

S – Right so this is comrade six, interview number six, would you like to elaborate more on yourself? Your age at the time of the encampment and then now, and a general political descriptor.

C6 – I can't remember how old I was, how many years ago was it?

S – One and a half, thereabouts

C6 – Yeah so I had just about turned 20. Pretty sure.

S – 20?

C6 – Yeah, 20, 21, something like that.

S – Ok yeah, and now how old are you?

C6 – I am 22 now. That's the maths I am trying to pull here

S – So when did you first go to the encampment then? I feel like I know this one.

C6 – I was there for it, I was there for the set up, I was there for the planning. So yeah. But I didn't stay on the first night. Matter of fact, I didn't stay at all. I was there for the set up in the morning, that shit was so funny. Everyone was bricking it. What else would you like me to say?

S – Say more about that, the set up.

C5 – It was strange how quickly a bunch of like people I just didn't really now just came together and got involved and started pulling money out of nowhere. I remember in the build-up, one of the folks, by the [code]name of Mossad Agent, just pulled a couple hundred quid out their ass, they were like 'no its chill, let's get a bunch of tents and shit' and just sorted that out. But yeah, the set up was pretty funny. I just remember it being in the morning. I can't remember really much else that happened. It was chill, you know. Nothing ever happens.

S – How did you feel going into it then?

C6 – Pretty excited. A little bit... I don't know, whenever I enter stressful situations, I dissociate to a small degree. So yeah. I was weirdly in that dissociative, calmness. Not fully engaging with what was occurring one-to-one but trying to keep a wits and an awareness around me. I guess eyes on security or police or something. I am pretty sure some security did just stand there and watch us setting everything up. But I can't remember it very clearly. I helped people set up some tents. It was only a handful in the beginning and it sort of grew over the next couple of days. Yeah and sort of after all the tents were set up we sort of sat there like pricks.

S - So what was then your first impression of the encampment as a whole, after the set up?

C6 – What like a couple of days on?

S – However you choose to interpret that.

C6 – I am not sure but what struck me the most is just how many people came together for it that weren't really there at all for the build-up. I found that very impressive. Again, I didn't stay overnight at all but I visited pretty frequently and yeah, I guess it was nice to see how many people with some kind of political dedication came over, despite the various differences that came out later, the various sort of fissures. I think that's what has stuck with me now, the years on, just how many randos came together over it.

S - Can you recall any particular groups these people who just turned up represented?

C6 – One of the ones that showed up in the build-up, because we were doing rallies beforehand and shit, was like Amnesty and the one known as Saul. So they were doing stuff like demos. There was this whole like student union thing in the build up as well, that was quite funny. The only named group I remember was Amnesty. I remember us telling RCP to

fuck off at some point. I can't remember when or how people were telling RCP to fuck off so I guess they were there for something. Other groups? I don't remember, I assume PSC might have been involved. I couldn't say for sure.

S – So, how did you spend the majority of your time when you were actually at the encampment? Just think fairly benign things.

C6 – Smoking, cigarettes, chatting shit, occasionally chatting shit with random people who I now realise who they were, because a lot of people were masked up or it was dark when I was there. Eating the food, that was huge, that was really big for finances. It was a pretty poor time, I was basically feeding two people off the money I had. Yeah, that was really the main thing. Occasionally I guess there were like some talks happening throughout. Some of those were pretty nice. Mostly there for cig breaks.

S – So what did you talk about with these people? Who were these people as well? Obviously, codenames.

C6 – Well, one of the... Ok so one time, I was there and did some ADHD medication to work out some essay stuff, managed to do quite a bit of work, not quite finish it though so I was just talking to a bunch of people around who ended up being comrades of ours now, which is awesome, like Steffanie, we were talking about what they were researching, shit about Covid and stuff. I don't know just random stuff like that. Most of my more politically oriented conversations happened either when people were explaining to me the various frustrations they had between each other which seemed like really poorly mediated, not that I knew how to resolve that or during cigarette breaks when people were coming together, it was basically like a news update, Some things they were reading or something like that. So it was kind of a combination between political conversations and polite ones, people just talked about their family members, things like that, just making small talk, which was quite nice to be honest.

Sometimes I explained what I was writing about for my diss, sometimes somebody explained what they were studying. Yeah, pretty much it.

S - Ok then, how did you interact with the factionalism?

C6 – I was away for a lot of that. So I didn't have much to... to say or do within it. all I remember is a lot of people, I suppose, I identified closer with politically being extremely frustrated at what was perceived as the liberal wing, or the liberal faction, that was sort of taking over a lot. In retrospect, there's this strange trend which was there long before and persists now and was especially prominent in the encampment of like the role of optics against politics. And how a lot of things were oriented around how something is perceived or shown. Like Instagram, for example, played a huge role I think in how a lot of how the organic organisation came out of the camp. But it was very unspoken, as in it was something that is not very easy to acknowledge and that is still something that happens today in anti-fascist movements or things like... it's typically more of the liberal wings of various meetings start talking about how to conduct ourselves online like Instagram and fucking reels and doing stuff like that for publicity's sake. And the reason I bring this up is because what I remember is there were various groups in charge of various things or various people in charge of various things and the comms team, communications team, which was vague as to whether that was internal or external communications, seemed to have been both, sort of took over and they took over in the way that they were taking over a lot of duties that were necessary to support the camp. I remember my comrades telling me how they wanted to discuss this and bring it up and resolve it and how there was a lot of resistance to it and it was very difficult to conduct meetings properly. I think, from an outside view, I could chalk this up to how inconducive camping out can be to sanity basically and people being nice to each other like. For example, this is now a tangent, there was that one night a couple days in where people were terrifyingly scared of a fascist attack. I was just swinging by after a date to see what was

going on and all the shit was going down and no-one could tell me what was happening because no-one knew what was happening and I think this is still a thing that is happening today where this sort of thing just gets thrown out and said with no source, no nothing, nothing to back up where various ideas or rumours are coming from. And it was evidence of what the growing paranoia of camping out with basically a bunch of strangers in the middle of campus, sleeping overnight does to someone I suppose. It was pretty evident in the people I knew who were staying there for a couple of days on end now, the lack of sleep and the vulnerability of being at this camp was really getting to them. Yeah.

S – so what would you say was the main thrust, I suppose, our side of the factionalism... what were, as you perceive it, our issues and were they borne out in the reality of the encampment?

C6 – Again, I am not too sure. A lot of the issues, I fear, might be something more practical, in the sense of quite a local problem of how the camp was being run. I can't tell you specifics because I just wasn't there for that. I can't see it precisely but from the level that I did engage with it in, it seemed like a lot of it was this political tense between how we wanted to talk about, I wanna say 'our', the camp's organisation, our organisation, how we were organising ourselves. I guess, the main thing, I am going to get a little maoist here, is the lack of criticism-self-criticism. There was a culture that was vehemently against this and it persists today as well and it is very difficult still, and I experience this as well, to criticise and be criticised and not have things become personal, or not to take them as an offence. Being criticised isn't exactly nice, and I guess in a society now where everything is about being an individual and selling yourself in some kind of way and having this marketable personality, marketable image, criticism is atrocious to this on the unconscious level. And so I understand how a lot of these responses emerged. This is probably, and I am doing a lot of self-criticism here, how I respond to certain criticisms levelled against me. So, I guess the internal self-

criticism was people were trying to bring it forward to criticise how things were being done and dealt with and there was a resistance to this and it wasn't taken very seriously by, what I think, was ultimately a majority. Although, I am not sure if it was a majority that ultimately took this position, but a lot of the people that were, I suppose, the targets of a lot of criticism were also the ones seen as part of the liberal wing, part of Amnesty or such things. So yeah, I think that the main thrust of our side of the faction was a desire to build up a culture where problems could be talked about and solved easier, a culture of criticism and selfcriticism and a awareness and consciousness building, especially on a political degree, understanding what we are doing here politically. I feel like that was overshadowed by wanting to present some kind of strong united image for the Palestine movement in Newcastle. But take everything I say with a big rock of salt, you know those salt licks that horses have, because I wasn't there for much of it.

S - Ok so do you think that our complaints of a lack of a democratic culture were borne out in reality? Was that a perceived problem or truly a problem? In your opinion.

C6 – I am not sure but what I am certain of is that some people were doing far too much and not helping other people do more. I guess some people, not trying to be essentialist, some people are just capable of doing a lot more than others. Or some people want to make themselves seem like they are doing a lot more than others and in that sort of taking over and putting your hands in too many pies, it stops everyone else from being able to develop that confidence in themselves and that sort of awareness and ability to partake in what's happening. One person can't do everything and I fear a lot of this was the case so I think that the criticisms were valid. On the other side, I don't know enough about perhaps criticism levelled the other way, to our side, but one of them, whether it was voiced or not, could have been that we just came off as very cringy and larpy. I know that another comrade of mine holds this position a lot, quite dearly, and I think there is some truth to that but that could be

due to, not necessarily a direct fault of our politics and not to the detriment of our criticism of what was happening. So yeah.

S - Ok. Were you there for King's Gate-gate? May the eighth? [C6 nods head] Yeah? Tell me about that from your side.

C6 – Can't remember much. I showed up a bit later, a lot of areas had already been blocked, like a bunch of the doors were already being blocked off by people. I was walking around talking to folk, trying to figure out what was happening, who was doing what. I can't even remember why it was being done, just some idea of wanting to escalate in some kind of way, but nobody really knew what escalating means. I can't remember how it ended, I can't remember what the outcome was. I just remember sitting around and dicking around a lot and doing a bit of chanting and going from this door to that door and going like, I'll block this thing. I guess it was just a little bit unclear, it felt a little ill-thought out strategically speaking. I am afraid this may be a running theme of the encampment to be honest.

S - Do you want to tell me more about that? That particular running theme?

C6 – Things being ill-thought-out?

S – Yeah things being ill-thought-out or things being unstrategic. Go ahead.

C6 – I suppose because of the lack of political conversation and of criticism-self-criticism and whatnot, there really wasn't a space for political strategy to be developed, which then led to a non-clarity of tactics. The sad truth of it is that, in a lot of respects, nothing was working. The encampment wasn't working, the university didn't care particularly. In the sense that it didn't care enough to do something about it, rallies and such things weren't working, which is where the encampment idea came from, we had huge rallies perhaps even, I would go so far as to say historical, but yeah they weren't working. Just general sort of muddiness of strategy, which then led to muddiness of tactic, which I fear was borne out of frustration and

a desire to do something rather than a clarity of purpose but this is all very abstract and all I can really provide is a hazy third person view, so...

S – That's fine. What was your experience, then, of al-Shifa Hall day, May the 29th?

C6 – I remember shit kicking off for a while and I was at home. I was keeping an eye on things, feeling really unwell that day, busy with university work and just sort of things getting more and more tense, until I got a friend of mine to take me there with another comrade who I was living with at the time. I decided that now its actually time for us to fucking go when I heard about the kettle, when a lot of the demonstrators were on the inside of the courtyard so I arrive when the channel basically into the courtyard was blocked off and the police were effectively kettled, the police on the inside and the outside of the courtyard. When I arrived it was basically an echo of the fascist paranoia schitzo night because I show up and no-one knows what is happening, there is no communications channel, there was no-one that could tell me about a signal chat that was secure, then there was nobody, who either didn't have their phones on them or there was no signal, like people could not communicate with each other in any way. I tried to ask around people who were there for the encampment and there beforehand and were on the outside what was the plan, and all I knew was that there was an attempted occupation and that's it. There was not really much planning behind it and it was a very spontaneous decision from what I have heard from a lot of people there. So yeah, first impression was that no-one knew what was happening. What was the plan? Are we trying to get the people in the kettle out? There was a vague agreement, that we need to break the people in the kettle out. At this point, I knew about various brutalisations and successful breaks of the police line but unfortunately, on the outside, very few people were actually wanting to break the police line, there was very little energy to break the police line proper. It was sunny earlier in the day and then suddenly the temperature dropped and it started raining. Many people were not prepared for the weather whatsoever and that severely demoralised a

lot of folk as well, the police were pushing a lot, we were pushing back a lot, they had their sticks out, beating people, I tried bothering some and such, I brought an umbrella. It was a good umbrella, then on of the black uniform pricks that were walking back and forth between the lines grabbed it and broke it so RIP umbrella. I have a running theme that every time there's a proper demonstration, something of mine gets fucked, something of mine gets fucked up, I get some kind of loss.

S - yeah, we lost FMN's umbrella on the 27th. [27th of September 2025, UKIP marched through Newcastle to call for mass deportations. There was a larger counter-demonstration in which Northumbria Police protected the outnumbered fascists.]

C6 – I think that kinda was my responsibility cos I was the one who went in there with it. I am pretty sure, I can't remember because it was being passed around. Yeah I lost my phone that day it was smashed. Any way back to the 29th.

S – Awful things happen at the end of the month.

C6 – Yeah. Yeah. No it wasn't too great. Yeah there was a lot of beatings and no-one really knew what was happening, nobody really knew what the police wanted to do, whether we should just let them leave and they would let us leave. We didn't really have a way to find out. It turned out that the people inside the hall didn't have water or access to toilets and shit. And I was like 'what the fuck, what the actual fuck, you can figure this stuff out in a couple of hours', this was when I really realised that yeah, and this is obviously an enlightened external position because I really had no way formalise these thoughts until long after, everyone was just very tired, frustrated and paranoid and everyone wanted to do something but we had no sort of good course of action to do it, or to talk about and figure out what it is to do and make sure that whatever it is, we do it effectively. Then there's also the element of like really shit luck and no experience which comes up a long time after but I remember

being there and helping people and doing what we could to break the people inside out until the police line... you know our morale was busted and a bunch of new police arrived and they pushed us out of the way and basically opened up the gates slowly and the demonstrators inside were let out, and then everyone was still full of adrenaline and I was really happy to see the people who were on the inside and we just started doing some fucked shit and ran down to the bridge and just started fucking around. Quite a riotous mood but nothing very riotous occurred but nothing no, it was horrible, there was a gorillion cops, like two hundred easy with more and more arriving at the time. Some sources online say like 70, bullshit, there was far more. They were beating people with sticks, the cops were from everywhere around the country I don't know how they were able to get them together and what for either, fucking ridiculous response. Yeah, it was brutal and I think that we really just... as much as we can rhetoricise about what the fuck is this university doing with so many cops here et cetera and there was no way to know this was going to happen, this kind of police response. I think that, again criticism-self-criticism, we should blame ourselves in large part and reflect on the poor tactics and strategizing that led up to such a strange time. The only good thing about it really was that some of it felt kinda good, but it was not a success in achieving what we wanted to achieve, the brutality of it is largely buried due to time. I don't know if anybody outside of our circles even knows anything about it so it sorta unfortunately, in this historical scheme of things, doesn't really matter that much and that's sort of the saddest thing about it I think, that for all the bruises and broken stuff and being comrades, it just didn't really matter.

S - What would you have to say to a throughline that has appeared in other interviews that May 29th was a moment of at least semi-effective student resistance, for instance we did stand off with the police and resist them for five hours, nearly a quarter of a day, we did run the police ragged down to tyne bridge. What are your thoughts on this idea from other people?

C6 – I don't think that we did run the police ragged, they made a tactical decision to let us out, to let us loose and it was much easier to deal with us and a lot of the militants that were left and the people who had a lot of energy, they needed somewhere to let it out, I think that the police made a tactical decision to let us go and deal with whatever consequences came up and the consequences that came up were ultimately quite minor from blocking tyne bridge for like half an hour, pfft whatever. We dispersed after this, it was done, we were tired. Facing off with the police, now you see I don't know. Saying the police didn't show up in such force, if they didn't respond in such a way, then it was another nothing burger, another rally, maybe an occupation. Maybe the occupation would have turned out differently, at that point there would have been better support for an occupation so maybe that would have worked out, with regards to us having faced off to the police, I don't know whether that can be treated as a success or as a victory. It was definitely interesting to see a lot of people willing to face off with the police but I suppose when it comes to people on the inside especially, as opposed to people on the outside because they don't fit into my framework very well which I am about to share with you. People on the inside, you know, corner an animal, corner an angry student protester who is fucking furious at their institutions complicity in genocide, corner them with a cop with a bat, they aren't going to sit there and piss themselves, right? Now on the other hand, I believe maybe they were there to try and help the people on the inside, I don't know whether I would call that a success necessarily. But it is certainly interesting, it is certainly an outtake I don't have a good framework of understanding of there was in fact a lot of resistance to the police. What I think the problem is is that fighting a cop, bashing a cop, isn't really a political end so I wouldn't really treat that as a political success or a victory because the cops are there as both the punching bag and punching glove of the state, they are there to take the hits, they are there to dish them out too. They're the fighting arm and I am yet to figure out whether or not whether the police is in fact, in the UK at least something that by

virtue of struggling against the police as an institution is necessarily successful when the rest of the state remains unaffected, when the rest of the university remains unaffected, basically, when business continues as usual no matter how many people face off with a cop. Maybe it has done something for the consciousness of the people who were there but I suspect for all of the people who may have been galvanised by the event, a lot of people might have been quite a bit demoralised too. Maybe I am in the latter category, but well, that being said, I am a little bit of an antifa supersoldier so I don't think there is anything wrong with bashing a cop. There has been many an opportunity where I have done a lot worse and am pissing them off wherever possible so you know what, like yeah it is difficult, I don't know where I would place myself in this and I don't know what to make of it really. I don't have a framework that I am happy with to figure out whether or not I can call it a success or not but I am leaning towards saying no and claiming that this thing, facing off against the police was a success, would be claiming it was an easy victory in the words of Emilcar Cabral, is that how you pronounce his name? I have never said it out loud.

S – Ok, so to continue on in a similar vein, would you say, as somebody else did, that it expanded the bounds of what was political possible for the student movement or generally speaking?

C6 – The student Palestine movement? Maybe. Like this specific movement that emerged yeah probably, students of the past have done a lot more than we have but the 29th, I don't know if it did that much for pushing the movement forward or the politically possible, because it was a failure really. What did push the movement forward was a lot of the militant side of it, which also turned quite militaristic, which was like factory blockades, like smashing up factories. I think that was a really big quite successful course of action and the student movement took part in and take part in still and have faced incredible state repression which I think that it is interesting, first of all, to see where the state's priorities are, with

regards to weapons' factories and shit because that's very important to the state, clearly. Every now and then you see another headline: Starmer sends more gorillion pounds to building munitions factories and the atrocious positions of political prisoners who allegedly did things against the factories are in now and the things they face. Like who the fuck puts someone in jail for years before a trial for not hurting anyone, for smashing up a factory and not even doing that much to the factory, they did a good amount, don't get me wrong but evidently there is a political motivation here, which if I do use the framework of see where the state responds with greatest repression, therefore that must be the place the state is most fearful of. In that case, I would have to admit that there was a clear line of demarcation being drawn Newcastle by the state there, that being said wasn't across the country in various occupations and things like that, obviously there are going to be specific conditions for how the state responds to certain things, which begs the question what were the conditions of Newcastle, why are Newcastle seeing a gorillion cops. As far as we are aware, no-one else really saw this that much, maybe Oxford did, if I remember correctly, they had some kick-offs with police, nothing to the degree we saw, not bats and dogs and broken bones. At least as far as I know. Again, it is actually really hard to find out what's happening, there's very, very little accurate information out there about what happened to us. Like this is why we are doing this?

S - Yeah, pretty much.

C6 – But there's fuck all info out there. I haven't exactly done the greatest amount of research on this but from what I have done, I've found scraps of burnt paper saying something might have happened sometime. I guess maybe, we are putting on our tinfoil hats here. the fact that it's a document that was burning. Why is there nothing out there? Is this information being suppressed in some kind of way. Hope this answers the question in some kind of way.

S -No, no. Even when you don't answer the question, I get an answer which is good. Yeah.

What was your last ever experience of the encampment then? Last ever time, doesn't have to be the last day because I know for me it wasn't the last day and for other interviewees it wasn't the last day so off you go.

C6 – My last experience of the encampment... I don't remember what my last last one is. But I can tell you one that is towards the end. I couldn't even tell you if it was before or after the 29th, I believe it was after that was the day I showed up on the late night and had some ADHD medication and was working on some essays and was just talking to people. It was awesome. It was fucking great being there, just dosing about drinking some tea from a guy. They had the little fire stove thing, making tea.

S - They tried to put it outside my tent once and I said no you're not doing that.

C6 – That's the thing when I heard about the flood, I was like I knew I should have told them about the... you see, I am taking the sort of enlightened I wasn't there position. I knew I should have told them about raising the tents because these are the things I was thinking about but wasn't saying. You know? Again, with the disconnection, what you call it? Dissociation thing. I was thinking maybe we should arrange things differently, maybe we should prepare things in some ways for adverse weather and didn't say anything so what use was that thought, right? Anyway, on that time, on that one night. It was really awesome, it was really, really awesome being there, just talking to a bunch of random people. I think there were people from muslim society, was that a thing?

S – Isoc?

C6 – Uh Yeah, that's it yeah, a bunch of donnies from ISoc, there were a bunch of Uncs there I was chatting with, or someone I would call an unc, 25 and above right. That's an unc to me, I was in my earliest, earliest twenties. Yeah, just sorta talking to people was amazing, the

food was good, even though some of it was going off. I liked being there just sorta sitting there working on something , talking to some random kid running around, playing with them, talking to parents, talking to the random donnies and uncs and getting a cup of tea and cleaning this thing and throwing out that and grabbing a bun bag and this and that, and just sorta, oh its so wet, the sense of community. The sense of everyone just being super chill and everyone looking out for each other and offering each other stuff and you offering stuff back to them. And the communal cig box, right? I ran out of baccy on that day, I show up and there it is like 'help yourself, comrade'. I didn't even have to queue for anything you know. This is the communist dream here! So there definitely was a success of this I suppose moment of communisation, you couldn't separate [indecipherable] we were still going to co-op to buy shit from co-op, there were people who were part of the world system still out there, taking whatever they could and bringing it to us.

S - I mean the tobacco.

C6 – Exactly right. Like the food from various restaurants and things, all the food. We were eating bananas, they don't grow bananas here, we can't grow bananas here. we did try and grow strawberries but right as they were about to start fruiting, and this was like after decamping, the university uprooted the whole thing, so it was pretty devastating really because there was a bunch of cool little plants planted there in the little garden section. Yeah, any agrarian dreams of the encampment would be fucking ridiculous, right? Yeah, no, that was the last time I remember being there, I think I remember it for being so positive. I was probably there afterwards still but this is what I remember as my last time there, and it was all very beautiful.

S - So what was your defining experience of the encampment? Try and keep it to one thing if you can. One moment or feeling, what would that be to define the encampment with?

C6 – I don't know. I don't think I can answer this question. I struggle with giving one thing.

S – We shall say three then. I allowed someone three.

C6 – Alright. In no particular order, what I just described about the last time I remember being there, that was really amazing; second was a couple nights in the schizoid, fascism paranoia night like helping build up the fence and shit, that was a serious larp moment. I feel that's where many of the communists in our circle started to build themselves a bad rep. It wasn't just the communists fault that things were being pushed so poorly or dealt with so poorly. Oh my god! Here's a defining one: fucking H, these were very serious accusations of child sexual abuse because it turned out this person was underage. The defining moment of that is people thinking they know how to handle stuff. People thinking that they know how to do thing, which is also a running theme in the movement. The problem isn't that I know, or that there are people who know how to handle this better, there probably are and we might not know them. The point is that to be conscious that we don't know how to handle these things or how to handle a lot of things, to be critical. So I suppose those would be the top three defining moments: schizoid night, horrendous accusations and just a lovely evening with friends.

S - Very diverse array. So what have you been doing since the encampment politically then? And how, if at all, have you taken the lessons of the encampment forward with you?

C6 – Well, I guess pushing on with trying to... because one of the thing the camp and one of the things the Palestine movement did for Newcastle was bring a fuck ton of people together and I have just been trying to traverse that because I haven't grown very familiar with a lot of people because I wasn't there in the camp and I think I am trying to build that up in some way. I mean we started RSC, that was borne out of the camp basically.

S - Students against Imperialism as we used to be called.

C6 – yeah, beautiful, really beautiful stuff. Honestly. And trying to uphold that and what’s happening there. It is fizzling out now a little bit I fear but every time, every winter movements and orgs just hibernate really. This has happened before, Leonardo Off Campus, everything like that. From the very start it was like things just started to die out towards this season. Essays, people trying to pay bills, rent, you know everything like that. It just becomes difficult but yeah I feel like RSC is something really beautiful that came out of the camp and a source of a lot of my political development in life and orientation and it is something that I have invested quite heavily into and something I would like to see flourish and kinda from that trying to traverse in the broader movement better. And find my footing. The lessons are, I guess; criticism and self-criticism, trying to be critical of everything, including my own approach and I think a lot of the anti-critical sentiment has persisted in the broader Palestine and anti-fascist movement in Newcastle. There’s a lot of things I want to commit myself to and I feel like that, much with the camp, I struggle with finding the energy and capacity to do a lot of things. I always catch myself doing too many things at once but like all things, it is pregnant with its own contradictions. I overcommit myself, I burn out, don’t do anything and then feel so much worse for not doing anything and I guess this urge to do something is part of the biggest drive to figure out what on earth the right thing to do is and do that. Maybe I know what the right thing to do is and I am just sometimes too scared to do it, or the channels to enter the circles of people who are doing the right thing are obscure, for both internal and external purposes. Yeah. Just trying to figure it out really, maybe I never will.

S - Is there anything you’d like to add before we finish?

C6 – Unlimited genocide on the first world.

S – Huge

C6 – I think that we, our communist comrades, give a lot of shit that isn't well placed and don't give enough of a shit that would be well placed. If that makes sense? I fear, again a little Maoism moment, a few types of liberalism have been pervasive within our groups. It is very difficult to navigate the difficulty between the tactful, critical things to say to various groups to say to various groups of people and gossiping about things and not bringing them up. I fear that within RSC there has grown a culture of difficulty to talk about various problems that people might have with the politics, organisation and whatnot and it has led a lot of people to move away but that could just be a problem of people not really have internal motivation for... its all dialectical, you know what I mean. It all goes off each other. I just... I really want to see everyone together again, all oriented politically, feeling that anger and love, you know? I miss it. Yeah, it's just everyone is really frustrated still. Everyone is frustrated and they've learnt the lesson not to do things out of frustration so that's leading to a lot of inaction and that's not just in the sense of, you know, doing a rally or doing a demo or trying to be blockading something or blowing something up, you know whatever. Doing something also means, just thugging it out between us, I suppose like trying to talk about things and learn, read more and analyse things, discuss problems between each other of various approaches on every level like tactics, strategy, all the way to our fundamental ethos and what our goals are and what we want to see from the world and each other. I fear that, and this could just be a product of the hibernation of the coming winter season, everyone had become atomised again. The sense of togetherness that was borne out of the [indecipherable] and has sort of built up has in a lot of ways fizzled out. I speak about these things in the most local level, like around me specifically and the friends that I have made specifically. I guess this is the eternal struggle of wishing you could be the perfect political actor, I don't want to say activist because I fucking hate that word. But someone who wants to do something and has

the knowledge to do the right thing. Maybe I am approaching this wrong but yeah. I don't know what else to add.

S - Ok then. Death to the West?

C6 – Death to the West!