

黑書眾

半年多報

WUHAN 2020/02/19-21

Z和复印info的朋友 Z & 复印 info

武漢日記 WUHAN DIARY

第四篇：封閉 Part Four: Quarantined

1 我小时候有个小说的构思，是讲全人类都进入长达百年的沉睡模式，让大自然重新恢复生机，当然后来没写成。1月底2月初看到一只野猪在二环线上狂奔的视频，也有许多宠物因为疫情被放逐或活埋的消息。

When I was young I had an idea for a novel where all of humanity would enter a 100 year-long sleep mode and nature would slowly recover. Of course, this novel was never written, but in January towards the beginning of February, I saw a video of a wild pig fleeing on the Second Ring Road, and there were a lot of reports about animals being expelled or even buried alive because of the epidemic. ↪ 2

SHENZHEN/JIEYANG 2020/02/18

超家族 Jojo of the Ultra Clan

超家族消息 ULTRA CLAN UPDATES

最近两个月上阳台的朋友们发生了很多事情，艺术家朋友 # 杨立才 (# 老羊) 去年年底突然因微信言论被抓。大约在同一时间，苗子 (女子天团 sewingco-op 的 双月) 回老家生了一个婴儿。由于当地公共医疗系统的缺陷，这一过程不同寻常地痛苦，婴儿在重症监护室呆了两周。

Recently many things have happened to our friends of the Soeng Joeng Toi space in Guangzhou. Our artist friend YANG Licai (AKA Lao Yang) was abruptly detained by mainland Chinese police near the end of last year. Around the same time, 双月 (AKA Mother Miao of nztt sewing co-op) gave birth to a child in a painful process made worse, in fact life-threatening, by the ↪ 3

HONG KONG 2020/01/10

月白石

鋪路石下是海灘！ SOUS LES PAVÉS, LA PLAGE!

(Beneath the pavement, the beach!)

*We took shelter at a secluded spot, our throats were aching.
A strong wind was blowing through the streets.
Our eyes saw it all, the concrete was trembling; beneath the pavement, was the beach.
The coldest time of winter arrived then, "the square" was tucked into storage.
At every street corner was the cop, as if it was the end of history.* ↪ 5

HONG KONG 2020/01/09

Kay Mei Ling BEADMAN

HERE. OVERWHELMED

In April 2019, I popped in to the Black Book Assembly at the Foo Tak Building in Wan Chai. I'd heard of it through word of mouth, and that word of mouth had also led me to helping accommodate a couple of the participants. Having met them, sorted the sleeping arrangements and mostly having a long talk about their practice and plans back in Wuhan, there was extra reason to go along, ↪ 8

YOGYAKARTA 2020/01/05

Indisczinepartij

KINDNESS AS A WEAPON FOR ACTIVISM

It all began when Indisczinepartij was invited to contribute to an exhibition about zines and protest in late 2019. At the time we were so excited, since we hadn't made any 'significant' work during that year. Without proper knowledge and experience about protest culture or activism, yet with a great amount of eagerness, we decided to respond to this ↪ 8

HONG KONG 2020/01/03

Safe Ways HK Work Group

SAFE WAYS HK

Safe Ways HK是由一班關心移工的朋友在工餘設立，為在港工作和生活的移工及少數族裔，提供有關交通情況及反送中運動資訊的英文專頁。 Safeways HK is a spare-time initiative of a group of people concerned about our migrant worker and ethnic minority friends living and working in Hong Kong. It is an open, online web page providing information in English about the anti-extradition movement and latest traffic conditions during times of conflict on the ground. ↪ 9

HONG KONG 2019/12/18

韋艷動人 waiabsfabulous

各位【黑書眾】的朋友： DEAR FRIENDS OF THE BLACK BOOK ASSEMBLY,

大家好！未見半年猶隔三秋。真的發生了很多事！你們汗水和腳毛都停留過的地方：銅鑼灣、油麻地、元朗和太子都真的發生了很多事！我和我們亦在面對很多轉變！

Hallo! Almost a full year has already passed since we have last seen one another, and really so much has happened! The areas that our sweat and footprints passed through during the Black Book Assembly—Causeway Bay, Yau Ma Tei, Yuen Long and Prince Edward—have now been through so much more. I, and we, are facing a revolution of many changes. ↪ 中9 / en10

2019/12/04

「後動」慢遞 LIGHT LOGISTICS

HQL-335

出發點 START POINT // 香港 Hong Kong
目的地 END POINT // 福岡 Fukushima
[經由大阪+東京 via Osaka + Tokyo] ↪ 10

SEOUL 2019/12/01

아나클랜 Anarclan (Korea Anarchist Network)

아나키즘 교류모임 LITTLE BLACK BOOKS ON MY BOOKSHELF

내책장속의 작고 검은책 Anarchism Reading Share
◎ 아나키모임이 열립니다. 열린모임입니다.
◎ This is an open meeting.
◎ 모임의 목적은 교류와 이야기 나누기입니다.
◎ The purpose is to meet, read, share readings, and exchange ideas. ↪ 11

HONG KONG 2019/10/27

快馬工友組 Fast Horse Workers' Group

快馬風雲 FAST HORSE WINDS OF CHANGE

參與社運外，公司不合理制度，快馬工友組，當然要嘈下公司，傾受1件貨，件10kg，一係call貨van，二係搵公司司機送，唔肯，抱歉，客只能出9kg貨，本打算大家分別起稿，揀最精彩稿，公司附近周圍貼，突發女工友遭扣糧，快馬 We are a group of courier company employees, and when we go to work we regularly see or encounter all kinds of unjust treatment. With the encouragement of other workers and friends, we decided to do something about it, to spread information in the community about the unjust acts of certain companies and come together with other workers for an aligned resistance. ↪ 12

FUKUSHIMA 2019/10/21

バーバリアンブックス The Institute of Barbarian Books

LONG LIVE GLOBAL SOLIDARITY

We are witnessing a new round of insurrections kick off across the globe.
私達は今、世界各国で沸き起こる暴動が新しいラウンドに突入するのを目の当たりにしている。
我們正在見證新一波全球反抗運動在各地展開。 ↪ 13

HONG KONG 2019/10/18

narcissan

STAND WITH ROJAVA, HERSTORIES HEARD

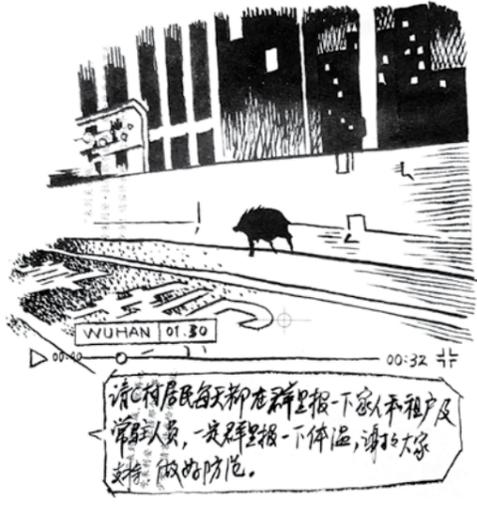
【街頭飯聚】第N回 暨 我想同Rojava共存亡放映會
Street Dining for the Nth Time +
I Wanted to Live or Die with Rojava Film Screening
The call of the event was as follows:
這次飯聚，未必輕鬆。
This dinner gathering might not be relaxing. ↪ 14

fold

we thought to bind like this

日記第四：封閉 (2月19日至2月21日)

Wuhan Diary Part Four: Quarantined



2 从2月10日开始汉口诸小区封闭管理，17日武昌的小区和一些小路陆续封闭禁行。18号时我们住的村村尾把守还没有那么严，我们骑电动车绕小路去超市买了一些肉和菜；沿路各村口都用遮挡物拦着，戴红帽子着红背心的人在把守。到了19号，村口村尾的路障升级，并看守森严，不能出去了。20号我生日，自己尝试做了一个面疙瘩当蛋糕。

From February 10th, they had started to control the quarantining of all housing communities in Hankou District. On the 17th, housing communities in Wuchang District and many other small roads began closing off one after the other. Until the 18th, the guard of our village was still not so strict, and we rode an electric bike around a small path to get to the supermarket to buy meat and vegetables. Along the way, the entrances to every village were obstructed by barricades, with guards wearing red caps and red vests standing by. But the next day, on the 19th, the security for our village was stepped up, and the guard became very strict—no going in or out. The 20th was my birthday, and I tried to make a doughball-shaped cake for myself.

3 到21日煤气没有了。平时换煤气是打另一个电话，价格是90-100元，现在打不通了；能打通的煤气供应电话贴在家门的角上，接通的那头感觉是个瘫在桌子上的胖子，告诉我中午前把罐子抬到村口，价格是130元。

On the 21st, the gas for our cooking stove ran out. Usually getting a new gas tank involves calling a number, and it costs around 90-100 yuan, but now that hotline has stopped working. On the corner of the door of our house there is a sticker with another phone number for an official gas supplier from the city, and when the phone picks up, the person's voice sounds like a fat guy sprawled in front of his desk, telling me that they can deliver a new tank to the village entrance for 130 yuan.

4 村口在原来的垃圾箱前加立了蓝色挡板打围，只留了一个口子出入。挡板上对外贴着黄纸倡议和社区(包括几个村子)疫情通告，还有本村微信群的二维码。村队长和村委的工作人员戴着红袖章，在口子边用桌子和遮阳伞架了一个临时的休息岗亭。

At the entrance to the village in front of the rubbish dumpster, a blue guard wall has been added, leaving only a small opening to dispose of waste. Printed in yellow on the barrier are public notices and announcements about the situation of

the epidemic in our local neighbourhood (a radius of several villages), as well as the QR code for joining the chat group of our village. The village leader and neighbourhood committee workers wear red armbands, and at the village entrance they've set up a table with an umbrella to make a temporary station for the guard.

5 附近园林的清洁工和快递工人有住在村里的，上班需要在岗亭出示工作证明，登记后才能出去。外面的菜和米送来了，队长在群里帮把人叫出来：送菜的是隔壁村的菜贩，种类比不上超市，价格和原来差不多；听说城里有些小区团购买菜，超市给他们ABCDE的套餐，每套搭配不少根本不需要的菜；而汉口的菜价更是夸张，猪肉高达60元一斤。



5 Couriers and sanitation workers from the botanical garden nearby live in our village, and when they go to work they have to stop at the guard's station and show their credentials. They can only leave after signing out. Produce and rice are delivered in bulk by the vegetable seller who lives in the village next to ours; the village leader sends a message to the WeChat group telling people to come out. There isn't as much variety as the supermarket, but the prices are about the same as they were before. I heard that in the city some neighbourhoods do group shopping in bulk, and the markets offer them fixed sets from A to E. Each set is strangely put together with vegetables that nobody would ever need, and in Hankou District the prices are really extravagant. Pork costs 60 yuan for half a kilo.

6 五户人等着换煤气回家做午饭，等了一个小时还没来。我打电话威胁胖子为换煤气把十几号人聚集在村口万一出事谁负责，把运气车的电话要了来。村队长打过去，问车子20分钟内能不能到；又半开玩笑安抚村民说，要是超过了时间才到大家就哄上车搬气罐，拒不给钱。

There are five households waiting to have their gas tanks exchanged so that they can go home and prepare lunch, but after one hour, the delivery has still not come. I call that fat guy and threaten him, saying that he will be responsible if someone gets sick because there are over ten people standing around together waiting for their gas tanks. I get the delivery man's phone number from him, and the village leader calls, asking if the delivery can arrive within the next twenty minutes. He jokes with us in order

to calm us down, saying that if the delivery doesn't come on time then we can all raid the truck and just take the gas tanks, no need to pay.

7 下午1点钟大卡车来了，他解释刚从青山过来(比较远)，并说我们的罐子都是不合格的，公家的要比私人公司更安全和负责，于是煤气135还要再加换罐子的钱80；村委一个工作人员帮忙中间打圆场；我说那胖子跟我说就130，你给我开个票。他在岗亭写收据的时候，我看他制服后面写着附近一个网点的字样。

At one in the afternoon, a truck finally arrives and the driver explains that he's just come all the way from Qingshan, which is pretty far. Taking our empty tanks, he adds that ours are all not proper, because their official tanks from the city have safety standards. Taking our below par tanks will cost an extra 80 yuan on top of the 135. I say that the fat guy told me it was 130 and ask for an official receipt. One of the neighbourhood committee workers tries to smooth things over. As the driver stands at the guard station to write a receipt for me, I see the name of a nearby (non-official) gas company branch written on the back of his uniform.



她们小区组织买菜结果还是套餐，菜跟卫生中搭起来。那70岁的爷爷不得已买了菜和卫生中组合。

8 晚上吃完饭，继续刷微博微信朋友圈追资讯：监狱确诊病例200多人的事件，有作家说监狱里关着“反人类”倾向的人，听着特别令人反感；是朋友发起的蒙面天使救援队，前阵一直在帮运送物资和医护上下班，这几天她去地下通道给穴居的流浪汉派物资，结果被人指责不按城市管理的规矩办事，这些乞丐“才是城市真正要除掉的病根”。

In the evening over dinner, we continue poring through Weibo and WeChat to follow the news. It's been confirmed that the epidemic has now spread into prisons, and over 200 inmates are infected. One writer states that people inside prisons are "inhumane" anyway, and I feel disgusted. One of our friends has started the Masked Angels rescue team, and she has been helping to transport goods as well as doctors and nurses to and from work. These last few days, she went to some of the underpasses and tunnels to deliver goods to homeless people, and some people critiqued that she was not operating under official city protocol, saying that these beggars "are the real illness that need to be eliminated from the city".

9 有村民在群里发了张一窝小狗的照片，问谁要。邻居领养了其中棕褐色的一只。

Someone in our village chat group posts a photo of a family of newborn puppies, asking if anyone wants one. Our neighbour chooses a sepia-coloured one to take home.



C村136户村民人数397人，流动人口142人。请大家每天报体温和人数，谢谢大家。

10 21日早上，群里说现在开始巡村消毒。声音嗒嗒地吵，医院里那种味道，我赶忙把大门关了。

On the morning of the 21st, it is reported in our chat group that they will start disinfection spray patrol. The sound is really loud, and it smells like a hospital. I hurry up and close our front door.

武漢日記 WUHAN DIARY

第三篇：玉林的消息 Part Three: News from Yulin, Guangxi Province

1 她妈妈在汉口，小区的业主委员会比较厉害(我曾见过该委员会就电梯维修和闲置套间出租所得“围剿”物业的大字报)，现在开始组织集体买菜了；她的姐姐们住在武昌，一大家留守在大伯屋里。每天都和家人电话，她爸有时还是放心不下隔一周送些菜来，尽管她一再告诉他不要乱跑。

Her mother lives in Hankou District, and the owners' committee there is fierce (I've seen them posting dazibao posters to criticise the property management about elevator repair work and the renting of common space). Now they've started collectively buying medicine. Her sisters live in Wuchang District, and now they're all staying together at their father's house. Everyday she calls her family, and her father worries incessantly, bringing fresh food over to us every other week even when she tells him it's not necessary to make the journey over here.

2 听说玉林有一个毒王，带着病毒在村镇里与兄弟叔伯各种酒席吃喝：我看到了他老婆被救护车带走的视频，还有一张照片里很多人围着圆桌吃饭，被红笔圈起来的男人是另一个确诊的亲戚。我想象着他在牛仔裤加工作坊门前抽完水烟，抬头远眺是一栋



小洋楼，几年前由梁老板送给了浙江来的水洗师傅；再过几分钟他就会被乡镇干部和李警官扭送去183医院隔离；在等待核酸检测结果的时候，他在病房里百无聊赖，和好友张八及狗弟在微信上开始聊天，用玩笑的口吻倾诉自己成为网红的眩晕感。

I heard Yulin has a drug lord who brings a virus to villages by drinking and feasting there with a gang of his brothers and uncles. I saw a video of his wife being carried away in an ambulance and also a photo of many people sitting around a table eating, the one circled in red supposedly a positively diagnosed relative. I imagine him standing outside of a denim garment workshop, just finishing a smoke on his pipe then raising his head to see in the distance the western style house that Boss LIANG had bought for the rinse technician from Zhejiang a few years ago. A few minutes later, he would be taken into custody by police officer LI and his cadres and sent to Hospital 183 for quarantine. He becomes bored stiff in the hospital ward while waiting for the results of his nucleic acid test and starts chatting on WeChat with his scoundrel brother and his good friend Eight ZHANG. He confesses to them in a jokey tone about how he's

SHENZHEN/JIEYANG

超家族消息 Ultra Clan Updates

incompetence of the local public health system. Her unmarried status has also led to discrimination by nearly every public servant she has encountered, almost preventing her and the baby from obtaining the social insurance legally rightful to them. Soon after, a few friends visited Mother Miao before traveling to Lao Yang's home in Shenzhen, where his old mother has been left to survive alone without any income since the police took her son into custody. Thankfully, Mother Miao and her baby are both healthy now. Jojo is living with them, and more friends will join after the peak dangers of the corona virus have passed.

由于未婚身份，她遭遇了政府和医疗单位几乎所有工作人员的歧视，艰难努力后才获得合法的社保。期间，几个上台朋友拜访和照顾了苗子，随后去看望老羊的老母亲——老羊被抓后，她孤身一人生活在深圳，没有收入。苗子和婴儿现在身体恢复了，我住在这里，疫情之后有更多朋友过来。有时我会通过数婴儿的年龄来数老羊被关的天数，相隔只有几天。老羊一人在寒冷的东北监狱，朋友们都无法拜访他，甚至没有办法与他取得联系。唯一来自他的律师的最新消息是，老羊的状况尚可，不再是单独监禁了，但至少还要在里面关半年才会有任何实质进展。

But Lao Yang is still in custody, two months later, in a cold prison in Northeast China,

and neither family nor friends are able to visit or even get in touch with him. The latest information shared via his lawyer is that he is staying in tolerable conditions and has been taken out of solitary, but it will be at least half a year before there is any concrete development on the situation. Sometimes we count the days of Lao Yang's detention together with the baby's age, which are only a few days apart.

这是他被关的第68天。 This is the 68th day of his detention.

每过去一天，我们可以写一条和他有关的东西，无论是关于他的作品还是关于当前状况的思考。这是超家族的Jojo的一个简单的倡议，无论你跟老羊熟不熟，都欢迎通过留言加入。

Maybe as friends, we can write something for each passing day about him, his work or reflections on the current situation. This is a simple initiative started by Jojo of what we now call 'The Ultra Clan', and everyone is invited to join us, regardless of how familiar or not you are with Lao Yang.

你可以发到任何社交平台，标记#杨立才 #YANGLICAI即可。

On any social media platform of your choice, hashtag #杨立才 and #YANGLICAI.

想支持一个叫做苗子的年轻未婚妈妈，可以购买电子版的作品《超家族婚礼合集》，装在一个定制的U盘里，请联系：logistics@displaydistribute.com

If you would like to support a young single mother goddess named Miao by purchasing a digital version of the video work The Ultra Clan Wedding Collection, housed on a custom USB card, please contact: logistics@displaydistribute.com



扫码看《超家族婚礼合集》的开头片段，出现在吴索的“烟雾中的洞”项目中。

Scan left to see the opening section of the video, featured in Holes in Smoke by Amy Suo WU.



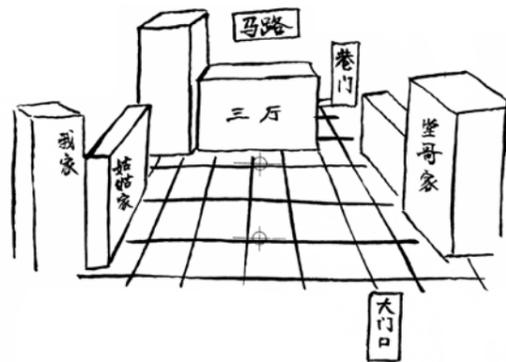
关于杨立才的更多信息，扫码：For more information about YANG Licai, please scan:



武漢日記第三篇：玉林的消息

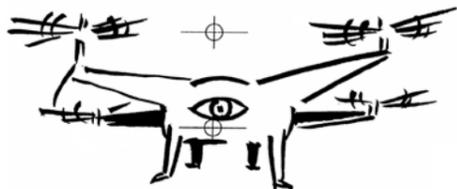
Wuhan Diary Part Three: News from Yulin

all in a tizzy about becoming an internet sensation.



3 弟弟1月31日夜裡和我說，家裡出事了。後來確認是一個堂嫂有疫區旅行史，與其父親確診，堂哥帶著他的兩個娃一家10口人全部被隔離；他們住在家族祠堂前大地坪的東側，圍著地坪的其他幾戶包括我家、姑媽和五爺爺家等幾個親戚，全部被要求居家隔離。

My younger cousin tells me on January 31st that something has happened back home. Later I confirm that it's one of our cousin's wives who has travelled with her father to where the epidemic has spread, and they've been diagnosed. My elder cousin and his entire family—ten people—are all put into quarantine. They live on the eastern side of our ancestral hall, the other sides of which are owned by my family, my grandpa, father's elder sister and their family. All of them are forced into in-house quarantine.



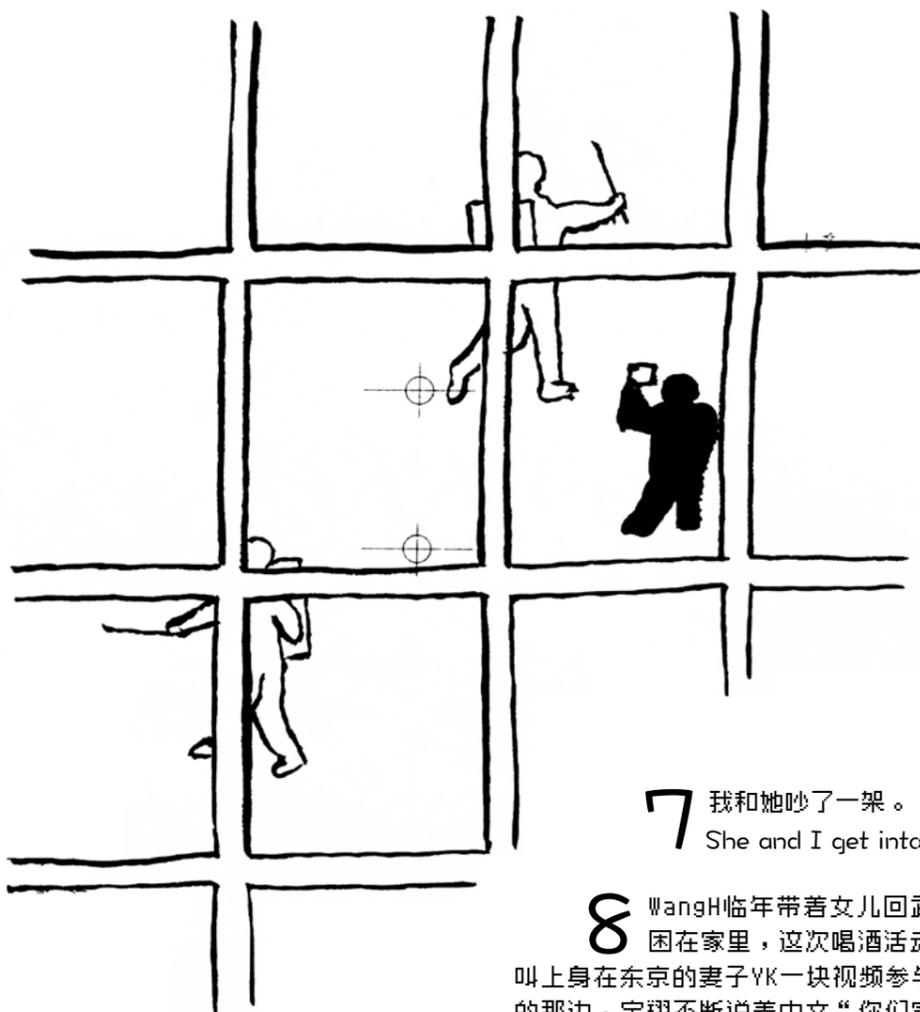
4 爸媽沒住在老家，我打電話回去時我媽才菜場回來。她說我爸買了台無人機，在樓頂玩。



My mother and father don't live in our ancestral home though, so when I call them my mother is just back from doing the shopping. She says my father bought a drone and is playing with it on the roof.

5 我看到群里姑姑發的視頻，她從樓上窗戶往下拍，底下兩個白色防護服在大地坪噴灑消毒藥水，再走進對面堂哥家，後面跟著一個藍色防護服在跟蹤攝像，大概作為訴職報告用；我很熟悉的場景里，似乎被入侵了，出現了這些奇怪的人。過了幾天，社區工作人員把附近的住戶家門都貼上了封條，包括奶奶去世後空置的房子。

接下來有社區工作人員給姑姑家送菜，她又發了一條如何在家發豆芽的抖音视频教程。My aunt sends a video to our family chat group, and in it she is filming from her window two people down below wearing white protective suits and spraying disinfectant in our family courtyard. They walk into my cousin's house on the opposite side, and behind them is a blue suited person recording video, probably to



7 我和她吵了一架。
She and I get into a fight.

8 WangH臨年帶著女兒回武漢，被困在家裡，這次喝酒活動也正好叫上身在東京的妻子YK一塊視頻參與；鏡頭的那邊，宇翔不斷說著中文“你們家是我們家”；我竟然還見到了久未謀面的Yama！因福島核難滯留武漢，薩克斯吹高田渡的“- Monomorai”，他寫信給彭子帶著兒子小海前來投奔……實在太高興。Ozzy快來喝酒！WANG H came back to Wuhan with his daughter just prior to Lunar New Year, and they are quarantined inside the house. His wife YK is in Tokyo, so it's convenient for them to join the online drinking party. On that side of the lens, YU Xiang is constantly repeating, "Mi casa es su casa". I even see Yama, who brought his wife Akiko and their son Ui for refuge in Wuhan for a while after the nuclear accident in Fukushima. I haven't seen Yama for ages! He used to love to play that song "Monomorai" by Wataru Takada on the sax. It all made me so happy. And Ozzy! Come drink with us!

9 通宵營業賣了5,000多，Hajime把錢給咚咚和Wuhan Prison填酒吧的租。

The bar stayed open all night, bringing in over 5,000 yuan. Hajime gives the money to Dongdong and Wuhan Prison to help pay rent for the bar.

10 16號早上，解除封鎖後，姑姑出門轉了一圈。

On the morning of the 16th, after their in-house quarantine is over, auntie leaves the house and goes for a stroll. 🐾

document for making a report. It feels violating—these strange people invading a place that is so familiar to me. A few days later, neighbourhood workers paste notices on all the houses in the vicinity, even the empty house of my grandmother who has passed away.

Later, the neighbourhood workers bring food to my aunt's house, and she posts a Douyin (TikTok) video of how to grow sprouts at home.

6 我們在武漢住的村子附近，也有了好幾例確診病例，於是村口也被攔起來，出入量體溫；再後來就不建議出村子了；城里的小區禁足更為嚴格。在這種時期，最難熬的還是開店的朋友，開年了沒有顧客租金却仍要交的。於是東京高圓寺的朋友們提議，2月15號一塊兒做個“武漢PANDEMICx東京PRISON”的活動：在當地的南多迦酒吧賣熱干麵、冠裝啤（科羅娜）和二鍋頭，當天我們也視頻云喝酒入局，買賣所得留給武漢的地下文化經營場所。

Near the village where we live on the outskirts of Wuhan, there have also been a few confirmed cases, so the entrance to the village has also been sealed off. In order to enter or exit your temperature has to be checked, and later they completely forbid all residents from leaving at all. Neighbourhoods inside the city are even more strict about leaving. During this period, the hardest hit are friends who run businesses. It's the new year, and there are no customers, but rent still has to be paid. So our friends from Koenji in Tokyo gave us the idea to hold a "Wuhan Pandemic x Tokyo Prison" event on February 15. They would sell Wuhan's famous hot dry noodles, Corona beer and Erguotou baijiu (sorghum liquor) at their Nantoka Bar, and we would join them by video call. All of the proceeds would go to an underground bar in Wuhan called Wuhan Prison.

鋪路石下是海灘！
Sous les pavés, la plage!

*The sound of strong winds in my ears,
your eyes reveal your concerns;
Past, present, and future fill in this
secluded spot now.*

*Those were the last words you think,
but no, those are told every day.
The storm is approaching, the waves
are rising, you must hear people
singing.*

**While the earth is torn, this city
will be lived again.***

*Rising waves hit the cities; rising waves
will break the dams.*

These are lyrics from the song “Song of the moment / We are still here” by BANDiSTA, a musical collective from Istanbul, and based upon poems by Ahmet TELLi, Attilâ İLHAN, İsmet ÖZEL, and Murathan MÜNGAN, accompanying Lluís LLACH’s famous melody, “L’esteca”. The original song evokes struggles from as far back as FRANCO’s Spain to today, for freedom and to resist oppression. It conveys a message of resistance in every condition (even the darkest ones), in every language, across borders, always.

I was talking with a friend a month ago around the time of the PolyU occupation; my house is very close to the school, where sidewalks look like beaches, and cobblestones are on the street. Hong Kong protesters have collectively organised several actions in different locations in the city since June 2019. One of them was to remove the pavement stones from the sidewalks and place them on the streets, blocking the roads and entire stretches of traffic so that the city is blocked. This sometimes lead to sidewalks with no paving left—only the sand underneath. “Beneath the pavement, the beach!” The beach: literally, the sand upon which Hong Kong’s cobblestones rest; but also, the opportunity to make and live a different city, a city not bonded by the same rules, institutions or repressive structures. A city of dreams. Of liberation. Of hope.



The phrase “Sous les pavés, la plage” is originally a Situationist motto that was painted across Parisian walls in May 1968, when central Paris was occupied by students protesting capitalism and the Gaullist ruling government, spreading afterwards all over France and bringing the economy briefly to a halt. In 2013, Guilherme WISNIK was explaining an interpretation of this motto in Brazil with the example of Lina Bo BARDI’s Teatro Oficina in São Paulo. She used the rubble of the neighbourhood of Bixiga to build a set that was destroyed every night by the actors of Teatro Oficina during a demolition ritual that only ceased when the underlying soil was discovered.

What lies beneath the pavement? Hong Kong, Beirut, Sudan, Ecuador, Chile, Iran, Algeria, and all the cities and countries rising right now... What might be in the composition of the sand that holds our commons?

The question of international solidarity is a difficult one. Some suggest the contextual dynamics are fundamentally different between the Global North and South, others suggest all contexts are different from one other, which makes it impossible to consider how the struggles continuing/rising in 2019 can communicate. Some refer to international solidarity, others the idea of alliances. Are we coming from similar places and looking in the same direction?

Who cares about one another? Why? In cities and across the planet...how do we care?

I will not and cannot respond to these questions profoundly, but I have some notes.

The common opinion for the increase in people’s movements (in general and especially this year) is the crisis of (the end of) neoliberalism. This is valid of course, but it doesn’t apply perfectly in all localities. First of all, there are specific causes for each movement, and each has its own historical (as well as colonial, postcolonial, etc.) dynamics: class dynamics, identity dynamics, and so on; these situate each movement differently. In addition, contexts like Algeria, Iraq, Haiti, Bolivia and Hong Kong, where people ask for freedom or free elections, and/or demand for a state that is not run by a certain group, could be claimed different than places where the primary concern of the movement is socioeconomic.

A common concern for all might be the demand for a ‘non-corrupt’ governance, one freed from all kinds of oligarchs, political and economic, where democracy is also not enough food for thought, but radical equality is. I remember the following slogan: *Nothing about us without us.*

A second note deals with the possibility that this common concern leads to a revolution that traverses borders. How can people be in touch and support one another? For instance, would it even at all be possible for ex-colonisers to be in touch with the ex-colonised who are currently rising? Is international solidarity, or an idea of transnational alliance, possible? Can the uprisings build an idea of

collective belonging based on this one big, simple principle and let go of their limited identities based upon particular cultures? These questions are crucial (to me), and can be explored much further.

Without falling into the trap of glorifying the whole anti-extradition (anti-ELAB) movement, it should be said that Hong Kong may have been the most creative place to find new tactics and ideas of resistance. The movement on the street has been almost impossible to control at any given moment, and thanks to this nature is very proactive and unpredictable. There is a lot to learn from this. Yet the many issues that have also become embedded with its popular appeal have to be addressed and criticised in order to maintain, repair and sustain the movement, such as the relationship with migrant workers, the language of help (pleas for help by Hongkongers, mainly to the UK and the USA), the appropriation and polarisation of global populist figures and so on.

Not to propose the following as a recipe towards saving us all (also nothing new here in so many ways), but to think further beyond the street, one idea for internationalist communication is to think of ‘friendships’ among those in movement, and among those that can be in solidarity with ‘victims’ of their own expansionist cultures, as Leela GANDHI explains in her book *Affective Communities: Anticolonial Thought and the Politics of Friendship*, or as David FEATHERSTONE does in *Solidarity: Hidden Histories and Geographies of Internationalism*. Not an understanding of friendship that is romanticised and fetishised but established by long-term commitments to a cause, rethinking freedom and liberty, labour, internationalism and solidarity, even if those we make friends with may not be those whom we like the best. I am referring to friendships that do not fall for western hegemony, nationalism, and colonial reflexes, friendships that challenge authoritarianism, state-capitalism, and their very own oligarchs of the local. The very interesting thing about today’s so-called ‘borderless’ world is that the authoritarians, state-capitalists and feudal oligarchs might end up being the same multinational figures. So in order to reach our own transnational, transcultural and trans-class relationships, we need to look for specific causes across localities that can be considered the same or similar and can be handled with common hands, causes which shall never be given up and have international, maybe even planetary, relation to each other. And beyond our individual relations to local struggles, can these causes relate to collective ideals?

As the world is going through the “capitalism of crisis” (as coined by the Invisible Committee), and as we need to dwell more and more on collective resistance and imagination, can we think of any trans-local principles, like freedom of movement and thought—or social and spatial justice—as the greatest common denominators behind and across local efforts? 🌱

* Emphasis by the author.

武漢日記 WUHAN DIARY

第二篇：武漢消息，春節來信

Part Two: News from Wuhan and the Approaching Lunar New Year

关键词：回家 问候 鱼磨路救援队 认识一个武汉朋友 媒体窗口期泄洪 红会 吹哨人 悲愤的夜 生与死的回转 口罩船 十字海盗船

KEYWORDS: going home, sending regards, Lumo Road rescue team, meeting a Wuhan friend, media flood, red meeting, whistleblower, night of indignation, the turning point between life and death, face mask boat, a Red Cross pirate boat

1 我今年已经决定留在武汉过年，一个是因为春节来得太早（1月底），我还有一些工作没有收尾；再一个也避开春运高峰和父母的例行催逼。月初时辛恒在家里的群看到传“SARS重来”的截图，8号香港的朋友提醒我和辛恒要小心，到了14号另一个在外的武汉朋友也发了好些消息来求证身在当地的我们，并让多注意；而我当时仍在处理跟我父母说清楚年后再回广西的打算以及如何接待准备18号到访的友人唐潮。

这些涌来的消息只当是一个前奏，再过几天过年的时候我们可以断绝这些社交软件对时间的占用，把自己和外界断绝几天好好休息一下。

I've already decided to stay in Wuhan for Lunar New Year this year: one, because it's quite early this year, landing at the end of January, and I have some work that still hasn't been wrapped up; secondly, I prefer to avoid the Lunar New Year travel rush and my parents' usual expectations. At the beginning of the month, XIN Heng read a headline shared in her family's chat group: "SARS is back". On the 8th, friends in Hong Kong warn XIN Heng and I to be careful. By the 14th, another Wuhan friend who lives abroad begins to express concern for us, asking about the real situation on the ground. At the same time, I am trying to deal with telling my parents the plan not to go back to Guangxi until after the holiday period this year, as well as get ready for another visit from TANG Chao on the 18th.

All of this information flooding in is only a prelude.

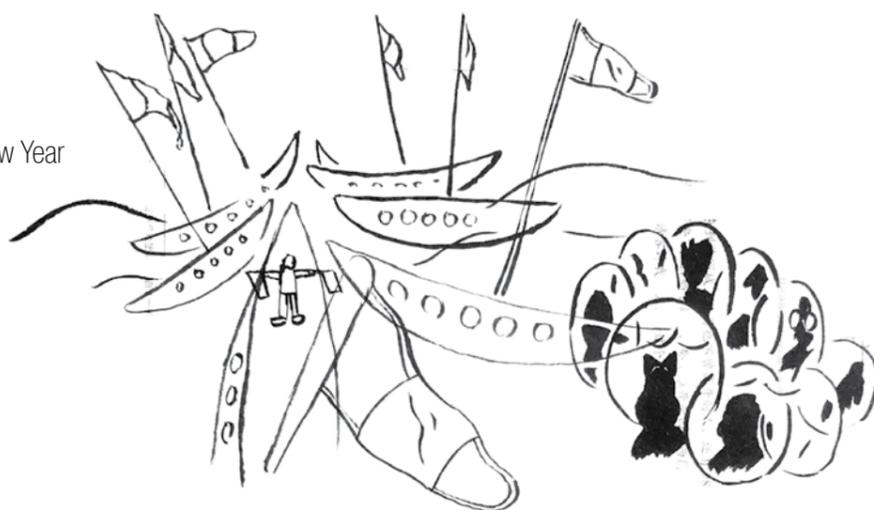
A few days later when the Lunar New Year arrives, we finally cut a bit loose from the tyranny of social media, breaking off from the outside world for a few days' rest.



2 显然搞错了，这个前奏之后，更汹涌严峻的事态把整个武汉、湖北乃至中国拽进了漩涡里。就连云南整个城市封城的消息也是在23号凌晨2点时才发布通告，仓促和紧急得直撞我们这些熬夜者的脑门。相对于汉口来说，我和辛恒及室友小韦一起住在武昌，更平稳一些；就像风暴里尚能偏安的船，人困在舱里不能外出。

4 很多朋友也顺着风浪把信发来，问我们的情况。（漂流瓶）我隔两天和我妈说我们刚做了什么好吃的，辛恒也给她妈妈发我做的菜。

Many friends also send messages to us (in a bottle) along the tidal waves, asking us what our situation is. A couple of days later, I tell my mother about the food we have just prepared, and XIN Heng sends her mother a photo of the dish I made.



2 Obviously I have been mistaken. After the pre-Lunar New Year frenzy, the entire city of Wuhan is hit with an even worse hurricane, sucking the entire province of Hubei, and even the entire country, into a vortex. When they announced at 2 AM on the 23rd that the city would be put on lockdown, those of us night owls were already confused about the urgency of the situation. But compared to Hankou District on the other side of the river, XIN Heng, Little Wei and I are in relatively more calm conditions in Wuchang. Like a ship that stays calm in the eye of the storm, we are stuck here and can't go out.



3 在船上我对着小窗口，透过昏黄的玻璃和层层迷雾，仍看到有人在打旗语传递信息。辛恒远远看到她两个姐姐，跟她打手势：说家里囤粮的情况，还有奶奶和小狗格格找到了，她的爸爸和伯伯每天能过去；很不幸格格因为实在年纪太大之前又中过几次风，没熬过去。

From the ship I look out of a small window, and through its yellowing glass and the layers of fog, there are people waving flags trying to tell us something. XIN Heng sees her two older sisters from far off waving at her. They tell her about the situation of stored food back home, and that they've found the boat where her grandmother and dog Ge-ge is. Her father and uncle are able to visit them every day, but unfortunately because the dog is already very old and has had several strokes, Ge-ge does not make it.



5 风暴中则经常几艘船凑在一起围成圈，隔着窗户交换信息：旗语里讲到了一艘海盗船，还有一个浪头打过来，打旗的人只好下了甲板。

In the middle of a storm, it is common for several boats to come together in a circle and share information across their windows. Their signals tell when there is a pirate ship...and when a tidal wave is approaching, the flag bearer should better get off the deck.

6 我们再聚在一起，隔空喝酒。
We get together again, passing the time with alcohol.

7 有一个夜晚，整个海面都在翻滚。有个气象预报员被卷入浪里。

当晚朋友圈里全部是关于他安危的消息，愤怒和悲痛在弥漫在生根。这个最早发出风暴警示的人被装进薛定谔的船舱，在生和死、真和假之间起身又躺下。

打旗的人又被浪打下去了。

One night, the whole sea is tossing and turning. A weather forecaster falls into the waves.

That night all our friends and family are posting information about his condition, with indignation and grief spreading everywhere, taking root. The person who first warned us about the storm has been taken into the cabin of Schrödinger's boat, both dead and alive at the same time, and between the real and the false, he keeps getting up and laying back down again.

The flag signaller has been beaten down by the waves.



7

8 辛恒的姐姐们在桅杆上升起了一张报纸《身处“风暴眼”的日子》，是她们一家期间经历的日记，小宝给报纸排版，还画了好些画。这些临时又动人的状态，让我们在焦虑又担心的情况下能稍微安心去想象一些新的可能。

XIN Heng and her sisters raise a newspaper called "Days in the Eye of the Storm" up onto the mast. It is a diary of their experiences during this time, and Little Bao did the layout for them, even drawing a few of the illustrations. These spontaneous occurrences move people, and they make us feel just a little bit more at peace amidst the anxiety and worry, making us feel new possibilities. ♥

WUHAN 2020/01/18 - 2020/02/05

Z和复印info的朋友 Z & 复印 info

武漢日記
WUHAN DIARY

第一篇：蘋果
Part One: Apple

唐潮以前拍的一个视频里，穿着宇航服的男人城市里行走。这次他回家路过武汉，说来看看我们，顺便放映他新拍的作品。他的新片由一个士兵盗用勘察用的胶卷拍照，把原本是掩体的岩洞弄成暗房冲洗照片作起点，拍了一系列。其中一个在黑色的雨夜里，他气喘吁吁地跑着，唱着走调的歌。

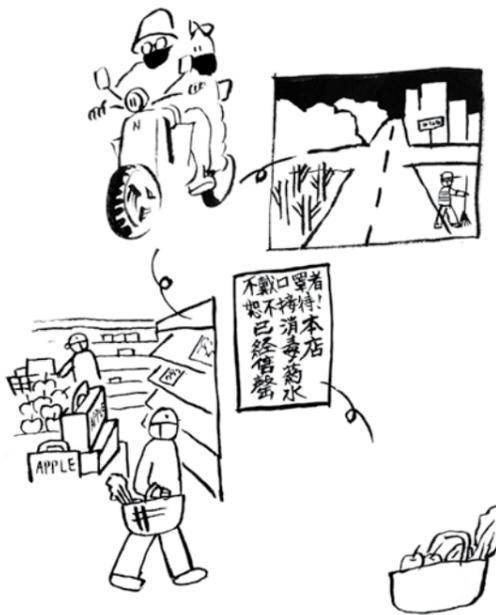
In a video that our friend TANG Chao once made, a man dressed in a spacesuit walks in the city. This time TANG Chao passes through Wuhan on his way back home and says he wants to come and visit, taking the opportunity to share his new video work with us. The new piece is about a soldier who takes a series of photographs with film supposed to be used for reconnaissance purposes, developing it himself in a makeshift dark room inside a cave turned military bunker. One of the images shows him wheezing out a song out of tune while running through the dark and rainy night.



1 我们切了橘子和苹果招待他，戴着口罩需要研究如何同时吃到食物。
As his hosts, we cut oranges and apples for him, trying to figure out how to eat while wearing face masks.

2 他的到来才让我们开始对肺炎的事情重视起来。22号早上唐潮刚出城离汉，道路就开始设障，并在凌晨两点发布了封城通告。

It is only with his arrival that we begin to understand the seriousness of the corona virus. On the 22nd, just after TANG Chao leaves Wuhan, roads begin being blocked, and by 2 AM that night a notice is issued to announce the lockdown of the city.



3 初二我们坐着电单车沿鲁磨路往南进市区，路上除了清洁工没有行人，隔了几分钟才见一辆汽车孤零零地经过。这是新冠肺炎疫情引起大众警觉(20号)以来我们第三次出门，封城停运公共交通后第一次。

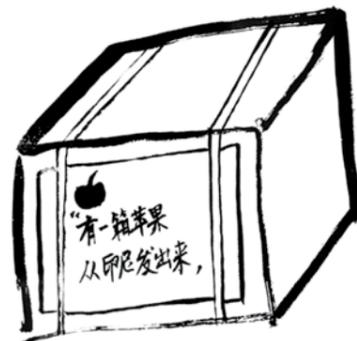
On the second day of the Lunar New Year, we ride electric bicycles south along Lumo Road towards the city centre. Other than sanitation workers, the streets were empty, and it is only after several minutes that one lonely car passes. Since the virus epidemic has been brought to the general public's attention (on the 20th), it is only the third time that we've left the house, and the first time since the shutting down of all public transportation and quarantine lockdown of the city.

4 公交车一站地的区间里，店铺几乎都关了；药店5家还开着4家，门口写了消毒水缺货的告示；两家大小超市都开着，大的两百平里连我们俩就十来个人，多是中老年。我们买了好些吃的用的(苹果)。

In the span between two bus stops, nearly all shops are closed. Of five pharmacies, four are closed with signs on their doors informing that antiseptic solution is out of stock. Two supermarkets are still open, a larger one of about 200 square metres, but inside it only one customer every ten metres or so, most of them middle to old-aged. We buy a bunch of food and supplies.

5 困在家里大多数时候都在追事态的发展，信息过载以及糟糕的状况让我情绪起伏不定，只好隔一段时间再看。这个手机在武汉的冬天里不耐操，电池已经鼓涨，让这个苹果开始立体起来。

While at home, we're still spending most of our time to follow up with the latest news and updated situation, so we get overloaded from the chaos and my mood becomes unstable. It's better not too look too often, and anyway this phone doesn't work well in a Wuhan winter; the battery has even begun to expand, making my iPhone swell up like a real apple.



6 有一箱苹果从印尼发出来，产生了量子漂移，同时出现在武汉和丽江。

There is a shipment of Apples that were brought in from Indonesia manifesting some kind of quantum drift. The same was reported in Wuhan and Lijiang.

7 不知道蝙蝠吃不吃苹果。不知道封城了物资短缺，武汉病毒研究所用什么喂蝙蝠老鼠和猴子。至于我们自己吃什么我的确难以描述：有米有油；然而如果疫情仍然持续，我的室友小韦就很难出门去找工地上的活，我似乎还有一些进账，而下周就是我们要交房租的日子。

Who knows if bats eat apples or not? Who knows if there will be a shortage of goods now that the city is under quarantine? Who knows whether the Wuhan Institute of Virology feeds its bats rats or monkeys? About what we eat—well, it is actually a bit difficult to describe: there is rice and cooking oil, but if the virus continues to persist, my flatmate Little Wei will have a hard time finding construction work out there. I may still have a bit of income, but next week it's time to pay rent.

8 去你妈的！我把吃剩的核往住处门前的水塘里一丢，在浑浊的黑水里荡起波纹。我戴着口罩，还是能闻到一些臭味。唐潮在湖南老家自行隔离十四天之后，跟社区居委会拿了证明今天准备返回上海，希望他平安顺利。

I throw a leftover fruit pit out the door and into a puddle, making ripples in the black, muddy water. Motherfucker! Even with my face mask back on, you can still smell the stink. After TANG Chao's imposed 14-day quarantine at home, he receives a health certification which allows him to go back to Shanghai today. I hope he will arrive safely. ♥



Here. Overwhelmed

say hi and see their wares. At the book fair I picked up zines, had more interesting chats about people's practices and homes.

Nine months on, the book fair seemed to take place in another era, before we were all changed by the protest movement. Before spaces had become imbued with new meanings and indelible memories. Before roads, walkways, and pavements became awash week in week out with bodies marching, chanting, singing, running, meeting, parting. Before tear gas and water cannon and armoured, armed bodies had become expected. Before shopping malls became sites of communal singing as well as beatings. Before we held hands in human chains that stretched for miles.

And now we are not 'after' these times, we are still in them. The everyday leaps out at us

reconfigured. Here is the lane where the black-clad boy held me by the elbow and guided me clear of the smoke. Here is the step where the two shop assistants sat me down and bathed my eyes. Here is the graffiti suddenly orienting me on a road that is filled with cars and buses and shoppers and busyness, but last time it was raining hard and the paint was fresh and the message was heartfelt and a million people were walking past it. Here are the rows of flower shops with buckets full of white blooms at the front because we'll need them to lay at the MTR station shrine at the end of the road. Here is the walkway handily close to home that has to be avoided now because of what happened there. Here is the railing we climbed over in a sea of people only to walk straight into a friend. Here is the shopping mall floor wiped clean of blood. Here is the road on which my friend held my hand and ran with me.

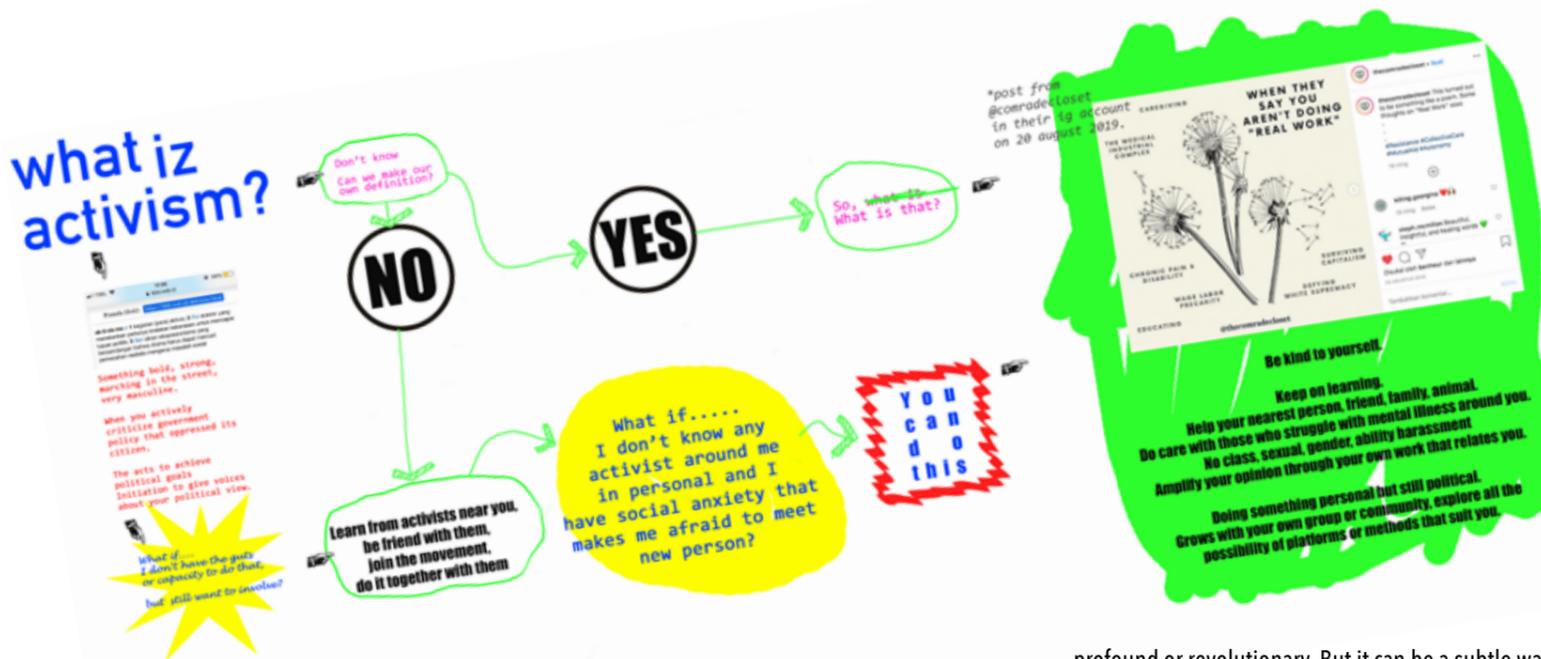
And now Wuhan is in the grip of an unknown respiratory illness, and the only people I know in Wuhan are the couple who stayed on my sofa during the BBA. And a friend sends me video of fish swimming through his mother's flooded home. Without warning, and at any time, the world tilts, and the spaces that seem so banal and familiar—so dull that we never really notice them, just places on the way to other destinations—become spaces so loaded with feeling and transformation that it makes you dizzy. Fish can swim though your living room, walkways can become cages in the sky, strangers can become confidants in an instant, a young woman can leap into an older woman's arms and they make each other happy because this is the second, then third, then fourth time they've met in the street, a community of care can grow because we're all in this together. 🐟

YOGYAKARTA

2020/01/05

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Kindness as a Weapon for Activism



invitation as our next project. At first, we really wanted to take it seriously, not only to respond to the invitation but also to turn this effort into a new piece of writing to be published as a zine the following year. That year is now. During the process I have come to admit that eagerness is futile if we don't have the capacity to do it. The plan turned toward our reflection of being 'the other' in the realm of activism.

When I think about activism, the things that always appear in my mind are bold acts such as marching in the street, demonstrations, crowds, violence, cops, sharp criticism, etc. But I know it is so naïve to only refer to a complex body of activities under such a broad frame. So in order to seek more information, Doni, Fandy and I met some friends from Ruang Gulma and Needle 'n' Bitch. They are tirelessly engaged with activist work, focal collectives who actively call people to join their struggles and/or social movements, not only in Yogyakarta but also around the country. The most recent movement they have been involved in was in late September to October 2019, called *Gejayan Memanggil* (Gejayan Calling), when thousands of students, citizens and activists took over the street and criticized the government's controversial bills, questioning also human rights, sexual assault, and corruption issues.

Gejayan is a three-road intersection in Yogyakarta that during protests in 1998 became one of the primary

spots where pro-democracy activists and students staged rallies demanding the former president Soeharto to step down from power. Gejayan Memanggil emerged as reminiscent of that monumental protest.

Instead of being a relief, meeting these collectives lead us to the realization that maybe we can't write about activism. Not only because we have never been strictly involved in any movement, but also there's a feeling of being the other. We are not political enough, we are not as tough as them. We cannot represent any of them in our work. I feel so small. As someone with a lack of ability in public speaking, who becomes afraid when I have to meet a new person and is uncomfortable with loud noises, I realize that I will not be able to engage in the kind of activism that is framed as a bold, strong and brave political act. I am just the opposite of all of those words.

And then a question develops: can we make our own terms or references about activism? I think we can do that. Since activism is a work of solidarity, I think we can start by helping the nearest person around us, even ourselves. By being kind and nice, by caring for one another—that would be our weapon for activism. Be kind to yourself. Care for those who struggle with mental illness around you. Help your nearest person, friend, family, animal. Avoid class, sexual, gender or ability harassment. I've come up with this so far. And we can always build further solidarities based upon our own capacities. This kindness might not sound

profound or revolutionary. But it can be a subtle way to make each of us feel safe in this precarious world.

Of course this idea is not something new. It resonates from a statement of Be OAKLEY in the book *Radical Softness as a Boundless Form of Resistance*, published by GenderFail in 2018. The term 'radical softness' itself came from Lora MATHIS in their 2014 photo series exhibition. Later, OAKLEY wrote: "The phrase 'radical softness as a boundless form of resistance' spoke to a type of resistance that is performed quietly, daily, [...] A radical softness is something that doesn't always get voiced or enacted, it is an internal feeling that drives how we carry ourselves in the world. This softness is the tenderness of our identities that give us strength and willingness to survive. This softness is the result of the beauty of our friendships, support systems, or chosen families" (pp. 5-6). We could not agree more!

When I attended a talk by an activist named Gwangdae at the Black Book Assembly last year, 'radical softness' echoed in my experience. His presentation on Korean social movements against eviction and gentrification concluded, "After all, we are all just ordinary people. We face our own problems. We have our own capacities and abilities as well as inabilities, and it is okay to not get involved in every struggle." I take strength from his words, and they make me feel much less alone. 🐟

text // Rahma AZIZAH
illustration // Doni SINGADIKRAMA
with helpful contributions from // Fandy ACHMAD,
Pr. Esty WIKASILVA and Novan EFFENDY



半年來，運動擴展至不同社區，抗爭期間時會影響當區交通，一般街坊路人亦同樣受催淚煙及警方行動波及，但在港移工卻未必能收到即時的資訊。幾位小編遂於9月尾設立專頁，參考不同Telegram channel和媒體資訊再整合，嘗試填補這空位。雖然各人作息習性各異，開台時間較不穩定，但大家邊學邊做，希望連結生活在同一城市、卻常被視而不見的一群。

臉書 Facebook // @safewayshk

In the last half year, the movement has spread to various districts, and just as teargas affects not only the police and protesters, it affects traffic conditions and everyday passersby as well. Very often, however, migrant workers do not have access to the most up-to-date information. A small group of editors and translators began this web page at the end of September

2019, collating information from different Telegram channels and news media in order to ease this information gap. Although each editor's work and leisure habits may differ, and our update and posting abilities may be limited, we are all learning as we go, hoping to connect those of us who live in the same city but whose needs are often overlooked.

各位【黑書眾】的朋友:

Dear Friends of the Black Book Assembly,

我的家已成經成為了故鄉。金輪8a的單位已經於2019年7月20日被收回。身體、情緒、事件、關係都還未懂得協調只能湊合成生物體，就要已經裝扮成一個人，又或者透支了以往的自信去換取我是一個由6月開始就是一個反對修訂逃犯條例的示威者。

我懷疑你們，也許，在某些時刻會特別掛念b、c、e、l、b、m、sy和w等等吧！是否很想問候他們…安全嘛？還是想笑著問問催淚彈是什麼氣息？又抑或既好奇又質疑他們是否參與著一場大型的右翼運動呢？

當外地朋友表示對香港的運動把觀望態度，我心突然往下沉。幸好有好姊妹清脆而有力的立場，「示威者被警察打成如此，還未願意發聲？左翼？！連基本人道主義都不如！」[呢段，左翼同人道主義有咩關係？解答：有個前題望到勞動既左翼理應比人道主義者更加鮮明地見到人，因為社會框架之下一直有人受/壓迫，所以我左翼見到咁既打壓，已經累積了思考所以可以馬上行動，而人道主義未必指社經文分析，怎至可能理解人道主義立場根本唔care壓迫的結構，只係甩，]鏗鏘有聲吐出烏氣之後，他還是超積極在串連起眾人，找文章文章去，找翻譯翻譯去，嘗試把浩浩蕩蕩抗爭之中，微弱而真誠的聲音告知外地老朋友。我理解外地朋友對消息的隔閡。或者，只要落手落腳與一位位自發的陌生者合作就會創造出向左走，的確，只有一直觀望的人才會有這種難以重置的憂慮吧！

在這段期間我也參與了電影節的工作。境外嘉賓——一個在農村出來城市打工的女孩——完成了講座的第二天後，又是東道主朋友陪同遊遊的好時間，即是又來一個三人行版的黑書眾之旅。酒店在太子的外圍，我們特意選了一條遠離行動現場的街道和餐廳，邊行邊以草根角度去描述路過的風景和生活。食飽飽，看見古怪的警車我們又走近點，看見地鐵站出口貼滿宣傳海報和擺放祭祀的鮮花，我們又走行了一點。對了，我們已經在警署旁。氣氛上，我作為東道主提出食甜品的訴求，外地人依依不捨緩步離開五步後，二十輛吉的警車（豬籠車可坐20人）蝦蝦霸霸叫罵地我們身旁駛過。

三位婆娘就在彌敦道吵架！

「唯一訴求 - 食甜品！」
 「坐定定再慢慢講，你可以相信你朋友的判斷呢？」
 「我想走前看，我身處的地方收到的消息跟你們口講很不同。我來到了，我想自己去看真相！」
 「我們過去幾個月，就是決定這種逃生的環境過活，」
 「是劇情，明明沒有人群。聽到警號聲、看見催淚彈都不肯走的人，他們就會認為誰都值得被他們殘暴！」
 「我們過去幾個月就是這樣生活，年青人去便利店路過就被抓！」
 「我要自己去看個究竟！我可以寫低，我自己的事由我自己負責！好嗎？」
 「他都已經說明是被強姦都不怕，我就陪他。雖然我好驚，希望只是頭破血流」
 「你把你個人資料傳出來給他，我們才走向前面，要先傳出來！」
 「我不批准他如此任性」
 「你如果被抓，你回去又如何生活呀... 我們什麼都幫不了你」

你一言我三語，又激動又傷痛又勇驚。最後外地朋友委屈地接納意見，願意看網上直播，我們就決定離開，行了兩步他當然地催促我拿手機出來給他立即看直播。我們大概行了一百二十多步，我們從直播之中看見剛剛三位婆娘在吵架的彌敦道的同一位置，已放了催淚彈。

種種與外地親友的相處聊天，都在給予我和我家人力量，如何更適切地傳播「屋企發生左咩事？發生緊咩野事？」給外地親友。

黑書- 用一種誓要把各種顏色攪拌的語言策略和態度去發聲。過去半年，有些地域消息是鎖封和篩選的，另些偽民主自由的政商合謀地域，消息促使思想被壟斷而也是篩選的；人人手機在手活在各自世界連線不代表連結仍待尋覓中，人人手機在手轉發布消息創造偽真世界，假查証真傳謠假新聞情緒動員假新聞排擠真關注… 這通通都是黑書要聚眾的原因。

我突然想念了ly，祝福！

面對大型運動 = 人多 = 主流的局面才嗌得聲威夠響，我其實花了時間在脆弱、嘔吐、不耐煩、狂燥、抑鬱和裝作正常。幸好，我還是有些空間究竟運動要建立什麼？建立什麼？建立什麼？我與友人將會有一些廣播/講野影片的小計劃，希望從參與和觀察當中講清楚一些關於性/別的想法，為未未來的革命有份小築根基。以下是正構思的自問自答：

1. 在社交媒論，行動上的噴畫：「今生只嫁前線巴，今世只娶後援絲」。反映了社會的什麼？
2. 在行動現場聽到，有人以多水/蕩婦拎去侮辱人，如：警嫂水炮車，為何會出現？背後帶著什麼想法？
3. 被性侵犯後，有什麼事項需要留意？
4. 被性侵犯時發現自己有性興奮，可以如何看待這個過程和自己的關係？
5. 在關於性侵犯的集會現場，聽到發言「男示威者要保護女示威者」？背後是什麼，在現時的局面，可以有什麼指向和出路？
6. 當在討論區，有人要求性侵犯受害者「站得來向公眾控訴，你就必須以正途堅持討回公道」 [尼度唔好明白。答：曾經有中大學生在校長見面會時]，這些要求忽略了什麼？可以如何要求自己看待呢？
7. 在關於性暴力的集會現場，台下紛紛的鼓勵「你好勇敢！你為大家犧牲好多！」，背後有咩野含義？有哪些含義要扔棄呢？
8. 當在討論區，有人要求性暴力受害者「說話請講清楚，雞姦就雞姦」批評受害者講得太含糊，未能得到社會重大迴響，反映了批評者著重了什麼？忽略了什麼？
9. 性侵犯之中的一世烙印是誰有份造成？不想有份造成的戰友同伴 一世烙印，應該抱持什麼？
10. 在社交媒體，有人批評「女權擦去左邊？」去議論女性主義者的表現。我們如何把自己育成女權擦呢？

如果上述的發問也挑動你的思考和蠢蠢欲答，與我聯絡吧！

天涯海角，加油！

W上

HQL-335



慢遞員 COURIERS // 兩位匿名慢遞員

2 anonymous couriers

內容 CONTENTS // 《闖 Chuang》No. 1-2
+ 《麗江工作室壁畫故事》
Lijiang Studio Mural
Stories運輸時間 DELIVERY TIME // 兩個月24日，
三個鐘頭，12分鐘
2 months, 24 days,
3 hours, 12 minutes

附注 NOTATION //

2019-12-04

大概 around 21:00 UTC+08:

荃灣的一個工業大廈的停車場，緩件號HQL-335和HQL-337一起攬件；轉大阪計劃第二天5號下午時間

Dispatch is picked up together with HQL-337 in the parking lot of an industrial building in Tsuen Wan district, departure to Osaka scheduled for the afternoon of the following day

2019-12-11:

緩件HQL-335從大阪轉運東京，在東京轉運中心IRA等待收件人自取

Dispatch HQL-335 transferred from Osaka to Tokyo, now being hosted at the Tokyo relay centre **IRREGULAR RHYTHM ASYLUM** until pick-up by receiver

2019-12-27, 17:19 UTC+09:

收件人WS留言：「ありがとうKei-san—非常感謝幫我們看好緩件，我們二月份見面的時候取吧！」

RECEIVER WS Update: ありがとうKei-san—we'll pick it up when we meet again in February, thanks so much for holding on to it!

2020-02-26, 15:52 UTC+08:

我好像看到你在IRA做的關於巴勒斯坦的分享，非常棒！我最近也參加了一個類似的分享會，討論了羅賈瓦的女性公社，給我許多靈感/啟發。可為什麼所有好東西的發生貌似都源於一場意外？而我們最要問的是：怎麼建立一個充滿意外的世界？

哎呀，跑題了...哈哈。本來跟你連絡是想問你是否收到書？有沒有任何記錄（無論跟書有沒有關係）。希望你介意，我們決定把這條路線放在「黑書眾」的《半年多報》，哈哈哈哈哈，因為包裝來自我們Denpasar Kolektif的朋友，他們也參加了去年的黑書眾。其實（這些跟）所有經手這個慢遞的人都有關係！

hallo dear WS: I believe i remember seeing something about a Palestine sharing at IRA that you were involved with, really great for you to do a sharing... recently i attended something similar from people who have been involved with the women's communes in Rojava... so inspiring, but every good thing feels like only a small exception... so the question i guess

各位【黑書眾】的朋友：

Dear Friends of the Black Book Assembly,

My former home, **autonomous 8a***, has already become like a faraway village. On 20 July 2019, the space was finally taken back by the unforgiving statutes of student bureaucracy (this is the factual reason). My body, emotions, relations and way of dealing with events have still not found a way to re-balance, and I can only continue to make do as a simple organism, sticking to the masquerade of being a person—overdrawing from the bank of self-confidence to maintain my new role since last June of being an anti-extradition bill protestor.

I doubt all of you. Or maybe it's that at certain moments I just really worry about **b, c, e, lb, m, sy, w** and others! Is it that I am really concerned for them... for their safety? Or is it that I want to be able to have a laugh with them about the smell of tear gas? Or maybe rather it's that I am curious and want to challenge their participation in what is actually a large-scale right-wing movement?

When friends from overseas express sympathetic, "let's wait and see" kinds of attitudes about the movement in Hong Kong, my heart sinks. But fortunately I have sisters who stand firm with their own sharp and strong positions: "When protestors are beaten like this, how can they not make noise? The left?! This goes so far below humane!" Despite all the loud commotion, they're still in the middle of the crowd bringing people together, looking for texts and writing them, looking for translations and translating them, and trying from within this vast resistance to make a sincere, if only feeble, noise to share and inform our friends elsewhere. I understand that these friends elsewhere receive limited information. Maybe it's only with this kind of on-the-ground action among strangers that we can create something towards another kind of left. And actually, it is only these observant, "let's wait and see" kind of people who worry about these kinds of hard to categorise things.

In the last period I have also participated in co-organising the **Social Movement Film Festival (smff)**. One of the guests invited

would be—however contradictory—how to make a world of exceptions...?

divergence... ha. anyhow, the reason to write to you was to check and see if you were able to finally pick up your books in the end, and if you have any kind of documentation from your travels at all (with or without the books). i hope you will not mind, but we actually have decided to put this route in the BBA newsletter, hahah, because the packaging is from a poster made by our friends from **DENPASAR KOLEKTIF**, also BBA participants last year, and I guess somehow all the hands that it has passed through are related. 🖤

from overseas, a young woman who comes from the countryside and works in a city, gave a talk. A couple of days later while accompanying her on a walk, I felt the familiarity of our **Black Book Assembly** gathering—like the old Confucian idiom "When three people walk together, one of them will always teach me something new". Her hotel was in the neighbourhood of Prince Edward, and that day we deliberately chose a route and café that would be further away from the protest actions. As we walked, we described to her, from our grassroots perspective, the scenery and life around us.

After filling our bellies, we came across a strangely parked police vehicle and went a bit closer to check. We arrived at one of the exits of Prince Edward MTR station, plastered full of posters and funeral offerings. We kept walking, and yes, arrived at the police station. As the host of our guest, I suggested that we go to eat dessert, and though she seemed interested to linger on, we began walking again. But not more than five steps away, twenty police vehicles (the big 'pig-cage' vans that seat up to 20 of them) paraded past us.

Three bitches quarrelling on Nathan Road!

"Our only option is to go for dessert! This is a demand!"

"Let's calm down and discuss slowly."

Can't you trust in your friend's own judgement?"

"I'd like to go back and have a look, because the thing's you've described seem different from the information I can hear and access back home. Seeing as how I'm already here, I want to go ahead and understand the truth for myself!"

"These last few months have led to this kind of fleeing for our lives all the time."

"It's all theatrics, there's obviously not even anyone around. Their sirens are wailing and even tear gas isn't enough; they think they have any reason to be violent!"

"This is pretty much how it's been" ↪ 11



the last few months; a young person just going to the corner shop will get arrested!”

“I want to go and see for myself! I’ll even sign a release form. I can be responsible for my own actions, okay?”

“She’s already said that she’s not even afraid of getting raped! I’m scared, but I’ll go with her—hope the worst we get is just a head beating.”

“Give your personal identification details to her, then we can go forward. But you have to give them first!”

“I do not approve of this stubbornness.”

“If you get arrested, how are you going to continue when you go back? We won’t be able to help you then.”

We went on and on back and forth, agitated, pained and fearful. In the end, our visiting friend caved in and compromised to simply watch the live stream. We decided to leave the scene, and she immediately asked me to take out my mobile phone to watch the stream. About 120 steps in, we saw in the video the very spot where the three of us had just been bitching on Nathan Road—already covered with tear gas.

Talking with overseas friends and loved ones give me and my family strength to think more about how we can more appropriately “share what’s happening back home”. *But what the hell is going on exactly?*

The Black Book Assembly uses multifaceted and mixed languages, strategies and approaches to make its own kind of noise. This past half year, we have been witness to areas and events where information is censored or filtered, and other places which delve deeply in business-state collusion. Information leads to the monopolisation of thought, and it is always filtered. Each of us living in each of our worlds—through our mobile phones, connected—does not mean that we are still looking for connection. Each of us spreading information with a mobile phone does not create a real world. Lies are verified as truths which are then

turned into songs. The fervour of fake news even mobilises a neglect for caring about the truth... This is the real reason for the Assembly behind the Black Book.

*Suddenly I think of ly...
(Wish you all the best!)*

Dealing with this large-scale movement means many people and the need for the mainstream to make enough noise and to influence others. But I’ve actually spent most of my time on weakness, on vomiting, on my impatience, on being manic, depressed and pretending to be normal. Luckily enough though, I still have a bit of space left to try and find out what exactly this movement is building up towards. What is it building? *What is it building?* Some friends and I are going to make a series of broadcasts and discussion videos, and we hope that via participation and observation we can gain more clarity about gender and difference. As the revolution approaches, maybe we can build the foundations for our own little pavilion. The following are a few questions and answers I have been asking myself:

- 1) The slogan, “Only marry a frontline dude, and get hitched with the backup chick” has emerged on social media within the spectacle of the movement. What does this reflect about society?
- 2) At protests, insults about wet, loose women like, “Cop’s wife is a water cannon” are heard frequently. Why do these slurs come about, and what kind of thinking is behind them?
- 3) What things should we be careful of after cases of sexual harassment?
- 4) How can we understand the possibility of being sexually aroused from sexual harassment and a person’s relation between the act and oneself?
- 5) At a rally against sexual harassment, I heard somebody say, “Male protesters have to protect female protesters”. What does this really mean, and what actions does it insinuate? What are the ways to get out of this?
- 6) In the discussion forums, some people demand the victims of sexual assault

“to stand up and publicly condemn their violators, to take the right path for justice”. What is neglected by this statement? How can it be demanded for anyone to take care of themselves in one particular way?

- 7) At the rallies against sexual violence, we hear all kinds of encouragement offstage: “You are so brave! You have sacrificed too much for everyone!” What is really meant by this, and what kinds of insinuations should we learn to cast aside?
- 8) In discussion forums, there are those that demand for victims of sexual violence “speak clearly—if it’s gang rape, then say gang rape”. They criticise the victims for describing things too vaguely, making them unable to reach the mainstream and create a greater social response. What are these critics actually emphasising, and what do they neglect in the process?
- 9) Who contributes to the permanent name-smearing of a victim of sexual assault? If sympathisers don’t want to contribute to this life-long scar, what should they maintain instead?
- 10) On social media, there are criticisms about where the feminists are, that there is no one to speak from the perspective of feminism. How do we then nurture our feminisms?

If the above thoughts and questions provoke or spark off any kind of response, please get in touch!

To all of you worlds apart, add oil (*good luck!*)!

W

* **autonomous 8a**, also known as the Social Movement Resource Centre, was founded in 1995 out the Hong Kong Federation of Students and active as a loose group of students, activists, anarchists and people with backgrounds in social work, organising to support social causes in Hong Kong. Their efforts, primarily related to media-related, housing and student causes, also extended to support work for other local movements, including the so-called ‘Umbrella Revolution’ (2014) as well as the Social Movement Film Festival. In 2019, the group was forcibly evicted from their long-term space in Prince Edward, Kowloon. www.smrc8a.org

SEOUL

2019/12/01

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아나키즘 교류모임: 내책장속의 작고 검은책

Little Black Books on My Bookshelf: Anarchism Reading Share



◎ 각자에게 의미있는 책이나 글에서 짧은 문단을 골라서, 읽고 이에대한 이야기를 나누는 형식으로 진행합니다.

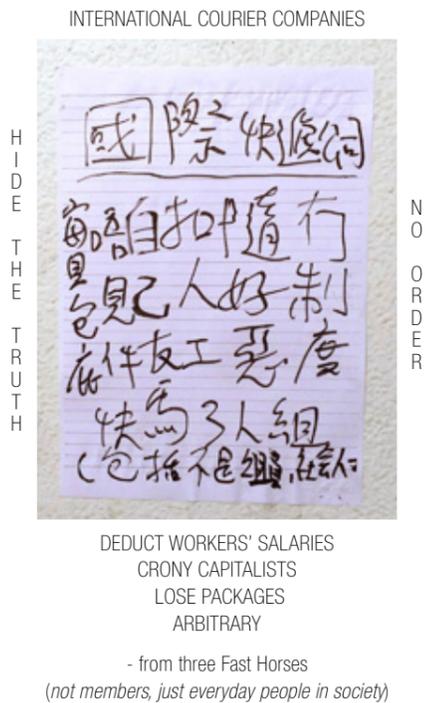
◎ What we would like to do is have everybody bring and share a short excerpt from a book or article that you are currently reading. Let’s read each one together and talk about it.

일시 : 12월 1일 일요일 오후5시
Sunday, December 1, 5 PM

장소 : 경의선공유지 (공덕역 1번출구로 나와서 좌회전 후 우회전
Kyeonguiseon Kongyuji, From Gongdeok station exit 1, take a left at the first street, then make your first right

快馬風雲
Fast Horse Winds of Change

當然先阻止公司扣糧。兩個組員決定公司大廈牆貼街招，10月27日下午3:30，快馬2人組即席諗稿，出到：



我地快馬工友2人好犀利！自己2個不停貼，都6張，之後，仲有1個社會人士外援，貼多4張！

公司恰快馬工友組員上癮！遞遞手推車周街擺，正常不過，偷竊時有發生，快馬組員11月21日，就咁樣情況下，賊偷了2件零件，刑事案嗎！竟扣千多元！

爆！上面公司貼街招原稿未丟，啱用！組員即時貼於牆上，時機到！就同公司工友大爆快馬工友組3人姓名，工友幫快馬工友組宣傳。

這組員，寫信唔接受扣糧，後只扣\$500，公司竟要組員簽悔過書，簡直侮辱工人尊嚴

行動升級！扣糧，公開了快馬工友組，搵勞工組合作搞行動，傾傾下，變成日薪追討過去6年欠法定假日工資，年假工資，強積金，最低工資差額。

12月16日1:00PM快馬工友組，勞工組，聲援朋友直接上快明公司追討，經過漫長等待，協議17晚8:00談判。

17晚達成協議，賠償6年所欠法定假日工資，年假工資，強積金，象徵式獎金獎勵早返公司，金額其實與原本相差太遠，不滿，無奈接受，同時，已過數。

2019/11/25 UPDATE

快馬工友組成員意料不到情況公開：咁岩上星期四又有組員遭人偷2件零件辦，手推車不能帶上商業大廈，迫於無奈擺街，送完件就唔見，公司會扣佢月薪。星期五得知會扣糧，取上

次有關扣糧行動原稿，由該組員貼於公司牆上，上次行動提及一夥公司自己友（唔見件，不用扣糧）見到，要區長叫組員庭撕下，話乜私人地方，心照算，我借機同康哥（快馬工友組大戰吸血速遞入面第二章出現）：知唔知快馬工友組有何人？講了3人姓名，個張紙我寫，噴漆個次，有社會人士，咪撕毀！上次已影相，留底手機內。康哥馬上向工友宣傳成員名，我：你幫我地組宣傳，不如入組。公司下午用個張底稿，要庭公開組員名，又話庭俾我利用，問行動，想拆解快馬工友組。庭告知此事，我亦告知另一組員，現時，諗公開後，組運作，公司打壓，應對方法。勞工組亦知此事，會一齊商量。

2019/12/02 UPDATE

公開後，當權者（不是老闆）鬧遭扣糧組員，乜公司待佢不簿，我利用佢，做錯野要扣糧，問康哥有冇入組，公司貼野影响公司形象，街貼街招警察會拉，又問我地有冇行動？繼而問組員想點，是否辭職。更否認自己友唔見件，不用扣糧，一視同仁！堅持要扣庭\$2,000幾糧，每次\$500，個人名義寫了信俾老闆，不接受扣糧。今個星期三公開後，當權者（不是老闆）鬧遭扣糧組員，乜公司待佢不簿，我利用佢，做錯野要扣糧，問康哥有冇入組，公司貼野影响公司形象，街貼街招警察會拉，又問我地有冇行動？繼而問組員想點，是否辭職。更否認自己友唔見件，不用扣糧，一視同仁！堅持要扣庭\$2,000幾糧，每次\$500，個人名義寫了信俾老闆，不接受扣糧。今個星期三晚7:30，快馬工友組名義，與勞工組籌劃上我公司抗議行動。

2019/12/17 UPDATE

已成功迫使公司今晚8:00對數，昨天行動《香港01》、《立場新聞》、《獨立媒體》、

《草根行動媒體》、勞工組有報道，直播。基進報道行動前訪問已出。

2019/12/18 UPDATE

已經傾掂數，因為其中一樣最低工資補貼，公司堅持9:00AM返工，你7:30早返工唔關我事，堅持不付，最後一年肯接受我地價錢，但變做獎金，得40,000多元，明明放17日法定假日，就只計12日勞工假，多出5日放了扣年假，所以計出現總數有20幾萬，加上年假薪金，強積金，合共80,000多元，以後變雙週薪，有法定假日工資，年假放及有薪金，雙方供強積金。

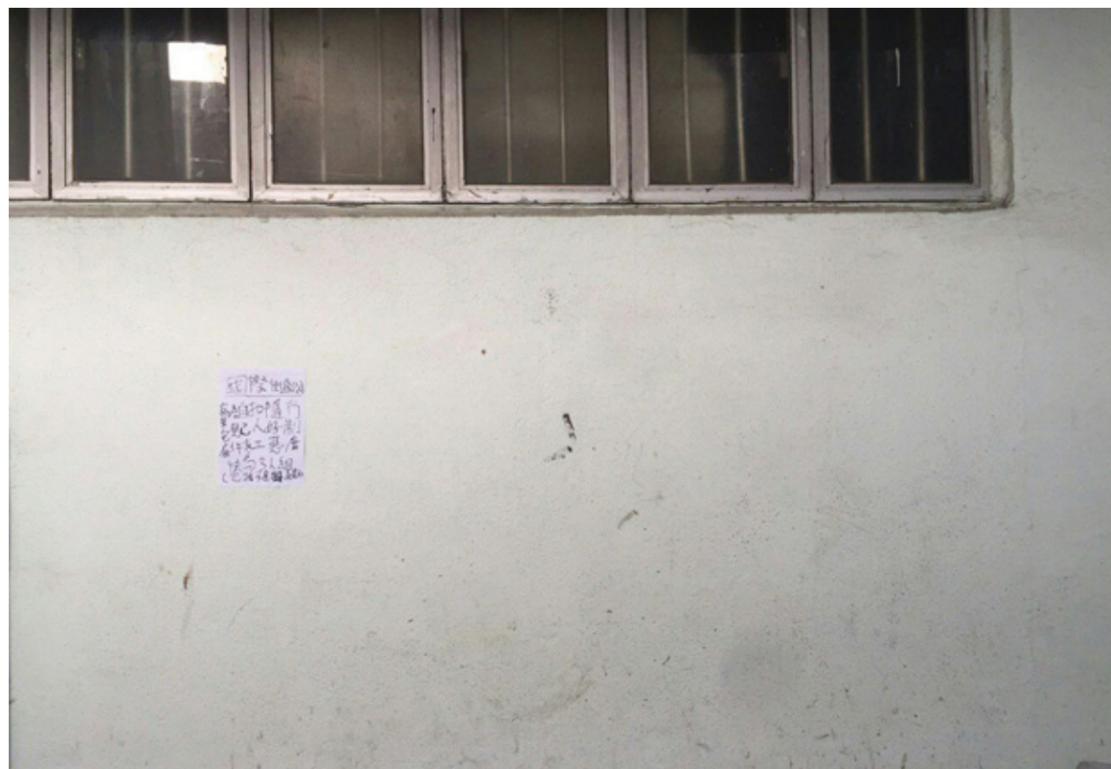
2020/01/15 UPDATE

即使公司已過數，而篇文章冇提，就係公司不斷打壓，未行動前已經搵區長迫我轉月薪，否則炒我，翌日，我將公司將會日薪轉月薪計畫，告知多個日薪工友，同時提及我不轉月薪，公司會炒我，老闆收工搵另一管理層同我傾，寫了要求，可惜，星期五冇覆，才有星期一行動。

行動翌日，我不能返原區（九龍灣2）工作，做送禮物，書記，工友做唔到豬頭骨，話客驚左我，同事受驚，長遠要調線，一時將我幫工友鬧欺凌群黨行為，形容為情緒失控，不適合這份工作。炒唔炒我猶疑不決。

23號個星期開始返工半日，有時冇工開，星期六例必停工，間接扣我人工，我本是返全日，現在開工不足，其實，連續4星期，可以問公司取回薪金差額，不肯付，變相解僱，可取遣散費。長遠要想辦法做返全日，調回九龍灣2。

其實，做半日，不想我同工友聯繫，不過，我把握出糧，等，搭，街上遇到，公司等工作安排，傾電話，接觸工友，告知我已追回欠薪，暫時發達，鼓勵日薪工友追討假期錢。👊



以上係反送中早期，快馬工友組發起速遞界聯署。

Long Live Global Solidarity

数々の暴動はいくつかの面で結びつけることができる。何よりもまず、これらの多くは緊縮財政に対する人々の激しい拒否反応、ひいては数十年にわたる新自由主義改革と構造調整プログラム(それ自体は過去の植民地システムの単なる延長)の直接的な結果であり、これは同時に経済的不安定と貧困をもたらしている。ハイチとエクアドルで起きた最近の暴動と反乱の引き金となったのは燃料価格の高騰だ。スーダンでは政府による物価の3倍引き上げ、レバノンでは新しい課税案の発表、ホンジュラスでは緊縮財政による公共料金の高騰、チリでは地下鉄運賃値上げに反対する抗議デモが行われた。要するに、2008年の金融市場の崩壊以来、資本主義階級は緊縮財政、物価上昇、賃金抑制といったレジームを通じて富を再構築しているが、私達が現在目撃しているのはそのようなモデルに対してプロレタリアートの怒りが、もはや我慢の限界を超えている状態だ。

これらの反乱の多くに共通するもう1つの要因は、悪化の一途を辿る貧困と腐敗する政府に対する怒りだ。2010年の大地震の犠牲者に向けられるはずだった大量の援助資金はマネーロンダリングされ、政府内の縁者びいきが蔓延しているハイチが一番わかりやすい例だろう。一方ホンジュラスでも米国が就任させたフアン・オルランド・エルナンデス大統領が選挙活動のために麻薬カルテルから収益を得ていたという疑惑が浮上したことが火種となり人々はデモ行進を呼びかけた。

さらに今起きている反乱は多くの場合、インフラと人間の労働そのものを含む商品流通を標的としている。例としてハイチの大規模デモでは裕福な地域を行進し社会全体を閉鎖した光景が見られる。チリでは人々が運賃の支払いを拒否することで抗議してきたがその後デモはこれまで募らせてきた政府政策に対する不満へと広がり、大手エネルギー供給会社や地下鉄車両の放火へと移行していった。そして香港でも、人々は中国本土の国営銀行に火をつけ始めている。

最後に、現在の暴動は私達に披露するのは例外状態に突入する国家の動きだ。私達の行動範囲や時間を制限するのか、軍隊や警察に特別な権限を与えるのか、これまで私達が当たり前に出ていたことを違法にする新しい法律を作るのか…はたまた単純に、権威が私達に向けて発砲することを許可するのか。スーダンではすでに3ヶ月間の非常事態宣言により抗議者や野党指導者の捜査・拘束および殺害が許され、エクアドルでは夜間外出禁止令が施行された。チリではピノチェト軍事独裁政権以来使用されていなかった法律が利用され反乱を鎮めるために路上に軍が配備された。香港では国がマスク着用とデモの禁止を試み、スペイン政府は独立を求めたカタロニアの指導者を投獄しようとした。そうしているうちにもロジャバでは、米トルコ間のいわゆる停戦協定がトルコとジハード部隊の自治区に対する継続的な攻撃を隠蔽している。

ここに書いた内容を世界中で起きている抗議活動と暴動のまとめと呼ぶにはほど遠い。2020年はもうすぐそこだ。新しい世界のために戦っているすべての人々と共に立ち上がり、グローバルな連帯の輪を広げよう。✊

There are certain aspects that unite them; first and foremost, many of these insurrections are the direct result of people violently rejecting austerity and by extension, decades of neoliberal reforms and structural adjustment programs (themselves simply extensions of past colonial systems) which have also led to economic precarity and crippling poverty. In Haiti and Ecuador, the most recent round of riots and uprisings was kicked off by increased gas prices; in the Sudan, it was the price of goods tripling, in Lebanon, it was over new taxes; in Honduras against austerity cuts to the public sector; and in Chile, it was against the launch of a fare increase. In short, since the collapse of financial markets in 2008 the capitalist class has rebuilt its wealth through a regime of austerity, increased costs, and the suppression of wages. Currently, we are seeing the limits of the proletariat's patience with such a model.

Second, another common factor of many of these revolts is the widespread anger over government corruption, especially in the face of increasing poverty. In Haiti this is the most clear, where massive amounts of aid that was supposed to go towards 2010 earthquake victims has instead been laundered and government nepotism is widespread, while in Honduras, people have been launching riots against Juan Orlando Hernández, who was installed by a US backed coup and is alleged to have taken money from drug cartels for his political campaign.

Third, this new round of revolts often targets infrastructure and the circulation of commodities, including human labor itself. Thus we see massive demonstrations in Haiti which march on wealthy neighborhoods and shut down the entirety of society. In Chile, people have moved from evading fares to burning down a major energy company building and entire subway cars, while in Hong Kong, people have begun to set fire to mainland China state-owned banks.

Lastly, the current insurrections also showcase the State entering into a state of exception, through either enforcing when and where people can be, granting military or police special powers, passing new laws that made previous everyday actions now illegal, or simply giving the authorities the green light to open fire. In the Sudan, a three-month state of emergency opened a window for the State to murder and disappear protest and opposition leaders. In Ecuador, curfews were enforced. In Chile, laws not used since the Pinochet dictatorship have been utilized to allow the military free reign on the streets to put down the revolt. In Hong Kong, the State attempted to ban masks and demonstrations, while in Spain, the government attempted to imprison Catalan leaders who had pushed for independence. Meanwhile in Rojava, a so-called ceasefire agreement between the US and Turkey has given cover for continued attacks by Turkish and Jihadi forces against the autonomous region.

This is far from a complete roundup of insurrectionary movements and riots happening around the world. As 2020 draws near, let's stand together in global solidarity with all those fighting for a new world. ✊

有很多因素形成這一浪潮。首先，許多反抗運動都是因為過去數十年奉行新自由主義所引起的。它延續著許多舊有的殖民地管治手段，在當下進行國家內部政治結構的調整，令到各種緊縮開支及濫徵收費政策——出台，導致經濟畸形，貧窮情況極其嚴重。在海地和厄瓜多爾，最新一輪的動亂和抗爭就是因為政府增加燃油價格所觸發的；在蘇丹，物價大幅飆升；在黎巴嫩，增收新稅款；在洪都拉斯，緊縮公共開支；在智利，地鐵加價。簡言之，自2008年金融市場崩潰後，資產階級不斷透過大幅度緊縮公共開支、加增徵費及遏抑工資，來重建他們的財富。

第二，另一個令眾多人民反抗的原因，是大家對腐敗政府的憤怒已到達極點，尤其是面對嚴峻的貧窮問題。這在海地尤為明顯，原本對2010年地震受災者的巨額援助，卻被政權挪用私吞。在洪都拉斯，人民起義反對總統葉南德茲，控訴這位由美國撐腰的政客從犯毒集團中取得大量資金來進行其選舉工程。

第三，這一輪抗爭往往針對基礎建設及商品的流通而發動，其中包括勞動力本身。故此我們看到有大量示威者，在富人的社區遊行抗議，令到整個地區停擺。在智利，民眾由車費問題擴展至燒毀電力公司大樓和地下鐵路。在香港，市民主要攻擊中資銀行分店，以發洩對中共政權粗暴干預香港事務的不滿。

最後，當下的種種反抗運動也是政權行駛例外狀態的展示區。透過各種以法律之名對人民的行動設限，政權任意放寬軍事或警力的權限，通過新法例令原本合法的市民權利變成非法，甚至容許軍警輕易地向人民動武開槍。在蘇丹，三個月的高危狀態讓政權謀殺及令反對派領袖和示威者人間蒸發。在厄瓜多爾，實施戒嚴令。在智利，政府令在獨裁者皮洛切特以後都沒有動用過的惡法翻生，容許軍人自由地接管街道，遏止暴亂。在香港，行政當局以特權法訂立禁蒙面法，進一步打壓示威遊行。在西班牙，政府肆意拘禁要求獨立的加泰羅尼亞領袖。而在敘利亞的羅賈瓦，美國土耳其之間的所謂停火協議，實際讓道予土耳其軍隊及恐怖主義聖戰組織破壞人民的自主生活。

這些各式各樣的反抗運動與動亂在全球不同地方發生，餘不一一。當2020年步近，讓我們全球人民團結起來，為我們的新世界而抗爭吧！✊



itsgoingdown.orgに関する記事からの改作 (2019/10/21)

Text adapted from an 2019/10/21 article on: itsgoingdown.org

摘自以下文章: itsgoingdown.org (2019年10月19日)

Poster at right submitted anonymously to Institute of Barbarian Books, Fukushima

Stand with Rojava, Herstories Heard

在二零一九年十月六日，美國特朗普政府宣佈把美國軍隊調離北敘利亞，等同允許土耳其總統埃爾多安入侵位於敘利亞北部羅賈瓦自治地區 (Rojava)，進行種族清洗，並以武力鎮壓該地區。各地國際街坊此時都在組織行動以聲援羅賈瓦人民反侵略，身處香港的我們即使鞭長莫及，至少要讓更多人知道關於這個地方的嘗試，如何鼓舞了許許多多的革命主義者。

On 6 October 2019, the Trump administration of the United States announced that it would withdraw U.S. military presence away from northern Syria, the result of which would make way and offer allowance for Recep Tayyip ERDOĞAN, the President of Turkey, to invade the autonomous region of northern Syria, Rojava, for ethnic clean-sing and military oppression of the region. Neighbourhoods around the world are organising actions to voice out support for the resistance of the peoples of Rojava, and even if there is not much we can do so far away here in Hong Kong, at least we should let others learn of the trials and experiments happening there, and how they have inspired many, many revolutionaries.

我們選映了於第十四屆社運電影節播放的影片合輯：

We have chosen to screen a series of films by Rozh AHMAD, screened previously during the 14th Social Movement Film Festival:

【2014 國際婦女節 @ 卡米什利】
International Women's day in Al-Qamishli (2014)

【「解放」十日紀 — 敘利亞庫爾德人】
“Liberated”, Syria's Kurds 10 Days after “Liberation” (2014)

【庫爾德女戰士日誌 @ 敘利亞 Y.P.J.】
Kurdish Female Fighters: A Day in Syria (2014)

【女·戰紀 Girls' War】 (2016)

After a well prepared and delicious veggie dinner, about 20 to 30 people gathered to watch the series of films on Rojava. These videos had been screened during the 2016 SMFF together with a series called “Militant Action Against Patriarchy”.



During the screening, some young people passed by the footbridge right next to the screening area and observed from above, but if they did not just walk away immediately, they did not stay long, leaving after maybe 10-15 minutes. Some also just turned a blind eye, yelling the infamous “Liberate Hong Kong” chant while passing by. After the screenings lasting about two hours, some of the audience

gathered into circles to share and discuss about the Rojava struggles. These discussions went on for another two hours.

Since people are not on par with what has been and is still happening in Rojava, quite some time was spent in one of the circles to share information by those that have been following the situation and its development, including its inspirations, implications, contradictions and limitations. We also exchanged our distant observations on democratic confederalism, women's revolution and their less-than-perfect realisations. Some asked and contemplated: What would these mean to us here in Hong Kong, and furthermore, how should we situate ourselves between our work and ongoing community organising while being overwhelmed by the current anti-extradition (AKA ‘ultimate democracy’) fight?

Exchanges were made, thoughts shared and questions raised, but no resolution or statement for action was sought. We dispersed and returned to our dwellings to rest until the dawn of a new day, moving on, at least, with herstories heard. 🍷

Claiming that we first have to address the question of state then the question of family, is not sound. No serious social problem can be understood if addressed in isolation. A far more effective method is to look at everything within the totality, to render meaning to each question within its relationship to the other.

— Abdullah OCALAN,
Liberating Life: Woman's Revolution (p. 51)

HONG KONG

2019/10/14

narcissan

真的要美國的支持嗎？ DO YOU WANT THE SUPPORT OF THE UNITED STATES?

“Do you want the support of the United States? Do you!? Really!?”

On the evening of October 14th at 7:00 PM during a rally for the Hong Kong Human Rights and Democracy Act at Chater Garden, Central, Hong Kong, tens of thousands of Hongkongers responded with a loud, united chant of “YES” to the question asked by the speaker on the main stage. For those of you who have not caught up on the current events of Hong Kong, this is one of the rallying calls of the ongoing anti-extradition movement (AKA ‘the ultimate democracy fight’).



Yes, Hongkongers have been trumpeting Trump and any politicians of the United States to support the current fight in Hong Kong by implementing the Hong Kong Human Rights and Democracy Act. They respond so very positively and virally whenever Trump or other politicians rant about the fight in Hong Kong. In the rally tonight, and frequently during the fight, Hongkongers have named the United States, now engaging in a trade war with the Peoples' Republic of China, as the ‘Leader of the Free World’. Meanwhile, Trump is always ranting about his friendly relationship with President Xi of the Peoples' Republic of China.

OK, what does all that mean? Who knows and who cares. While Hongkongers are at this time united and loudly calling for support from Trump and the United States, however, the progressive revolutionaries of the world are calling for support for Rojava and decrying the ‘betrayal’ of Trump and the United States.*

The struggle in the distant desert has somehow escaped the eyes of Hongkongers while they are busy engaging themselves with the geopolitical analysis of the U.S./P.R.C. trade war and smartly playing the pawn in this game. Hongkongers relentlessly fight for their liberation (with the ever-echoing chant “Liberate Hong Kong, the Revolution of our Times”), calling for the support of the ‘Leader of the Free World’ while people in Rojava continue their liberating efforts of autonomous, democratic confederalism, betrayed by Trump and the United States.**

True, this is “The Revolution of our Times”. Sad? No, certainly not. Because this is actually just another one of the Revolutions of time immemorial. Fact? Yes, but like some of us have always been saying, “History has been written, but herstories are being written.” 🍷

* For details, please refer to the article “Call to Action: Solidarity with Rojava—Against the Turkish Invasion!” on [Crimethink](https://www.crimethink.com/y6dnvc6/) [tinyurl.com/y6dnvc6].

And for further information on the current state of Rojava, please refer to the following:

- “If we have to choose between compromise and genocide, we will choose our people”, [ForeignPolicy.com](https://www.foreignpolicy.com/y3lybvj/) [tinyurl.com/y3lybvj]
- “Rojava is under existential threat”, [Jacobinmag.com](https://www.jacobinmag.com/tinyurl.com/yzya8ma/) [tinyurl.com/yzya8ma]
- “At least 750 ISIS affiliates escape Syria camp after Turkish shelling”, [theGuardian.com](https://www.theguardian.com/tinyurl.com/y5y4jqht/) [tinyurl.com/y5y4jqht]

** Please refer to the following and contemplate upon what is being betrayed:

- “Social contract of the Democratic Federation of Northern Syria”, [InternationalistCommune.com](https://www.internationalistcommune.com/tinyurl.com/y3xz4hah/) [tinyurl.com/y3xz4hah]
- [Reddit on Rojava](https://www.reddit.com/r/rojava/) [www.reddit.com/r/rojava/]

《我們不喜歡桑巴舞》放映會 THE VIEWING OF WE DON'T LIKE SAMBA

While venting my "I don't like spectacular!"

On the evening of September 20th in the midst of the struggle against the amendment bill of the fugitive law and the fight for 'democracy' catching the city, Workers Group (Facebook @workercom) organised a screening of the film We Don't Like Samba on a streetside in Mongkok, Kowloon.

We Don't Like Samba was created by CIS Berlin in 2014 and documents the mass movement which emerged after the costs for public transportation rose in Brazil in June 2013. Inspired by that insurrection, social struggles spread like wildfires: workers went on wildcat strikes, young women mobilised against the visit of the Pope, people fought against urbanisation projects, etc. In many favelas, resistance against militarisation and displacement grew. "We are not samba dancers", say the striking garbage workers known as 'Garis' in one interview. "We are rebels", and "We don't like Samba".

Such a screening is certainly nothing new nor special, neither in Hong Kong nor in this current movement. Actually, many screenings have been organised by different people and groups: Winter on Fire: Ukraine's Fight for Freedom, 1987: When the Day Comes, Ten Years and V for Vendetta. And certainly, there have also been numerous screenings of police brutality as well as documentation of protest struggles. These screenings can mostly draw quite a bit of attention. There were hundreds of peoples standing on the street for two hours to watch Winter on Fire (at least 200-300 for those few events that I witnessed).



As can be seen from the above photo taken during the screening of We Don't Like Samba, only about twenty passersby came, stayed and watched the film. And yes, most of them did watch it through to the end. The sad fact has to be reported, however, that no matter what, among all those who watched the film, only a handful of them chose to stay for the sharing and discussion afterwards (maybe five or six of them).

Sounds depressing? No, actually not. Far from it, I believe this screening organised by Workers Group is important and promising. One of the organisers shared that they deliberately chose to screen We Don't Like Samba at this time, hoping to draw comparisons of what happened in Brazil then to Hong Kong here and now. He specifically mentioned that in Brazil the movement was sparked by protest against a bus fare hike, inspiring and spiralling into other struggles and fights. In Hong Kong, we have been struggling for a few months for 'democracy', but it's only recently that we've discovered the faults of the Mass Transit Railway (or MTR, Hong Kong's underground metro corporation)



and started voicing out against it. Not about its costly fares, but about its collusion with the police. The Hong Kong government is a major shareholder of the MTR, which is being run as a private, commercial and publicly listed, profit-earning company.

One of the people who stayed for the sharing after the screening mentioned that one remarkable part he found in the film was that it portrayed the importance of the garbage workers of a city. Noting that garbage workers and the police are both paid to serve the public, he said, "Why can't the police just go ahead and clear the rubbish when the garbage workers go on strike?" He continued, saying that after seeing how seriously a city could be affected if sanitation workers were to go on strike, we should really rethink and respect workers, regardless of who one is and how much one earns!

One of the organisers confided to me that the low number of viewers for the screening was far from ideal. But for him, it was at least important and meaningful to have organised such an activity, and he hoped to inspire contemplation among the public about exploitative capitalistic relationships. It was a chance for their group members to meet and dialogue with people, and the experience could probably foster internal solidarity among their members. This is especially true now, when the public are curious and mobilised en masse.

Workers Group is a group of employed workers who use their 'off-hours' (leisure time) to offer support and engage in the organising of workers and to challenge the relations of capital as much as they can. This has always been lacking, but it is essential for any mass movement, and thus has to be reported and made aware of... ♣



起義三個月 THREE MONTHS OF INSURRECTION

無政府主義群體檢討運動中的成就和局限
An Anarchist Collective in Hong Kong Appraises the Achievements and Limits of the Revolt



英 English @
CrimethInc.com



中 Chinese @
Medium.com / 黑窗

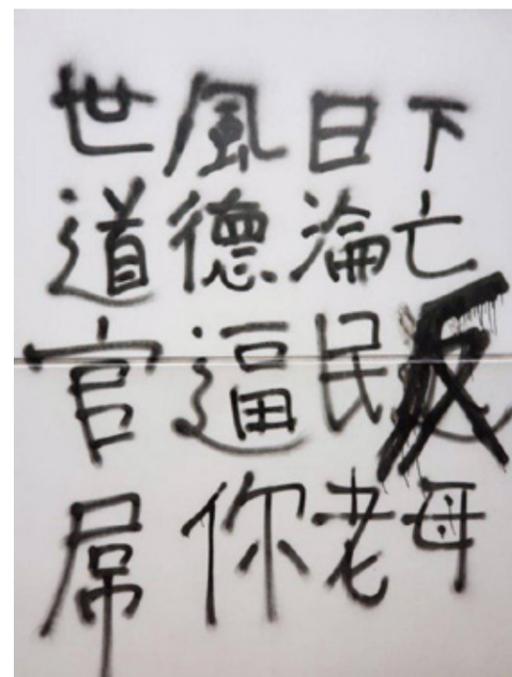
在香港中環，中國銀行總行牆上的塗鴉：「中國納粹 + 美國3K，兩個國家 一個制度」。

Graffiti on the wall of the Bank of China headquarters; Central, Hong Kong.



古雅的四字詞語配通俗髒話，一絕。

Funny graffiti that juxtaposes old-school quatrain eloquence with vulgarity: "In this day and age, morality has been cast to the dogs, the people have been compelled to revolt, fuck your mother." This last phrase is the most commonly used swear word in Cantonese.



「錫你春袋」（親你的陰囊）出自連登一個如何對付持刀施襲者的討論，一個留言者錯把「錫」打成「錫」，成為廣被傳播的迷因。Graffiti reading "You have forced us to revolt, an eye for an eye, we will never be divided, kiss your scrotum," referencing an unforgettable meme that has circulated over the last month and a half, originating from a message board post in which a user hilariously miswrote the character for "kick" when suggesting that we kick officers in the balls at close range, writing "kiss" instead. The words "kick" and "kiss" are almost the same, with only the strokes on the left side of the character being different.

아나키의 여름은 ANARCHY SUMMER



일시 : 2019년 8월 16~17일

◎ 16일(금) 오후 6~11시

◎ 17일(토) 오후 1~6시

장소 : 레드북스 (서울시 종로구 교남동 25번지, 2층)

일정 PROGRAMME

8/16 6~11PM

지금여기의 아나키스트

Anarchists Here and Now

(발제와토론 Presentations & Discussion)

6:00~6:30 ◎ 식사 및 인사

Meals and Welcoming

6:30~7:20 ◎ 옥수수 (oksusu)

7:30~8:20 ◎ 김미령 (Kim Miryeong)

8:30~9:20 ◎ 조약골 (Dopehead)

9:30~11:00 ◎ 데니스 와 닌찬 (홍콩 Tak Cheong Lane 활동가, 화상대화. 통역)

Denise & Nin (Hong Kong's Tak Cheong Lane collective), in English via video chat with Korean interpretation

8/17 1~6PM

지금 우리의 아나키즘

Our Variations on Anarchism Now

(자유주제 대화 Free Discussion Workshop)

1:00~1:30 ◎ 식사 및 인사

Meals and Welcoming

1:30~2:00 ◎ 대화의 주제 만들기(주제를 제안하고 대화방법을 논의)

Forming topics for discussion

2:00~6:00 ◎ 주제별 이야기 나눔 (관심있는 주제에 모여서 이야기 나누기)

Sharing our thoughts in small groups by topic

참여자들이 관심있는 주제를 제안하고, 주제별로 모여서 대화와 토론을 합니다.

주제에 대해서 소개하거나, 이야기 질문등 자유로운 방식으로 진행됩니다

이야기나누고 싶은 주제를 가져와 주세요

* 제안된 주제 - 노란 조끼 운동에 관하여
<https://emmanuelmacrondemission.tistory.com>

안내사항 NOTE

◎ 식사및 간식으로 채식 음식을 준비하였습니다. 나누어먹을 음식(채식)을 가져와 주세요

◎ We'll offer a homemade vegan meal. Bring your vegan food for share.

◎ 행사장내에 전시공간을 준비했습니다. 참가자의 배너, 그림등을 가져와서 거실수 있습니다.

◎ We will prepare a display zone, you can hang your stuff.

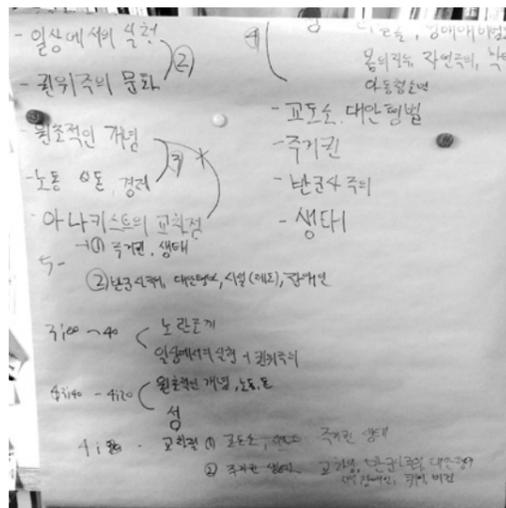
◎ 레드북스는 건물 2층에 위치하여있고, 계단으로만 들어갈수있습니다.

이동에 문제가 있습니다. 죄송합니다.

◎ Redbooks is located on the 2nd floor, there are only stairs, no elevator.

아나키의 여름은 2001년도 부터 **아나클랜 (Korea Anarchist Network)** 에서 만난 사람들이 모여 아나키즘 기반으로 여러 이야기를 나누었던 자리였습니다. 다양한 관점과 생각, 활동을 공유하고 토론하는 시간을 가졌었습니다. 2019년에 각자의 자리에서 나름의 활동을 하고 있는 사람들과 만나는 자리를 만들기 위해 다시 아나키의 여름을 열어보고자 합니다. 멀리서 또 가까이에서 돕고 지지하며 생각을 나누는 느슨한 관계망을 만들어 서로를 알아가고 교류를 지속할 수 있는 계기가 되기를 바랍니다. 🍌

"Anarchy Summer" was an event where people who met through the **Anarclan (Korea Anarchist Network)** organised various conversations and workshops about anarchism. Anarchy Summer was a time for people to share and discuss their diverse perspectives and activities. After an eight-year hiatus, this year we are organizing Anarchy Summer once again to open a meeting space for people who are each doing activism from their different positions. We hope that this year's event will be an opportunity for people from near and far to help and support each other, to share thoughts, and to make a loose network for getting to know each other better and continuing communication and exchange. 🍌



HONG KONG

這是最美好的時代，這是最糟糕的時代。
IT WAS THE BEST OF TIMES,
IT WAS THE WORST OF TIMES



It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

— Charles DICKENS,

the opening sentence from "The Period", Chapter One, Book I of *A Tale of Two Cities*

加泰隆尼亞：運動升溫的一週 HONG KONG: ANARCHISTS IN THE RESISTANCE TO THE EXTRADITION BILL

動亂能否打開超越國家主權的視野？
An Interview



英 English @
CrimethInc.com



中 Chinese @
Medium.com / 黑窗



我們的朋友「全港九新界離島師奶反送中」也有參與六月九日的遊行。這些師奶和阿媽，許多都是第一次組織起來走上街頭。

Our friends in the "Housewives Against Extradition" section of the march on June 9. The picture shows a group of housewives and aunts, many of whom were on the streets for the first time.



我們的橫額，通常拿在鼓隊的前面。「沒有良好市民，只有潛在犯人」用以回應支持修例的政客指不犯事的良好市民就不用擔心條例會影響他們。

Our banner in the marches, which is usually found at the front of our drum squad. It reads "There are no 'good citizens', only potential criminals." This banner was made in response to propaganda circulated by pro-Beijing establishmentarian political groups in Hong Kong, assuring "good citizens" everywhere that extradition measures do not threaten those with a sound conscience who are quietly minding their own business.

攝 photos // WWS (tlc)

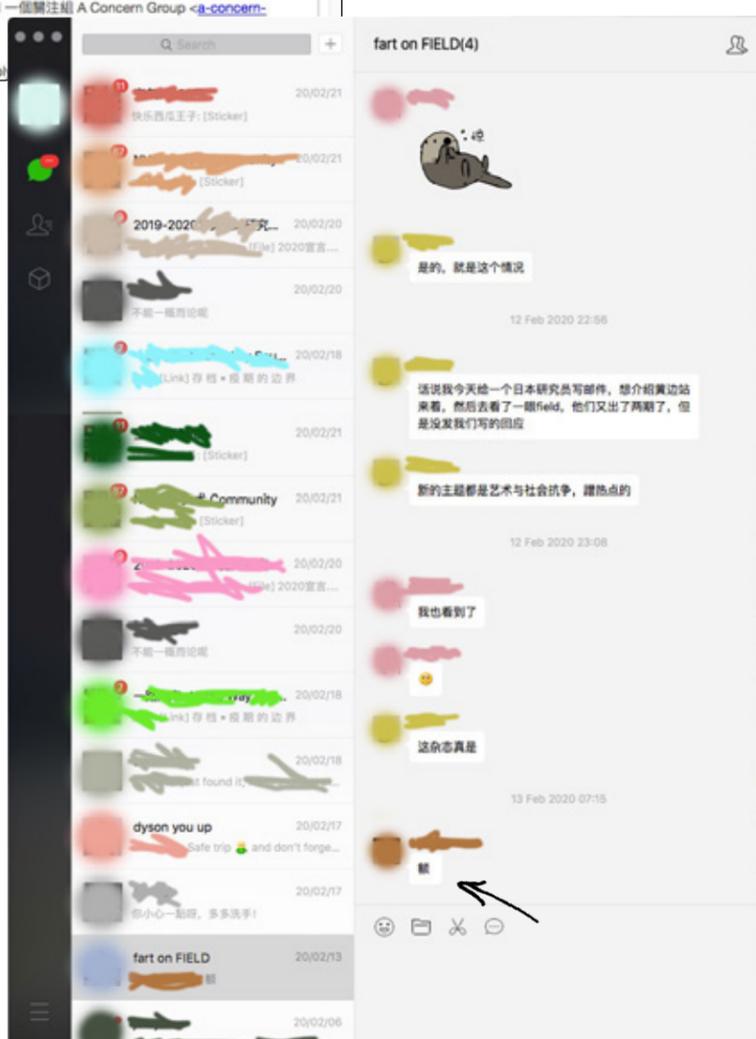
2019/08/05

narcissan



While the sea is rising and swamping across Hong Kong, with people coming out and standing up with its ebbs and tides, I've drowned and fallen into the abyss.....

回應"在鐵天花板下甩酷" RESPONSE TO "PLAYING COOL UNDER THE IRON CEILING"



「有時做唔到啲咩，寫字都好」

HONG KONG

2020/02/18

何穎雅 & 凌明 (展銷場) Elaine W. HO & Ming LIN for Display Distribute

編者按 FROM THE EDITORS

The introduction text to the **BLACK BOOK ASSEMBLY** (BBA, 2019 April 27 – May 1) began with a 2017 origin story of a gathering in the form of a book fair, conference and series of performances among members of a marginal scattering of the so-called activist left and anarchist leaning in Hong Kong. The 2017 event was announced as a first attempt with intention for continuity, but—in line with the local view of the ‘左膠 leftards’ as over-idealistic, thickheaded and unable to act pragmatically—attempts somehow disintegrated until a new constellation of protagonists from various ends of the scene siphoned over momentum with a new line-up two years later. That singular piece of writing is the only collective representation that BBA seems to have managed—which, looking back now, seems no easy feat. We began simply, with the name as a means to unearth a collaborative position.

Black, not a color or hue, but the unity of light in absentia. *Book*, as a collation, gathering of knowledge and manner of finding publics. And *Assembly*, in contrast to the exchange-based structure of a fair, a mode for the sharing and reciprocity of other values.

Such a deconstruction serves both as a manner of focus and a disclaimer, and it must be repeated here that BBA is hardly any institution, club or organised entity, but merely an attempt, via sporadic neuronc impulses, to rediscover and gather again what possibility may be inherent amidst our silly idealisms about anti-capitalism, commoning and radical equality.

As a process, the 2019 Assembly felt good. There were spontaneous collaborative outputs, no lack of engagement with one another's situations and practices as well as a decent number of visitors. But not long after, our recuperation splintered back into the particularities of our various struggles: in Hong Kong, a massive protest against a suddenly proposed extradition bill that would infract upon the already frail remaining ‘crutches’ of autonomy that Hong Kong still has from the PRC; in Indonesia, proposed amendments to legislation would undermine the efficacy of corruption eradication, make premarital sex illegal and spur the criminalisation of activists; and as one comrade in Seoul put it while delicately turning down the challenge to activate transnational BBA linkages again: “We just want a small local gathering. We are just individual people with an interest in anarchism, so building the scene in Korea is the first step”. (At the same time, it

must be noted that his first engagements in Hong Kong also led to further curiosity and a subsequent visit to activist spaces in Taiwan.)

These situated nodes of concern are nothing to say for the year of unrest elsewhere in the the world: 15,000 still in camps in Lésvos—and millions taking the streets in Chile, Lebanon, Algeria, Catalunya, France, India... Most recently, the outbreak of the COVID-19 virus in Wuhan has rippled into a worldwide panic that seems to have sent us sociopolitically backwards another decade. In fact, government ineptitude, racism and corruption have always been lurking under the surface, and so alongside the question of what we should be assembling, should we also not re-examine that which needs to be stripped away and unlearned?

Apart from the occasional reiteration of BBA desires in a few chat groups, as of the time of this publication there are no fixed plans for the continuation of the event in 2020. And perhaps we live the practice of fulfilling the condemnations of those stereotypes of fractured solidarity. On the other hand, where bodies are not yet aligned, let this situation of reports and updates from BBA contributors and friends stand for a possible other scenario. Recently, we came across a book exactly about the practices of unlearning. In it were included fourteen exercises that took place in an art organization that has for some years been attempting to address the habits of their productive, institutionalised bodies implicated in contemporary art worlding. While there are quite a few unanswered questions left for readers in the publication, the material fact of a book on unlearning—including exercises in almost ‘just-do-it’ style—has the inevitable result of presenting the art organisation as some sort of authority in processes of de-institutionalising. We suspect that the publication you are now reading may do something similar—as in, to present the BBA as something more than a few loose relations based upon networked camaraderies in East and Southeast Asia. We wish it were so. But with black as the colour of everything and nothing, and this as a newsletter of individual updates, observations and reflections, let us emphasise that the aligning of bodies can happen as a meandering process— affectively, dialogically and culturally. And so, it is rather just our hope to muster a few people and readers together in this way as a magnifying lens to spark further inquiry, and for new threads to surface and knots to be tied—that we may more resiliently climb and navigate the ropes. 🍄

與妳談過以後在回家途上 ON THE WAY HOME AFTER OUR CONVERSATION

坐在車裏前行
雨打車窗往下滑
水潑掃掉一批
雨繼續向下滑
前後不繼
不一的痕跡

一如我們的對話
行動主義

藝術
有說行動若箭
藝術若遊魚
猶如
我們可以說
似在後卻在前
遠方某海有箭魚成群
潛游於影

Sitting in the car moving forward
Rain hits the car window and
glides down
Water splashes and spreads down
in gushes
The rain keeps gliding down
Continuously from beginning to
end
Variegated traces
Like our conversation
activism

art
There are some who says action is
an arrow
Art rather like a fish's journey
Like
We could say
Seemingly falling behind and
somehow coming forward
In some distant place, in some
ocean,
there are arrowfish who find
schools
And the shadows of them in
shallow waters

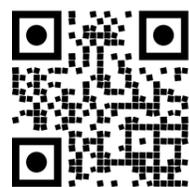
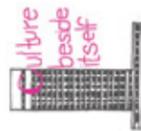
2019 BBA CONTRIBUTORS // 37club (廣州 Guangzhou)、白糖
罐 SugarJar (北京 Beijing / 深圳 Shenzhen)、daikon* zine
(倫敦 London)、黑窗里 black window infoshop (香港 Hong
Kong)、Denpasar Kolektif (峇里島 Bali)、Dissident Island
Radio (倫敦 London)、副本 Fuben (廣州 Guangzhou)、
해방촌아나키모임 Haebang-Cheon Anarchy Meeting (首
爾 Seoul)、Horse and Gate、複印 Info (武漢 Wuhan)、
Indisciplinepartij (日惹 Yogyakarta)、老B Old B (香港 Hong
Kong)、街坊排檔 Kai Fong Pai Dong (香港 Hong Kong)、
李致安 Klaus LEE (香港 Hong Kong)、空氣榨 HellKitty (廣
州 Guangzhou)、李智良 LEE Chi-leung (香港 Hong
Kong)、流動閱讀 Queer Reads Library (香港 Hong Kong)、
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Workers' Literary Magazine (香港 Hong Kong)、wares
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untitled miscellaneous (香港 Hong Kong)、影行者 v-artist
(香港 Hong Kong)、展銷場 Display Distribute (香港 Hong
Kong / 紐約 New York / 太原 Taiyuan)

2017 BBA CONTRIBUTORS // A3BC (東京 Tokyo)、Anarchist
Independent Review (東京 Tokyo)、Blackbird (香港 Hong
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International Research on Anarchism (洛桑 Lausanne)、
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Kong)、影行者 v-artist (香港 Hong Kong)、VOICE深夜唱
片行 (中壢市 Taoyuan)、展銷場 Display Distribute (香港
Hong Kong)

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平面 GRAPHIC // ourwork.is

The *Black Book Assembly More-Than-Half-a-Year-in-Review* has been
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issue #11 of *The Journal of Aesthetics & Protest*.



www.blackbook.hk

BLACK BOOK ASSEMBLY

More-Than-Half-A-Year-in-Review

staple