

Lets **FAC** the system together  
Feminist Autonomous Centre for research

NO

Welcome

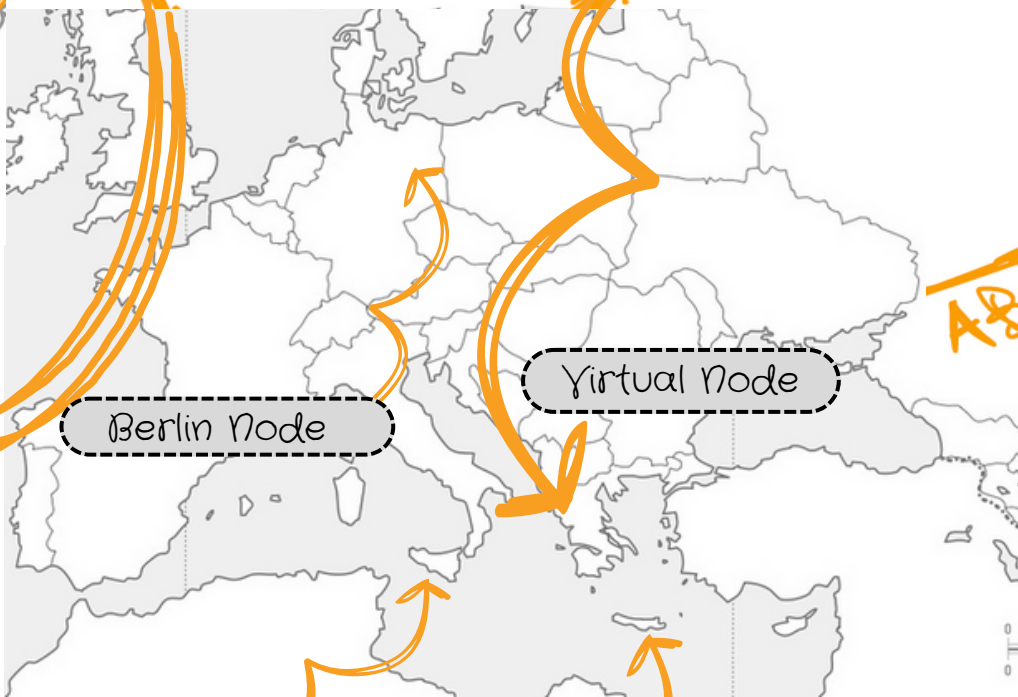
to NO

# BORDER SUMMER SCHOOL Report

NO BORDERS

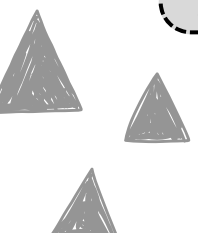


ABOLITION



NO  
POLICE  
BORDERS

NOW  
ABOLITION  
FEMINIST  
TRANSFEMINIST  
NOW



# Azoul!

My name is Hatim (he/him), and I am a summer intern at FAC. I am Moroccan, a second-generation Arabized Amazigh. My writing, voice, visuals, organization, and positionality will guide you throughout this 'report'. I will talk to you and with you. I entered the FNBSS with a queer radical hope to affect and be affected to open up, to establish contact, to read to listen, to speak, to undo my own bordering practices, to build relationships and alternative geographies, and be in community. I wish for you to generously (re)enter with me, to challenge my chronology, to unread what I didn't read to see what I missed to affect the visuality, to feel the mess, and to allow it to impact you. I invite you to help me, us, imagine otherwise.



Azoul means hi in Tamazight, an indigenous Moroccan language





# BACKGROUND: FAC!



The Feminist Autonomous Centre for Research (FAC research) is a place for plural knowledge production, political intervention, reflection, collaboration, support, exchange, and trouble. Located in Athens, Greece, it aims to challenge what constitutes valid knowledge and who is given the right to make and receive it. FAC goes back to the feminist foundations of autonomous knowledge creation and works across and against nation-states and continental borders, disciplinary boundaries, and institutional obstacles. At FAC, feminisms are plural, reflexive, internally disputed queer, trans, intersectional, antiracist, and anti-authoritarian.

FAC is committed to grassroots education and learning as most of its projects aim to critically expand knowledge of essential topics in the study of gender and sexuality, understanding of critical issues raised by social movements concerning gender and sexuality, as well as the interactions and disagreements between feminist and LGBTQI+ movements, and examining the conversation between and translation between diverse theories, stories, and political views of gender and sexuality in various historical and geographic situations. FAC believes in the importance of creating interdisciplinary, transversal spaces to share practice and theory around shared struggles. FAC research areas include Intersectionality, critiques of power and coalitional movements, sexualities and Genders, Queer and trans-feminist perspectives, migrations and borders, art as research, visual, performative, and documentary knowledges, radical perspectives on urban space and design, embodied knowledges, collective Care, and Healing Practices.

Our feminism is queer, trans, intersectional,  
antiracist, anti-humanitarian, always singular, reflexive,  
and internally contested.



# BACKGROUND: FNBS!



The Feminist No Borders Summer School (FNBS) is an encounter and a mutual learning space for researchers, activists, artists, and members of community organizations to exchange experiences, and battle plans. FNBS aims to challenge academia's dominate mode of knowledge production and dissemination. It is an antiracist, abolitionist feminist arena that aims to disrupt the distinction between theory and practice and to act against the prevalent ways that boundaries are perpetuated through the media, humanitarianism, and academia. The inaugural Feminist No Borders Summer School was organized in July 2018 (for a history of FNBS, [here](#)).

In the wake of transnational radical social movements and new forms of bordering imposed by the Covid moment there is, a growing interest in and a (renewed) commitment to abolitionist politics, which creates new opportunities for imagining and prefiguring the abolition of borders, prisons, police, the heteronormative family, and the system of forced binary gender assignment. It was the goal of the Feminist No Borders Summer School to discuss these abolitionist demands, while paying particular attention to issues of positionality in research and activism as well as new forms of covid bordering without exceptionalizing.

In the FNBS 2022, co-producers of knowledge practice alternative forms of education, listening, and communication with one another. Over the course of four days, they gathered in three physical locations: Palermo, Heraklion, and Berlin. A virtual node was also established to allow folks who are unable to travel, owing to the border regulations, participate. The virtual node operated online via Zoom, organized from a table and a pink microphone in FAC's physical space in Athens. The choice of Zoom remains an ambivalent one, given the silencing of dissent and capital accumulation that the Zoom Inc has acquired since the start of the pandemic. FNBS 2022 gathered every day, in each node as well as in a hybrid setting to facilitate communication and exchange across these places. Keynotes and roundtable discussions were given by scholars and activists from BRIDGES collective, Associazione Closer, de:boarder—migration justice collective, Legal Centre Lesbos, Thalassa of Solidarity, Kompass collective, LasciateCIEntrare, and Watch the Med—Alarm Phone (Women\* on the Move).



# OUR VIRTUAL TABLE OF CARE!

We take the binary virtual vs real critically. The virtual is material, it has affective abilities. Despite the ambivalent choice of the Zoom platform, the virtual has allowed maneuvering around borders in this particular context, but it doesn't undo borders. It also risks producing new borders. We hope that it has allowed non-hierarchical participation in the virtual node. The wide range of positionalities and locales have allowed rich conversations that fused the space with radical collective care making, love, and trouble. The messiness of the virtual, the messiness of it all.

Lia (she/they)  
co-director at FAC

A Table in FAC  
Athens

An assemblage of  
freddo coffee, heat,  
love, laughter, smiles,  
pictures, sounds,  
screens, music...

Penny  
(she/her)  
co-director at FAC

Hatim (he/him)  
Summer Intern at FAC

Penny, Lia, and Hatim (me) (the pink microphone for short) coordinated and moderated the virtual node at FNSS. Carmen She/they (Managing Director of FAC) also helped coordinate virtually. In many instances, we are happy that the microphone was flipped Zoom chats lit up, Padlet columns populated rapidly, and a collective co-production of knowledge was in the making. The pink microphone became everyone.

# WHAT'S IN A 'REPORT'?

Capturing the Feminist No Borders Summer School 2022 in a couple of pages is an impossible task, yet it opens up a plethora of possibilities. As a wise queer once said, "you cannot write experiences." As much as I attempt to capture the vibrancy, the complexity, and the nuance the FNBS displayed, I must write it, author it, and frame it. The "I" I put forward is multiple and fragmented yet is unable to capture the collective spirit of the summer school. I recurse to visuality, and language to communicate this authoring. I ask you to feel it, engage it, refuse it, and/or adopt it. In this process, I invite you to question with me: What's a report? What's in a report? And why, the need/desire to report?

Traditionally, reporting as a practice is rooted in histories of epistemic silencing via recourse to 'objectivity', turning joyful moments into numbers, bullet points, agendas, and action items. So, we might critically engage our practices of reporting. At the same time, our need to document moments of radical horizontal collectivity, transcends the desire to quantify, achievement, reify, linearity, or assume objectivity. This stems from a queer desire to render these moments a part of our collective memory. So, I invite you to see this 'report' as a space of reflection, contention, and imagination. I wish I could share feelings, laugh, tastes, sounds, touch, and scents that made the summer school what it is, for me, yet I am bounded to a chrononormativity, by virtue of form and my ability. I then organize this document by days, roundtable discussions, discussion highlights, and resources.



Wednesday, 15 June



Ich	אני	yo	אני	I	FAC	systems
Du	את	tu	את	you	FAC	systems
Sie	הם/הן	Elle	הם/הן	They	FAC	systems
sie	היא	Ella	היא	She	FAC	systems
er	הוא	El	הוא	He	FAC	systems
Wir	אנחנו	Nosotros	نحن	We	FAC	systems

together

And there is always more **FAC**ing to do!

We opened the 5th Feminist No Border Summer School with a warm welcome, a circle of care, and a discussion of the code of contact. As co-producers of knowledge, we collectively reflected on what the following keywords mean to us:

"Feminism"

"No Borders"

"Expectations"

The following pages will highlight some of the ideas shared from multiple nodes



FEMINISM =  
intersectional &  
inclusivity etc

• STRUGGLE  
• ALL CAN SPEAK  
• CREATIVE

ANTI-POSITIVIST

Tenderness  
ability to be vulnerable

CARE

Embracing  
AMBIVALENCE

Empowerment  
Politics of  
care  
self-love

intersectional justice, equity and  
transformation

POSITIONALITY

INTERSECTIONALITY

ANTI ASSIMILATION  
ANTI INTEGRATION

FEMINISM = creating  
a space for everyone

non government, equality, ally,  
reference, ally, ordinary, ally  
of politics, care, ally

SOCIAL  
REPRODUCTION

• LOVE  
• CARING  
• CONFIDENT

# FEMINISM

## KEYWORDS

fight for  
refusal  
resistance

Embracing  
AMBIVALENCE

transfeminism

FEMINISM = creation  
of a JUST society

Feminism is establishing  
the political, economic,  
personal, and social equality  
of the sexes.

INTERSECTIONALITY  
CARE OF PEOPLE

STRUTTURE COLLETTIVITA'  
CORPO GEPPPO  
PATRIARLATO CUA DI  
INTERROGARI SULLE  
PRATICHE

Feminism • Feminism  
deconstruct Patriarchy as a  
"on open question" life  
Intersectionality • activism  
against discrimination  
visibility of Privileges  
capitalism/destruct.

• A way of living / mindset  
• Group / solidarity / be with  
collectivity / mutual support  
• Feminist questions "gender?"  
and much much more

QUELLO CHE SONO (what I am)  
VISION - starting point  
Trasformazione - opening up  
TOTALE

feminist  
a lifelong perseverance through  
sistership and care

not knowing  
not masking

empowerment  
&  
Prevention

abolishing patriarchy

Feminism's  
Social Justice  
POWER  
Destruction of patriarchy  
Consciousness  
of patriarchy  
capitalism  
racism

NO BORDERS =  
NO NATION STATES!

Freedom to movement  
within and across nations  
...

NO BORDERS =  
COLLECTIVE /  
COMMUNITY

JUSTICE

NOT JUST  
PHYSICAL  
BORDERS.

Building  
Inclusive  
Communities

Freedom  
of  
Movement

Freedom of movement, autonomy  
of our bodies, and the elimination  
of bureaucracy.

a dream of a far future :(

NO BORDERS =  
freedom of movement  
for everybody

no borders  
limitless conversations, dialogue,  
movement and action  
...

# NO BORDERS

## KEYWORDS

NO BORDERS =  
ABSENCE OF  
VIOLENCE;  
ABSENCE OF WAR

DECOLONISATION

no gender

• PRIVILEGED  
(BUT NOT THIS LO)  
'ALTERNATIV.  
LEARNING

Possibility

ANTI-  
WHITE  
SUPREMACY

no  
nations

feminism

abolishing any kind of  
exclusion of the oppressed

Global  
Liberation

Freedom  
to  
Stay, Be  
Move,

NO BORDERS  
• Against the materialisation  
of dominant categories  
/ power structures  
• against nation-state  
• the permission to be what  
i want to be

END OF  
PRIVILEGE

ANTI-  
RACISM

Unity



EXPECTATIONS =  
a safe space from  
any form of oppression

EXPECTATIONS =  
flat hierarchy

- BUILDING NETWORKS
- SHARING PRACTICES AND STRUGGLES
- CREATING KNOWLEDGE



EXPECTATIONS  
well-intended  
exchange

a) A lot of learning, interconnecting  
with people, peaceful discussions,  
... ..

LEARNING  
FROM  
EACH OTHER

SUMMER SCHOOL  
Includes more struggles than  
just no border  
How much academia  
anti-shit?  
Space without masculinity  
center struggle

EXPECTATION  
respect for different  
types of knowledge  
production

brave exchange, celebrating  
difference; learning; meet people;  
community; peaceful discussion;  
collectivity; to rebel; radical  
thinking; non-hierarchical

# EXPECTATIONS

## KEYWORDS

REBEL  
I am not going to be  
intimidated  
with no thinking, no  
academicism, no  
with no technical  
transformation

(re)create, co learn, rebel

INCONTRO (meeting)  
IMPARARE (learn)  
DISCUSSIONE (discussion)

SHARE  
EXPERIENCE

think through  
social reproduction  
that can come about  
through their feminist  
abolitionist networks

FEMINIST  
NO  
BORDERS  
SUMMERSCHOOL  
JULY  
15-18/6/2022  
ABOLITION/  
COVID BORDERS/  
POSITIONALITY  
SPEAKERS  
PALERMO/HERAKLION/  
BERLIN/ATHENS-VIRTUAL  
ASSOCIATE CHAIR  
HOMAS LUTHE (JULY 15) WATCH THE MED-  
ALARM PHONE (TWO MEN ON THE MOVE)  
BENI (PALERMO) JULY 16/17/18/19/20/21/22/23/24/25/26/27/28/29/30/31  
WORLD (PALERMO) JULY 15/16/17/18/19/20/21/22/23/24/25/26/27/28/29/30/31

building a  
global community

expectations  
of  
community

NO ACADEMICISM

Finding/Making  
critical friends

a) A lot of learning, interconnecting  
with people, peaceful discussions,  
... ..



# EXPECTATIONS

## KEYWORDS



### YES MEANS YES

Being together  
Experimenting  
Honesty  
Changing our minds  
Active listening  
Clarifying questions  
Connecting  
Silliness (little bit)  
Awareness of how much space you take up  
Be affirming of others  
Dogs being here! ✓  
Open-minded Taking breaks  
Conflicts  
Mental diversity  
Pausing  
Unpolished thoughts  
Planting seeds together  
Emotions / feelings  
Compassion  
People make mistakes  
International feminism  
Perpetual learning  
Making everyone feel heard  
Being OK feeling vulnerable  
Owning to disagree  
Speaking different languages

### NO MEANS NO

TERFism  
Othering  
BORDERS  
Racism  
Assumptions  
Deaths at borders  
Devil's Advocate  
Throwing things out insensitive to how they might hurt another  
Aversion to risk-taking  
Expectations of how people should respond  
Sexism  
Forgetting the class analysis  
Fast judgments / labelling  
Forgetting why we're all here  
Shame  
Logic for logic's sake  
Calling out people who are silent  
Fascism  
Unsafe spaces  
Israeli apartheid  
Being afraid / don't like dogs  
Ableism / Body Shaming



Thursday, 16 June



# Abolition

And there is always more **FAC**ing to do!

After collectively sharing and discussing our conceptions of feminism, no border, and expectations in the summer school, we kick-started Day 1 by focusing on the relationship between prison abolition and border abolition from a feminist perspective. We asked how we can work towards abolition while acknowledging the genealogy from which it emerges. We critically ground abolitionist practice in our positionalities, contexts, and standpoints.

# ABOLITION

Whilst the US debates on prison abolition critically link the continuum between colonial violence, slavery, prisons, and bordering, in European contexts there seem to be a need to discuss these entanglements further. The criminalization and imprisonment of people who defy borders, either by crossing them or by supporting border crossers, has become a key bordering technique. The law and the so-called 'criminal justice system' have historically been key sites of racist and patriarchal oppression, and as such, key sites of struggle. In the context of no-border struggles, however, appeals to the law, to the discourse of human rights, as well as to the illegality of state practices seem to go unquestioned. We took up the following questions (we also questioned these questions as some do not reflect abolition issues in 'global south' locales):

To what extent can we demand states and other authorities to "protect people", to "respect rights" and to "respect the law", when state formations are founded on violence and oppression?

How to think about accountability, when it comes to state and corporate violence, from an abolitionist perspective?

Is the use of the law a necessary, and relevant tool when its formation, construction and application are intrinsic to State's institutions? Could other sets of "principles" or "rights" be more relevant?

Is it possible to use the law, the discourse of rights and appeals to illegality of state practices as a tactical element rather than an end-goal in our struggles?

How do we put into practice a feminist abolitionist analysis of the continuum of violence of colonialism, prisons, and borders, and how do we navigate inevitable contradictions?

Is the abolition of the state and of other forms of oppression a precondition for the abolition of borders and prisons? Can we reconcile the legal system, on the one hand with a practice and vision oriented towards border abolition, on the other?





# Round Tables

During the hybrid session, Two organizations, Associazione Closer and De: border—migration justice collective, joined us to share their important work and engage with us in conversations about abolition praxis.



## Associazione Closer

"Closer is a cultural association founded in Venice in 2016 to promote cultural activities where it is most difficult -- where the welfare state shows its limits. It focuses on the prison environment by organizing workshops and events aimed at including what has always been excluded. It carries out socially driven projects aimed at citizens, the ones less aware of the exclusionary practices of the state. Its motto is Art for those who have always wanted it; Technology for those who have never been able to. Being able to learn is the only - true - power."

“Talking about prison within the prison is important to reject prisons and become abolitionist. Its a powerful recruitment strategy”

Associazione Closer shared their thinking on the effectiveness of small actions such as cultural events and workshops to raise awareness around the prison industrial complex. To do so, Closer organized literature/reading workshops inside prisons, some of which are open to the public, with journalists and public intellectuals as guest speakers.

While these activities might normalize the prison system, they expose its brutality and violence. The act of getting into the prison, experiencing loud sounds, and leaving one's phone in a box before entering allowed people to feel the prison's embodied violence. Closer concluded that these small actions and cultural engagements are the best vectors to drive change.

## De: border—migration justice collective

"De: border Migration justice collective is a group of scholar-activists mobilizing law to resist and counter the systemic harms perpetrated against persons on the move, including those enshrined in and perpetrated through legal systems. Established in 2022, de: border's ongoing strategic litigation cases, complaints, research projects and investigations date back some five years. Our work challenges the normalization of border violence and pursue accountability and transformation of the rightlessness, discrimination and other socio-economic inequalities and injustices related to migration and its governance."

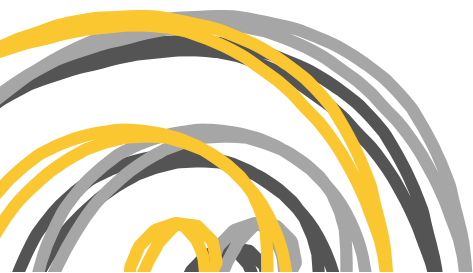
De: border shared their story as a collective exit from academia, informed by feminist, critical race theory, and social justice ethics. The collective believes academic knowledge production is watered-down contra to other more radical artistic spaces. They believe that the legal system and academia should be resisted.



“Legal processes are not life affirming”

and we should stop pretending that they can be

The collective sees themselves as legal activists who critically engage law: how it is created maintained and enforced, its entanglement with cultural understanding and how it imposes social norms. From the perspective of movement-border, the collective works on litigation cases across the European Union by focusing on communities and questioning the rule of law and legal hegemony. Working within a relational and anti-hegemonic commitment, the collective continuously questions re-producing mainstream justice processes and sees building a beloved community as a helpful practice in doing so.



# DISCUSSION HIGHLIGHTS



This "Discussion Highlights" section will provide some of the questions that have been asked during the roundtables and the organizations' responses. Both the questions and responses have been edited for clarity. The richness of the conversation can't be captured in few pages so only a few points are highlighted.

Hi, I'd be curious to hear more about how the De:order Collective approaches their legal cases from the Framework they have just discussed. Maybe discuss in more detail what transformative healing and restorative justice looks like for their lawyering approaches.



## De:order—migration justice collective

For De:order-migration collective, transformative healing and restorative justice is a radical process of responsibility and accountability. We (people in solidarity, work) need to seek reparations through migratory rights. Claiming back what has been taken from our communities requires radical migration and anti-bordering justice, which is different from the mainstream legal practice. The collective has engaged in some of this work by bringing the legal cases which were not given heed in mainstream legal organizations such as the EU cases about budget accountability. The latter are often brought by the collective's members from their previous workplaces.

The collective also aims at making spaces for conversations and alternative imaginations of the law. The critical recourse to the law by the collective is an attempt to reclaim a space within the law which has in and of itself power.





# DISCUSSION HIGHLIGHTS

## De:boarder—migration justice collective

The intentionality of using the law is instrumental. This can be done by highlighting harmful practices that are protected legally, and working with the law to dismantle them while at the same time working towards the common goal of liberation. The collective applies this critical legal framework to migration and border context in works such as the project of deaths and disappearances. The latter opens up a legal space to seek some form of justice, as partial as it might be.

The members' positionality as scholar-activist-lawyers allows the collective to engage in a nuanced understanding of legal frameworks and creative theoretical maneuverings. All of which are used to challenge the legal establishment itself. Other issues that the collective works on include access to legal tools is essential (although not liberatory) and sharing knowledge about legal education. For the collective, it is also equally important to embrace 'no'; sitting with pain and being together through dialectical processes can be as productive as action-driven work.



# DISCUSSION HIGHLIGHTS



"The de-border collective mentioned something like 'legal processes are not life-affirming.' So I'm wondering, in your opinion, what would life-affirming law look/feel like? Related to this, to what extent does the legal system reproduce and reaffirm racialization as a colonial organizational system, and how can the legal system possibly undermine this?"

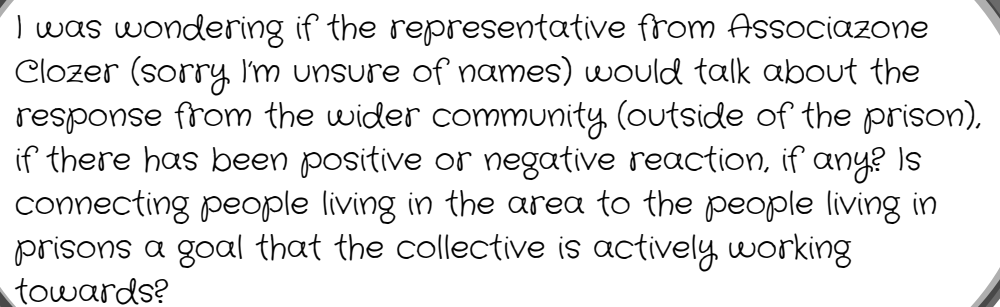


## De:boarder—migration justice collective

The collective believes that the focus should be the processes that come from within us to imagine solutions together as those who have been harmed so that harm is not being re-produced. Critical Race Theory, for example, has some potential answers. It invites us to think about the need to reject the idea that law is neutral and apolitical. Law is not the solution, but we can use it to undo some repressive laws. Law can deconstruct what it has created by the legal system, and it should be used as such while keeping in mind the large goal of the movement. Works such as *Healing Resistance: A Radically Different Response to Harm* (2020) by Kazu Haga can help us think through these questions as well.



# DISCUSSION HIGHLIGHTS



I was wondering if the representative from Associazione Clozer (sorry, I'm unsure of names) would talk about the response from the wider community, (outside of the prison), if there has been positive or negative reaction, if any? Is connecting people living in the area to the people living in prisons a goal that the collective is actively working towards?



## Associazione Clozer

The response to cultural events by people outside prisons has been very positive.

They started organizing events outside of the prisons to inform and educate people about the violence of the system. The events that Associazione Clozer organized inside prisons try to keep the conversation within the subjects and topical areas and avoid any personal. For example, in reading and discussion sessions about the history of heroin in Italy, the topic was interesting for people detained who might struggle(d) with drug addiction. Other sessions involved guests such as judges talking about political violence, which might be a lived experiences for some detained people at the event, but there is no need for disclosure. Thus, the themes are oftentimes personally relevant yet the conversation doesn't require detained people to disclose their personal information. Associazione Clozer tries to keep the conversation thematic.





# RESOURCES SHARED

This "Resources Shared" section will highlight some of the resources that have been circulated during the summer school. These resources were shared by comrades attending the summer school as a practice of collective learning and reflection. These resources have been shared at multiple moments in the summer school, at virtual discussions, on the Padlet site, on Zoom chats, and in-person sessions. I opted to highlight these resources by day to facilitate their navigation thematically.

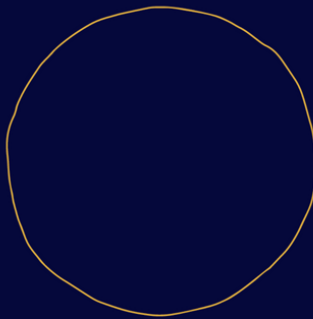
## Speculative design project on re-imagining borders



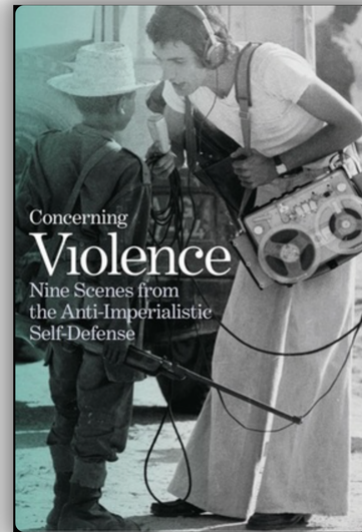
strelkamag.com

Reimagining Borders & Mobility: An Open Index Of Planetary Principles

## EXPERIMENTS IN IMAGINING OTHERWISE



LOLA OLUFEMI



## FEMINISM, INTERRUPTED

Lola Olufemi  
Disrupting  
Power



## ABOLITION. FEMINISM. NOW.

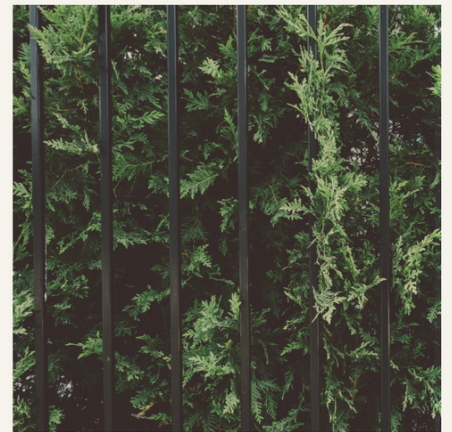
ANGELA Y. DAVIS,  
GINA DENT,  
ERICA R. MEINERS,  
AND BETH E. RICHIE

Angela Davis interview (8  
minute video), excerpt from  
The Black PowerMixtape,  
1967-1975, dir. G ran  
Olsson, 2011.



YouTube  
Angela Davis

MARIAME KABA on Moving Past Punishment /151



## "New Bones" Abolitionism, Communism, and Captive Maternal

Joy James uses poet Lucille Clifton's image of "new bones" to reflect on a series of revolutionary anniversaries in 2021 and the nature of political leadership.



For the fearful bravely laughing as we fall into liberation formations.

## AGITATE!

UNSETTLING KNOWLEDGES



## Accountability for sexual violence

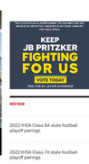
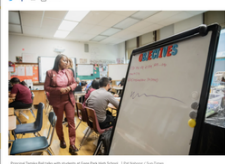


ted.com

Our story of rape and reconciliation

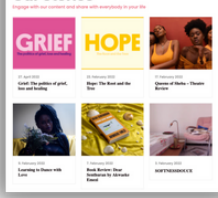
## As cops leave the Chicago Public Schools, a new model of resolving conflicts takes shape

Chicago's largest school district is facing a new model of resolving conflicts as police officers leave the schools. The new model is being developed by a group of educators and community members.

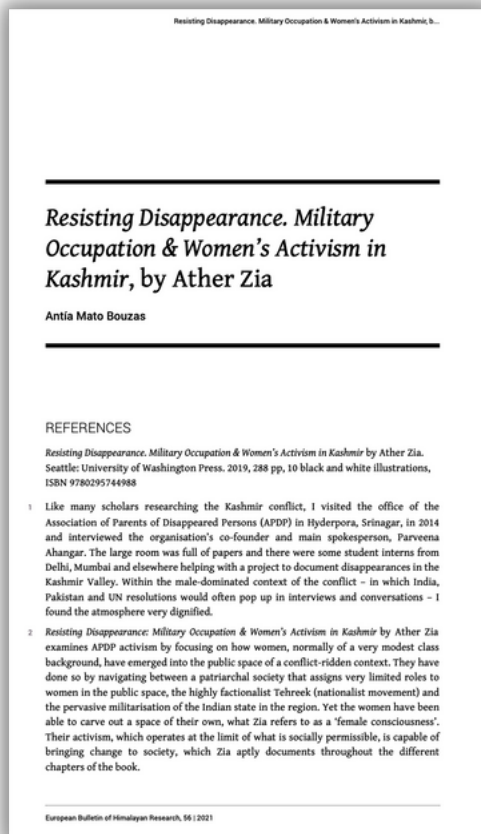
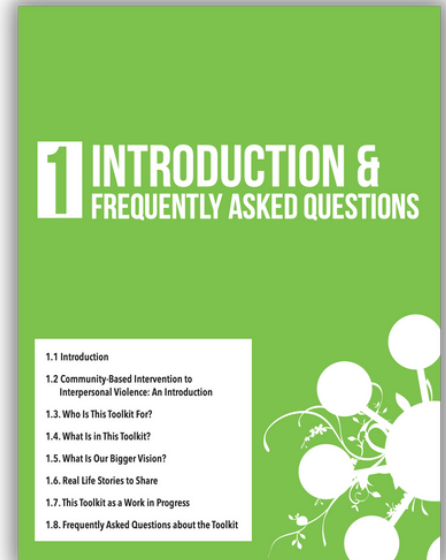
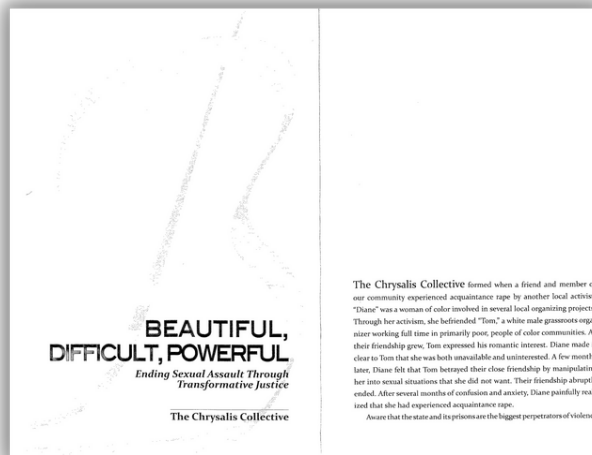
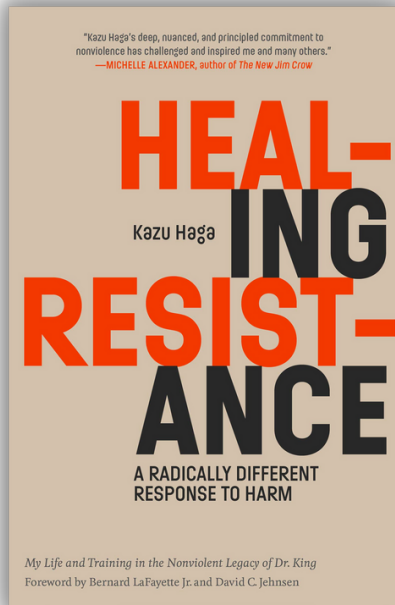


## For Us By Us

Our Stories



# RESOURCES SHARED



The resources shared should be looked at critically. This is not an endorsement from FAC but rather a display of sources shared by FNBSS folks.



Friday, 17 June



Day 2

COVID borders/  
bordering through COVID

And there is always more **FAC**ing to do!

On Day 2, we focused on how managing the pandemic crisis has become a pretext for re-bordering projects and installing harsher divisions amongst the global population. From the various locations in which we are based we have witnessed the pretextual use of the pandemic to ramp up the prisonification process. We looked at particular European contexts, with close attention to how these new borders are also resisted and contested.



# COVID BORDERING

Covid has allowed new borders to emerge. For instance, on the islands and the mainland in Greece, the government continually applies discriminatory regulations confining people forced to live in camps to a perpetual lockdown while intensifying racial profiling and criminalization of people racialized as migrants by police in urban centers on the pretext of pandemic controls; In Italy, for racialized populations crossing borders, quarantine has been conflated with detention, as in the "quarantine ships." The use of detention under the guise of quarantine becomes a practice through which to obstruct people from accessing asylum services and applying 2 for asylum. All of the above point to how, through the naturalization of race, pandemic management operates as migration management, which has led to the construction of new borders and the intensification of already existing ones. A global regime of vaccine apartheid has reinforced the violent border regime and the forms of inequality, exploitation, and marginalization it reproduces. We took up the following questions (we also questioned these questions as some do not reflect bordering issues in 'global south' locales):

What are the new borders that have been installed on the pretext of pandemic controls and how can activists mobilise against them in times of social isolation, distancing, and segregation?

How have claims to protection become an excuse to enact violence during the pandemic?

How may we generate feminist resistances to bordering and control of mobility through the pandemic that starts from the location of our bodies?

How can we engage in a feminist critique of bordering that reveals how border violence draws upon scripts of gendered violence and thereby make links between border abuse and domestic abuse?

How can we resist the prisonification projects, while at the same time challenging fascist opposition to such projects?

How can we struggle for the right to asylum and international protection without reproducing notions of deservingness and falling into paternalistic conceptualizations of vulnerability?



# Round Tables

Covid affects people differently, based on their positionality, as states and institutions engaged in new forms of bordering under the pretext of the pandemic. During the hybrid session, four organizations, Legal Centre Lesvos, Thalassa of Solidarity, Kompass Collective, and LasciateCEntrare, joined us to share their important work and engage with us in conversations about bordering during Covid.



## Legal Centre Lesvos

"The Legal Centre Lesvos AMKE is a civil non-profit organization, registered in Greece and previously, operative as a restricted fund under the auspices of Prism the Gift Fund (UK). Since August 2016, the center has provided free and individual legal information and assistance to migrants who arrived by sea to Lesvos, where the office is based. The center works on documenting violations of migrants' rights and engages in advocacy and strategic litigation to hold the Greek government, the Member States of the European Union, and European institutions to account. In addition, we advocate for equal access to safe and legal migration routes in Greece, Europe, and globally."

“Migrants are seen as a population that needs to be detained in the pandemic rather than being protected as any other human beings”

Marion, on behalf of the Legal center Lesvos, shared their experience providing legal support for asylum seekers in Lesvos after the EU-Turkey agreement in 2016. They collaborated with FAC to document discriminatory regulations and practices targeted toward migrants, analyzing regulations during the Covid lockdown and comparing non-migrant and migrant-specific policies.

Marion discussed the severity of the lockdown imposed on people in detention camps as well as various rules and quotas such as only allowing people to leave the camps once a week in Lesvos and required testing for covid before exiting the camp (but not before entering). Collectively, these laws reveal the investment in limiting immigrants/refugees' ability to access urban spaces rather than concerns over public health. As a result of these changing policies, the center had to adapt all the time to provide legal support, such as access to lawyers.

Marion highlighted the increasing power that the police have been granted by the state during Covid. The police created control areas not only inside the camps but also outside. As a result, the center received people seeking support with multiple fines as trivial as smoking and not putting a mask on. Marion stressed that people receiving these draconian fines are racially profiled.

Marion explained the instrumentalization of the fines to deter people from leaving camps. Over 70% of the fines were given out to foreigners, leading to a lack of access to services over the two years. The increased use of detention since the start of Covid and the use of quarantine without any medical reason became the norm.

When Covid started, people were put in unofficial quarantine sites like buses, boats, and beaches without any access to basic needs. People who seek asylum in the islands are systematically and automatically put into quarantine even if they are Covid negative. The quarantine sites are in poor condition with no access to masks, no heating in winter, no sanitary equipment, and not enough places to sleep.





# STOP DEATH AT SEA

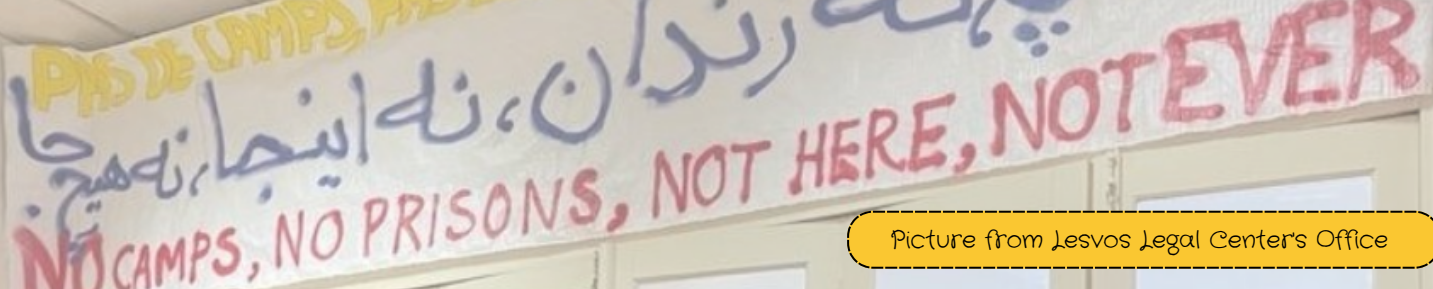
# اوقفوا الموت في البحر

As Marion speaks of the conditions of Covid facilities in Greece, a comrade shared the story of Wissem Ben Abdel Latif in the chat. On 28 November 2021, Wissem, a 26-year-old Tunisian man from Kebili, died at the San Camillo hospital in Rome after being transferred from the Ponte Galeria Return Stay Centre (CPR) in Rome. The heart attack that caused his death may have been the result of detainment measures during his admission.

"WISSEM CHE HA AVUTO LO STATO TUTTO ADDOSSO" translates to "Wissem who had the state all over him" is a visual reconstruction of the tragic story of Wissem Ben Abdel Latif, who died tied to a supernumerary bed in the psychiatric ward of a Roman hospital. It is a video promoted by the LetCenter Campaign and the Sergio Piro Association, with the contribution of Wissem's family, to continue asking for truth and justice.



Truth and Justice for Wissem Ben Abdel Latif



Marion highlighted that the Greek government suspended the same social security number for migrants, which led to disproportionate access to health and medical care. The legal center tried to get people at high risk and with medical conditions out of camps, but the efforts yielded little success except for some transfers with the European Court decision after showing how dire and dangerous camp conditions are during the pandemic. Additionally, the Greek government changed laws and made access to asylum more difficult and less accessible for people under the pretext of Covid without and had not faced any accountability for these measures. Marion concluded that these government tactics intensified borders.

Marion stressed that this moment **should also not be exceptionalized as** incarceration and criminalization of migrants in Greece is not a covid invention. The system was set in place since the 2019 government, if not before. Covid only facilitated and increased hostile immigration policies and anti-migrant sentiment in public rhetoric.





"The LetClEntrare campaign was born in 2011 to oppose a circular from the Ministry of the Interior which prohibited access to the press organs in the ClE (Identification and Expulsion Centers) and in the CARA (Reception Centers for asylum seekers): appealing to the right / duty to exercise art. 21 of the Constitution or the freedom of the press, LetClEntrare obtained the repeal of the circular and today it is fighting for the closure of the ClE, the abolition of administrative detention and the revision of immigration policies. However, even today, the ban's suspension does not represent a de facto guarantee of freedom of information. Understanding what happens in these places is extremely difficult due to the discretion with which access requests are managed and treated.

Since the autumn of 2012, the campaign has been promoting witness actions and political pressure to explicitly ask for the closure of the Expulsion and Identification Centers. In the increasingly hostile anti-immigrant context, the campaign never "stopped." It continued to carry out visits and monitoring with the involvement of parliamentarians and associations, produced hundreds of reports on visits to the centers and on the critical issues encountered on the inhumanity of the treatments, and often total negligence with which even the peripheral government bodies - the Prefectures - they manage the contracts and guarantee the managing bodies large amounts that do not correspond to the services to which migrants are entitled by law."



Vulnerabilities are produced and/or exacerbated by the country of arrival's institutional and social context

--Vulner report on Italy, shared in the chat



LasciateClEntrare shared their experience in orienting people, mainly from Egypt, Tunisia and other Maghreb countries, to get their rights for asylum in Italy. By collaborating with activists and lawyers, LasciateClEntrare monitors minors arriving to detention centers.

Yasmine explained that Covid changed the practices of the collective. Collectively walking the street and aiding was no longer possible. This coupled with the externalization of the borders that the government engages at made the work of the collective harder. Under the pretext of Covid pandemic, authorities have been putting people in detention administrative centers.



"Thalassa of Solidarity is a registered organization based in Heraklion, Crete. It was founded in May, 2019 by people with previous action in the refugee crisis in Greece to develop information and education activities for the creative integration in the Greek social and labor reality of refugees, migrants, and locals experiencing social exclusion and the creation and development of relationships to contribute to a society of solidarity, mutual education, creative coexistence and effective integration with respect for rights and diversity.

Thalassa of Solidarity's objective is non-profit and consists mainly of the development of programs and activities aimed at the social, educational, and professional integration and empowerment of refugee, migrant, nomadic, and other vulnerable populations and social groups and individuals without any discrimination based on religion, origin, nationality, administrative status, gender, and sexual determination, and age."

Eleftheria shared the experience of Thalassa of Solidarity working with women and helping families with food supplies, and providing courses and workshops. People have attended and stayed in workshops for more than three years, and many women keep coming back to socialize at the organization's events.

“ the authorities are simply giving fines because of nationality, even if the migrants have the proper paperwork to be outside ”

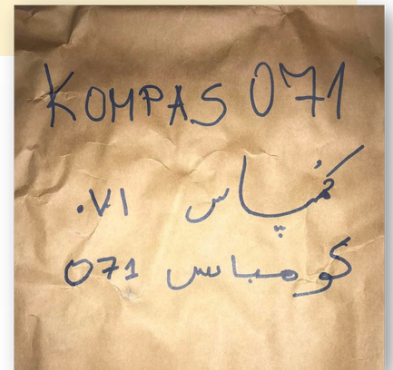
Thalassa of Solidarity has become a meeting point for women from different backgrounds (i.e., nationalities and races). This initiated change and connection-making. Information was exchanged between many migrants who initially lacked access to it. Actions such as cooking food for other families, sharing one's time, and access to information became common. Eleftheria discussed the importance of certificates that Thalassa of Solidarity gives to women after attending workshops. These certificates mean a lot to women who are undocumented and underpaid. Issuing certificates is a symbolic act of visibility and empowerment.



## Kompass Collective

"Kompass 071 is a Bosnian non-profit organization created to give concrete support to people in transit in the canton of Sarajevo. Since November 2020, volunteers have opened a daily center where they give those who need it the opportunity to take a shower, wash their clothes, get food and legal assistance. In the first six months of 2021, 7 thousand of people were assisted. Kompass 071 is a community center where migrants can find food and other necessities. They can stop to rest, take a cup of tea, load their devices or play some boxed games."

“The healthcare system has systematically discriminated against migrants, and there is no end to it. It's always the same issue.”



Ines shared with us that the Kompass center was created at the Bosnian border as a stopping place to provide basic needs for people, such as showering, medicine, and a place to rest. With Covid lockdowns taking place in March 2020, there was an increasing need for solidarity. For the Kompass collective, the shutdown is the opposite of solidarity, as people are required to shelter themselves in these situations. Instead of building communities and relationships. At this time, people were only asking for food since they were not allowed to be outside. The collective was delivering food to the camps during driving hours.

Ines explained that at the beginning of the pandemic, there was no testing in Bosnia, and most of the vaccines were coming from humanitarian aid. People went to other places, such as Croatia, to get vaccinated. Not until recently (at the time of FNBSS) that the vaccines were given to migrants and refugee populations in Bosnia.

“ We are acting as doctors and psychologists but we are not — we can't give these services ”

Ines highlighted that the Kompass center was getting fined by authorities throughout the Covid period. Members were fined for being out in the street delivering food to people while not having permission to drive.



This has resulted in some members losing their driving licenses for a year. When members of the center accompanied migrants to the hospital, they were constantly fined for being out. These charges sometimes reached 1,000 Euros. Ines stressed that the Covid pandemic showcased the Bosnian health system's insufficiency for everyone.

Ines concluded that amid the Covid precarity, sensational media coverage demonizing migrants (e.g. press articles about migrants urinating in the park) had made it even harder to find a voice to communicate the center's struggles.

The unequal treatment of people on the move by the EU is based on a fundamental neocolonial and racist inequality in the freedom of movement of people. The EU must finally take responsibility for the consequences of colonial and imperial border demarcations of European colonialism and the capitalist economic system, which is built on racism and exploitation of countries of the Global South.

Infographics from Kompass's Facebook page

#### We demand:

**Solidarity irrespective of nationalities or supposed origins!**

**Immediate stop of border violence and illegal pushbacks!**

**Freedom of movement and safe migration routes for all!**

**End of fortress EU and respect for human rights everywhere!**

**Long-term solidarity instead of selective aid!**

frachcollective

rahma

MOBILITÄT

Kompass  
071

BLIND SPOTS

People on the move still have to undertake countless attempts to cross the Bosnian-Croatian border. Every day people are illegally and violently pushed back to Bosnia without the possibility to apply for asylum and instead encounter systematic violence towards their bodies and their human rights. Forced to remain in Bosnia, and faced with all its political complexity and disfunctionality, many people are left without adequate support, in a sort of a "limbo" from which there is no way out or no way back.



# DISCUSSION HIGHLIGHTS

This "Discussion Highlights" section will provide some of the questions that have been asked during the roundtables and the organizations' responses. Both the questions and responses have been edited for clarity. The richness of the conversation can't be captured in few pages so only a few points are highlighted.

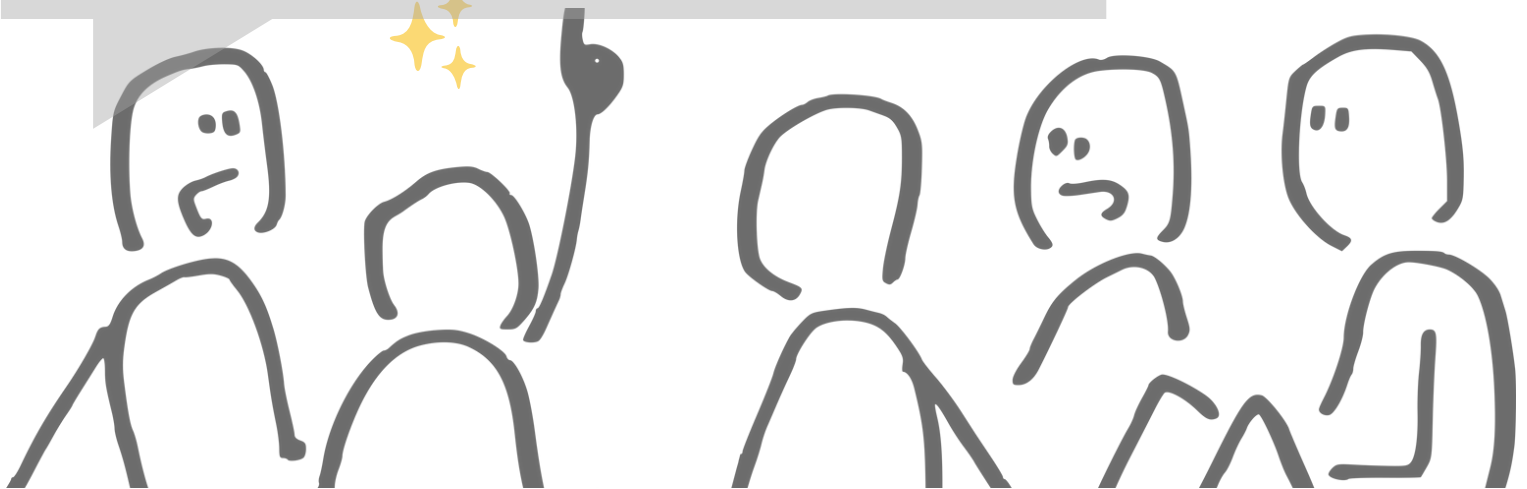
## Legal Centre Lesvos

The center doesn't specifically work with LGBTQ+ people, but it has close relations with LGBTQ+ group part of No Border. The center aims to make LGBTQ+ people that get in contact with them aware of the group to those arriving in Lesbos island.

"Hi, does the Legal Center work with LGBTQI+/queer refugees/asylum seekers in Lesbos?"

"Can you talk a bit more about the 'border industry' and private security companies as well as the harm they create?"

There are many companies involved in border industry, and are complicit in border regime in Greece. For example, G4S is responsible for the "security" of the camp in Lesbos (took over from the police). There are other companies involved in the business of camp construction, and companies involved in the manufacturing of liferafts in which people are abandoned on in the Aegean. So, we need critical analysis and engagement with this industry.



# DISCUSSION HIGHLIGHTS

"Were people taken from quarantine boats to deportation camps and deported? were they able to leave the boat?"

## LasciateCIEntrare

Yes, some people were even put under boats and there was no light. Most of the imprisonment has been leading to death.

LASC  
IATE  
CIENTRARE

## Kompass Collective

Borders are violence in themselves. Women were always the first responders and the ones on the line, taking the charge for gender-based violence interventions. There is violence from the locals and from the police, but nothing related to people in the organization we work with. We never had a security issue in the center. The accusation that there are more refugees because of the work that the center does is ridiculous.

Generally, people are safer with masks. The first pride happened 3 years ago and the center was involved in organizing parts of it, chanting slogans about migration to shed light on double discrimination that LGBTQIA+ migrants face. Collecting funds from other LGBT+ organizations across Europe to provide housing and other issues that the community needs. We also helped constructing safe space to speak out, as well as volunteering, sharing, and learning from each other.

ComPass

071

# RESOURCES SHARED

This "Resources Shared" section will highlight some of the resources that have been circulated during the summer school. These resources were shared by comrades attending the summer school as a practice of collective learning and reflection. These resources have been shared at multiple moments in the summer school, at virtual discussions, on Padlet side, on Zoom chats, and in person sessions. I opted to highlight these resources by day to facilitate their navigation thematically.

## Covid-19 discloses unequal geographies

The collective editorial discusses inequalities that scholars in Europe and the Americas world have paid attention to during 2020 when the Covid-19 pandemic has unevenly and unpredictably impacted on societies. The critical reflections reveal that the continuing ramifications of the pandemic can only be understood in place; like other large-scale phenomena, this exceptional global crisis concretizes very differently in distinct national, regional and local contexts. The pandemic intertwines with ongoing challenges in societies, for example those related to poverty, armed conflicts, migration, racism, natural hazards, corruption and precarious labor. Through collective contextual understanding, the editorial invites further attention to the unequal geographies made visible and intensified by the current pandemic.

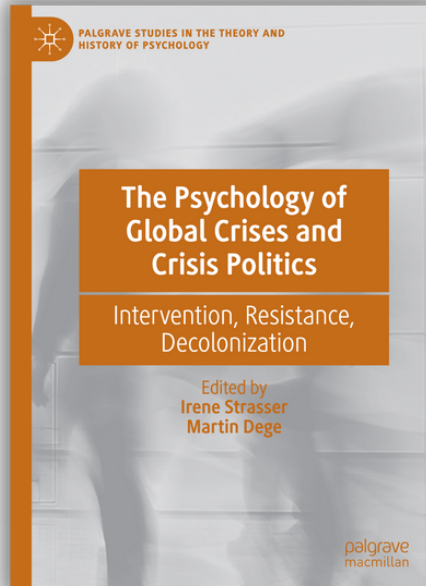
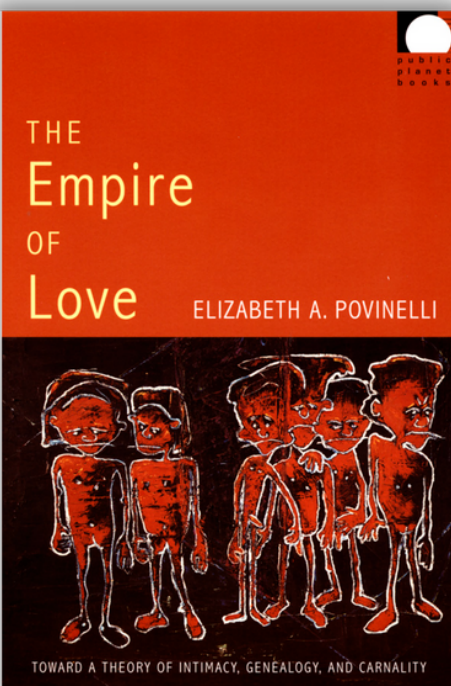
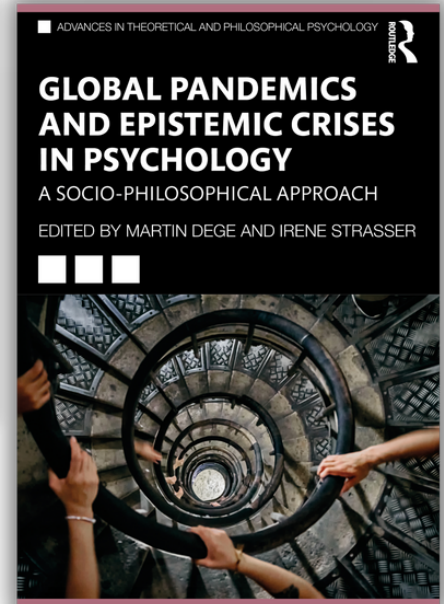
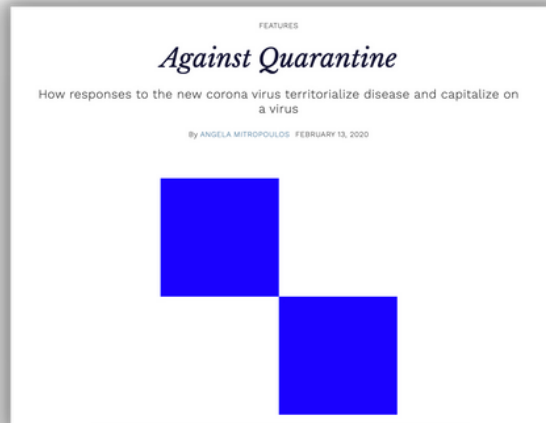
Keywords: Covid-19, pandemic, geographical inequalities, racism, precarious labor, populism

## Introduction

The Covid-19 pandemic is, and is not, presently the primary challenge in the world. It deserves the attention of critical scholars who have competence to consider the virus and its political implications from reasoned academic perspectives, with scientific and societal impact in mind. Yet, these concerns should not push aside other issues, those that scholars were working on prior to the pandemic situation. With these concerns in mind, Fennia invited brief observations from scholars who have witnessed the intertwining of the pandemic with other pressing issues in the societies and communities where they work and live. Twelve colleagues accepted the invitation, shedding light on the situation in Brazil, California/US, Finland, Portugal/Italy, the UK, and Greece. In its attempt to draw attention to the unequal geographies made visible and intensified by the ongoing pandemic, the collective editorial includes an invitation to other scholars in different parts of the world to offer further contributions to the journal, in the form of research papers, review articles, essays and reflections.

The seven pieces included in the editorial reveal a common pattern across different geographical locations. The authors have seen that, as the attention of people, states and the media is drawn excessively toward new inequalities created in by the pandemic situation, previous and lingering problems may be downplayed by these emerging concerns (cf. findings by PhD students during the pandemic, in the Reflections section). Yet, unsurprisingly, the pandemic is hitting hardest the vulnerable and the underprivileged. The poor who did not receive adequate state support before, migrants placed in in-between spaces where they rely on transnational and translocal aid, people living in the midst of armed conflicts, laborers whose rights have been long neglected, and communities facing unexpected natural hazards are among those whose situation has worsened notably due to national restrictions and the hindrance of daily activities. Concurrently, the rise of nationalistic, even patriotic or racist, attitudes is apparent. As states struggle with national health and economy, transnational solidarities weaken. Distinctions between 'us' and 'them' have started to gain ground as

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# RESOURCES SHARED

**Medical Anthropology Quarterly**

Natasha Iskander  
Wagner School of Public Service  
New York University (E-mail: natasha.iskander@nyu.edu)

**Qatar, the Coronavirus, and Cordons Sanitaires: Migrant Workers and the Use of Public Health Measures to Define the Nation**

*This article looks at the use of public health strategies to define political membership in the nation. I examine the use of the cordon sanitaire to mitigate the novel coronavirus in Qatar. I argue that it acts primarily as a boundary to map out zones of political exclusion, splitting those who are entitled to protection from disease from those who are not. Through an analysis of the logic, application, and history of the cordon sanitaire in Qatar and elsewhere, I argue that it is only a more explicit example of the ways that governments have applied public health measures such that they apportion exposure to COVID-19, protecting some while mandating exposure for others. Exposure, or protection from it, has become a means to spatialize power and territorialize the national imaginary, separating full members from those who are excluded and reduced to their economic function. [migrant workers, space, public health, segregation, COVID-19]*

**Diálogo con las plantas**

El pueblo Shipibo-Konibo enfrenta un virus

Ver documental

**Abahlali baseMjondolo**  
South African landless township Land Housing Rights

LAND OCCUPATIONS ROAD BLOCKADES PROTESTS EVICTIONS POLICE ARRESTS ASSASSINATIONS COURT

SANITIZATION ELECTRICITY FIRE THREATS CAMPS INDIPOHOBIA VIDEO FACEBOOK MAILING LIST CONTACT

**TRANSBALKANSKA SOLIDARNOST**

Pandemija: umjesto sapuna policijske batine!

*Krijača: Policijsko nasilje mora stati odmah!*

Dana 10. aprila 2020, oko tri sata poslije podne, u kamp Krijača pored Beograda, upali su jake snage banderomirja. Uz asistenciju Komesarijata za imigraciju Srbije (MRS), i po njihovom uplatu, tražili su i pretraživali predviđena šalterna ovog kampa, te ih izveli u zatvorski prostor. Nakon toga, grupa desetak osoba (tj. najviše u grupi) su komunistički su u zatvorskom prostoru.

Sve ovo završava svedoštvo i to čeka.

Ovakvo policijsko nasilje je kazneno djelo! Ne tako dugo su ovakvi postupci bili osuđivani kao šteta protiv državnosti.

**With Millions Unable to Pay for Housing Next Month, Organizers Plan the Largest Rent Strike in Nearly a Century**

The rent strike is aimed at pressuring politicians to respond in the only way appropriate to the exacerbated housing crisis: by canceling rent.

**An international initiative in defense of public universities in Greece against a destructive new bill.**

**Mutual Aid Disaster Relief**

Collective Care Is Our Best Weapon against Pandemic and Endemic Disasters

**pirate.care**

**EARTHRISSE**  
the student-run environmental politics journal

WINTER 2022 ARCHIVE RESOURCES COMMUNITY CONTRIBUTE

"we can't breathe": how abolition might just save our planet  
by tashah barr

Action train at B-Oven, Ogoiland via Flickr

**DDRN**  
Danish Development Research Network

RESEARCH COMMUNICATION FOR SUSTAINABLE DEVELOPMENT

HOME NEWS REVIEWS RESEARCH BY SDG RESEARCH BY DISCIPLINE RESOURCES ABOUT US CONTACT US

**SOUTH-NORTH DIALOGUE: THE COVID-19 PANDEMIC**

**"Ollas Comunes" in Chile in times of the "new normal"**

by María Aguilera November 14, 2021

Due to the advance of COVID-19 – during 2020 – neighbors, friends and families from popular neighborhoods in Chile organized "common pots", a form of popular organization where, through the delivery of homemade meals, food was assured to thousands of people impoverished and unemployed by the pandemic. In 2021, the "Ollas Comunes" or "Common pots" across the country face new challenges: to continue the project despite the low donations and the return to "normal" life of the members who contribute it. However, the "Common Pots", after their extensive work, also reap some fruits: networks between organizations, links and regeneration of the social fabric, as well as future continuity projects.

Live webinar: The impact of Covid-19 on food provision  
Time: Thursday 18 November 2021, 12:30 am (GMT+1)  
Presenters: Vaneke Okoye, Kanyo, Marta

**THE Hologram**

FEMINIST, PEER-TO-PEER HEALTH for a POST-PANDEMIC FUTURE

by Cassie Thornton

VAG ABO NDS

**Kropotkin-19: A Mutual Aid Response to COVID-19 in Athens**

Penny Travlou

**ABSTRACT** The current health crisis, triggered by the spread of COVID-19, has mobilized activist groups and individuals within social movements worldwide to respond with actions of solidarity and mutual aid. In Greece, during the lockdown between March and May 2020, several mutual aid initiatives emerged in Athens to offer support to those who needed it. Based on ethnographic fieldwork, this paper traces the emergence of Kropotkin-19, a mutual aid initiative in the central neighborhood of Exarcheia, that has provided food, essential goods, and legal and psychological support to families and individuals. The paper offers insight into how a pre-established solidarity network has "mutated" in response to the urgency of the COVID-19 pandemic while addressing several long-term and emerging crises. The paper concludes that affective infrastructures are integral to the vision of radical social change in a post-COVID world.

Penny Travlou is Lecturer in Cultural Geography and Theory (Edinburgh School of Architecture & Landscape Architecture, University of Edinburgh). Her research focuses on social justice, the commons, collaborative practices, radical networks, feminist methodologies and ethnography. Amongst her academic work, Penny is an activist on social justice and the commons. She has been editing and co-edited several books on housing and refugees' rights in Greece. She is Co-Director of the Feminist Autonomous Centre for Research in Athens, a non-profit independent research organization that focuses on feminist and spatial studies, participatory education and activism.


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The resources shared should be looked at critically. This is not an endorsement from FAC but rather a display of sources shared by FNBSS folks.

Saturday, 18 June



Day 3



## Positionality in research and activism

And there is always more **FAC**ing to do!

On Day 3, we looked at the intersection of research and activism. We engaged more specifically in the ethical challenges of doing research within and with activist groups interrogating the positionality(ies) of the researcher. We offer constructive reflections on the intentionality of activist research by asking the fundamental question: when does research become extractivist? These are issues that are put in jeopardy, research itself where also fundamental questions of voice, ownership, and authorship need to be fully addressed.

# POSITIONALITY

On the one hand we need to reconsider the multiple hierarchies within academic research that may not be in line with political values of horizontality, autonomy, and self-determination in no-borders activism. On the other hand we need to acknowledge the various examples of researchers who apply refusal as a methodological tactic to protect communities as well as an ethical commitment to decolonize research. Lastly, we will also reflect on the geopolitical positionality of research driven by funding bodies and academic institutions of the Global North towards minoritized communities and individuals. We took up the following questions (we also questioned these questions as some do not reflect bordering issues in 'global south' locales):

What are the methodological tools through which we can conduct a horizontal, inclusive and decolonial research that aligns with the activist values of participating communities?

What should be the mechanisms to call out gendered violence and sexual harassment in research processes?  
How do we form a complaint?

What are the challenges for addressing pluriversality in research with all voices being equally (re)presented? How do we overcome issues of authorship within collaborative processes of research?

How, as researchers, can we ethically engage in activist spaces and/or movements and avoid co-optation and knowledge extractivism?

Can we, indeed claim the existence of activist research? What are the challenges to overcome the boundaries between "research" and "activism"?

How can we challenge the knowledge factories, i.e. academic institutions and funding bodies of the Global North, to decolonise their approach to research outputs (eg. "production" of papers, research excellence frameworks, divisions between researchers and "researched")?





# Round Tables

Moderated by Penny and Myrto, the roundtable discussions kicked off with a powerful testimony from Mine, one of the dismissed academics in Turkey, for signing the Academic Peace Petition. Mine, a lecturer in Germany, at the time of FNBS, shared her experience of exile.

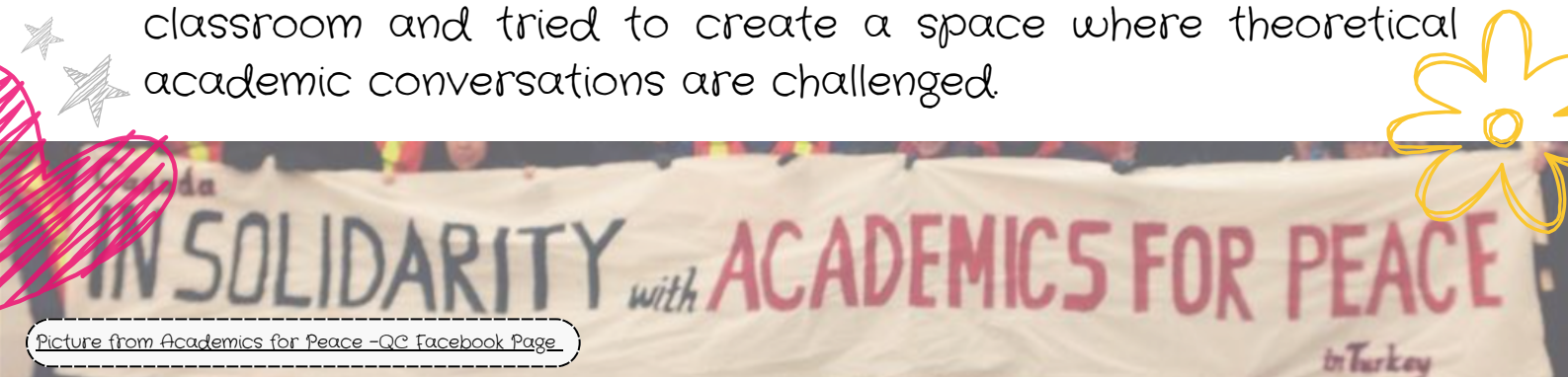
The prosecution of 1,128 professors and Ph.D. students in Turkey, began in January, 2016, following the publication of the petition "We will not be a party to this crime." From August 2015 to January, 2016. The petition was written in response to the government's anti-terror operations in Kurdish settlements on Turkish territory, and condemned the deployment of heavy weaponry by the military forces in urban areas, as well as the imposition of month-long curfews, which gravely violated the civilian population's fundamental rights to life, liberty, and security. Signatories called on the Turkish government to "abandon the premeditated killing and expulsion of Kurdish and other peoples in the region" and reminded the government of its legal and moral duties, which are embodied in its own laws and international treaties.

— More: [Trials against Academics for Peace signatories in Turkey](#)



Picture from Human Legal Academy.

Mine discussed how her positionality influenced and is influenced by her teaching experience. In academic spaces, she oftentimes finds herself caught in the binary 'activist' versus 'academic', neither of which fully captures her experience. In Ankara, Turkey, where she used to teach before the exile, Mine found gender studies as a promising discipline in bridging the fictive divide academics and activism. She used to invite LGBTQ+ organizations to her classroom and tried to create a space where theoretical academic conversations are challenged.



Picture from Academics for Peace -QC Facebook Page

Mine also talked about how she maneuvered her positionality as an activist in German academia. She concluded by reflecting on her experience as a research 'subject' when researchers interviewed her about the peace petition and academic freedom in Turkey. She highlighted that most of the time, her 'interviewer' ignored her emotions and the ways that exile has impacted her life. The emphasis was always on 'collecting data,' which feeds into extractivist tendencies in academic research—one that should be challenged and resisted at all levels. Mine is writing a book titled "exile" exploring her subjective experience.



### Watch the Med—Alarm Phone (Women\* on the Move)

"Watch the Med—Alarm Phone (Women\* on the Move)" is an alarm number to support rescue operations made up of volunteers, most of whom have been active at the external borders of Europe for many years in networks such as Welcome to Europe, Afrique Europe Interact, Borderline Europe, No border Morocco and Watch The Med. Activists of the project are based in Tunis, Palermo, Melilla, Tangier, Cadiz, Marseille, Strasbourg, London, Vienna, Zurich, Berlin, Geneva, and Izmir just to mention a few. They are involved in local groups, research projects, and/or campaigns in the regions mentioned. Some members have made their own experiences of crossing sea borders in the past.

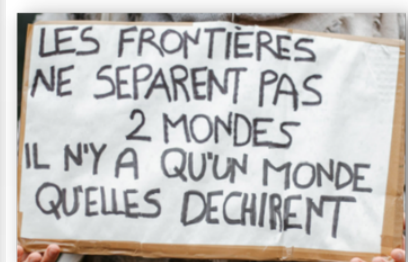
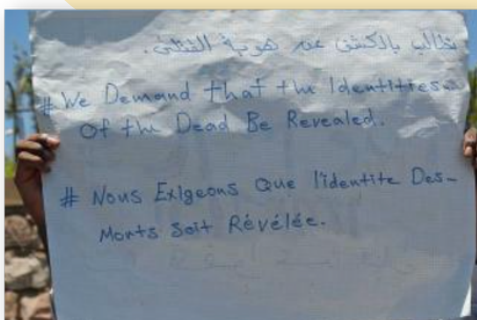
The team members train themselves using handbooks that compile information based on experiences from people who have crossed the Mediterranean in the past years. We use online maps and draw from the know-how of the monitoring project Watch The Med which has investigated cases of death and failure to assist in the Mediterranean Sea since 2011. The project is supported by a vast network of civil society members on both sides of the Mediterranean Sea who have also signed our call. Amongst them are well-known intellectuals and journalists, survivors of shipwreck tragedies as well as relatives of those who disappeared when traveling to Europe. The project is assisted, embraced and encouraged by migrants, who have experienced the deadly borders themselves and by outraged citizens who regard the present situation as unbearable."



Aurore, who is based in Alarmphone Rabat, Morocco, shared her experience in creating a network of women and LGBTQ+ people for social exchange across the Mediterranean. Aurore has been living in Morocco for six years and has been in Alarm Phone since 2019. She gives workshops on dance and theatre to women and immigrants. Aurore highlighted that art could be a tool for self-expression.

“ This is an everyday struggle. In the middle of activists women organizations, women have to fight everyday”

At least 37 African males died on the Melilla-Morocco border on June 24, 2022, serving as a stark reminder of the inadequacy of the security-based migration policy. The 37 deaths and hundreds of injuries on both sides of the border, on the side of migrants and the side of Moroccan security forces, are a terrible example of the European Union's (EU) policy of externalizing its borders, with the collaboration of a southern nation, Morocco. The deaths of these young Africans at the frontiers of "Fortress Europe" are a warning of the perilous nature of Morocco and Spain's security cooperation on immigration. Human rights violations against migrants are a feature of these actions in Nador, Tetuan, Tangier, and El Ain El Dajla. The tragedy of this tragic day is the result of premeditated pressure on individuals on the move.

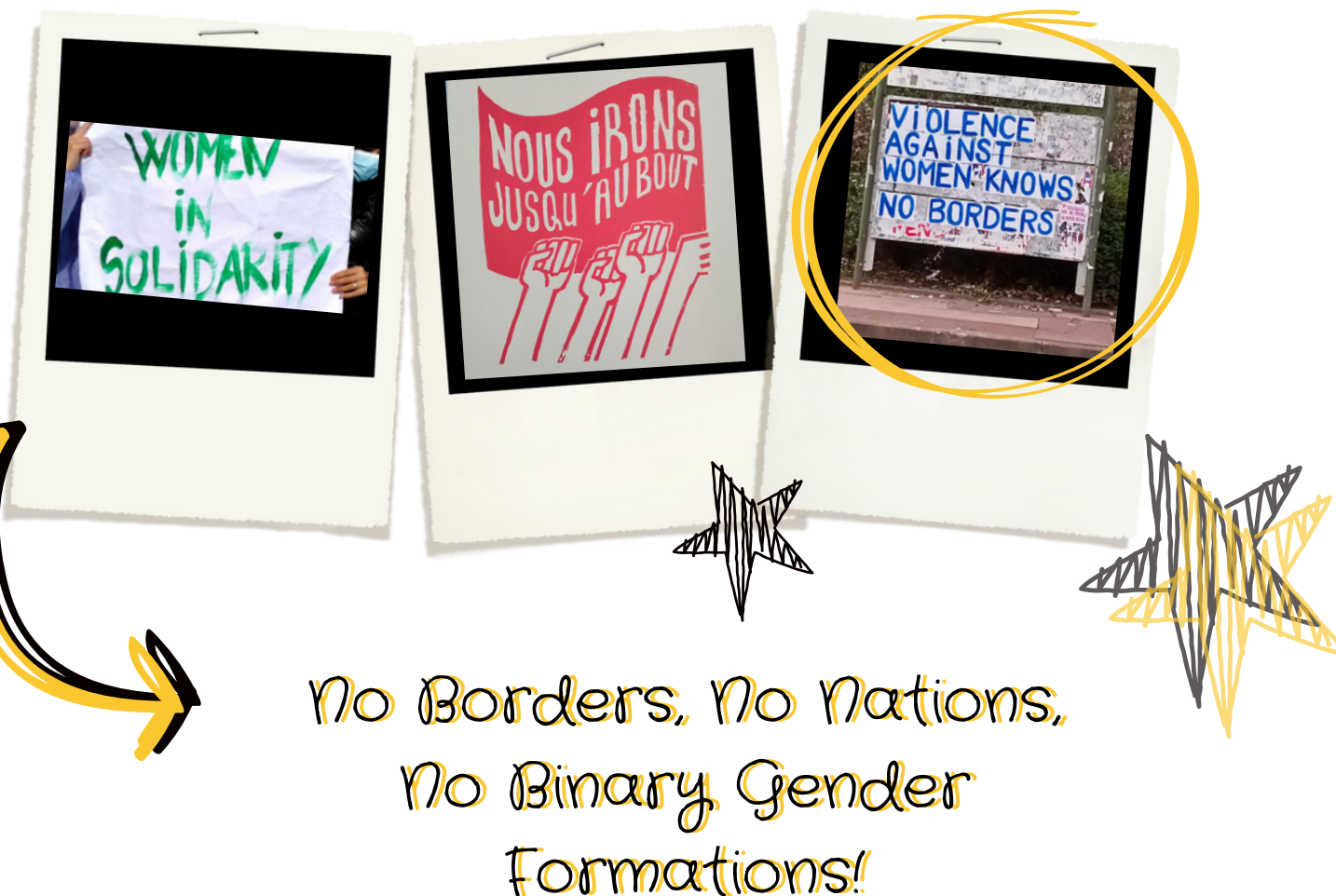


--- More: 29 deaths at European borders: The migration policy agreement between Spain and Morocco that kills!





As a Black woman in activist spaces in Morocco, Aurore sees the need for Alarmphone Rabat as a space to provide a space for women on the move. Morocco's long history of anti-Blackness negatively impacts the ways that Black women on the move are viewed and treated. In addition to anti-Black racism, Black women on the move are also faced with patriarchal structures whereby men are granted more space and decision-making power, leaving women with "no voice" at the table. Aurore explains that these gender power inequalities mirror the culture in some African societies, where men have much more power and take decisions and women are in a passive position. She emphasized that this is a cultural issue that is engrained in the consciousness of societies and any serious effort aimed at change should radically engage with this consciousness.



No Borders, No Nations,  
No Binary Gender  
Formations!

# DISCUSSION HIGHLIGHTS



This "Discussion Highlights" section will provide some of the questions that have been asked during the roundtables and the organizations' responses. Both the questions and responses have been edited for clarity. The richness of the conversation can't be captured in few pages so only few points are highlighted.

Can you please elaborate a little on how your positionality influences the work you do?



## Watch the Med-Alarm Phone

Marta shared how her positionality shapes her research practice. In the spirit of feminist politics of care, Marta uses participation as a research method to help the community, and give back rather than extract and data collect for own academic advancement. She emphasized the importance of language learning and engaging oral histories and cultures when doing research to dismantle border violence. She re-iterated Aurore's emphasis that Slams, theatre, and writing workshops are instrumental in inviting people to self-express.



# DISCUSSION HIGHLIGHTS

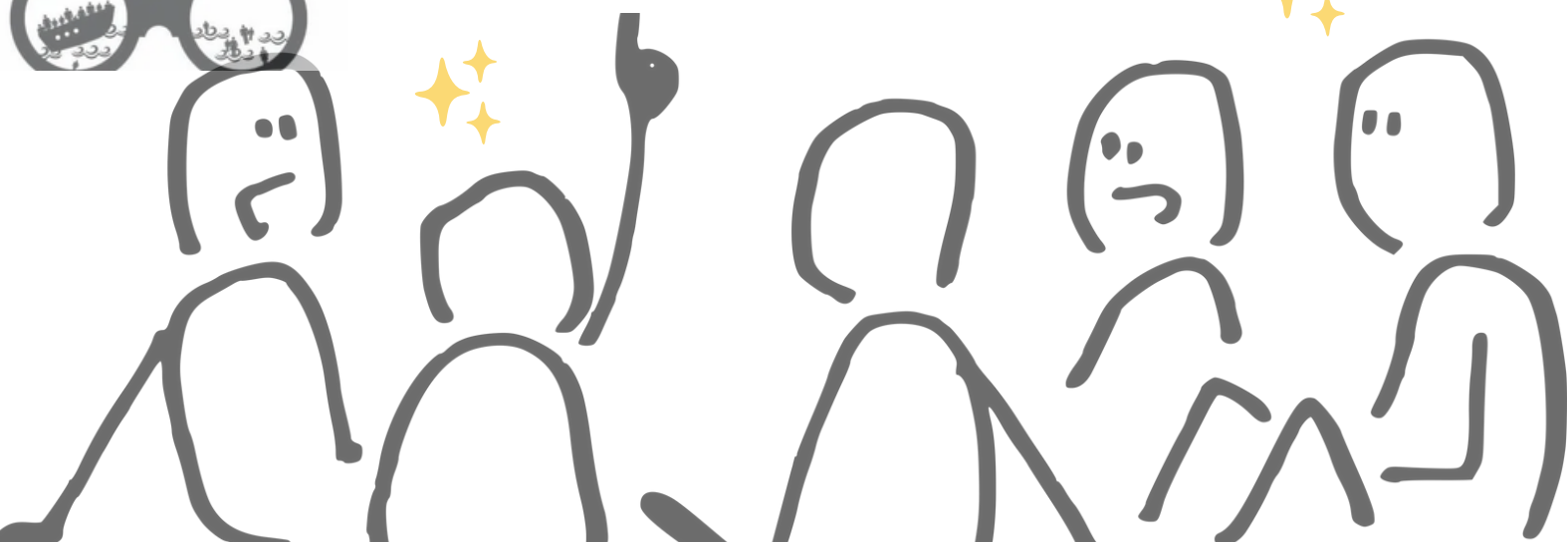
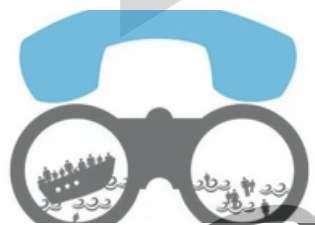


Can you please elaborate a little on how your positionality influences the work you do?"



Watch the Med-Alarm Phone

Aurore talked about her work around misogyny and anti-Black racism facing Black women on the move. Many women have endured violence be it physical, psychological, and verbal within activist organizations and in society, generally. This makes it hard for women to speak up, and when they do, they are rarely resources and support (e.g. access to mental health). In her work with the organization, Aurore sees that art-based workshops that she runs allow a space for speaking up and and raise awareness about women rights. At times, some women just don't have the information and are not aware of their rights. She concluded that there is a lot of work to be done amongst men and women collectively, to initiate any equitable change.





# RESOURCES SHARED

This "Resources Shared" section will highlight some of the resources that have been circulated during the summer school. These resources were shared by comrades attending the summer school as a practice of collective learning and reflection. These resources have been shared at multiple moments in the summer school, at virtual discussions, on Padlet side, on Zoom chats, and in person sessions. I opted to highlight these resources by day to facilitate their navigation thematically.

The current issue and full text archive of this journal is available on Emerald Insight at:  
[www.emeraldinsight.com/1443-9883.htm](http://www.emeraldinsight.com/1443-9883.htm)

QRJ  
17,3

## Location as method

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### Abstract

Received 19 February 2017  
Revised 10 May 2017  
Accepted 25 May 2017

**Purpose** – This paper grapples with a number of intersecting predicaments to frame a necropolitical question of who is allowed to inhabit and survive the locations of research, writing and the academy? Drawing on Lorde's thinking about "historical amnesia" as an example of the mutually constitutive relationship between content and method, the purpose of this paper is to argue that putting a hypervigilant anti-racist remembering to work tells us that there is nothing contemporary about questions of: "why isn't my professor black? And, why is my curriculum white?"

**Design/methodology/approach** – The intersection of diverse theoretical frameworks demonstrate a transgression of disciplinary borders. This paper includes the use of conceptual frameworks such as the impossibility of hospitality, historical amnesia, habitation and location. The design of this piece also has detailed critical deconstructive discourse analysis of extracts from a published co-written chapter.

**Findings** – An ethic of research methodology must inhabit the aporia of the mutually constitutive relationship between method and content. Location is an intervention and method rather than a place to go or position.

**Research limitations/implications** – There is a need to inhabit the tension of implicated necropower relations in research and writing practices.

**Practical implications** – Practical implications include rethinking methodology and applications of black feminist theory to ethical issues of research and writing with specific reference to co-writing.

**Social implications** – There are social implications in regards to community engagement and political activism with refugees and asylum seekers.

**Originality/value** – This paper presents an examination of tension as methodology rather than methodology to resolve tensions based on deconstruction of issue of co-writing.

**Keywords** Hospitality, Refugees, Necropolitics, Racism, Black feminism, Aporia, Asylum seekers

**Paper type** Conceptual paper

## For Slow Scholarship: A Feminist Politics of Resistance through Collective Action in the Neoliberal University

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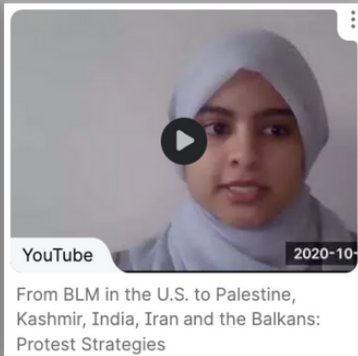
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## The Quipu Project

272,000 women and 21,000 men were sterilised in the 90's in Peru. Thousands have claimed this happened without their consent, but until now they have been repeatedly silenced and denied justice.

After almost 20 years their voices can finally be heard through this interactive documentary, which connects a free telephone line in Peru to this website.



## Buen Vivir. Interview with Penny Travlou

artwarez

# RISE.

REFUGEES, SURVIVORS AND EX-DETAINEES

No longer silenced: An interview with Rosemarie Lerner, creator of a transmedia documentary about forced sterilisation in Peru

## Quipu: how to produce a collaborative transmedia documentary

This week began, after many previous attempts, a trial against former President Alberto Fujimori for his "command" responsibility in the cases of men and women who were forcibly sterilized during his tenure in the 1990s. He together with three officials of his government are charged in the cases of 5 deaths and 1307 serious injuries to people resulting from these medical procedures.

FMFP PODCAST PRESENTS...

A FERTILE FIELD  
FOR CHANGE:  
GROUNDING  
FMFP IN THE  
TWIN CITIES  
WITH  
DR. ROSE BREWER



JOURNAL OF BISEXUALITY  
<https://doi.org/10.1080/15299716.2019.1617548>

Routledge  
Taylor & Francis Group

Check for updates

## Loving More Than One Color: Bisexuals of Color in Italy Between Stigma and Resilience

Aurelio Castro and Dany Carnassale

Department of Philosophy, Sociology, Pedagogy and Applied Psychology (FISPPA), University of Padova, Italy

# RESOURCES SHARED



## The Case for Letting Anthropology Burn: Sociocultural Anthropology in 2019

Ryan Cecil Jobson

**ABSTRACT** This essay principally meditates on the scholarship published by sociocultural anthropologists in 2019. In 2019, the field of anthropology confronted anthropogenic climate change and authoritarian governance both as objects of scholarly inquiry and as existential threats to the reproduction of the discipline. Taking the 2018 American Anthropological Association meeting in San Jose as a point of departure, this essay posits the California wildfires as an imminent challenge to anthropological practice. Pace Mike Davis, the case for letting anthropology burn entails a call to abandon its liberal suppositions. As a discourse of moral perfectibility founded in histories of settler colonialism and chattel slavery, liberal humanism and its anthropological register of ethnographic sentimentalism proved insufficient to confront the existential threats of climate catastrophe and authoritarian retrenchment in 2019. The case for letting anthropology burn is fortified by efforts to unsettle the conceptual and methodological preoccupations of the discipline in service of political projects of repatriation, repair, and abolition. By abandoning the universal liberal subject as a stable foil for a renewed project of cultural critique, the field of anthropology cannot presume a coherent human subject as its point of departure but must adopt a radical humanism as its political horizon. [sociocultural anthropology, settler colonialism, afterlives of slavery, climate change, the human]



Open forum

EJWS

## Afropessimism

Gloria Wekker  
Utrecht University, The Netherlands

*Afropessimism*, Frank B. Wilderson III  
Liveright Publishing Corporation, A Division of W.W. Norton & Company, USA

When the author Frank Wilderson III was recently asked in an interview to summarize his third book *Afropessimism* in one sentence, he replied: "With the narrative drive of a captivating novel and the intellectual rigor of critical theory, 'Afropessimism' illustrates how black death is necessary for the material and psychic life of the human species" (Williams, 2020). I partly agree with his characterization: *Afropessimism* is a mixture of memoir and theory, which intersect in almost every chapter, and the narrative part of this non-linear book does function as 'captivating novel'. But with the second part of Wilderson's characterization, namely 'with the intellectual rigor of critical theory' and his subsequent core argument about the death of Blacks, I cannot possibly agree. The compelling nature of Wilderson's prose makes it tempting to overlook the shortcomings of his theorizations. In the end, I came to the conclusion that I find *Afropessimism*, as expressed in this book, loveless, hopeless and divisive. Moreover, this body of thought, although it claims otherwise, lapses into the old laziness of not being intersectional in any way.<sup>1</sup>

## What Is This "Black" in Black Popular Culture?

Stuart Hall

**I** BEGIN WITH A QUESTION: WHAT SORT OF MOMENT IS THIS IN WHICH TO POSE THE question of black popular culture? These moments are always conjunctural. They have their historical specificity; and although they always exhibit similarities and continuities with the other moments in which we pose a question like this, they are never the same moment. And the combination of what is similar and what is different defines not only the specificity of the moment, but the specificity of the question, and therefore the strategies of cultural politics with which we attempt to intervene in popular culture, and the form and style of cultural theory and criticizing that has to go along with such an intermatch. In his important essay, "The New Cultural Politics of Difference," Cornel West (1990: 19-36) offers a genealogy of what this moment is, a genealogy of the present that I find brilliantly concise and insightful. His genealogy follows, to some extent, positions I tried to outline in an article that has become somewhat notorious (Hall, 1988: 27-30).

Curating Common Well-Being

## "An Opportunity to Imagine Another World": An Ethnographic Report on Placetro's Principles of Buen Vivir

Introduction: Alliances and Collective Reflections

During the Covid-19 pandemic, Placetro, an art and social activism collective in Medellín, Colombia, and their friends and allies across Latin America, embarked on a journey to re-imagine the Buen Vivir (Good Living) as a set of principles that can inspire and drive political practices of commoning. This report reflects on the context, practices, and outcomes of this exercise. It does so by drawing from: a) a content analysis of the textual work produced by Placetro for the Power to the Commons! project and, b) a follow-up interview with three members of the Placetro team.

The three texts that from the basis of this meta-analysis are Placetro's *Principles of Buen Vivir*, the transcription of the Buen Vivir radio sessions, and the *Homemade Anomaly Antenna*. The methodology deployed for this report amalgamates ethnographic fieldwork, meta-analysis, and textual/content analysis. It is based on a long-term collaboration between the Placetro team and the researcher (Penny Travlou), and the experimentation with collaborative and peer-to-peer ethnographic practices this collaboration has made possible. Reflecting critically on the ethnographic canon, the Placetro team came up with the suggestion to replace the term 'ethnography' with 'a methodology of alliances'. This is to acknowledge the close links between 'ethnography' and colonialism and the extractivist traditions of knowledge production in Latin America (and generally the Global South). The term 'alliances', on the other hand,

positions all persons involved in research endeavour in an equal, horizontal relation, and suggests the decolonisation of knowledge through praxis. This analysis is aligned with Placetro's proposal. Nonetheless, in this report, the term 'ethnography' is retained to describe the process (stages, tools, and methods) of analysis.

At its core, the research that underpins this report is based on dialogue and collective reflection. The Placetro team and the researcher have met bimonthly since September 2020 to develop the various stages of the research and decide on its procedures and materials. The Placetro team prepared the three documents (named above) in English. The researcher analysed the texts by developing a taxonomy of ethnographic codes (keywords). Based on this coding, the researcher prepared thematic questions and conducted reflective discussion, in the form of semi-structured interviews, with three Placetro team members (Alexander Correa, Lucian Fleischman and Maria S. Collado) to discuss and interpret the documents together. In the present report, the researcher attempts a meta-analysis of these discussions and interactions.

**Buen Vivir, the Commons, and Commoning**

This report takes its title from Alberto Acosta's (2012) paper, *Buen Vivir: An Opportunity to Imagine Another World*. Echoing the opening line in the Communist Manifesto, "a spectre is haunting Europe: the spectre of communism" (Marx and Engels 1847/2010: 15), Acosta begins his paper with an analogous provocation:

Annual Review of Critical Psychology  
Copyright © 2000 Discourse Unit  
Vol. 2, pp. 145-179 (ISSN: 1464-0538)

## Practice research: critical psychology in and through practices

Morten Nissen

**Abstract.** In this paper, I retrace the development of 'practice research' as the action research methodology of the tradition of 'Critical Psychology', in Berlin and Copenhagen. The outset is the project of building a psychology on the foundations of Marx's philosophy and social theory, the standpoint of which, as stated in Marx's Feuerbach Theses, is that of human society, or socializing humanity. The resulting theory and methodological principles are outlined and critically discussed. The pivotal issue is how to relate a standpoint of humanity with a standpoint of the subject in everyday life. While this original Critical Psychology can be seen to fall into the trap of a kind of cartesian modernism in its methodology, the subsequent Danish attempts to remedy through a situated reformulation can be criticized as influenced by relativist postmodern trends. A way out of these problems is sought, finally, in the formulation of a general epistemology and methodology of practice, to which the idea of overcoming ideology is central.

**Keywords:** Action research, practice, critical psychology, methodology, humanity



The resources shared should be looked at critically. This is not an endorsement from FAC but rather a display of sources shared by FNBSB folks.



# CLOSING ASSEMBLY

Anna led the closing assembly by thanking and inviting everyone to reflect on the question of urgency. The question of Now in our political commitment. She shared our hope that the summer school has opened more than closed. Openings and starts more than closures and endings. She invites us to see Summer school not as a fixed event but rather as a continuous process and a network of relationships in defiance of borders. In the words of Davis et al. (2022), Anna invites us to think about the Now and the nows, what they mean to us, how we shape them and what can emerge from thinking with them:

"The Now in the title of this book connotes our feeling of urgency, and is meant to encourage thoughtful and principled action; it is not meant to suggest that there is an answer within reach at this moment. We mean: ask different questions now; consider alternative courses of action now; engage with more people now; complicate the analysis now; change our minds, apologize, recalibrate, and try again now. Now is the time for mutual aid and self-care. Now is the time for righteous anger and settling into the painful reality of the carnage that prisons, policing, detention—all forced confinement—have created for us. We must be reminded right now of how rape, battering, stalking, criminalized sex work, targeted violence toward trans people, removal of children from their families, is ruining lives. And Now is the time to grieve those lives lost from various pandemics, uncontrolled fires, hurricanes and earthquakes, unending war, racial capitalist exploitation, and occupations. Rather than offering the now as the end. "point—as in "at last"—we offer it as a critical and joyful starting point." Excerpt From Abolition. Feminism. Now. Angela Y. Davis, Gina Dent, Erica R. Meiners and Beth E. Richie (2022).



KATAPIHETI

What do we do when we experience violence?

Abolition in our social relations → How do we not reenact Carcerality?

ABOLITION

① What does abolition mean to you?

- Tension b/w what we do in the present and how we might bring about abolition
- Making visible violence that is invisibilized to dominant groups
- First pops into mind: abolition of carceral systems but also → gendered violence. Abolition broadly thought → multiple systems → ANTI-CAPITALISM
- Term is connected to US context → hard to grasp for people coming from other contexts
- How does social reproduction relate to abolition? → P.I.C. impacts communities → transient
- Translation? Greece is the prison-culture of Fortress Europe → useful term here? Spanish - "abolition" used by SWERFS/TERFS.
- Translate struggles not just terms.
- Analyzing the kinds of violence that incarceration enables / societies that require it.
- Imagine societies without violence
- Italy - assoc. of abolition with no borders
- Antagonistic? Destruction? Creation is it part of it?
- Should go to the root and extend to the branches: no detention centres, no prisons, no police
- No borders, no reform, not getting stuck in everyday
- Speculative: where PIC is not necessary
- Imagine worlds

[illegible]

ABORTION

Video • 02:38

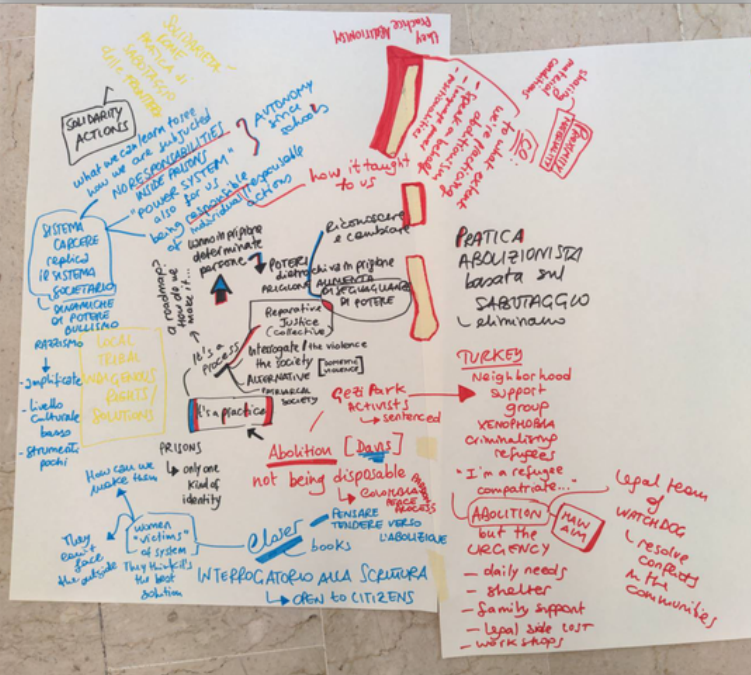
Abolition day 1



performing abolition in my own life, holding accountability close as an internal resource. constantly asking bell hooks' question - **"how do we hold people accountable for wrongdoing and yet at the same time remain in touch with their humanity enough to believe in their capacity to be transformed?"**

The way I try to understand the interconnection of all forms of subordination is through a method I call “ask the other question.” When I see something that looks racist, I ask, “Where is the patriarchy in this?” When I see something that looks sexist, I ask, “Where is the heterosexism in this?” When I see something that looks homophobic, I ask, “Where are the class interests in this?” Working in coalition forces us to look for both the obvious and the nonobvious relationships of domination, and, as we have done this, we have come to see that no form of subordination ever stands alone.<sup>1</sup>

I like this quote from Matsuda's, about being flexible and keep questioning ourselves in our activism, to "ask the other question". (Glen)



3) WHAT ARE THE CONTRADICTIONS AND CHALLENGES BETWEEN THEORY AND PRACTICE?

- + difficult to practice it easily, secretly is not their pt.
- + anger → punishment, we need it to discipline.
- + collective work on anger
- + has therapy is practice between students, social while reading things
- + there is no explicitness from them strong + practice
- + therapy is not only individual's social - not between
- + therapy - meeting is a collective practice, but sometimes individual but not explicit about.
- + pre-education on offer that therapy will it more important?
- + space to therapy is a privilege all the privileges that school
- + to be in it is therapy be the elites? no, we do
- + can't be / space a privilege to therapy
- + capacity to practice as individual is in the state
- + therapy + practice like teaching - interpretations (i.e. different interpretation of Marx + Engels)
- + interpretation of Marx + Engels → how do we know the meaning? the only way to find out has been is more accessible
- + therapy also allows us to experience + fantasize experiences, how do we experience or don't ways to think certain things, how do we access or subvert?
- + we need an explicit analysis based on therapy (most of thinking to cover ourselves + complex not to do with)
- + therapy writing / learning related to subversion
- + spoken therapy → not only individualized, rather theories

- + theory as a luxury?
- + when do we produce theory? The need for speaking & discussing creates a discourse.
- + who has the right to theory?
- + what do we want theory with? a) object? b) to have an idea of what we reproduce a way "holistic" but way it is not
- + make an effort to recognize theory in different spaces in our lives
- + knowledge is only stable in institutions
- + acknowledge that the hole we think with are also made there. Capitalism, neo-class, hetero-patriarchy...
- + thinking theory as system of knowledge

[illegible]

THE BARRIER IS DETERMINING  
OUR RELATIONSHIPS, OUR  
BARRIERS ARE, ONE TIME TOGETHER.  
HOW TO DEAL WITH OUR  
POSSESSIONS OF VIOLENCE  
TOWARDS EACH OTHER AND  
VIOLENCE. HOW TO CREATE  
POSITIVE RESISTANCE  
WITHOUT DENYING THE  
USE OF VIOLENCE.

INTERNAL CRIMINAL VIOLENCE  
IS A GOOD MOTION TO  
BEING STRUGGLING  
TOGETHER.

HOW TO CREATE  
STRATEGIES THAT  
THE PATRIARCHAL  
VIOLENCE IS NOT  
DECEIVED AND  
LEGITIMIZED?

FIGHTING THE BORDER  
REGIME IS NOT AN  
ABSTRACTION. IT IS  
SOMETHING WE DO  
TOGETHER, AS SOLIDARITY,  
NOT JUST ABOUT  
HOLDING OTHER PEOPLES  
HOW TO BEING THE  
PRACTICE BACK TO THE  
THEORY!  
THE BORDER REGIME OUGHT  
BE ABOLISHED WITHOUT  
PRACTICE.  
PRODUCING KNOWLEDGE  
AND INTERVIEW CREATIONS.  
HOW OUR BODIES RELATE TO  
OTHER BODIES?  
AFFECTS AND FEELINGS,  
HOPE AND DESIRES,  
DISRUPTING THE BORDER  
REGIME IN SOLIDARITY  
WE ASSUME THAT BECAUSE  
A THING BELONGS, BUT  
IT ALSO HAVE VULNERABILITY  
AND ARE BEING CRUSHED AND  
HOLDING POSITIONALITIES,  
ANXIETY AND AUTHORITY,  
THINKING AS PEOPLE.

PROXIMITY - WE DON'T  
TESTER HOW THE  
BORDER REGIME IS  
AFFECTING US IN  
DIFFERENT WAYS.  
THAN TOGETHER WE  
CAN DISMANTLE THE BORDER  
REGIME BOTH IN DAILY  
PRACTICE AND ON MORE  
DETAILED WAYS.

[illegible]

INTERSECTING CONCEPTS AND EXPERIENCE  
CONCLUSIONS ARE UN-CONCLUDED

WHO IS THIS 'NO'? WHY ARE WE HERE?  
WHERE ARE THE PEOPLE? WHO IS WITH? THERE

STRANGE TO BE  
HERE

### COLLECTIVE EMPOWERMENT

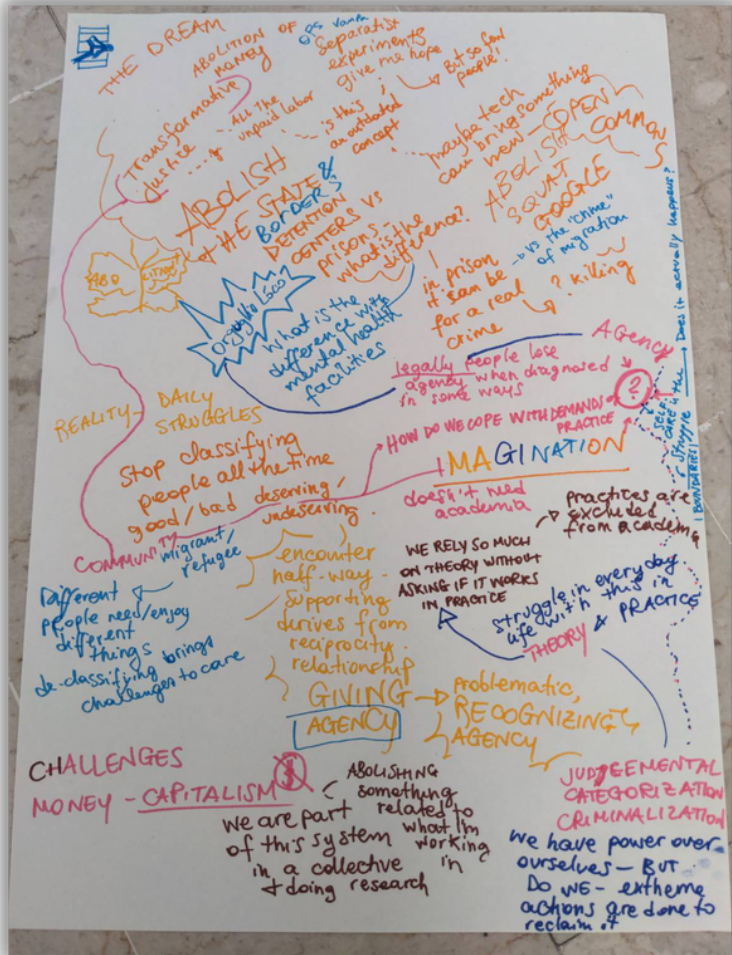
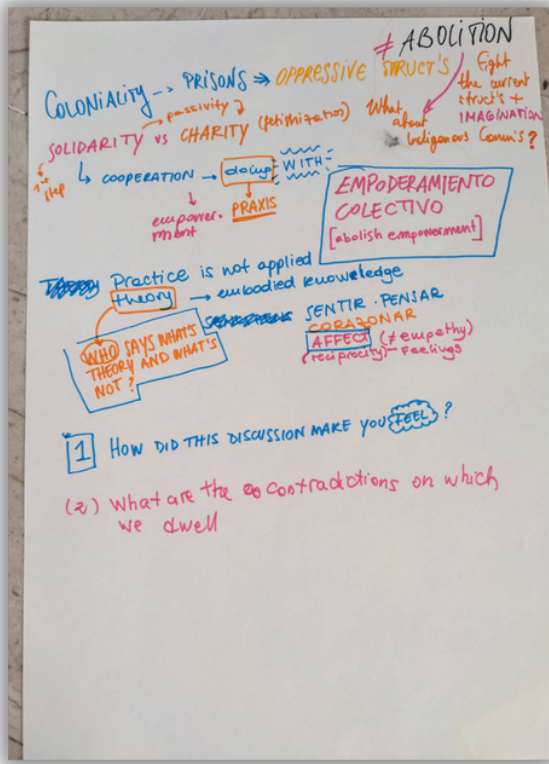
IF WE WANT TO THINK OF A  
WORLD WITHOUT BARRIERS WE  
NEED A NEW LANGUAGE THAT  
DOES NOT CREATE BARRIERS.  
CONCEPTS & THINGS THAT LEAD  
TO CATEGORISATIONS - COMPLEXITY  
OF PEOPLE'S EXPERIENCE.

NAMING VERBS  
DEFINING  
CONCRETE THINGS  
CONCEPTUAL

<p>Wishes          Desires          Hopes          New Moral          Relevant          From a          Feminist          Perspective</p>	<p>Force Ourselves to Change Point of View          AND QUESTIONING          Build a          Space Where          People can          Develop themselves          Argue what          they desire          and need</p>	<p>We need to          Reexamine          our positions          within movements          how it can bring          Discomfort and          Central Disunity, but          we need to embrace          them</p>
---	--	--

- CHARGES  
 - POLITICALITY FROM WHICH WE SPEAK ABOUT  
 - ABOLITION - OUR POLITICAL  
 - ORGANIZATION - THIS  
 - GENERALLY MIXED SPACES TO ABOLISH BORDERS  
 - RELATIONAL MOMENTS  
 - ARE IMPORTANT BUT THERE IS A WHITE SPACE WITH SHARED EXPERIENCE  
 - WE ARE ALL PEOPLE WHO CAN CROSS BORDERS.  
 - WHERE ARE WE POSITIONED?  
 - ARE WE TALKING ABOUT AND FOR OURSELVES OR SOMEONE ELSE?  
 - ARE WE NOT REACHING?  
 - RESPONSIBILITY } ALL MOVEMENTS  
 - RESISTANCE } WITHIN ESTABLISHED COLLECTIVE ACTION  
 - HOW TO MOVE TOWARDS ACCOUNTABILITY  
 - NATIONAL STATE NEEDS TO SEE HOW OUR SOCIETY WORKS AND PEOPLE'S CONTENTMENT AND DISCREPANCY THAT WE AND OUTSIDE THE NATION.  
 ABOUT THE INDIVIDUALITY  
 - WHERE OUR OWNERS TO CHANGE POINT OF VIEW  
 - DESIRES HAVE MORE RESILIENT  
 - ARE NOT ENLIGHTENED  
 - FROM A FUNDAMENTAL  
 - SPACE WHERE PEOPLE CAN  
 - DREAM THEIR OWN  
 - A DREAMED BUT THEY DESIRE  
 - AND BEING  
 - WE NEED TO REGENERATE OUR INSTITUTIONS WITHIN MODERNITY  
 - ARE IT ARE BEING DISSENTMENT AND CONFLICT IN US, BUT I WANT TO EMERGE THEM





### more questions...

what about human rights that a lot of constitutions seem to support and protect?  
in what terms are we discussing the abolition of state?  
if to follow and count on other principles and rights, by who and how are going to be formatted?

### Abolition today

I try to work in 3 levels: (1) the abolition of racism (2) the abolition of the refugee's deprivation of liberty (3) the abolition of the prison. Moreover, I think is important to support imprisoned people (morally, economically/ keeping contact, sharing their stories and info about what happens inside prisons/ supporting their families). Also, integrating abolition in our practices means trying to disentangle our notions of capitalism fantasy and deny state's power.

### I would like to stress out 2 challenges

- (1) One part of abolitionists put too much emphasis on the importance of human rights. They fight for a change in the law, but they are not present in the fights about the everyday problems that imprisoned people face. I believe that the law cannot on its own create justice and equality. The civil rights movement has managed to bring about enormous political shifts, but it cannot by itself eliminate structural racism/ sexism nor can it be radical enough to imagine a world without prisons.
- (2) On radical communities, when we face a sexual assault accusation, we tend to forget some parts of our "theory" and enforce pseudo-judicial strategies. We become less capable to act with care. We focus on punishment, instead of change.



# Now!

bringing up strong, stated the fact, some of know, associated, and it, at who we are made for, more genuine discussions

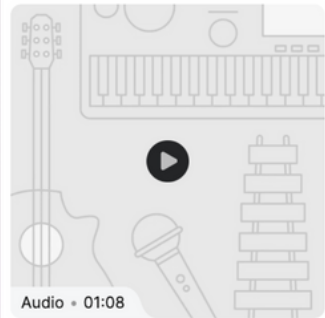
anonymous, thoughtful

I really appreciated the lack of professionalism, the fact that we can show up at who we are made for more genuine discussions

as Fanon and others remind us, decolonising the self is the first step. so my first act of abolition is abolition of the self. of the internalisations and reproductions of coloniality; capital, heteropatriarchy, white supremacy. a continual process with no end goal. just to be in/with my body.

constantly reminding myself, and others in the GN that the revolution starts at home. not to externalise abolition to the other, to the prisoner, to the refugee, to the South African, or the Palestinian. liberation elsewhere is only possible with liberation here.

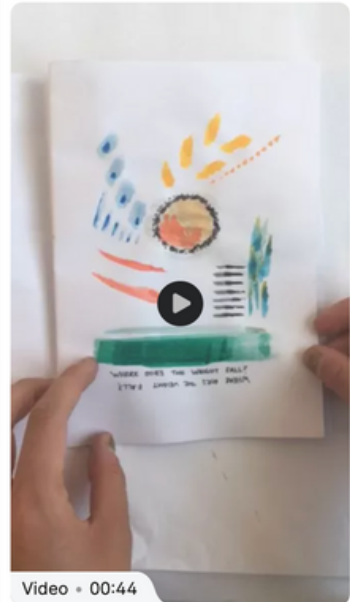
## Positionality: our shared questions



Audio • 01:08

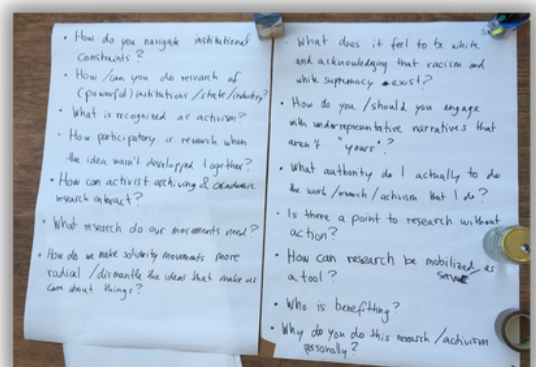
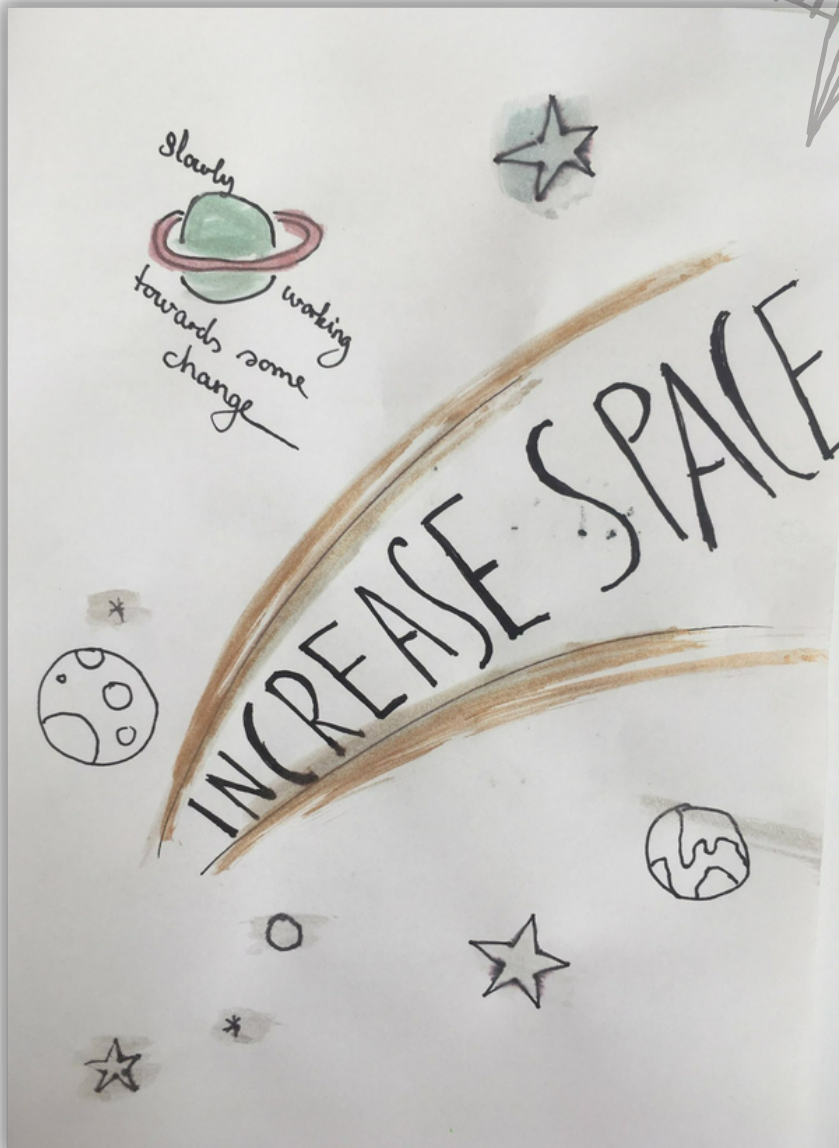
Questions positionality

## Positionality: thoughts, ideas, questions and visions...



Video • 00:44

IMG\_0389





Covid became an extremely political. It was used to incarcerate political activists to ban the protests, although at the same time pro-governmental mass events were allowed and covid suddenly became not so dangerous.

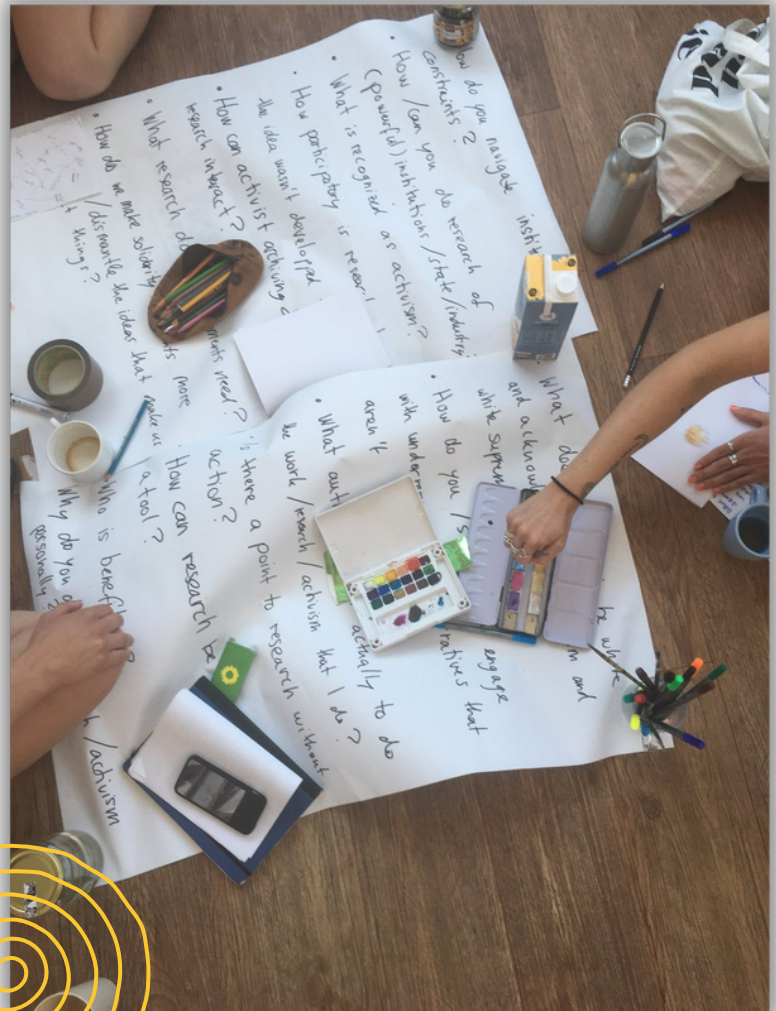




## Some thoughts

Within the racial patriarchal imperialist capitalism, social punishment is accepted because it is done primarily to "Others" [the blacks, the refugees, the anarchists]. So, people tolerate a highly punitive society because its punishment is performed on *them*, and not on "us". I would like to discuss how the prison-industrial-complex also contributes to the domination of racial minorities by **domesticating the civic imagination** of white at the same time as it destroys the lives and dreams of the "Others"

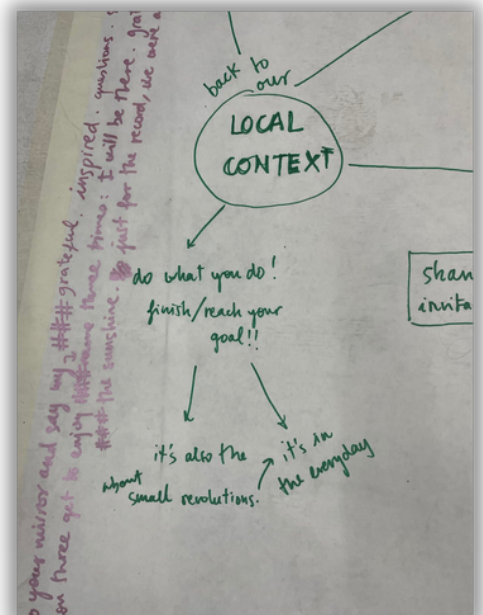
Prison is not only as an apparatus to repress political activists, but also as an institution deeply connected to the maintenance of state power. How can we defy this power? How can we end the prisons' era?



there are so many industries, individuals, companies etc that had so much to gain from quarantines, and the 'against quarantine' reading argues this really well I think. It really reminds me of how expansive the prison-industrial-complex is, the UK has certainly seen border agencies, immigration detention, policing and prisons converge even more.

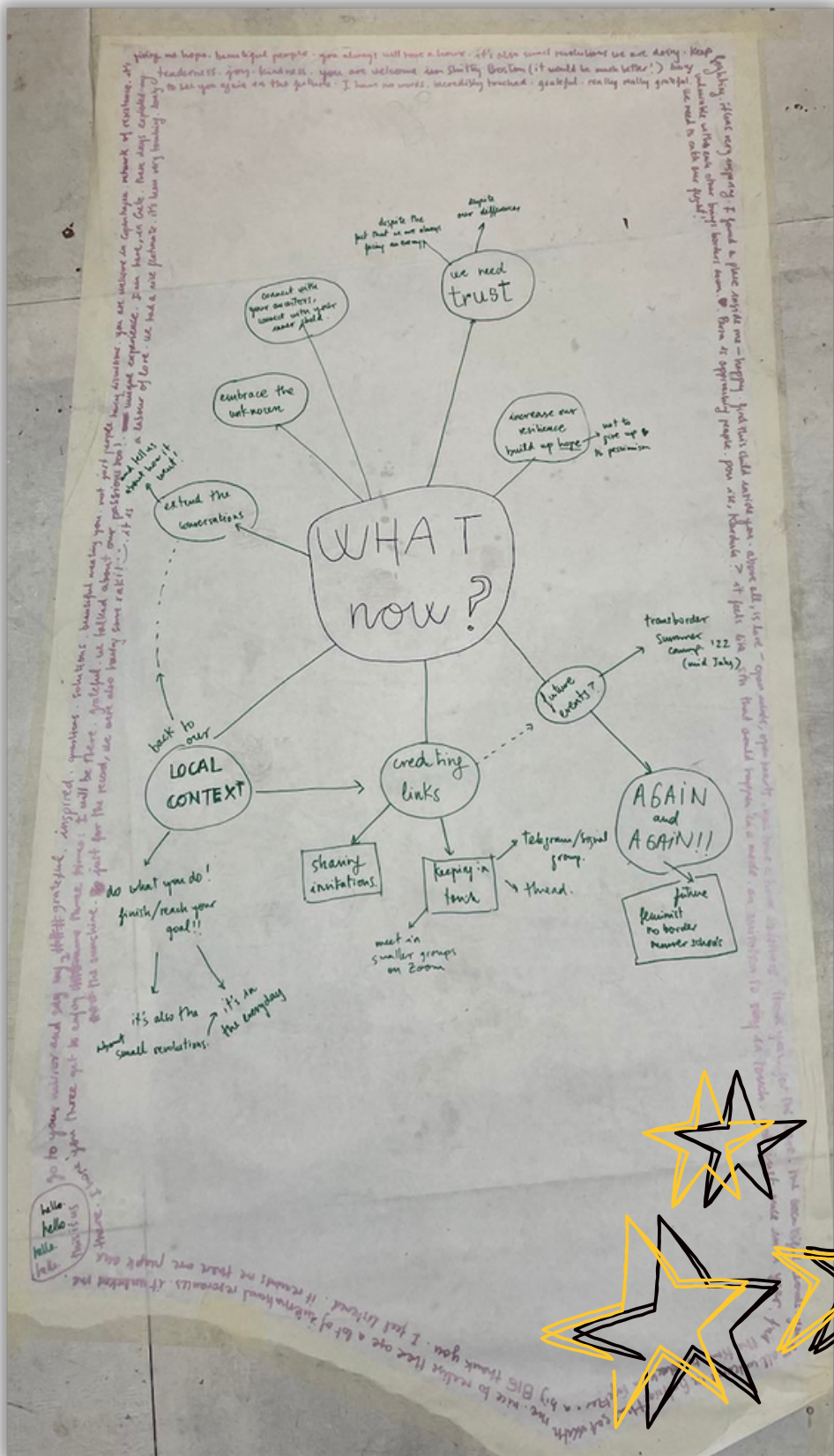
## Choose your battles

Find communities that nourish a healing resistance - and spend your energy on creative projects. Engage in singular conversation where there is hope to be dynamic, but don't spend your energy on dinosaurs. Speak out in groups - and support voices that are raised in criticism to existing hierarchies - racial, abelists, sexed, gendered, heteronormative. Also find the singular that heals your own soul, start at home - and know that even if you fail sometimes - it is about breathing in and then just be - be a living human. Just by being we are a resistance!





# Notes!



This issue of who takes care, who has a 'healthy' (white-liberal) body is also spoken about in this paper by Verges (capitalocene, waste, gender) I posted, in relation to the radicalisation of care and waste (disposal).

A different case tho, others are not allowed to go to indigenous communities because they don't have the indigenous do not have the same immunity. Ofc this raises a lot of questions about health, vaccination, reach in terms of help etc...

"How have claims to protection become an excuse to enact violence during the pandemic?" - in the UK context, further police presence during and after the pandemic was justified by an urge to protect women in public spaces, I think this necessitates a feminist understanding of "vulnerability", and for us to understand in Lola Olufemi's words, "there is no feminist case for the police".



**WOW!**

It has been a long  
ride, thank you for  
following along

