

F*KIT MAG

**RADICAL IDEAS AND ACTION
IN THE SOUTH-WEST**



**ISSUE
3**

**WINTER
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INVITATION TO A LIFE

words: dg

art: dg

When you're so tired of being scared,
you decide to be terrified
When you're glad to find your friends
are still alive

When you can't hold your breath any longer,
And the pressure of a laugh
demands you be wrong
And you need a way to justify that life

There is so much to do
There is always so much to do
There is always

An empty wall
A quiet evening
A perfect window
A story
A meeting
A silence

A moment in which to be real
Shreds of forgotten memories
Half-scraped off streetcorners
Half foresworn, half sworn allegiance to
Swirling, ironic, calling out to something else,
a future

And when you're bored,
So bored you've used up the smart jokes
And the stupid ones,
And only silence remains,
And the gestures,
And the duty,

The moment remains
The friends,
The friendly acquaintances
(And the hope).

But mis-recognised and disregarded
Object of the hatred to which you
Once were loving subject
Boxed in and, yourself, untrue

Guilty and over-punished
Overfed, sick with it,
Finally forgotten.
The duty gone,
the friends,
the friendly acquaintances,
And the hope

The inclination resurfacing
Like a face.
Like a habit.

Anonymised and well-regarded
Ghostly soldier in a losing battle
Wounded, commemorated, wondering,
Whether to remain,

Talking heals you
Talking to the ones almost crazy enough
But not.
Like you.

And breaking the law
A thousand tiny laws

As if to say this freedom
Was one of discretion

A thousand traces
Newspapers, slogans, kisses, texts
Left on the wind

And this life
Is never enough
There is always so much to do

- why?
- only to die?

This life is a disguise, is a lie.

- there's no guarantee a bullet
doesn't have your name on it
but there's one against mine,
there's one against mine.

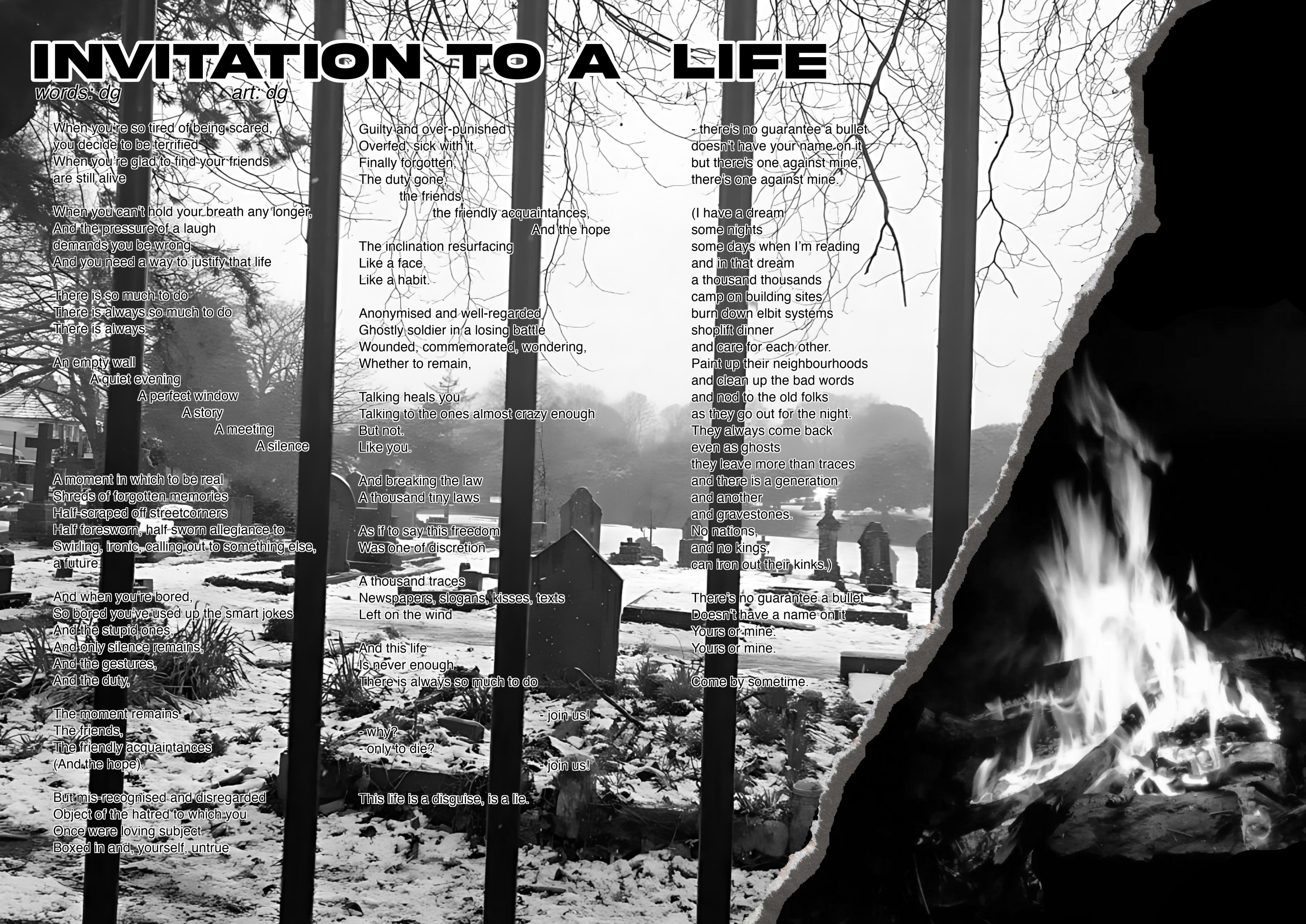
(I have a dream
some nights
some days when I'm reading
and in that dream
a thousand thousands
camp on building sites
burn down elbit systems
shoplift dinner
and care for each other.
Paint up their neighbourhoods
and clean up the bad words
and nod to the old folks
as they go out for the night.
They always come back
even as ghosts
they leave more than traces
and there is a generation
and another
and gravestones.
No nations,
and no kings,
can iron out their kinks.)

There's no guarantee a bullet
Doesn't have a name on it
Yours or mine.
Yours or mine.

Come by sometime.

- join us!

- join us!



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EDITORIAL

A friend of mine said after the Trump inauguration that everybody needed at least two days off to recover. One to scream with rage and sorrow, and another to organise and get creative. Days off are in short supply at the moment, so this zine was composed on the fly, with a combination of the two feelings.

I'm not going to dwell too long on conditions. If you're reading this, you probably already know them, and you don't need my particular take. I will say there were many moments of resistance, even here in Devon, that didn't make it into these pages. It's never over until it's over.

The editing of this issue was a collective endeavour, which has been really exciting. It's a little larger than last time, and a little later than planned. We hope it inspires you, and maybe helps you mourn a little bit, too. We used AI tools to sharpen a couple of lo-res images.

SOURCES:

- front cover: <https://www.telegraph.co.uk/opinion/2016/03/17/the-us-elite-abandoned-the-american-dream--trump-is-the-terrify/>

- this page: <https://www.devonlive.com/news/devon-news/torquay-residents-unite-against-hate-9758337>

Next issue we hope to include a news and comms section. If something interesting has happened in your local scene, drop us a text, or a voice note, and we'll try and fit it in.

Similarly, if you love or hate something in this issue or a previous one, drop us a line at anarchistlearningexe@protonmail.me, or on signal messenger at 07534 313 948.

Someone asked me for a theme for the next issue the other day. We're interested in anything radical and down this way - Kernow very much included - but if you want a prompt, we could think about the future of resistance.

The right is infused with nostalgia for a time that never existed; America was never great. The left's best promise has always been its imagination. Why not show us what radical action will look like?

- D.G.

back cover art: @creating.oddities (!!)

AN ANARCHIST'S DILEMMA

words and pictures: @diaryofahuntsab



Firstly, ACAB. With that out of the way let me situate myself to you and the dilemma I have to deal with frequently. I am an anarchist of many years, an animal rights' activist and, more recently, a hunt sab. My dilemma is this: I frequently have to call the police to report illegal hunting (and occasionally assault) despite every bone in my body not wanting to have anything to do with the boys in blue/rozzers/fuzz (delete as appropriate).

Hunt sabbing and policing has a long, poor history, which still affects hunt sabs today. Before the 2004 Hunting Act, which supposedly made fox hunting illegal, hunt sabbing was itself illegal – you were interfering with a legal activity. Parliament even introduced a law to target hunt sabs – Aggravated Trespass: Section 68 of the Criminal Justice and Public Order Act, 1994 – giving police the power to arrest and charge someone for trespassing (a civil, non-police crime) with intent to interfere with/disrupt a legal activity.

The police were often (and sometimes still are) a part of the hunting fraternity¹ and in days-of-old huntsmen held powerful positions in all facets of the mechanisms of society. These days there are fewer of them – though (now-former) MPs (Cameron, Johnson, Mogg, Hart, Drax etc) still feature regularly and oft speak up in support of hunting; as we know, police defer to the powerful and supposedly-respectable uniformed (fancy dress) upper class².

Hunt sabs, usually in black bloc – masked and anonymous – are demonised in the press as thugs and vandals. Frequently stopped by the police and questioned while behind them the unmistakable sound of hounds on a line disappear into the distance. It would take a 5-minute lesson to educate officers on the difference between legal drag-hunting³ and fox hunting.

Recently at a sab of the 'Glorious 12th' – a grouse shoot in the Pennines – a sab driver was arrested; after being questioned by other police officers arriving on scene, the arresting officers couldn't produce a valid reason for the arrest and so the sab was promptly de-arrested⁴. There's also the intriguing case of the secret deal between Warwickshire Police and the Warwickshire Hunt, and the link that the Police Crime Commissioner, Philip Seccombe, has with them (he is a member of the Cuntryside Alliance [sic] and is a vocal hunt supporter). The Warwickshire Police Chief also resigned the day after the independent review into the deal began⁵. Massive shout-out to West Midland Hunt Sabs who work tirelessly to expose these shenanigans and bring the Warwickshire Hunt down.

The National Police Chiefs' Council (NPCC) lead for fox hunting, Matt Longman, has described illegal hunting as prolific, and two forces in England and Wales are treating fox hunts as 'Organised Crime Groups'.⁶ This designation is accurate because there is not a single person solely responsible for the crimes, which makes it harder for the police to do anything (arguably an incentive not to do anything due to how much work is needed to secure convictions!). Hunting foxes is also not the only crime they are committing – offences against badgers are prolific: from sett-blocking to digging-out badgers and foxes from setts. There's also trespassing, criminal damage (of crops, fences, sab vehicles and homes), intimidation and assault of anti-hunt people and sabs... the list goes on.

Now, the reason we contact the police during a hunt is that the hunts are shit-scared of getting in trouble with the authorities. They know the future of fox hunting is on a precipice and any bad publicity will only add to their troubles.

Some hunts employ stalkers – my experience is with the Heythrop, Cameron’s local hunt – to keep tabs on sabs and radio in to the whipper-in/huntsman where to avoid being caught on camera. When the police attend (which really depends on which jurisdiction you are in, I’ve never known West Mercia to attend – even when I was assaulted and left with concussion – whereas Gloucestershire are pretty shit hot on dealing with them), stalkers have to keep their distance and hunts have to be on their best behaviour, which really dampens their day. I argue with myself that I am using the police as a tool to help prevent foxes being killed, both on the day and in the future. It’s not that I want the hunts to be arrested and go to jail (abolitionist), hell, my frequent interactions with the cogs of the system has only confirmed my belief that it’s a totally broken system: When I was assaulted and asked if I wanted to press charges, I asked that the police only speak to my assailant (I have his name and address); after months of waiting I heard back that because they can’t get a phone number for him they have shelved the case. Literally a day after that email I saw two police officers doing a routine foot patrol in the town, past his address at the kennels. One force also has a new system to receive documents/footage from the public... this too is buggered

(currently 10 days after I filmed hounds attacking a fox and the terrierman picking up the pieces, I have still been unable to send them the footage). I’ve even encountered an officer who said he couldn’t investigate a blocked badger sett as it was on private land. I mean, what the actual fuck? Seems if you want to get away with a crime don’t own a mobile phone and do it on private land. Of course, that wouldn’t wash if it was us serfs.

Interacting with the police carries its risks. They have my name, address, my phone number and email address (my public one anyway). If anything were to happen locally – ALF-action⁷ or otherwise – I’m sure it would not be long before I got a knock at the door and asked for an alibi; especially with the long rap sheets of my fellow sabs!

I keep my anti-police protocols in place when I’m not sabbing: providing assistance to anyone on the street being harassed by officers if they want it; masking up (different mask when sabbing) and not talking to officers at protests, and reminding others to do the same; challenging pro-police biases on social media and publicly; encouraging community organising etc.



For now I will keep my interaction with the police minimal, not let my guard down around them and use them as a tool to protect wildlife as best I can without endangering anyone.

Notes:

[1] <https://www.bbc.co.uk/news/uk-england-wiltshire-64730252> 'PC with hunt links appointed rural crimes officer'

[2] There is often a cry from the hunting fraternity that hunt sabs are participating in a class war. However, most of the hunt supporters braying from the side of the road are, in my experience, working class (even though they'd probably deny this!) I've been party to what the hunt on horseback thinks of a lot of these supporters – one of my stalkers, who spends the morning hunting then the afternoon following us on foot, entertained me with what he thought their home lives must be like. He wasn't respectful!

[3] As opposed to trail hunting, which exists only in writing and is used as a smokescreen for illegal hunting (a loophole created by the Hunting Act which allows hunts to get away with killing a fox 'by accident' if they deviate from a laid trail – they don't seem to have to provide evidence of laying said trail.)

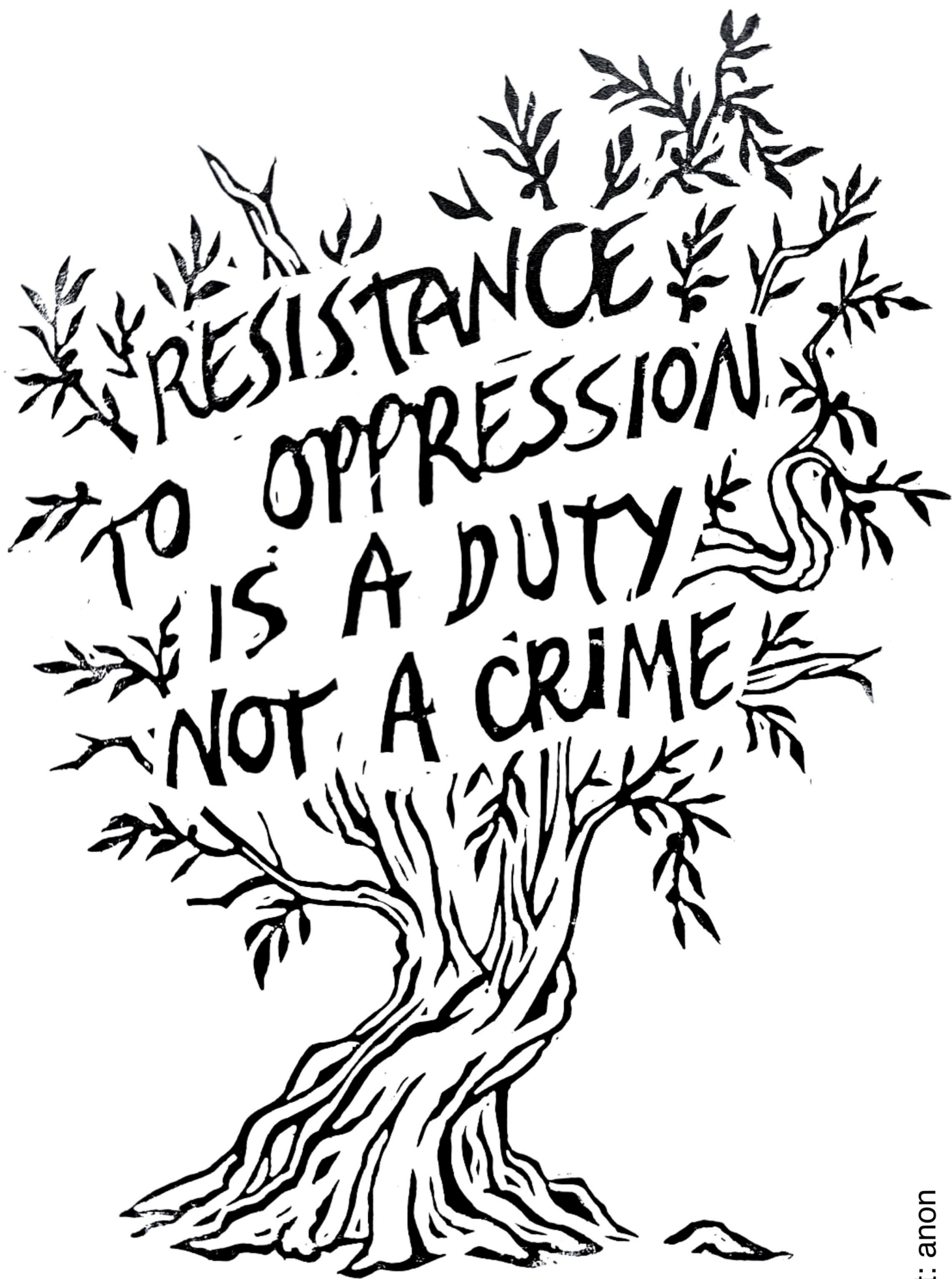
[4] <https://protectthewild.org.uk/news/police-arrested-a-hunt-saboteur-that-helped-shut-down-a-shoot-on-the-so-called-glorious-twelfth/>

[5] <https://www.huntsabs.org.uk/warwickshire-police-chief-constable-resigns-the-day-after-independent-review-begins/>

[6] <https://protectthewild.org.uk/news/police-chief-commends-hunt-saboteurs-saying-illegal-hunting-is-prolific/>

[7] I had the pleasure of doing vegan outreach with Ronnie Lee, co-founder of the ALF, recently, and the tales of some of the things he got up to were delightful to hear.





You're dead.
Again.
For the third time this month.

You're dead.
Body sharp and aching against cold concrete
(if you were really dead you wouldn't feel it).

You're dead.
The white sheet over you lets you blink without ruining the effect
(if you were really dead you wouldn't need to worry about that).

You're dead.
Dead people can't breathe so you inhale shallowly, slowly
(if you were really dead there'd be no air in your lungs at all).

You're dead.
The speaker asks spectators to imagine you as their family
(you wonder who's brother, daughter, neighbour you are today).

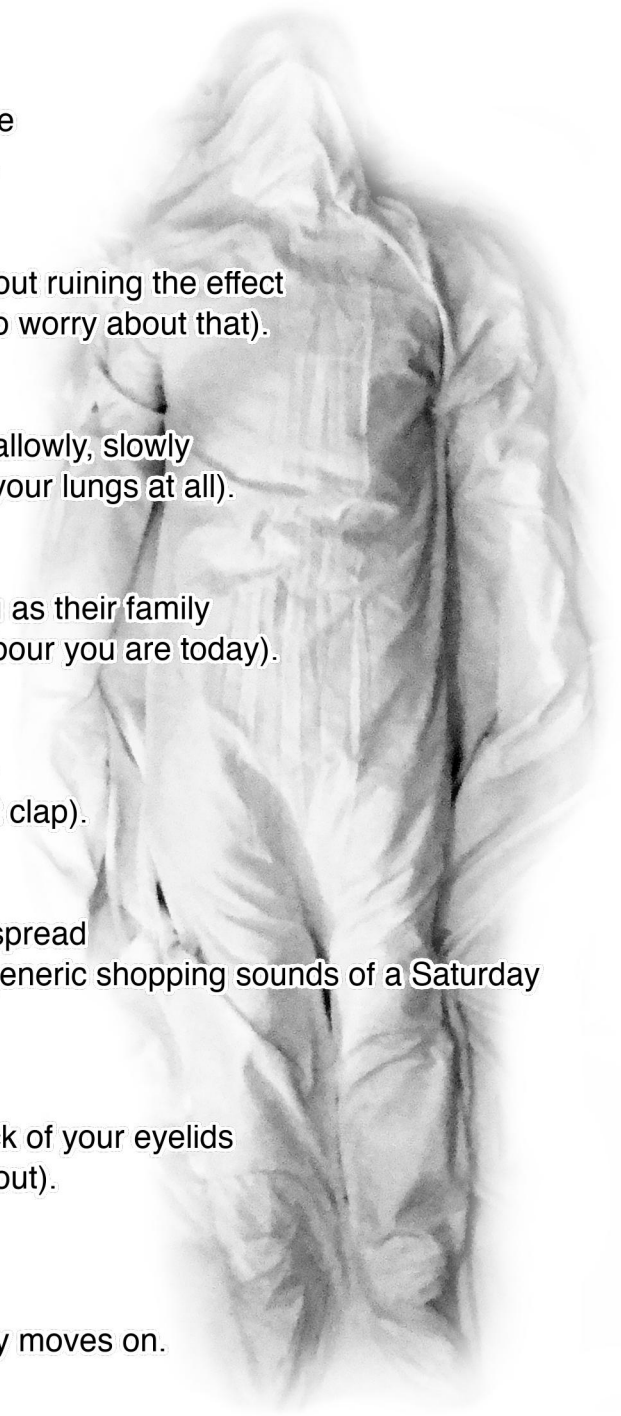
You're dead.
There is clapping when the speaker is done
(you don't join in because dead people can't clap).

You're dead.
You close your eyes as silence attempts to spread
(it only gets so far before it bumps into the generic shopping sounds of a Saturday afternoon).

You're dead.
You watch videos of dead bodies on the back of your eyelids
(no replays; there are too many to ever run out).

You're not dead.
But they are
and they can't get up when the protest finally moves on.

You're not dead.
But they are
so you'll play dead a little longer



some got HOPES AND DREAMS

Self-managed factory, Venezuela



source: <https://geo.coop/articles/factory-without-bosses>

Small-lot Urban Permaculture, Cuba



source: <https://www.architectural-review.com/essays/cubas-urban-farming-revolution-how-to-create-self-sufficient-cities>

Womens' self-defence force, Rojava



source: <https://www.thenation.com/article/world/zapatista-rojava-womens-movement/>

Squatted five-story building, London



source: <https://www.lensculture.com/articles/corinna-kern-a-place-called-home-the-squatter-communities-of-london>

Public addiction support, Portugal



source: <https://www.goncalofonseca.net/decriminalizationpt>

Car-free city centre, Oslo



source: <https://medium.com/vision-zero-cities-journal/how-oslo-reached-vision-zero-b952aed44697>

We got WAYS AND MEANS

Occupy Wall Street, New York, 2011



source: <https://www.occupy.com/article/how-movements-decide-formal-consensus-and-its-discontents>

Poll Tax Riot, London, 1990



source: <https://britishculturearchive.co.uk/photos-of-political-unrest-protests-thatchers-britain-andrew-moore/>

Battle of the Bogside, Derry, 1969



source: <https://www.counterfire.org/article/the-battle-of-the-bogside/>

Tahrir Square, Cairo, 2011



source: <https://www.artforum.com/features/circling-the-square-architecture-and-revolution-in-cairo-197121/>

Workers' Militia, Spain, 1936



source: <https://carolineangus.com/category/this-week-in-spanish-civil-war-history/july-1936/>

Zapatista 'Little School', Chiapas, 2013



Source: <https://profession.mla.org/dancing-with-the-zapatistas/>

YOU CAN ONLY BE A MARTYR ONCE

words: daffodil

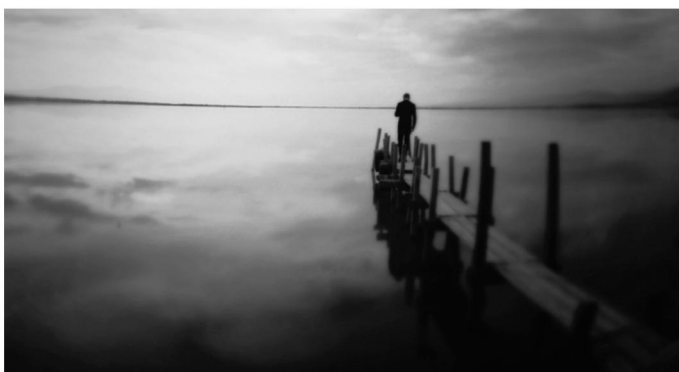
Editor's note: This article contains discussion about self-harm and suicide.

I am, for lack of a better word, an 'activist'. I have also been actively suicidal since I was fourteen. The relationship between these two things is closer than I would like it to be.

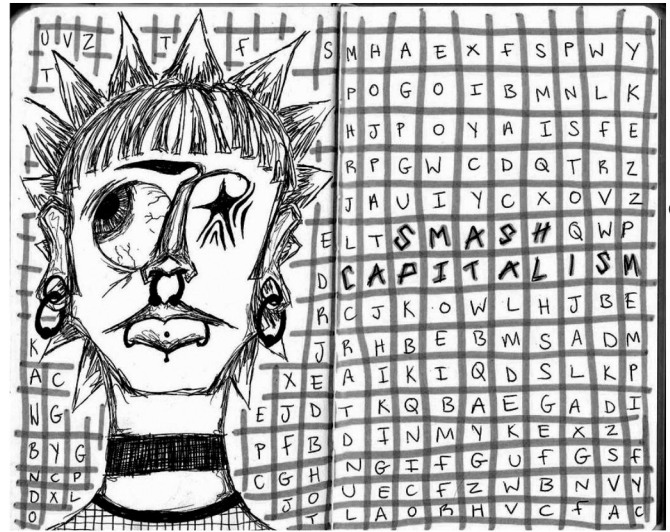
Suicide is seen by many, including suicidal people themselves, as a selfish act: causing immeasurable amounts of pain to everyone around you, just so you can put an end to your own. You can try to justify it (when I was younger, I gave myself the excuse that if I killed myself that would make all the people around me start taking a more active interest in mental health and helping each other. Two dead classmates later, I was disabused of that notion) but, ultimately, it's not something that's done for anyone but yourself.

How useful it is, then, to the suicidal person to be an activist.

When I was sixteen, I got really into the



above: 'somebody to die for' by Hurts / public domain



art: @creating.oddlies

song 'Somebody to Die For' by Hurts. The lyrics 'I've got nothing left to live for, got no reason yet to die' and 'I don't need this life, I just need somebody to die for' still hold onto me, even after a year and a half on anti-depressants and two brushes with the NHS's CBT. Killing

myself would be a selfish act. But dying for something? That's the best thing anyone can do.

**"I'm not indispensable,
but my presence would
be missed."**

Earlier this year, Aaron Bushnell, a serviceman of the US air-force, self immolated because he no longer wanted to be complicit in the genocide of the Palestinian people (this essay is meant in no way to deny Aaron Bushnell's bravery, or the importance of his action; I am exploring my own response to this action to illustrate the problems that can arise from becoming an activist when you are still suicidal). Hearing this, I saw a way out; if I felt useless, ineffective, like I couldn't go on, I could simply pick

up a lighter and some petrol and die for a cause.

Dying for a cause is a way out. An unselfish, good, perhaps even heroic way out. It's easy to be tempted by it.

I am not going to martyr myself. I might fantasize about it sometimes (perhaps too often), but I have ripped up and thrown away every suicide note I've ever written and I'm more at peace with my life now than I ever was before. I am not trying to die for a cause. But I am not out of danger.

pic: @diaryofahuntsab



The first time I took action with Just Stop Oil, I got arrested. I'd like to say that this was because I'd weighed up the pros and cons and decided that getting arrested was the best way to make change. But it wasn't. I had just got out of one of the worst depressive episodes of my life: I wanted to hurt and I wanted it to mean something. I don't regret it and I wouldn't change what I did, but I'd be lying if I said I only took action for selfless reasons.

People call you brave after you take action, they say you're a hero. I'm not sure I'm either. I didn't overcome my fear of the consequences to do something important, I took action because I could use the consequences to hurt myself while also doing something good.

This year, I was asked to take part in an action that could have got me remanded. I said yes immediately. Even if I didn't want to die anymore, even if I wasn't trying to self-harm through activism, it's hard to get out of the mindset that the most useful thing you can do is the one that hurts the most.

I didn't step back from that action because I had some sort of epiphany, by the way: I stepped back because I got very ill the day before I was meant to travel and five hours on a coach with a migraine is taking self-harm to an extreme that I'm not willing to experience.

I don't believe in fate, or god, or anything like that. But I think that was a sign from the universe (or, more likely, from my subconscious brain because stress isn't exactly conducive to physical health). Because I realised something that day. I am useful where I am.

I am an organiser in a community that only has a small number of people actively involved in political movements (at least, political movements that aren't far right or deeply liberal). I'm involved in several different groups and provide the links between them when we need more



pic: Just Stop Oil / public domain

people for an event, or someone who has specific knowledge.

I'm not indispensable, but my presence would be missed. And in a world where there's a heavily increased fascist presence and the left needs to be much more connected and much wider in scope than it currently is, to take myself out of mobilising or organising because I felt the need to do something that would make me feel important is a selfish act.

This is not an indictment of martyrs, of arrestable action, of those political prisoners currently in jail. I'm not telling you not to take risks or not to take actions that could have severe consequences. God knows I'm not going to stop. But I am asking you to think about where you can do the most good, where you will have the most effect, where it is most important for you to be. Because you can only be a martyr once. But you can do important, necessary work organising, networking and mobilising every single day.

YOU ARE NEVER ALONE

RESOURCES FOR MENTAL HEALTH SUPPORT

If you are struggling or experiencing poor mental health, please talk to someone. It can be scary to lay your vulnerabilities out to someone, but in this editor's experience it was empowering once they started talking. Your comrades care.

Here are some resources you can access online:

mentalhealth-uk.org/help-and-information/downloadable-resources/

hubofhope.co.uk/

mind.org.uk

EPISTEMIC INJUSTICE IN ORGANISING

words: anon

In organizing for social change, we want to dismantle the injustices that perpetuate inequality and oppression. However, an important aspect that can be overlooked in organizing is that of epistemic injustice. This term, coined by the philosopher Miranda Fricker, refers to the ways in which people are wronged in their capacity as knowers. Epistemic injustice is a pervasive and structural issue, and recognizing and addressing it when it occurs is necessary for our organizing practices to avoid slipping into perpetuating the very inequality and oppression that we wish to dismantle. In this article, we'll go into some more detail about what epistemic injustice is, apply it to the case of neurodivergence as an example, and conclude with some more specific suggestions for how we can aim for epistemic justice in organizing.

What Is Epistemic Injustice?

There are two main forms of epistemic injustice: **testimonial injustice** and **hermeneutical injustice**.

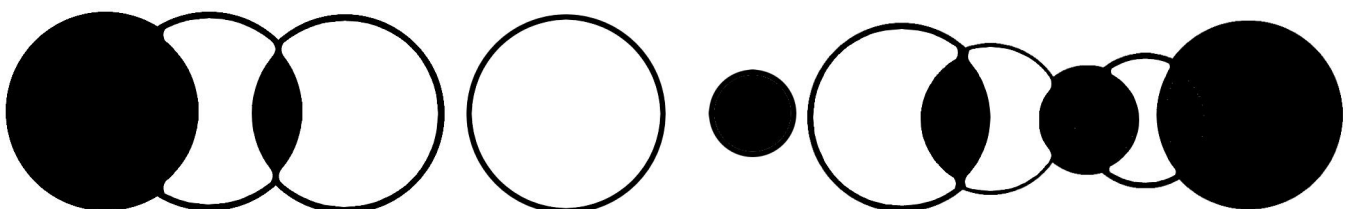
Testimonial injustice occurs when the credibility of someone's testimony is unfairly diminished as a result of prejudice in a hearer. For example, if someone dismisses a woman's political opinions simply because they believe that women are not credible sources of information when it comes to politics, this is testimonial injustice. This could also lead to further harms, for example that this woman loses confidence in her own political opinions, and in extreme cases could hinder self-development.

Hermeneutical injustice occurs when someone is unable to understand or express their experiences because of a gap in the collective interpretive resources of society. For example, before the concept of sexual harassment entered the mainstream, people who experienced sexual harassment could not adequately express this experience, and it was often diminished to 'harmless flirting' or else that the person did not have a sense of humour. It was only after people were made more aware of sexual harassment as a category that people who experienced it could understand and express their experience.

Both forms of epistemic injustice harm individuals and communities by denying them recognition, silencing their voices, and hindering collective understanding, all of which are incredibly important dynamics that matter when it comes to organizing. To make this point especially clear, let's apply epistemic injustice to the case of neurodivergence.

The Neurodivergent Experience of Epistemic Injustice

Neurodivergent individuals (which includes autism, ADHD, and other similar neurotypes which differ from the neurotypical norm) are often forced to live in a world that was primarily created by and for neurotypical people. What this means in practice is that the dominance of neurotypicality has become instantiated in a range of norms, habits, and practices, in a way that is often invisible to neurotypical people themselves. After all, if the world has been designed such that your experience is literally what counts as 'normal'



then why would you ever need to critically examine it? Of course, for neurodivergent individuals, the story is rather different. We constantly face obstacles and barriers to our fluid engagement with the world, in ways that are painfully visible, but the norms of neurotypicality conspire to exclude our voices and perpetuate the oppressive structures that make life a constant struggle.

Let's make this clearer with some examples of testimonial injustice. Imagine an autistic activist in a meeting, using stimming behaviours (repetitive movements like rocking or flapping) to focus, or not making eye contact to avoid sensory overwhelm. These behaviours are often crucial for autistic wellbeing, and suppressing them can be profoundly psychologically damaging. However, their contributions may be dismissed as unreliable because their body language does not conform with neurotypical norms of what makes a reliable knower. Or, as another example, consider someone with ADHD who, despite having brilliant ideas, struggles to deliver them within structured meeting formats. In this case, neurotypical norms of productivity and efficiency make it difficult or even impossible to communicate their ideas. Both of these examples constitute testimonial injustice, the overall effect of which is that neurodivergent voices are effectively silenced.

Beyond testimonial interactions, neurodivergent individuals also face systemic barriers to understanding and expressing their experiences. For decades, autism was framed exclusively as a pathology: a broken brain that needed to be fixed rather than a different kind of mind that was valuable in its own right. This framing created a hermeneutical gap, where neurodivergent experiences could only ever be

interpreted as signs of deficiency and dysfunction. As the philosophers Robert Chapman and Havi Carel argue, there is a kind of catch-22 where if a person is autistic it is presumed they cannot be happy, and if they are happy then they cannot possibly be autistic! This is clearly a hermeneutical injustice. This gap still persists in many spaces, and this limits our collective ability to create inclusive spaces where all voices are welcomed.

Epistemic Injustice and Organizing: Why It Matters

Radical leftist organizing aims to build communities that challenge all forms of oppression, but such communities are only as strong as their epistemic practices. Ignoring the crucial insights of epistemic injustice weakens organizing efforts in several ways:

1. Undermining Solidarity: Solidarity with other individuals and communities requires recognizing and valuing diverse forms of knowledge and experience, whether or not they fall within dominant societal frameworks. When neurodivergent perspectives are dismissed, organizing spaces fail to be truly inclusive and shut out the people who stand to benefit the most from organizing efforts.

2. Limiting Imagination: Neurodivergent minds often have a unique perspective on the world. Marginalizing these voices both stifles the creative potential and limits the effectiveness of organizing spaces.

3. Perpetuating Oppression: By perpetuating the norms of neurotypical dominance, organizing spaces risk perpetuating the very oppressive structures they seek to dismantle.

Building Epistemic Justice Into Organizing Spaces

To counter epistemic injustice and create more inclusive, effective movements, organizers must take deliberate steps to centre epistemic justice in their practices. Here are some suggestions for how this might be done:

1. Cultivate Reflexivity

Reflexivity is a skill that allows us to acknowledge and address any prejudices that could bias our assessments of others. To be reflexive means to critically examine our own assumptions of others, to be aware of the limits to our experience of the world, and to be able to identify when there is a gap in our understanding. We should always strive to ask ourselves:

- Am I aware of my own prejudices and assumptions?
- Am I properly listening to others' experiences?
- Am I considering the power dynamics in the interaction?
- Am I being empathetic?
- Am I open to changing my mind?

By asking ourselves these questions, we put ourselves in the best possible position to recognize a prejudice when it occurs, and to learn from the perspectives of others to eradicate it from our own perspective of the world. This way, we remain open to the world, and the diverse ways in which the individuals in our organizing spaces can be accommodated and supported.

2. Allow for Neurodivergent Communication Styles

Neurodivergent individuals often express themselves in ways that differ from neurotypical norms, whether through stimming, not making eye contact, not being able to follow a rigid schedule. Instead of viewing these behaviors as deficits, organizing spaces can treat them as valuable modes of communication in their own right, and make room for them so that all voices are heard. This might mean:

- Allowing flexibility in meeting formats (i.e., hybrid or asynchronous options)
- Allowing for a variety of embodied communicative styles
- Allowing people to use the communication tools that work best for them (i.e., text or audio messages rather than in-person interaction)

3. Create Inclusive Hermeneutical Resources

Organizers should work to develop and disseminate concepts that capture the experiences of neurodivergent individuals in affirming and empowering ways. This could involve:

- Adopting the frameworks and terminologies of the neurodiversity paradigm (which views differences as natural variations rather than pathologies or deficits)
- Educating members about neurodiversity and disability in addition to other minority groups, and its implications for collective liberation

4. Engage in Collective Niche Construction

Borrowing from the field of niche construction theory (basically, the idea that organisms have a hand in shaping their environments to suit their individual needs), organizing spaces can avoid passively reproducing neurotypical norms and instead be designed to better accommodate neurodivergent needs. This might involve:

- Ensuring physical spaces are sensory-friendly (i.e., dim lights and quiet spaces that minimize the risk of sensory overwhelm)
- Building structures that allow for flexibility in roles, timelines, and decision-making processes

5. Foster Epistemic Friction

The philosopher José Medina uses the term ‘epistemic friction’ to describe the productive tension that arises when different perspectives challenge one another. When two different groups meet, there is often some friction created when their different perspectives of the world brush up against one another, which can sometimes be difficult to navigate. However, rather than ignoring these differences, organizers can embrace these moments of tension as opportunities for growth, and deepening our understanding of these different perspectives.

Although it sounds obvious, oppressed groups are the ones best placed to speak about the ways in which they have been oppressed. Active engagement with these narratives can foster a more nuanced understanding of the oppressive structures at work in society, and this can lead to productive collaboration and more effective action.

Conclusion

Epistemic injustice is not merely an abstract philosophical concept—it is a lived reality for neurodivergent individuals, one that plays out in everyday interactions and in the oppressive structures of society more broadly. For organizing practices, addressing epistemic injustice is more than a matter of ethics. It is essential for building communities that are truly inclusive, imaginative, and capable of enacting transformative social change.

By centering epistemic justice, organizers can begin to dismantle the structural biases that perpetuate neurotypical dominance. This means valuing neurodivergent knowledge as an integral part of collective liberation and reimagining organizing spaces as places where all voices are heard, all contributions are recognized, and all people are respected.

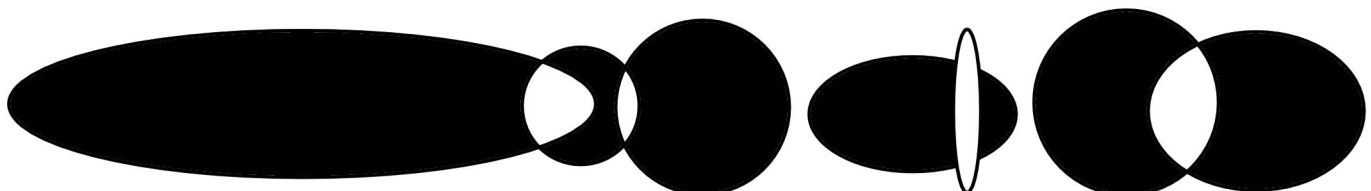
Of course, while I have primarily talked about neurodiversity in this article, it applies exactly the same to racial, sexual, and other minority groups as well. One of the central tenets of the neurodiversity paradigm is that neurominorities should be viewed in the same way as any other kind of minority, and are subject to the same kinds of oppressive structures as well. The path to liberation involves lifting everyone out of oppression at the hands of the dominant, and it would do us all well to reflect on the concept of epistemic injustice to ensure that our organizing practices are not leaving anyone behind.

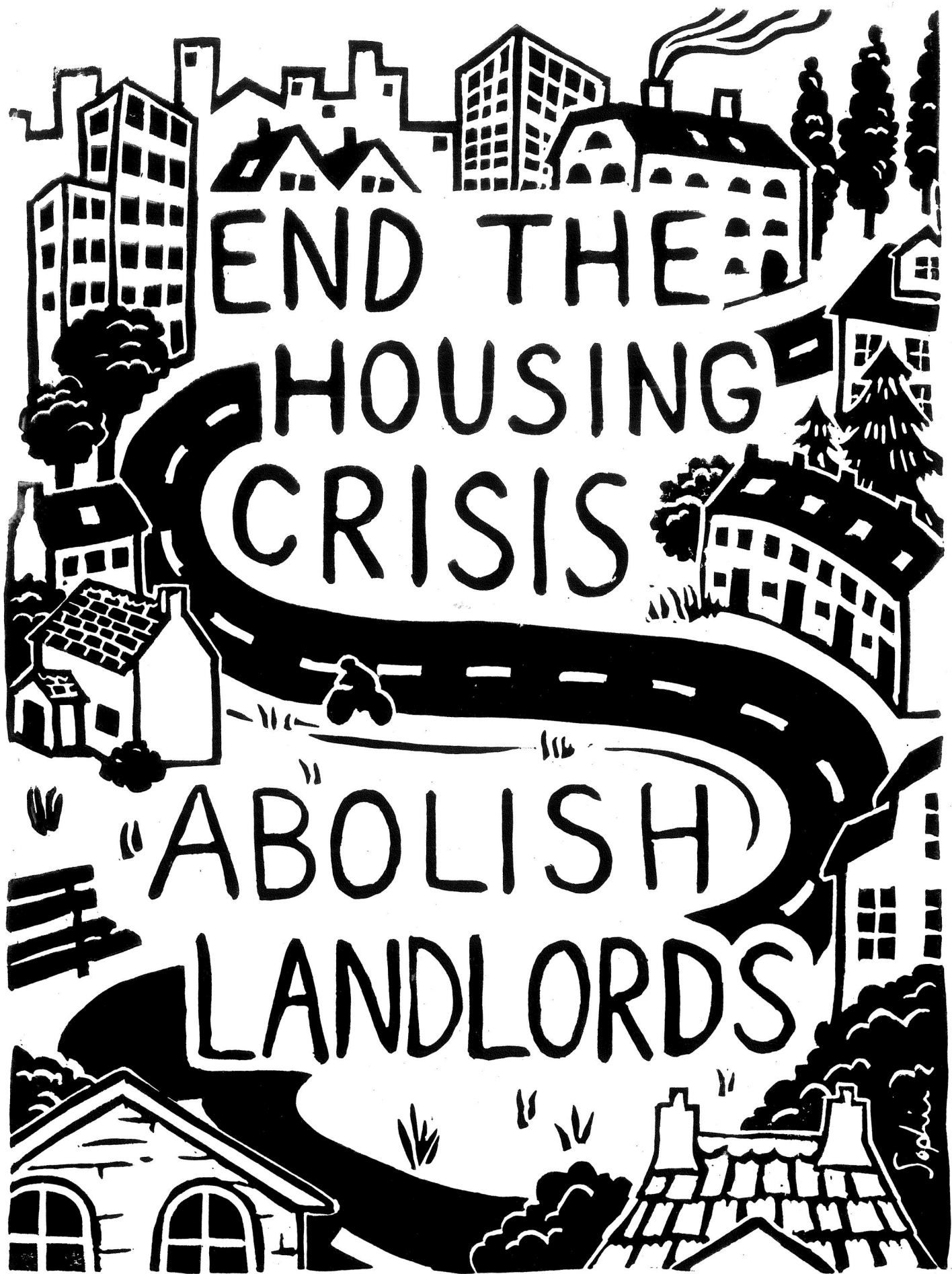
Further reading:

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art: anon



posters and zine pics, this page and next page: dg

NOTES ON A SCENE

words: dg

I would be lying if I suggested my actions were part of a coherent political strategy. Certain terms have kept their meaning, others faded. The word 'revolution' still makes me feel something. Sitting down to scheme against something obviously unjust, and taking the actions we plotted (and sometimes ones we didn't), still gives my life meaning. They aren't the only things that do that, but there's few enough that I hang on to the ones that work.

I've accumulated bits and pieces of strategy along the way. Maybe this is just intellectual hoarding, ideas rusting in corners, but like Wittgenstein said, only when combined with 'the rest of the mechanism' are two rods and a fulcrum a brake-lever (1958: 5). You don't know what you've got until you've got a use for it. Next week I might be planning an action that seems a little intense and find I have a brake-lever kind of idea I've been carrying around for just that purpose.

David Graeber suggested we should take ideology, far from a 'single, grandiose theory' to be a 'tool' (2015: 76). His point is that only states need perfect knowledge, and even they, in practice, muddle through, using violence to

match things up when they fall short (2015: 80). I'm not saying we should all be pacifists. There are plenty of situations where the theory is perfectly good enough to know you're in the right. But the test is there, in the moment, not in a book. Sometimes the book helps to know what you're looking for.

This piece is intended as a bit of a mission statement, an explanation of why I think the zine's worth doing. I think we should be able to convince a lot of people of our ideas. I like the tactics of encirclement and diffusion that Scott Boorman discusses in *The Protracted Game* (1969). If revolutionary social and economic democracy was talked about (more) on bathroom walls as well as lecture theatres, if we imagined it in villages as well as cities, I think it would be the stronger for it. Being into physical fitness, or video games, or living in the countryside, doesn't mean you have to support the capitalist apocalypse. Zines like this could be written by loads of different people, left in many places to be found.

Of course, some ideas and practices are intrinsically closer to authoritarianism than others. Eating a meat-only diet shares more

with power-worship than does veganism, no matter Hitler's dietary preferences, or environmentalists' desire to enforce a plant-based diet. I like the idea of 'assemblages' and 'open-ended gatherings' as Anna Lowenhaupt Tsing describes them (2015: 22-23), but contamination goes both ways.

The answer to cynicism might be to find a way to show others that they are matter to the problem, and not just that it is relevant to them (Cavell, 2012: 349). After all, in the case of nuclear war, or climate change, or genocide, the fact that it matters to you is precisely the reality cynicism is trying to avoid. That you are relevant to it is a story we can only tell through struggle. But who we make that world with is just as important as how we remake it, together.

So, together, radicals build, are building, a scene. A meeting place of different forms of resistance, each amplifying, impacting, changing the other movements around them. A zine is one way of throwing the light of that collision out onto the world, and back onto itself. And it has a weight to it, it can be passed along. You can turn off your phone, you can delete the app. You can follow me about on facebook and I won't know about it. But you can't poster a street without being seen. Being seen, as radicals, is crucial to building a scene, or giving out a zine.

To be part of a scene is to be on a stage. There is always something of performance to

activism. Dan Swain writes that 'the success of these performances is dependent on... being both effective and attractive enough to convince' (2019: 51, my emphasis). I'm not sure that's the point. We're not trying to convince you this works. We're trying to show you it's worth trying. No effort on our part would be enough to overcome the gap between here and how we want things to be. But we can reach out, and if you reached out too, an answer might come from where we met.



'80s classics, including exeter one page news sheets

Being convincing is a part of it. A protest which demands change from politicians who aren't listening, or that's too out there, isn't going to cut it. It takes skills, and planning, and compassion. Somewhere in the middle, in a choreography of words, action, and staging, we tell a story that might inspire you to think not just that we share this world, but to stop

denying the powerful are stealing what they have from that same world. That might inspire you to think you don't have to be an audience. If you demand certainty, you're not going to get it. We have to act as if we could change the world, as if we could trust each other. Because a scene, or a scheme, or a zine, or being seen, is all we've got.



But it's not going to be enough.



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All sources were freely available on libgen at the time of printing.

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