is record after record of Indian lands taken and, in token, reservations set up for him upon which to live. The Indian, having been stripped of his power, could only stand by and watch while the white man took his land and used it for his personal gain. .

- Frank James, Wampanoag, 1970. (The Massachusetts Dept. of Commerce/Pilgrim descendants requested that someone from the Wampanoags speak for the 350th anniversary of the Pilgrims’ invasive arrival on Cape Cod. James was nominated, and his statement was rejected by the (white) board organizing the ceremony.) Highly recommend reading the entire statement at http://www.uaine.org/suppressed_speech.htm

THE HOAX OF “THANKSGIVING”

In 1620 English separatist settlers arrived on Wampanoag land (so-called Cape Cod). They fled from England, to Holland, and then across the Atlantic to set up a new colony - in search of something under the guise of “religious freedom”. In Holland, the settlers had religious freedom. They embarked in search of new land, for wealth, and power. Upon their arrival, they set up villages on already-cleared and tended-to native land. The Wampanoags taught them how to plant and grow food, shared their harvests, and trapped animals which solely supplied the settlers’ fur trade and economic profits. In return, the English brought swaths of illness to the native people. Long before the separatists arrived, native populations had undergone extermination by way of disease brought by Columbus and the string of Spanish settlers and their livestock to follow. Before Columbus arrived, the native peoples of the North & South Americas were extremely healthy. On the contrary, the English and Northern Europeans lacked practice of basic hygiene (such as bathing, taking off all their clothes at once for the fear it was in bad taste to do so) as recalled by Squanto - a familiar name in the Thanksgiving myth - who tried convincing the English to bathe, though repeatedly failed. Squanto was of the Patuxet band of the Wampanoag people. He was stolen, as a boy, in 1605 by a British captain who brought him to England. He then managed to return to Massachusetts in 1614, where he was then stolen again, by a British slave raider, and sold into slavery in Spain. He then escaped from slavery in Spain, then escaped from Spain itself, returned to England in 1619, and convinced explorer Thomas Dermer to take him along on his next voyage to Cape Cod. When Squanto arrived back home, he found his entire band of Wampanoags to be completely wiped out. He then became the translator and “guide” for the English colonists (though we’re not sure if he was necessarily presented with a choice on the matter... and only having known English because he was stolen and force into slavery..). The “pilgrims” (a term that wasn’t even used until 1880) weren’t the first to arrive to the region. Squanto’s tribe had been wiped out by an epidemic two years earlier, part of around 95% of Massachusetts Indians killed-off in the following decade as the progression of disease rampantly increased in the region after the English colonized Plymouth. The natives, being in good health and lacking immunity for outside/foreign germs, were extremely susceptible to the plague (most likely smallpox) and other illnesses. It is said that the grounds of villages were entirely ridden with corpses, but no one was left to properly tend to and bury the bodies. Remaining Indians fled to nearby villages, where they contaminated all the people there, fell to alcoholism (also brought by the settlers), or just straight-up killed themselves afflicted by such fear and horror. The English thanked God for sparing them from the plague and taking care of the threat to their stolen land - while the natives consequently lost faith in their own gods. The English called the event of mass death “miraculous” and interpreted it as a title to the land they sought to take. The first “Thanksgiving” was actually a celebratory harvest event (cultures around the world have been having celebrations for successful harvests for thousands of years). Massasoit, the leader of the Wampanoags, allied with the Pilgrims in the wake of the Plague, as villages were so terribly weakened and he feared an attack of neighboring Narragansetts. The shared meal existed because of the Wampanoags, not because of the Pilgrims - which is contrary to the teachings of the event. It is written over and over again, that the “good little Pilgrims” graciously offered food to the natives, which is set to supply some American model for all diplomatic endeavors - a myth that the birth of America is built upon. When the hoax of a “thanks-giving” holiday is celebrated this month, remember that it is celebrated, and has been celebrated for centuries by the white man, as a day on which the extermination of an entire group of people “by the grace of God” is cherished. The white man thanks God for sparing him and his kin (today we may hear something like “let God weed ‘em out..”). Thanks-giving is a celebration of ethnocentrism and white supremacy that is fed to children and reinforced by adults, generation after generation across the US, as an origin myth that is performed by abiding by an annual ritual. If we keep partaking in the ritual, and the ritual is myth, the myth becomes reality and situates itself as part of our collectively accepted truth.

HELP SPARK

PLUG

We are a new publication and we are still trying to find our footing in NYC. For now we want to keep off the internet. In order to do that we need people to help distribute the paper.

IF YOU WOULD LIKE TO CARRY THE PAPER AT YOUR WORK PLACE, COMMUNITY CENTER, OR WHATEVER ELSE GET IN TOUCH.

IF YOU WOULD LIKE TO HELP DISTRIBUTE THE PAPER GET IN TOUCH!

THESPARKPLUG@PROTONMAIL.COM



THIS MONTH IN HISTORY

Nov 20,1969 - a group of 78 Native Americans occupied Alcatraz Island demanding more rights, including a Native American university. The occupiers elected a council, set up a school and distributed tasks amongst themselves, voting all major decisions. Holding out until June 1971, authorities eventually evicted the protesters without agreeing to any of their demands. However the action was reported around the world, and helped spark the modern American Indian movement.

Nov 10, 1970, Puerto Rican radicals from the Young Lords took over Lincoln Hospital in New York City’s South Bronx. Over 600 people, including clerical workers, nurses and doctors, joined them in occupying the Nurses' Residence in order to publicize the flagrant disregard for human life in New York City hospitals.

IT'S HARD ASFUCK, TO WATCH THE FREE KURDISH STATE FALL ON A TV IN NEW YORK

AND IN THE END, KNOW, IT'S ALL JUST DRAWN FROM A NEED FOR MONEY, AND STRAIGHT UP HATRED. BUT I CAN'T SEEM TO EXPLAIN TO MYSELF HOW THAT'S TOO SIMPLE FOR ME TO TRULY UNDERSTAND

WHAT HANDS CAN I SHOW? WHATEVER SNAKE HEADS OR SWORDS I SWALLOW CAN NEVER BE ENOUGH TO SAY SORRY.

IT FEELS LIKE LORCA I N THE BACK OF OF THE GUARDIA CIVIL ALL OVER AGAIN

AND ALONG THAT LINE

PERHAPS I'M TOO VAIN TO REALIZE THAT I AM THE NERUDA OF HIS DECLINE HERE

AMONG THE ANOINTED (A HUNG JURY OF THE WHO'S WHO OF OUR PAST CENTURY OF SHARED DISASTER.)

A LIGHT WEAVES THROUGH THE TRAJECTORY OF HEGEL'S EAR WAX (TIME/SPACE) TO STARE UPON A FIELD OF RUBBLE-

TREES ON FIRE IN THE OPEN DESERT- ABANDONED HOSPITALS CRADLING THE HOLOGRAMS OF THE DEAD-

AND STILL (IT IS REPORTED) OIL HAS BEEN TRANSFERRED TO BLOOD AMONG THE REFUGEES OF MARS

I TAKE IT ALL BACK, ALL THAT DISRESPECTFUL SHIT MARX SAID, ABOUT HISTORY COMING BACK AS FARCE, NAH, HISTORY COMES BACK IN THE MANIC REFLECTION OF A SATELLITE MIRRORING A FLAME IN CENTRAL PARK WERE PERHAPS A PART OF ME WAS BORN TOO?-

IN THE REFLECTION OF THE CHILDREN OF THE RICH RUDELY ORDERING AT A POPEYES IN BEDSTUY-

IN THE REFLECTION OF THE MAD OR SOON TO BE MAD

FOR THE DEAD WHO STARE INTO THE EYELIDS OF A TRAINLESS SKY IN CANARSIE

(THE SAME EYES AS RACHEL MADDOW AS SHE STARES AT THE SHADOWS OF BODY-LESS LIPS BEFORE THE CAMERAS TURN ON)-

IN REFLECTION OF AN INVISIBLE CITY BEING BOMBED OR A BLOODLESS COUP AMONG THE FLOWERS

MAYBE IT'S JUST ME AND I AM THE REFLECTION OF MY OWN INEPT LOVE, OR A WORLD NO LONGER LOVED?

STILL, TO STARE ABSENTLY INTO THE NIGHT WITHOUT BLINKING.



GLOBAL STRUGGLE: EMERGING TACTICS FROM AROUND THE WORLD

Across the world people are flooding the streets to protest rising costs of living, police brutality, and the lot of the ruling class sticking it to the rest of us. There seems to be a broad anticapitalist strategy of economic damage until (or sometimes even after) the state capitulates. This has led to massive destruction of subway cars and stations, banks, and police departments, the degrading of national economies, and even some state concessions. How we adapt these strategies will affect which tactics we use and determine many of those our enemies use against us. The following is a incomplete roundup of some of the tried and true as well as innovative tactics used to fight state repression in the growing global insurrections.

Barricades. Barricades can be used to halt advancing police while people are looking to get a head start or hold and defend space. Materials may appear when they aren't necessary, so it's a good idea to make mental notes about supplies and how to access them. Dumpsters (which contain items to ignite), construction materials, newspaper boxes, mattresses and other furniture can all be used to block a roadway, railway, or airline. When set on fire, these things become even more difficult to traverse. **Molotovs and less-on-fire throwing objects.** Everything from a paint balloon to a brick to a bottle ready to explode can be thrown in the direction of oncoming police in order to stop their advance or cause them to retreat. A slingshot can add precision and speed. Practice makes good. **Fare Evasion.** In Chile, people have taken to the rails and stations to end fare hikes, hopping or destroying turnstiles, setting fire to train cars and destroying cameras in stations. In Hong Kong folks have blocked train doors with their bodies. New Yorkers hop and swipe it forward, and have begun a larger campaign to monitor fare enforcers with social media. Locking open and damaging gates can also help people ride free. **Laser Pointers.** In Hong Kong, rioters have learned that common laser pointers can be used to disorient the cops and disrupt the facial recognition technology used to identify them from surveillance cameras. They can also be used to point en masse, for example in the direction the crowd should take next or to indicate advancing troops. **Roles.** Assigning roles can fill weak points and provide crucial support in a roving crowd. In Hong Kong a number of roles representing varying degrees of risk have been created to move quickly and diffuse threats. An example are Firemen, who work at the frontlines to reduce the spread of tear gas by placing a traffic cone over the live round (by a person with a heat proof glove) and squirting water thru the top to extinguish it. **Some wild cards.** In Catalonia, fireworks are shot off to dissuade helicopters from stationing above. In Hong Kong an electric saw was used to fell a metal street lamp-like pole containing a surveillance control tower. *In each city and town the tactics used must reflect the needs of the movement and the topography of repression, so identify these challenges early on and work to create or adapt solutions!*

TO WHITE PEOPLE IN THE STREETS

There is no way an insurrectionary struggle in the municipality of New York will happen if it isn't centered around black liberation, anti-racism and decolonization. Beyond that sentiment being "good" politically, it's a numbers thing! New York is 60% POC, and there is a direct correlation to who is on the street and why they are on the street. Every struggle is a mirror of the central issue, inherent to its locality.

There are radicals, communists and anarchists in the city who wish to reduce the struggle against transit cops and for fair housing to specialized categories of racial dynamics or wish to complain about the role of white people. These people are at best, **both** misguided in their assertion and entirely ignorant of social economic dynamics occurring in NYC, and at worst are interested in the protection their privilege affords them. Either way it is a dangerous way to be in the streets and a potentially lethal situation when inexperienced youth of color are taking chances on the street to create a city that is **theirs**.

 **SUBMIT TO SPARK PLUG** 

How de we help empower folks to take action autonomously?

How do we balance the need of security with the want to document?

How do we navigate relationships with reporters and right wing grifters?

How has the prominence of anti-fascism in the media changed how people respond to black blocs?

Any other articles, comments, or critiques welcome! Email us at:

THESPARKPLUG@PROTONMAIL.COM

BASIC POLICE TACTICS AND FORMATIONS AT STREET MOBILIZATIONS

Police lines: Police lines are generally formed with either cops in riot gear or bike cops standing behind their bikes. Police lines can be a single, double, or even triple line of officers. They form with the intention of protecting an area, forcing the crowd in a particular direction, dividing the crowd, or preparing to disperse a crowd. When protecting an area they will form lines across roads and entryways, when dividing a crowd they will often from a chevron or wedge shape to push through a weak point in the crowd and then form a double line (back to back) facing each side of the crowd. This is sometimes done with lines of motorcycle cops instead. When preparing to disperse a crowd or force a crowd in a direction you can sometimes see them preparing less lethal weaponry/ getting ready for a charge. The best defense against a police line is to not let one form in the first place, form up and hold the ground they are trying to take. If a police line is formed, breaking thru sooner is usually better, the longer they have to shore up their defenses the stronger the line becomes. Banners and shields can be useful as a wedge to break thru the weakest spot in a line.

Snatch Squads: Snatch Squads are formations of 4-6 officers with the purpose of extracting/ arresting specific individuals in a crowd. The first sign of an impending snatch squad is often a commanding officer talking to other officers behind the line while pointing at an individual or group of individuals. The squad will then form up behind the line and tap the two cops directly in front of them on the shoulders. Those two cops will sidestep and let the squad thru and the close up the line. 2 cops in the squad stay on the inside tasked with making the actual arrest, the rest of the squad faces out using batons to keep the crowd away as they make their way towards the individual. They do not usually carry Shields. If you can identify who the snatch squad is after, try to whisk that person deeper into the crowd, shield them and give them new masks or articles of clothing to disguise their identity. Get in the way of the squad, if they lose their target and are surrounded by a hostile crowd they will generally retreat back to the line.

Baton/shield Charges: Baton/shield charges are used to force a crowd in a direction or to disperse a crowd. Sometimes the police line will march forward one long step at a time, lashing out with batons or shields in between each step. Sometimes they will blitz forward, covering a certain amount of ground while bludgeoning anybody in reach. Often, just before a charge, you will see commanding officers walking behind the lines talking to individual cops, you will also see the cops straighten up/ tighten up the line. It is important to not react blindly to a charge, they rely on your panic to make you controllable. A strong tight crowd can resist a charge or move in another direction together without falling into a police trap/ running where they want you to.

Kettles: A kettle is a tactic where the police surround a crowd, usually for the purposes of mass arrest. Sometimes they will use large nets, sometimes just police lines and batons/chemical weapons. Often they will try to separate a section of a crowd from a larger crowd, kettling that section, in an attempt to break up the larger crowd. It is important to always be aware of police lines and to be mobile enough not to be surrounded. Sometimes police lines will form one block down in all directions and converge inward. Scouts can be really helpful to relay information about police positions that might not be immediately visible. Most often police lines will slowly grow from having one direction blocked off to two to three to four. Always keep an eye on possible exits (alleyways, empty lots, parks, etc.) and be ready to move as a group. Stay safe and look out for each other!

Excerpt from

“AN OPEN LETTER TO THOSE WHO CONDEMN LOOTING”

[...]the slow bleeding, coupled with a recent gutting unprecedented in its severity and rapidity, of the carcass of the welfare state, through attacks on social programs, housing, and pensions. Such that the ranks of those who are employed, but not rich, and those who cannot be employed are further distanced from the means to adequately reproduce their own lives and those of their friends and families. This inability to do so is coupled with the present and vicious face of an old fact: when the poor get poorer, their needs - and desires, that thing always mocked by the upper and middle classes as if wanting something you can't afford means you are a moron - do not have the good grace to disappear. They get more desperate, the zones of the city get more rigorously divided, and the police get rougher. These are the basic axes on which we turn and which hang, deadly, over the heads of the mass. In short, the conditions which ground politics and economics - namely, citizenship and value - and produce the grounding assumption that both are natural and ongoing are in a shuddering, terrified disarray. To say, then, that these riots and this looting are "not political" is to understand something very key indeed. Namely, that politics as it heretofore stands has shown itself, for many years and more clearly than ever, to be utterly inadequate in addressing the concerns and needs of those who barely fall beneath its shadow to start.

—NO FARE NO COPS—

Who threatens New Yorkers on the trains? It's the police. Our fares go up, our trains are never on time, and all we get is more and more cops who jump us and arrest us over \$2.75. If Cuomo put the millions of dollars they pay the police to terrorize us into the train system its self, we could eliminate fares all together.

We demand the equitable city DeBlasio sold us out on. We demand the immediate and sustained removal of all police from the NYC subway system. We demand immediate and sustained free fare for all subway users.

This is nonnegotiable. We are not asking the city government and bureaucrats to grant our demands. We will make it a reality.

- I WILL NOT PAY FOR THE SUBWAY**
- I WILL ENABLE OTHERS TO AVOID THE FARE**
- I WILL, IN A WAY WHICH CORRESPONDS TO MY PRIVILEGE AND RISK LEVEL, KEEP MY FELLOW RIDERS SAFE FROM THE POLICE.**

We will hop the turnstiles, hold the doors, film cops, let each other know when cops lay in wait. We will pay each other's tickets, lock open the doors and continue to let cops know that they are not welcome. You already know. No cops in our tunnels.



Unfare NYC is a way to help each other avoid encounters with police in the subway and on buses. DM or @ us when you spot cops - especially those doing fare enforcement or hiding by turnstiles. The more detail you can include, the better.

@unfarenyc

🐉ROLLING WITH A CREW🐉

Working with a specific crew at actions helps keep each other safe(r), take more risks, and learn together. Another word for this is affinity group. Find a few people who you trust, who you want to be with in the streets. Meetup before the action to talk through how you want to approach it. Consider things like: - What do you expect? What don't you expect? - What are your individual/shared goals? - What risks might you want to take, how can you support each other, and how can you keep each other safe(r)? *Engaging in personal risk assessment before the group meet-up is helpful to weigh out what exactly you are willing to risk/how far or not far you're willing to go, what these implications mean on an individual level, and whether or not taking specific risks is logical or tactically smart.* - What do you commit to each other (ex. staying together, meeting up at a certain spot if you get scattered, complying/not complying with police)? - What if you get scattered? - What steps should people take if you get arrested? - In what scenarios could code words be useful? During the action, check in with your crew as things evolve to share what you're seeing and figure out what you want to do. As actions progress, it is plausible and OK for things like emotions to shift, risk levels to change, as well as impromptu strategizing. If you have an idea of a move to make, quickly checking in with your crew to see if they are down to move forward with your idea is a considerate and good move. Sticking with friends is good for a lot of reasons, you're a lot safer with people you trust and know. Having friends behind you can make you bolder and less afraid. When cops infiltrate crowds they normally don't do it in groups (they would be pretty easy to spot). It makes communication faster because if you catch wind of something you will share it with everyone in your group. When you're with a few folks in a crowd chances are all of you will know one or two other people there, if those folks are with friends then the crowd feels a lot more interconnected and trusting. Everyone can react faster and people who are suspicious pop out. After the action, debrief with your crew. What excited you about the action? What went well? What didn't? Why? Did you accomplish your goals? How did your crew work together? How did you all work with the larger group? What do you want to learn or do to get ready for the next action?

🐉COMING PREPARED🐉

When coming to a street action, things can get hectic in a lot of different ways. The more prepared you are, the safer you will be, the more fun you will have, and everyone will have a better chance of success. Try to get a feel for what this action is going to be like. Who is organizing it? What have the prior actions been like? How have the police been dealing with the crowd? What are the range of possibilities?

Things to Bring/Wear: Water - First-aid supplies - Proper/practical clothing - don't dress in something you won't be comfortable walking in or wearing for a while, good shoes are crucial. Bringing things like extra water, throat lozenges, and snacks can be really nice and bringing enough to hand out to folks is a sweet show of solidarity and can help boost moral if folks are starting to wear down.

🐉MASKING UP🐉

There are a lot of reasons to cover your face. Not everyone wants to be photographed at a demo. A lot of people are at risk of retaliation for expressing their political views publicly. Being open about dissent is a privilege that many people don't have. Just a photograph of someone at a demo can get them targeted by immigration officials, their boss, or the state in general. The flipside is that masking up does make you more of a target for the police. Wearing a mask is a show of solidarity, the more folks who wear masks the less likely the folks who must conceal their identity stick out to the cops.

🐉BLACK BLOC🐉

Though part of black bloc is wearing a mask, it is a step further than just covering your face. The idea of black bloc is for a group of protesters to be extremely hard to distinguish from one another. Thus it is nearly impossible for cops to single out one person in the moment. Black bloc is a tactic, it is not an organization or group. Black bloc has no ideology, just a goal. Protesters utilizing black bloc can escalate in a safer way because the cops can't single out anyone, and if they catch anyone it will be much harder to prove who did what when. If your interested in de-arresting, graffiti, or other direct action black bloc can be a helpful tactic to utilize. It should be noted that black blocs are often the most effective and safe when they are made up of affinity groups. Good black bloc means that you are wearing all black clothes with no logos of distinguishable features. You shouldn't wear any clothes you normally wear. Your hair should be tucked away, you should cover all visible tattoos and piercings. Think about what the police will look for, make sure there is nothing they can find. Careful when and where you mask up don't be caught on camera. Its good to have another layer that isn't black and be able to change into another outfit. Careful leaving the demo, change fast and out of the view of cameras and police.

Be discrete about identifying other people, if you see someone you think you know, don't call them by name. if some one asks if you know someone, a simple yes is all that's needed. Its good to touch base and establish trust, but its not a good time to introduce yourself. Understand that often folks have particular people they have agreed upon sticking with. Don't pry or hang around someone unless you explicitly talk about it with them.

Blocing up also comes with its downsides, often people bloc up as a reflex or fashion statement, with no intention of utilizing the tactics that go with the outfit. This can instill a false sense of security for others in bloc. There are many goals of demos, and bloc only makes sense for a very specific type. Demos can be a great way to build community, build trust and network. Black bloc can come off as intimidating, strange and even goofy, especially when it's unwarranted.

🐉PHOTOGRAPHY?🐉

Many people see photography and video as an important part of a social movement. Unfortunately the police and prosecutors see it as evidence. We may never know the impact of image making on social movements, but there are many people in jail cells who understand its impact. Organizers often document actions and promote them online but they should never post images of people committing anything that is a crime. Even if someone is wearing a mask a video or photo of them in action could mean the difference between no charges and a felony sentence. Good intentions are of little consequence. if you post a blurred out photo of someone, the cops can get the original. If you take the photo on film, or never post it online, the cops can still get their hands on what ever image you make. You may not be a snitch but all cameras are. The only way to be sure you don't help the state lock someone up is to not take photos. Even a photo of a crowd of people could catch someone before they have masked up and help the state build a case. Cameras can be effective against police, cop watch does a good job using cameras in that regard and most folks involved with cop watch have pretty on point practices and only point the lenses at cops. All images taken of people should be taken with their explicit consent.

🐉SECURITY🐉

Cell phones are a little cop in your pocket. Recently the NYPD and google did a reverse search warrant where they were able to collect the information of everyone who was in the area of a protest. At the j20 protests in DC the police mined data off the phones of those arrested. In certain situations keeping your cellphone location services off can protect you, but it by no means makes you safe. You should encrypt your android phone by going to the settings and selecting "lock screen and security" then "encrypt device". If you don't do this and you get arrested the police can collect all the data you have on your phone. Use the encrypted texting app "Signal" to text rather than What's App or normal SMS. Utilize disappearing messages and don't discuss anything to sensitive on the phone period. If you wouldn't discuss something in the presence of a cop, don't discuss it when your phone is around. The police have "stingrays" which are fake cell phone towers that can be used to turn your phone into a listening devices. Get into the routine of going out with out a phone, maybe have a hand gesture to let people know not to keep talking with phones in the room. We recommend bringing burner phones or no phones at all to demos. Lets figure out ways to communicate that help build a robust security culture and keeps us safe.

Security culture is the idea that folks should maintain a general culture of security that protects people from state repression. Good security culture makes infiltrators, and snitches less of a threat and can reduce paranoia. Never pry or demand information. Don't ask questions that folks may not want to answer. If someone seems reluctant to talk about something, change the subject. Don't share secrets with anyone unless they absolutely need to know.

If you get arrested, the police will try all sorts of tactics to get information from you. Never talk to the police. Never consent to anything. Common police tactics include lying to you and telling you they have evidence they don't have, in an attempt to get you to snitch on yourself. The police will say that if you cooperate then you won't have it so bad. They will lie to you and tell you that your friend is snitching on you, or that they have you on camera, and that if you don't tell them they will lock you up forever. Never let them scare you into talking. The only thing you should ever say to a police officer when you are in custody, is "I will not speak until I have a lawyer present." There is never—not one scenario—where saying literally anything else will help you. Loose lips sink ships!

**IF WE BREAK THE
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