

NIGHTFALL

FREE

An Agitational Newspaper

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THE NINTH OF JULY

We arrived around ten, after the highway had already been shut down for a few hours. We lingered on the off-ramp as the police began taking away those who were willing to submit to arrest, a refreshingly small percentage of the blockaders. The police then advanced on those who would not submit, who began scrambling up the tree-covered embankment to the street above. This street, as well as the pedestrian bridge over the highway, was held by protesters, some of whom helped hold the police off with volleys of rocks and fireworks.

Now that the police seemed to be moving in to actually clear the freeway, it was announced by a protest marshal that we had

to leave the offramp or be arrested. It was unclear if the person was actually affiliated with the organizers or simply self-appointed, although in reality all marshals are self-appointed. Either way they acted as an extension of police; who would have left if the cops had said it themselves?

We headed up the ramp and down the street to join the crowd by the bridge. As they cleared the highway the police fired off some smoke bombs; while this scared away some protestors who mistook it for tear gas it only further enraged those who stayed. Shielded from view of the police by the trees lining the embankment, people began to rain stones down upon the cops,

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July 9th, continued from pg 1.

with some taking advantage of the fact that we had the higher ground to let fly chunks of concrete the size of melons. During this time we took the opportunity to hand out a few extra masks and explain the need to hide one's identity while resisting. The barrage kept up for five to ten minutes before someone with a megaphone rallied people to march back to the Governor's Mansion.

Contrary to the statements of cops and movement leaders eager to excise the violent protestors from the "peaceful movement" that the cops claim to protect and the leaders claim to represent, the rocks were mostly thrown not by adventure-seeking whites but by pissed-off black youth. Those who claim otherwise silence the legitimate rage of those who fought back in addition to glossing over the fact that throwing rocks is often an effective strategy for resisting the police. What's more, advancing the narrative that violent protestors endanger the movement clears the way for the police, the ones who actually endanger us, to brutally repress any protestors they can successfully label as violent without fear of retaliation from the masses.

Despite the rebellious energy displayed by many, the march back to the Governor's Mansion was fairly uneventful. The windows of a few cars in the rich part of town were smashed, but on the whole the residential streets provided no targets for the crowd's rage. Looking back, with the cops tied up clearing the highway it might have been smarter to continue one block past Summit, the street the Mansion is on, to Grand, home to a stretch of luxury shops and banks. Instead the march went down Summit towards the Mansion. Just before we arrived, a few officers monitoring the occupation received some flying bottles. Many people screamed that attacking cops would only incite violence but this clearly wasn't the case, as the cops quickly fled. Trust me, there are very few things as joyful as watching the pigs bolt in fear.

Here momentum quickly dissipated as people joined the larger crowd listening to speeches denouncing the violence that had occurred not an hour before. This occurrence illustrates an important point about the relationship between rebellious and less rebellious crowds in these situations. At times it can be to the rebels' advantage to blend in with a larger crowd of protestors, but there is always the risk that in doing so the rebels will lose the unity they had forged through fighting back and find themselves alone, surrounded by people eager to police their actions. A mass of a hundred rebels can in some situations be much more effective than a mass of a hundred rebels mixed in with a few hundred pacifists willing to facilitate repression. Feeling unsafe in this space, we regrouped and headed home.

RESISTANCE IN RONDO

Following the highway shutdown of July 9th many noted that the action took place in the heart of Rondo, an historic African American neighborhood gutted by the construction of I-94 in the late '50s and early '60s. Wanting to know more, we did some digging into the history of the neighborhood and the ways it has resisted white supremacy and the police through the years.

Rondo stands on what was once the land of Canadian immigrant Joseph Rondeau, who bought it in the late 1800's to escape the racist abuse directed towards him and his mixed Canadian-Native wife in other parts of St. Paul and later opened it to others in order to establish a community that would welcome all. By the 1950's it was a thriving hub of African-American culture.

Then came Eisenhower's interstate system. Inspired by the Autobahn of Nazi Germany, the interstate system was explicitly created to allow for the rapid transit of military equipment and personnel, facilitate evacuations in case of nuclear war, streamline America's increasingly car-reliant economy and buoy the nation's corporations through the expected post-war recession. In the Twin Cities and across the country the interstate invariably snaked its way through poor black and brown neighborhoods, destroying much of the relative autonomy residents had been able to establish. Nationally one million people, roughly 1 out of every 200, were displaced within the first 20 years of interstate construction. In St. Paul the construction of I-94 displaced 1/7th of the city's blacks and destroyed 3/4ths of black-owned businesses, with less than half of those displaced receiving assistance from the city in finding new housing. Those who were able to remain in Rondo found the social fabric of the neighborhood irreparably torn. The yawning abyss of the highway cut the neighborhood in two, in addition to running right down the former path of Rondo Avenue, where most of the community's gathering spaces had been located.

Tragically there was little coordinated resistance to the highway, with many not realizing the implications the project had for their neighborhood until half of the families had already been evicted. This was before the Black Power movement began to

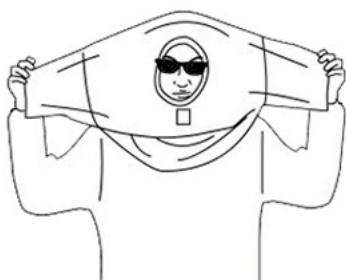
MASK UP: HOW & WHY

The events of the July 9th highway shutdown were inspiring, to say the least. Those who struck back against the police state inflicted significant financial damages on the city of St. Paul and the businesses that rely on I-94, as well as injuring 21 cops. Headlines the next day juxtaposed this number with the 102 arrests made that night to imply that the violence directed against the police did not go unpunished. However, the vast majority of those arrests were either negotiated surrenders by pacifists among the highway blockaders or misdemeanor citations issued hours after the shutdown was over. As it stands now only one person is facing felony charges stemming from the shutdown. The fact that there were many more who fought back that night and got away with it shows that it is possible to put the police on the defensive without resorting to suicidal lone wolf attacks such as the recent ones in Dallas and Baton Rouge. However, one person facing felony charges is still one too many, and that number could easily have been higher had the police been only marginally more prepared. Many people engaged in a variety of risky activities without taking basic precautions to conceal their identity. While the police were temporarily driven out of the streets surrounding the highway there were still cameras present, as well as pacifist enforcers eager to impose their own tactics upon those with differing ideas of how best to oppose the police. Nekima Levy-Pounds, the influential leader of NAACP-Minneapolis, stated in a speech at the Governor's Mansion following the shutdown that "I ain't no snitch, but if I see you smashing things I'm running to the 5-0." With this in mind we offer the following reflections and fashion tips for today's security-minded rebel.

HOW

The first order of business is to cover your face. A bandana will work, but a t-shirt is better. Simply put it around your head as if you were putting it on, tie the sleeves together behind your head and pull it up to just below your eyes, covering as much as possible. Combine with a hoodie and/or stocking cap to completely cover your face. Another important point is that the more similarly-dressed people there are, the harder it tends to be for police to get charges to stick to any one of them. For this reason black is the preferred color for masks and protest-wear in general, as it is one of the most common clothing colors and it makes us look fabulous. Beyond the mask it is best to stick with plain clothes that can't be easily tied to your everyday style, such as a simple hoodie and jeans combo. If something could be used to identify you, cover it up or leave it at home. That means tattoos, hair, shoes, bags and other distinctive accessories. Glasses are not ideal but you definitely do not want to have contacts in if the cops bring out pepper spray or tear gas, so wear them if you need them and ditch them if you can manage.

In addition to having your all-black ensemble ready to go, you will generally want to wear something inconspicuous when entering and exiting areas of conflict. Avoid changing in sight of cops, cameras and people you don't know or trust. A change of clothes is also crucial in case the cops start shooting marker rounds, little pellets that hurt like hell and leave a colored stain wherever they hit. If you are tagged by one of these, ditch the marked clothes as soon as possible, as police use marker rounds in situations where they have lost control, tagging individuals to send snatch squads after once control has been re-imposed. In fact, much of the state's case against the person facing felony charges from the night of the



ANYONE BUT TRUMP?

With the conventions over and election season moving right along, we've seen a renewed urgency around the imperative to make sure that anyone except Donald Trump is elected. Trump's presidency is presented to us as a doomsday scenario that must be avoided at all costs, even if that cost is voting for someone like Hillary Clinton. Yet the fact is that Clinton's policies are Trump's with a softer touch. There is no alternative in electoral politics – whether Hillary Clinton or Jill Stein. There are two differences between Trump and other politicians which make his campaign remarkable. The first

is that he is blunt about his oppressive positions: making blatantly racist calls for deportations while Hillary attempts to sell her immigration policies as “humanitarian,” despite the fact that they will still lead to a similarly massive amount of attacks on migrants, just as Obama's policies have. Let's not forget that Obama has deported 2.5 million people, more than any president before him. Trump is simply the most flagrant of the candidates; in reality they all share an interest in the perseverance of the status quo.

The second difference is that Trump's campaign has mobilized disparate organizations on the far-right and given them space to recruit and build. Militia groups have been prominent at Trump rallies and the white nationalist Traditionalist Workers Party was spotted at his campaign events early on. At the Republican National Convention in Cleveland countless different far-right groups were present. We've already seen how this campaign has encouraged the far-right in terms of public organizing; the KKK have attempted two high-profile rallies this year in Anaheim and Stone Mountain, while the Traditionalist Worker's Party organized what was supposed to be a pro-Trump demonstration in Sacramento. All of these and more were fiercely confronted by anti-fascists, although some ended with serious injuries.

If we're being honest, there's nothing we can do to stop the election of a president who will continue to oppress us. We should focus on what we can do: prepare for the

potential of escalating conflict with far-right movements. How would white supremacist groups react to Trump's victory in November? To his loss? What if the loss is narrow, or a landslide? Victory celebrations could become roving mobs attacking people perceived to be of marginalized identities. As far fetched as this may seem, it's already a reality in Europe where the far-right has capitalized on the refugee crisis to expand it's power, in addition to the historical precedent of lynch mobs in the United States. Maybe the reality of a Trump presidency that can't deliver on his promises will lead to a depression



Stolen Trump signs burning outside the Convention Center
August 2016

of right-wing organizing as happens on the left every time a Democrat wins. Maybe a landslide loss will bring many who previously held faith in the electoral system into the fold of militant fascist groups.

The point is that these are the material scenarios to explore and more importantly, prepare for. Preparation can include anti-fascist propaganda, self defense training (hand to hand, bladed,

and armed), building and strengthening ties with friends and accomplices, keeping tabs on right-wing activity and confronting it when the opportunity arises. Nothing could be worse than facing a trained enemy after wasting months registering voters to defeat Trump. There are no solutions in the democratic system, it's time to leave politics behind and confront domination where it exists: it's material manifestations in our daily lives.

This will not begin nor end on election day. These confrontations are ongoing, flaring up during large battles at white nationalist demonstrations and Trump rallies. To stomp out fascism, we must be persistent in denying the far-right a platform, denying them a voice, denying them the ability to feel safe whenever they leave their house. The convergences against white supremacist demonstrations, the attacks on Donald Trump supporters at his events, the waves of anti-racist vandalism, these and more all coalesce as hostile conditions for our enemies. What we've seen so far is inspiring, from Sacramento to Chicago to here at home, but we need to get ready to step things up a notch.

Mask Up, continued from pg 3.

9th appears to rest on the fact that when they were picked up they were allegedly sporting a tag from a round fired earlier in the night. It might suck to ditch your favorite pair of jeans, but a new pair will be cheaper than a court case.

WHY

There are many reasons you might choose to maintain anonymity at protests and other moments of rupture, the most obvious being that many effective methods of resisting the brutalities of this world, from white supremacy to patriarchy to the destruction of the earth, fall outside the boundaries of acceptable protest as defined by cops, politicians and respectable citizens. Actions such as defending oneself from the police, attacking the assets of white supremacist collaborators such as the private prison-funding Wells Fargo and expropriating the physical manifestations of the life stolen from us at work (aka looting) all carry with them the possibility of repression and are therefore best done as anonymously as possible. However, there are many other reasons you might choose to mask up. Even if, for whatever reason, you do not personally engage in confrontational actions masking up can respect and protect the autonomy of those who do. As we said before, the more masked people there are the safer are those who are most likely to be targeted by the police. Or maybe you don't come to the protest expecting to engage in any risky behavior but are overtaken by the course of events, as happens in unpredictable situations. If you see a cop trying to drag one of your friends away and have the opportunity to snatch them back, you will be happy you masked up. And beyond your feelings on whether or not outright confrontation with the cops is tactically sound in our current moment, the long history of state repression in this country demonstrates pretty conclusively that the state will mobilize all of its power to crush any movement, peaceful or not, that poses a real threat to its hegemony. You can be sure that the police were filming the night of the 9th, in addition to monitoring the feeds of those livestreaming; those who did not have their faces covered are now that much more likely to have attention paid to them in the future.

A word or two should also be said about white supremacists. Much has been made of the fact that the white supremacists who shot five protestors outside

the 4th Precinct in Minneapolis last year were wearing masks. Respectability-obsessed activists have manipulated people's legitimate concerns about another white supremacist attack to pressure anyone wearing a mask, regardless of their political position or their perceived race, into removing it, thus consolidating their control over spaces of potential rupture. What has been completely overlooked in the discussion of this incident is the fact that in addition to wearing masks the white supremacists were filming everyone at the camp. These creeps have shown a pattern of harassment against known anti-racists both online and in real life, as evidenced by the death threats received by the individual who originally sounded the alarm that white supremacists were using 4chan to plan an assault on the occupation. They used their camera as a weapon much like the gun they would shoot soon after. Clearly this is a conversation that should be happening before we are on the streets confronting the police and the racists, but in our opinion the existence of white supremacists is another reason to wear a mask, not a reason to expose yourself. Perhaps in this sense these white supremacists were being more realistic than our side; they recognized that this is a conflict between two irreconcilable forms of life and took steps to protect themselves accordingly. It's time we do the same.



A CONVERSATION ON THE SACRED STONE CAMP

A NightFall Editor: *First off, can you tell us a little bit about the Dakota Access Pipeline?*

Anonymous Participant: The Dakota Access Pipeline (DAPL), is owned by a Houston, Texas based corporation called Energy Transfer Partners, L.P. which created the subsidiary Dakota Access LLC that is building the pipeline. The DAPL, also known as the Bakken Pipeline, is proposed to transport 450,000 barrels of crude oil per day (which is fracked and highly volatile) from the Bakken fields of North Dakota to Patoka, Illinois. The current route of the DAPL will cross over the Ogallala Aquifer (one of the largest aquifers in the world) and under the Missouri River twice (the longest river in the United States). Dakota Access has systematically failed to consult with tribes and conduct a full Environmental Impact Statement (EIS).

In early August, Canadian pipeline giant Enbridge announced that, along with Marathon Petroleum, it will make a significant investment in the Bakken Pipeline System, including the controversial Dakota Access pipeline. As part of their statement, Enbridge also noted that, "Upon successful closing of the transaction, Enbridge and Marathon Petroleum plan to terminate their transportation services and joint venture agreements for the Sandpiper Pipeline Project [a crude oil pipeline proposed for northern Minnesota.]"

We know that this influx of resources from Enbridge will only speed up the construction process.

NF: *When and how was the Sacred Stone Camp established?*

AP: The camp is at the confluence of the Cannonball and Missouri Rivers. This is important location for the Mandan origin story as the place where they came into the world after the great flood. Where the two waters meet, created Injyan Wakháŋagapi Othí, spherical Sacred Stones (thus the colonizers' term 'Cannon Ball River'), but after the Army Corp of Engineers dredged and flooded the rivers in the 1950s, the flow has changed and Sacred Stones are no longer produced. The camp is surrounded by his-

toric burial grounds, village grounds and Sundance sites that would be directly impacted by this pipeline. The water of the Missouri River is essential to life on the Standing Rock Reservation as well as all of the nations downstream.

On April 1st, 2016, a group of over 200 supporters, led by forty riders on horse, under the Lakota name, "Chante tin'sa kINANZI Po", which translates as "People, Stand with a Strong Heart!" left Fort Yates for a thirty mile trek to the camp located just north of Cannonball, North Dakota. They setup up tipis and a sacred fire. This camp has swelled in the past two months and has had multiple satellite camps across the river on private as well as unceded land on both sides of the river.

NF: *What is daily life like in the camp?*

AP: Cooking, cleaning, gathering and chopping firewood and hanging out, especially around the campfire sharing food largely defined camp life. There are always families of all generations populating the camp. You can hear the people playing the drum, giving the camp its own heartbeat. Stories and memories are shared like water. Laughter and life are not uncommon.

The reality of the situation is that the people have been resisting the U.S. Empire and continuing genocide for so long that the drones and military surveillance flying above the camp the whole day becomes almost forgettable; like living next to a waterfall, the sound becomes a part of the landscape. We do counter-surveillance, logging the enemies movements. We can see all the pipeline construction equipment on the east side of the river.

Everyday there are prayers of resistance offered to the water, earth and ancestors. Without the water of life the camp and we would die.

NF: *How have folks at the camp mobilized to stop the pipeline thus far? Has it been solely a publicity campaign/symbolic protest thus far or have folks directly interfered with construction of the pipeline? Are there discussions about tactics at the camp? Did these change after the Army Corps of Engineers approved the pipe-*

line crossing the river and/or after the arsons affecting DAPL construction sites in Iowa? As I see it, the camp and the arsons are complementary rather than conflicting tactics for stopping the pipeline; is this generally how people feel at the camp or is there a range of opinions on the matter?

AP: Like with any struggle, the people are not homogenous in thought and tactic. Much of the camp's rhetoric is of the "Non-violent Direct Action" type. Lock your arm to this piece of deconstruction equipment and take a picture with a banner for Facebook. But the Warrior Culture that is so rich in Lakota memory seems to counter a lot of the liberal, non-violent, NGO types. Comrades saw what happened in Iowa, heard about the \$1,000,000 in

damage and got inspired. I wouldn't say that it was publicly celebrated because the camp's tactic of "Non-violence" is the image they want to perpetuate. Like I said, it is a tactic... not everyone thinks that is what we need to dogmatically stick to. It is one thing to use Non-Violence as a rhetorical device in

corporate media to spread your inspirational actions but it is another thing to preach it as your dogma in your private circles and use it to stop material damage to the infrastructure of ecocide. I see the former being invoked much greater than the latter.

NF: *How has the camp's location on private land affected its character? I would imagine the fact that it's on private land gives it some protection against police but also means that if folks at the camp did engage in any illegal activities the land owner would be in a vulnerable position with regards to legal repression. Is that a concern? Does the person who owns the land have more say than others about tactics or daily matters at the camp? What does the decision making process look like?*

AP: The question of "private land" is especially difficult to address when we factor in Reservations (or what the U.S. Empire originally called and created them for, Prison of War Camps). The reservations

are actually Federal Land. This means that local county and state police cannot enter it. A huge reason why Dakota Access (the company) is not building the pipeline thru the rez but literally a couple hundred meters north of it.

When the reservations were created, imperial logic of "borderization" was imposed; meaning, the communal and nomadic lands used for Life were divided by borders: fencing for animal domestication, invisible lines drawn on maps to denote "property" i.e. who owns what, etc. This fundamentally changed people's relation to land. And this set up the infrastructure/hierarchies for surveillance and policing.

The camp exists in a way that resists this imperial imposition. We share food and water without hes-

itation. We have no leader. We all have knowledge to share and learn from each other. We recognize that the borders we build between ourselves are not "natural" anymore than the flooding in the 1950s by the Army Corps of Engineers is. They do not spread our Wildfire, so we continue to



Construction on the DAPL blockaded near the Sacred Stone camp
August 2016

keep the eternal flame lit.

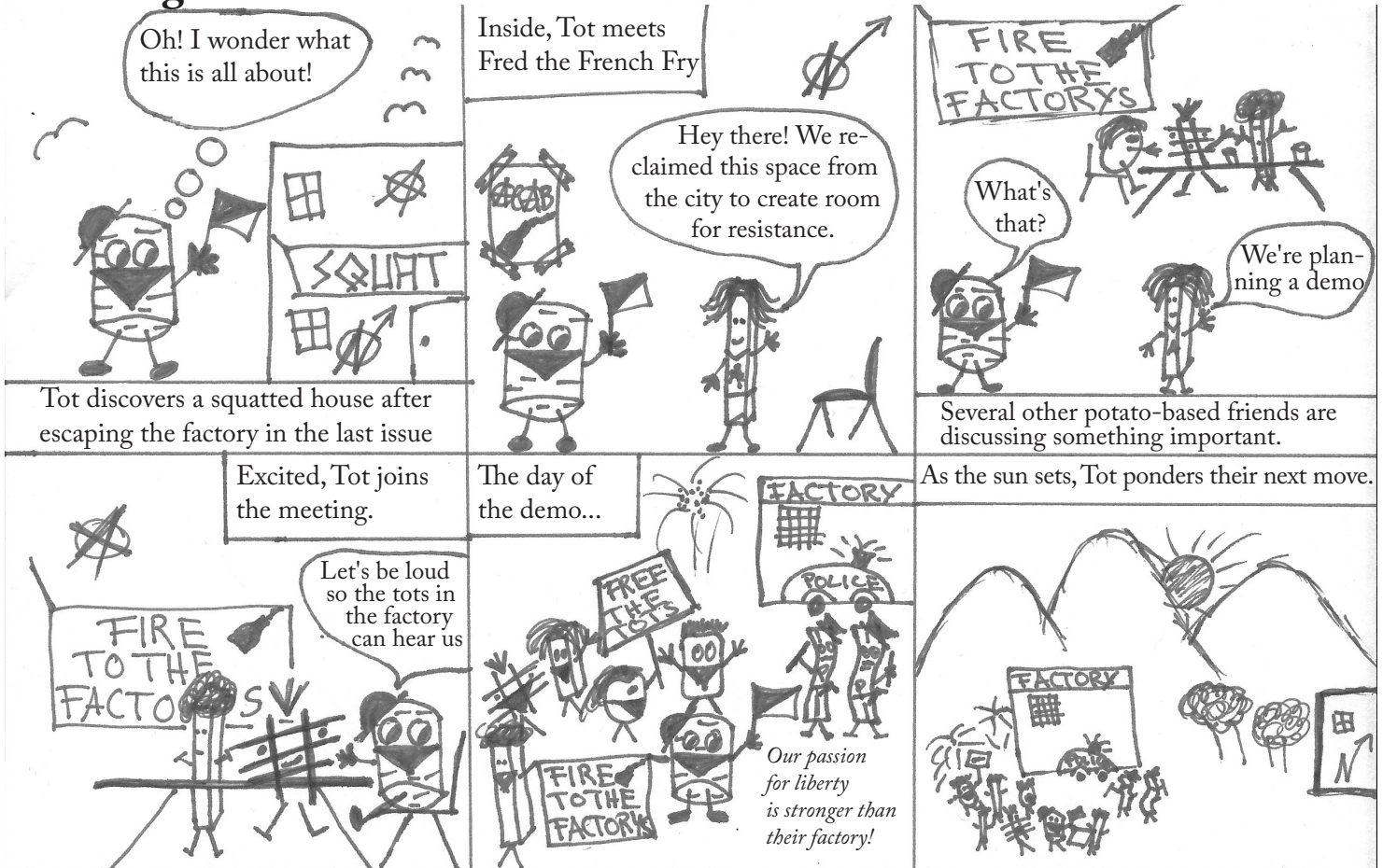
Instead of framing things in colonial terms of "legal/illegal", it makes more sense at the camp to think in terms of effectiveness; effectiveness of stopping this genocidal project so the people can reclaim their Way of Life.

NF: *How can folks in the Twin Cities support the camp and keep up with what's going on?*

AP: Unicorn Riot has been doing amazing media coverage the entire duration of the camp and you can can thoroughly updated by reading and watching their media at their website "www.unicornriot.ninja" search for tag: DAPL

Visit the camps official website: sacredstonecamp.org
From there you can donate to the legal defense, see what supplies are needed, and more. Lastly, come to the camp! Everybody is welcome.

The Agi Tater Tot



Rondo, continued from pg 2.

take off, and moderate civil rights groups like the NAACP and the Urban League did nothing to challenge what was happening. One NAACP employee even served on the relocation board, "doing the dirty work for the White man" in the words of one former Rondo resident. However, one family's resistance stands out, foreshadowing the militancy of the decades to come. George and Bertha Davis, an elderly couple then living at the corner of Rondo and Farrington and the last family to be evicted, barricaded themselves inside their house when the cops came to kick them out and briefly held them at bay with a shotgun, with George telling officers that "if you force your way in here it will be the last time you force anything." Eventually, however, the couple was convinced to surrender, at which point they were taken outside and forced to watch as their home of many years was destroyed. Nick Khaliq, George and Bertha's grandson who lived with them at the time, recalled in an oral history interview that for years after that day people would tell him how they felt inspired by his grandparent's resistance and express regret that they had not fought back themselves.

As the 60's bled into the 70's and the neighborhood deteriorated due to the highway and an associated slum-clearance project, people began to take matters into their own hands. Khaliq recalled people forming crews to approach racist business owners and deliver an ultimatum: stop harassing people of color or your business will go up in flames. Khaliq also recounted multiple incidents of police officers being fired upon when entering the neighborhood, including the killing of Officer James Sackett on May 22, 1970 by black revolutionaries. No convictions were made in the case until 2006, when two men were sentenced to life in prison for the murder, despite the fact that the police could not produce the murder weapon, an eyewitness or any physical evidence tying them to the shooting. One defendant successfully appealed his conviction in 2009 and was released a year later after pleading guilty to a lesser charge.

GLOBAL NEWS OF RESISTANCE

PRISON STRIKE

On September 9th, 1971 about a thousand inmates in New York rioted and seized control of the prison in the well known Attica Prison uprising.

This year, prisoners across the country have called for a prison strike to take place starting on September 9th. Some inmates will refuse to work, some will refuse food, and others will refuse to take orders. It could last days or months, it could involve a few small acts of resistance throughout the U.S. or widespread revolt.

This strike is taking place in the context of remarkable unrest within the prison system. In March, two riots took place over a single weekend in Holman Prison in Alabama. At the same time, prisoners in Stillwater, MN protested new seating arrangements in the chow-hall. In April, prisoners across Texas went on strike, prompting seven facilities to go on lockdown. Later that month, thousands of inmates at multiple Michigan prisons refused meals. As April came to a close, violence broke out once again at Holman with two officers injured just days before inmates at multiple Alabama prisons began a work strike on May 1st. In Nebraska, hundreds of thousands of dollars of damage was caused to the Sarpy County Jail in what was described as a "mini-riot."

In June, dozens of prisoners began a hunger strike in Wisconsin before being force fed by the facility. July saw hunger strikes at Ely State Prison in Nevada, and Lucasville Prison in Ohio. August began with a bang, with the 1st seeing riots in Holman once again as well as Vanderburgh County Jail in Indiana. Fires were set multiple nights in a row in another Indiana county jail a few days later.

This is only a small fragment of the resistance ramping up inside prison walls, and every step of the way this resistance has been supported by actions on the other side. This includes call-in campaigns to support prisoners facing repression, writing graffiti to spread awareness about the resistance, holding rallies and noise demonstrations to break the isolation imposed by the state, and much more.

In Minneapolis, postering and graffiti actions were claimed in solidarity with the upcoming strike, and a noise demo is scheduled for Saturday September 10th. Meet up at Elliot Park at 8:00 PM before marching to the youth jail just a few blocks away, and don't forget to bring noisemakers!

More info:

supportprisonerresistance.net

SQUAT THE WORLD

Squatting is a term for occupying vacant and abandoned property. Some people are simply in need of housing, others wish to subvert the capitalist idea of property—for many, both! Why let a house rot only because the owner is some bank or investment firm that is waiting for the housing market to boom again? Instead, squatters chose to take direct action and occupy the building. Sometimes this results in a swift eviction, but in favorable conditions squats can last for years or even decades. Due to obvious needs for secrecy, we'll likely never know the true extent of successful squatting.

Outside of the U.S., squatted social centers have become focal points of resistance against capitalism and the state. An inspiring example is the Can Vies social center in Barcelona; a 2014 attempt to evict and demolish it resulted in several days of mass rioting in the neighborhood, after which the building was rebuilt by hand.

More recently, the partial eviction of long-standing East Berlin squat Rigaer 94 sparked intense rebellion throughout Germany. After multiple raids in the first few months of 2016, toward the end of June police cleared out one section of the building. In response, squatters called for decentralized, creative actions under the banner of a "Black July." This follows the legacy of discouraging evictions by making them as expensive as possible. These actions, which involved burning luxury cars and attacking corporate storefronts, joined with neighborhood self-organizing and mass demonstrations sent a clear message: *Rigaer 94 will stay occupied*. It was soon announced that the squatters had won in court by the simple fact that their opponents did not show up—rumor has it their cars were torched the night before.

While Berlin's resistance may be unique, the threat of repression is not—squats around the globe are always one bad day away from a police raid. Okupa Che in Mexico City has been dealing with police attacks this year which have only intensified since the Oaxaca uprising which erupted in June. In late August, the Notara 26 squat set up for refugees in Athens, Greece was attacked with molotov cocktails by fascists, one of many attacks in an escalating conflict due in part to the so-called "migrant crisis."

With all of this in mind, occupying a house here in the Twin Cities seems like a daunting task. But take our word for it—it can and has been done. Learn the laws, go scout with trusted friends, and get cracking!

More info:

en.squat.net

LOCAL ACTIONS

July 1st: A banner is dropped over the I-94 in solidarity with anti-fascists who shut down a neo-nazi rally in Sacramento.

July 6th: A window is broken at the MPD 5th Precinct.

July 7th: After police shoot Philando Castile in Falcon Heights (and the video of the aftermath goes viral) over a hundred gather at the scene. The anger of the crowd dissipates without incident, although many in the crowd reconvene at the Governor's Mansion. Activist organizations are able to mobilize quickly to gain control over the protest, ensuring no disruptions occur. However, a small American flag is burned and anti-police graffiti appears on nearby buildings.

July 8th: A small group at the mansion occupation who refuse to be pacified by the so-called community leaders confront the police nearby who quickly flee, leaving a squad car behind which is demolished by the crowd. They then march to Grand Ave where a jewelry store is attacked with rocks.

July 8th: Billboards are redecorated with anarchist and anti-police graffiti.

July 9th: A mass march takes the freeway in St Paul, followed by clashes with the police. Cops fire all sorts of weapons at the crowd who respond with bottles, rocks, and fireworks. Over twenty officers are injured throughout the night.

July 10th: A small group gathers outside the jail where the previous night's arrestees are being held, shooting off fireworks and making noise in support of the prisoners.

July 11th: Graffiti is painted for the day of solidarity with Sacramento anti-fascists and the week of solidarity with anti-fascist prisoners in Russia.

July 20th: A window is broken at the new U.S. Bank Stadium just days before the opening ribbon cutting.

July 25th: A banner is dropped for the International Day of Solidarity with Anti-Fascist Prisoners.

August 15th: Graffiti is painted in solidarity with the uprising against police in Milwaukee, where hundreds of rebels burned down business and attacked police after cops killed yet another black man.

August 19th: Donald Trump holds a private fundraiser in downtown. Outside, a large disruptive protest confronts his supporters, rips apart their signs, and vandalizes the Convention Center where the fundraiser took place.

August 22nd: Posters are wheatpasted and graffiti is painted in solidarity with the September 9th prison strike.

UPCOMING EVENTS

September 8th: Midwest Trans Prisoner Pen Pal Project twice-monthly letter writing night. Write letters to and potentially start friendships with queer/trans prisoners in the Midwest. *Boneshaker Books - 2002 23rd Ave S at 6:00 PM.*

September 9th: Prisoners across the country plan to begin striking against prison slavery. They're taking an enormous risk—not just for their freedom, but for a world without slavery or coercion. Let's have their backs on the outside as they take their stand on the inside by taking action against prison society in all of its forms.

September 10th: Noise demonstration to the youth jail in solidarity with the nationwide prison strike. Bring noisemakers to send some love to everyone behind bars. *Elliot Park at 8:00 PM.*

September 11th: Running Down The Walls 2016. Run, walk, bike or just enjoy a picnic to raise money for political prisoners. *Lake Harriet Bandshell - 4135 W Lake Harriet Pkwy at 11:00 AM.*

September 12th: Court support for Louis Hunter. Louis is facing felony charges stemming from the July 9th protest and highway shutdown. Come show support at his next court appearance. *Ramsey County District Court - 425 Grove St at 1:15 PM.*

September 24th: Twin Cities Zine Fest 2016. From free anarchist pamphlets to artsy journals, Zine Fest has something for everyone. *Walker Church - 3104 16th Ave S at 11:00 AM.*

October 6th: Monthly prisoner letter writing night. Fill out birthday cards and write letters to political prisoners. *Walker Church - 3104 16th Ave S at 7:00 PM.*

October 31st: Halloween is a lovely time of year, one with a remarkably rebellious history. From 15th century witches to the 1980's Devil's Night arsons in Detroit, it has always been a time of mischief and revolt. In the present it's a day when it's totally chill to walk around in groups while wearing disguises. What could go wrong?

LINKS

NIGHTFALL

nightfall.blackblogs.org

CONFLICT MN

conflictmn.blackblogs.org

TC RADICAL CALENDAR

tcradical.wordpress.com

IT'S GOING DOWN

itsgoingdown.org