

Activism and Protest (4th edition)

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Activism and Protest.

Richard J. White

SUMMARY

This chapter introduces a broad literature on activist geographies across different scales and spaces. Particular attention is made toward contextualising popular representations of activism, protest, social movements, and resistance, alongside 'hidden' and overlooked activist geographies, including those that constitute infrapolitics and autonomous geographies. By doing so the chapter decentres the state as the analytical focus in political geography and explores alternative geographical imaginations related to anarchist thought and praxis, intersectionality and a politics of total liberation more fully.

We want to create freedom in our lives, to bring the poetic joy of being in the world to each moment of breath, and to fill the spaces of our existence with a deep and unshakable love for the mystery known as "life". To do this requires us to revolt. To bring light we must pursue a trajectory that refuses the darkness"
White et al, (2016, 1)

1. INTRODUCTION: GEOGRAPHIES OF ACTIVISM AND PROTEST

Activists and protest movements have been the subject of interest for geographers for a long time (see Panelli and Lerner. 2010). One of the hopes of this chapter is that it will impress upon you that the more consciously we think about the *geographies* of activism and protests the deeper and more enriched our understanding becomes. That geography matters can be seen in many ways. For example, geography is present when we ask questions such as: 'How do protesters think about the world? Or "How do they position themselves, or organise with others, in ways that will help them bring about the desired changes they wish to see?" We can complement these questions by exploring the symbolic, virtual or material geographies: what impacts do protests have across space and place (see Salmenkari, 2013)? As Routledge (n.d) observed:

All protesters draw from and deploy a strategic geographical imagination that enables us to make sense of the world of protest and build effective campaigns. From Palestinian struggles against occupation to Nepalese citizens waging revolution, protests are generated and influenced by the material conditions and cultural practices of their places of work, livelihood and home. From the recent anti-fracking protests of Reclaim the Power in Lancashire, U.K. to landless farmers occupying land in Bangladesh, activists use and transform everyday

landscapes, creating not only sites of resistance, but also spaces where alternative imaginaries and symbolic challenges can be made 'real'.

In short, geography can be immensely helpful in helping frame and address a range of 'who', 'how', 'why', and 'when' questions that are relevant to activism and protest movements across the world. This argument holds true whether we are looking toward the past, the present or the potential futures. Speaking of the past, it's remarkable to consider just how rapidly things have changed in terms of the rise of digital expressions of activism within the last 25 years (see Kahn and Kellner, 2004, McLean et al, 2019). In 1999 when I was an undergraduate geography student, the internet was in its infancy, mobile phones were rarely seen, and if they were they tended to be the size of small dogs! The this type of activism of course has only been made possible through technological developments, with the internet being at the heart of this, and has made an incredible impact on the geographies of activism over the last twenty five years. There is every reason to believe, as technology continues to evolve, and the battle for social and spatial justice continues to escalate, that the contested geographies upon which activism stands will keep unfurling in equally radical, unpredictable and unprecedented directions over the next generation of time.

As I begin this paragraph (on Friday 14th October 2022) *Just Stop Oil* activists are making headline news. Reporters have been busy covering the controversial sequence of events that took place at the National Gallery in London, where two young activists threw tomato soup over Van Gogh's much-loved artwork '*Sunflowers*', and then glued their hands to the wall underneath the painting. To justify this specific form of protest, the activists posed several rhetorical questions, namely:

"What is worth more, art or life?" said one of the activists, Phoebe Plummer, 21, from London. She was accompanied by 20-year-old Anna Holland, from Newcastle. "Is it worth more than food? More than justice? Are you more concerned about the protection of a painting or the protection of our planet and people? "The cost of living crisis is part of the cost of oil crisis, fuel is unaffordable to millions of cold, hungry families. They can't even afford to heat a tin of soup." (Gayle, 2022, np.)

Debating the relative merits of this specific types of activism and protest is largely beyond the scope of the chapter. However – setting aside the question as to whether (you think) these protestors were justified in taking the action they did - most of us would agree that this spectacle constituted an act of protest. "Why might we believe this?" is an interesting question to consider: why should we interpret this as an act of protest, and not say as a reckless act of vandalism (as indeed some media outlets have suggested)? To find an answer to this means interrogating our geographical imaginaries: what beliefs and perceptions do we have about protest and activism?

When we stop and think about it, protests seem to be taking place everywhere, all of the time. Indeed if you type “protest” into a GOOGLE search engine, and over 862,000,000 results will be available to you in under a second! At any given moment we can point to examples where individuals or groups have taken - or are taking – an active stance for (or against) all sorts of things. When reading the papers, listening to the radio or watching the television it won’t be long before you come across news of protests focused on issues ranging from the rising cost of living; high fuel prices, university pensions and working conditions, to abortion rights, COVID-19 restrictions, police racism, the destruction of the rainforest in Brazil, government repression in China, and the war in Ukraine. While unique in being contemporary examples, these acts do not suggest we live in an exceptional time: indeed we can trace the rich and knotted threads of protest throughout human history.

Before continuing any further, it is important to think through what you understand by the reference to activism and protest movements? For many people their impression of these are strongly aligned with the definitions we might find in a standard Dictionary. Here protest is understood as either a noun, “a strong complaint expressing disagreement, disapproval, or opposition”, (Cambridge Dictionary, 2022: np) or as a verb, “an occasion when people show that they disagree with something by standing somewhere, shouting, carrying signs, etc.” (ibid). Activism, meanwhile suggests “the use of direct and noticeable action to achieve a result, usually a political or social one” (Cambridge Dictionary, 2023a: np). In this interpretation then, an activist would be considered someone who “uses direct and public methods to try to bring about esp. social and political changes that [they] and others want” (Cambridge Dictionary, 2023b). Do these definitions sit well alongside your own at this moment in time?

The illustration of the Just Stop Oil protest in the National Gallery seems to be in keeping with the definitions highlighted: there is the use of direct and noticeable action, and they are expressing a desire for change that they desire, and on behalf of the action group they represent. As a relevant aside though without the two young people’s voices being heard we might have come to very different conclusions. Without knowing ‘why’ they threw custard over Da Vinci’s art, maybe we could conclude that they were just mindless thugs seeking attention and notoriety. Maybe they just both really *really* hated *Sunflowers* and were intent on destroying it: nothing more and nothing less.

When responding to the questions posed: “What is protest? What is activism?” we could also look to respond to these by drawing on our own personal experiences. Again, assuming we can live with the dictionary definitions given then how might we recall any occasions where we might consider ourselves as been an activist, as being involved in a protest movement? The instinctive

response may be to reflect on instances where ‘being’ an activist has meant giving our time and energy to act out our displeasure and disagreement with a group of others like minded individuals something (insert relevant example here). These examples involve exceptional situations and geographies that lie beyond our “normal” everyday day-to-day actions and spaces. At school, for example, you might have had the opportunity to act on your concern about environmental issues, perhaps make protest poster and banners and then - with others in your class – go out onto the streets to express solidarity with other activists on climate change. One personal example that I might offer would be the activist poster-creating-session and subsequent march I joined in through the streets of Boston (USA) in 2018 by the “Geographers Against Trump”! See ACME Resistance (2018) for the motivations and reflections of those who participated.

So far the discussion on activism and protest has been largely in keeping with the popular narratives, succinctly captured by the Cambridge dictionary. While this does allow us a window with which to view a range of common geographies that identify and connect diverse protest moments that we see in the world: for example where the decision to act is pre-determined, organised to take place in a very public way, where participants can raise awareness around the issues that have caused them to be there in that moment. Another commonality in most cases here is that the protestors. However, what it also risks doing is to obscure and distract us away from paying attention toward other windows; windows which open out onto powerful geographies of activism and protest which play an enormously influential role in shaping the world we live in, and may well play an even greater role in shaping the world moving forward. This is particularly true I would suggest when we think about the necessary steps that are needed to address the greatest challenges that we face, including climate catastrophe, species extinction, social and economic inequality and human-on-human war. It is the intention of the next section to impress upon you how a deeper more extensive reading of geographies of activism and protest will allow us to see, re-think and re-value and re-animate our activist imaginaries in future.

Section Summaries:

- Why do you think geographers might be interested in activism and protest movements?
- Why is it important to reflect on what we, and others, understand activism and protest movements to be? What implications may follow if our current understanding of what activism and protest are changes?
- What are the strengths and limitations of referring to dictionary definitions to define key concepts and terms?

- Why might it be important that we question how truthful and accurate activist and protest movements are represented, particularly when we haven't witnessed them first hand, or spoken to participants directly?

2. RE-IMAGINING GEOGRAPHIES OF ACTIVISM AND PROTEST

When we think about “who do activist and protest movements appeal to?”, there is a credible argument that to be made that many movements, focus their attention toward directly appealing to their elected government, or a particular private company to “Do the right thing!” This can be frequently seen in activists who: demonstrate in public spaces waving colourful flags and banners (appealing to the government to take greater action on tackling climate change); organise boycotts of certain goods and products; draw attention to injustices through occupying strategic places (The Save Movement for example stand in public places outside slaughterhouses and abattoirs, to raise consciousness and awareness about what takes place here); seek to cause maximum inconvenience (by preventing access to a particular place, or disrupt traffic by blocking roads as Extinction Rebellion has done); or embarrassment (e.g. protestors targeting SHELLs Annual General Meeting to highlight the firm’s culpability in climate catastrophe: “Guilty of Ecocide” (see Lawson and Gayle, 2022) Seen in this way, should the company in question goes on to conduct its business differently; or if the government brings forward new and tighter regulations (e.g. to stop pollution, and reduce carbon footprints) then the goal of the protest movement will be deemed to have enjoyed (a degree of) success, even if the wider battle is still ongoing.

However, the nature of the current crises that we see; crises that we are told threaten to end the world as we know it, have increasingly brought into popular focus serious reservations about whether either the market (capitalism), or the state are capable of being a key part of the solution. In this understanding both capitalist businesses and the state are fundamentally a part of the crisis, and do sit apart from. Therefore, even if it were desirable, it would be impossible for to take any meaningful recourse of action (see Cudworth, et al, 2021). Consequently, what possible hope of success is there in making demands to these economic and politics to change and remake the world? That would be demanding the impossible, to capture a popular slogan!

However, what I want to impress upon you, as highlighted toward the end of the first section, is that ‘above-the-ground, visible and demonstrable’ expressions of activism and protest do not define where activism and protest begin and ends. It might be helpful to use an iceberg analogy here. So far, the discussion has focused on what lies ‘above the water’ on the Activist Iceberg. The deeper and more extensive iceberg mass that lies beneath the surface is where the focus of the

chapter turns. These are the worlds composed of more informal, autonomous and perhaps anarchistic geographies of activism and protest: worlds that are well known to us all!

Surveying the Underbelly of the Activist Iceberg

If we imagine then jumping off the top of the activist iceberg and plunging into the dark waters beneath, what might the underbelly of this splendid iceberg reveal? Well, it might surprise us that many of these hidden geographies of activism and resistance are familiar and well known to us, we just haven't been encouraged to see them as such. Here I am thinking in particular about the work of James. C. Scott, and his concept of "infrapolitics". For Scott, infrapolitics designates, "a wide variety of low-profile forms of resistance that dare not speak in their own name." (1990, 19). Some illustrations of infrapolitics include: "rumors, gossip, folktales, songs, gestures, jokes" (xiii) "poaching, foot-dragging, pilfering, dissimulation, flight." (ibid) "Together", Scott argues, "these forms of insubordination might suitably be called the infrapolitics of the powerless" (ibid). In an instant then we are swimming in waters that stretch well beyond the comparatively shallow waters of activism and protest that suggested and defined by dictionary and popular definitions. Given this, what possibilities emerge from such recognition – how can we re-value, and think more constructively about harnessing the potential and power of these forms of activism and resistance that Scott speaks to?

We should always be mindful of the productive and constructive capacity that activism and protest movements bring into world: visions of hope and possibility that can be imagined, envisaged and enacted. Here, the academic-activist scholarship of Professors Jenny Pickerill and Paul Chatterton has been particularly influential in the way in which geographers have come to think about and articulate autonomous geographies. Autonomous geographies concern:

"those spaces where people desire to constitute noncapitalist, egalitarian and solidaristic forms of political, social, and economic organization through a combination of resistance and creation." (Pickerill and Chatterton, 2010: 730).

The *praxis* (theory and action) of autonomous geographies has a rich and colourful history. Individuals that are inspired to engage with and create autonomous geographies do so for a whole number of reasons. It is interesting to note how influential anarchism and anarchist geographies have been here, and indeed are increasingly influential in informing the type of geographies that we see in 21st century expressions of activism. You might have read that last sentence twice: anarchism – aren't anarchists violent thugs, who use violence to bring forward chaos, disorder and

disaster into the world! You wouldn't be alone in thinking this: the negative stereotypes that are commonly used in Hollywood movies, or in the mainstream media reinforce this popular impression. However nothing could be further from the truth: anarchism is committed to rejecting all forms of dominion, oppression and violence in the world (see Springer (2016). The way in which it looks to achieve this is by focusing on mutual aid, volunteerism, horizontal forms of organising and prefigurative praxis. What might surprise you is to know that many of the ways you and I (and our friends and family and neighbour) think and act in our everyday lives is consistent with an anarchist praxis. (see White and Williams, 2014). Drawing our attention toward hidden – sub-surface – types of activism leads us to focus on a number of familiar spaces which are also very familiar to us, but that we have never recognised, let alone appreciated or valued, as being spaces of activism! I want to illustrate this by focusing on two sites: the household and the garden.

The Household

That the household might be considered as being a radical space of activism doesn't seem plausible at first glance. However, many (not all I realise) households are organised in ways that embody an ethics of care, mutual support, love that many of us would like to see nurtured in the society at large (see White and Williams, 2014). When household members – a family, for example – are faced with a problem, how is this raised, and how do they generally work to solve it? Do they appeal to the government make things right? Or do they engage ways that address the problem directly through working together in a way that is fair and equitable for all members of the household. Yet this way of organising and acting surely can be understood as an important and ongoing form of activism that we have all participated, and know well. Moreover, the lessons we learn here provide an important transformative potential for other spaces and sites across our society as large. What possibilities open up for better futures, when give ourselves permission to recognise, and re-think and re-value these spaces as part of a broad tapestry of activism and protest. As Bryne et al. [cited in White and Williams 2012:125) this is a matter of perspective:

We can view the household as hopelessly local, atomized, a set of disarticulated and isolated units, entwined and ensnared in capitalism's global order, incapable of serving as a site of class politics and radical social transformation. Or we can avoid conflating the micro logical with the merely local and recognize that the household is everywhere; and while it is related in various ways to capitalist exploitation, it is not simply consumed or negated by it.

When we read the household as an activist space, we can also illustrate this by reference to specific sites and locations within the household. Take the kitchen for example: is the labour used to complete key tasks there (e.g. washing dishes, putting out the bins, cooking, cleaning, ironing) fairly

and evenly distributed across all household members? How are does the food brought in and consumed in the household reflective broader common ethics to ‘do least harm’? A vegan household, for example, would clearly position trace their resistance to contributing to suffering of fellow sentient animals that takes place in factory farms and slaughterhouses, by choosing plant-based foods and drinks. A powerful activist stance – and a protest (e.g. about the suffering of others - can be made through the ordinary everyday choices we make (what we eat and drink), and the results of this are seen in some of the most ordinary and everyday spaces we inhabit. The lesson to take may be that if we wish to change the world “out there”, then we should begin by recognising that activism often begins in our everyday environments, and radiates from there.

(RADICAL) GARDENING

A second, unexpected illustration of activism I want you to consider comes from another common activity: gardening. In recent years I have rented a small allotment plot, and I’m awareness that many people view allotments (as I did not so long ago) as ‘simply’ a place where people grow vegetables and fruit (with varying degrees of success! However, this understanding fails to acknowledge and appreciate just how these spaces and the people on them can be also construed as another important space of activism and protest. As McKay (6) notes:

“Radical Gardening is about the idea of the ‘plot’, and its alternate but interwoven meanings ... Many of the plots... are inspiring, and allow us to see how notions of utopia, of community, of activism for progressive social change, of peace, of environmentalism, of identity politics, are practically worked through in the garden, in floriculture, and through what Paul Gough has called ‘planting as a form of protest’.

Planting as a form of protest may be symbolic: growing coriander on the kitchen windowsill as an act of defiance against the big supermarkets! Equally, seeds can be sown in ways that encourages greater forms of self-sufficiency, particularly when surplus crops are exchanged with other growers (see Pottinger, 2017 . They may be sown in places where the local communities lack access to good quality fruit and vegetables, and thus – in addition to sharing knowledge, and developing skills and confidence – a ready supply of high-quality plant-based proteins are available. See the Food Empowerment Project as an excellent case study about what is possible to achieve here.

Section Summaries

- How might a more expansive understanding of activism and place of protest challenge our existing conception and framing of where activism and protest begins and ends? How

might this open up new possibilities for the way we might act and engage with others in future?

- What do you think are some of the important geographies that connect the 'below-the – surface' types of activism that we see in the everyday, with the move 'above-water', visible and spectacular activist geographies?
- This section highlights two sites where we might be encouraged to re-read them as potential spaces of activism. What other ordinary spaces could we be invited to think about in a similar way? What about school for example, or places of work?
- It is important never to assume that everyone has the same general experiences or understanding as you do. The section gave a rather positive account of “the household”, as a place that upholds and reflects an ethics of care and fairness. However, there are many examples of households that are anything but safe spaces for those that live there, and this is important to recognise at all time (whatever the space may be).

3. CONCLUDING THOUGHTS: FUTURE GEOGRAPHIES OF PROTEST AND ACTIVISM:

In this final reflection, I want to encourage you to recognise how contemporary expressions of protest and activism recognise and reflect an awareness of how seemingly discrete geographies of oppression, violence domination actually overlap and connect in significant ways. Kimberle Crenshaw (1989), coined the term intersectionality to help draw attention to the complex realities that demonstrated how individuals can be discriminated on the basis of both their race and sex (e.g. African American women). We can see many examples where social justice movements embrace an intersectional approach within their activism (see Liinason, 2020). Key examples here would certainly include Black Lives Matter (BLM), LGBTQIA+ movements, and ANTIFA. Antifa – a left wing movement of activists - gained much momentum and visibility in the US during Donald Trump presidency, and the rise of the 'alt-right' movement. Their anti-fascist and anti-racist stance have consistently highlighted the danger that these views have for other vulnerable communities, and the importance to stand in solidarity with these. As Bogel-Burroughs and Garcia (2020, np) highlight:

“Supporters generally seek to stop what they see as fascist, racist and far-right groups from having a platform to promote their views, arguing that public

demonstration of those ideas leads to the targeting of marginalized people, including racial minorities, women and members of the L.G.B.T.Q. community.”

Set against the backdrop of deep crises which threaten to end the world as we know it, activist movements are also taking seriously how the futures of humans are intimately bound with the futures of non-human animals and more-than-human communities (see Hodge et al, 2022). These intersections invite a radical departure from traditional forms of activism perhaps, in so far as they encourage an even greater radical politics to come to the fore: namely a politics of Total Liberation. One of the key thinkers here has been Steven Best, particularly through his book *The Politics of Total Liberation: Revolution for the 21st century*. For Best:

“It is imperative that we no longer speak of human liberation, animal liberation, or earth liberation as if they were independent struggles, but rather that we talk instead of total liberation” (Best, 2014).

In this context, the call for a holistic politics of Total Liberation has been embraced most fully by animal liberational activists that have sought inter-species justice for humans, nonhuman and ecosystems. Two prominent examples here include Earth Liberation Front (ELF) and the Animal Liberation Front (ALF). As Pellow and Brehm (2015, 193) argue, “The idea that we can no longer understand, analyze, or resist a single form of oppression in isolation from other forms materialized in feminist and antiracist activist and intellectual circles across the nation, and we saw these ideas appear in the writings, speeches, and actions of radical animal rights and environmental activists.”

In a final reflection it is important to acknowledge how vital - and powerful - are the messages and alternative futures that activists desire to bring into the world. Hopefully, this chapter has helped demonstrate though how activism takes place (sic) across an impressively broad spectrum, of which conventional narratives – i.e. those that readily identify activists as those wave banners in public spaces – rarely consider. Yet it is so vital that these ‘othered’ and hidden forms of activism – the infrapolitics and autonomous geographies – are recognised and valued more fully moving forward.

Activists pose a terrific threat to authority and the vested interests of the powerful from “the global” –to “the local”, and all the spaces in-between. The threat can be clearly seen in the draconian set of responses that ‘the powerful’ seek to hinder or prevent activism from taking. To be an activist in the 21st century, to bring hope to a world that is in deep and perhaps terminal crisis, is to bring on the threat of higher levels of harassment, intimation, incarceration or even

death: in Latin America, for example, Global Witness (2021) reported that “227 land and environmental activists [had been] murdered in a single year, the worst figure on record.” (see also Blackmore, 2020).

Offering an antidote to any sense of being overwhelmed about the state of the world today: the “there is such much that needs doing, why do anything?” rhetoric, it pays to recognise that

“There is no ideal scale, no ideal mode or working, nor ideal activist. We see a diversity of forms and degrees of organization, and sometimes basically none, just spontaneous outrage” (White and Wood, 2016, 571)

There is no blueprint for “being an activist” or how to do activism: be very sceptical of anybody that tries to tell you differently! If this chapter has encouraged anything, it will be to think about how you already act in ways that could be considered as ‘activism’, but you have never been encouraged to think of it in this way. If we can be more conscious of this, and think through ways in which we can offer our unique skills, experiences, and time to directly address the problems that we see around us, and/ or can offer solidarity with other groups that would really be something. In this sense, activism and protest is as much “in here”, as “out there”. And there is always the hope and possibility that the activist geographies that everyday people across the world commit to creating, nurturing and willing-in-being in the world may yet prove to be the difference that make all the difference. The final question maybe one of reflection: what part will I play in the activist geographies of the morrow?

Section Summaries

- Think of three examples of social injustice that concern (a) humans (b) non-human animals and (c) the environment. Try to identify the different forms of oppression that maintain this injustice, taking into account how injustice in one particular area may well extend ways that includes humans, nonhuman animals and/ or the environment.
- What challenges does thinking about intersectionality pose for activist and protest movements. How does – or how should - intersectional activism look like in practice?
- How have your perceptions of activism and protest movements changed in light of reading this chapter?

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Further Reading

Bond, S., Thomas, A. and Diprose, G. (2023) *Stopping Oil: Climate Justice and Hope*. Pluto Press

By focusing on the experiences of a powerful climate justice campaign that emerged to resist deep-sea oil exploration in Aotearoa (New Zealand), the authors draw attention toward - and inspire us to think creatively about - a range of geographies of hope and possibility.

Firth, R. (2022) *Mutual Aid and Radical Action*. Pluto Press: London.

This book provides another wonderful testimony to the importance and power of mutual aid (anarchy in action) in society, not least in the aftermath of crisis. More generally the book makes a powerful call to recognise and harness mutual aid as a means of better organising society beyond capitalism and the state.

Hsiao, A. and Lim, A.(ed). (2020). The Verso Book of Dissent: Revolutionary Words from Three Millennia of Rebellion and Resistance. Verso

Inspiring illustration of the many ways in which people have expressed dissent and protest. Wonderful historical and contemporary examples, and truly global in context.

Routledge, P. (2017) *We are all Space Invaders Now*. Pluto Press: London.

Makes a wonderful case for radical geographic perspectives to be drawn on to understand, value and take inspiration from a wide range of global protests and social movements (past and present).

Springer, S. (2016) *The Anarchist Roots of Geography: Toward Spatial Emancipation/* University of Minnesota Press: Minnesota.

Quite simply an outstanding book on anarchist geographies. Reading this will help you dispel any popular negative stereotypes about what anarchism is or is not, it will also encourage you to think of the radical and beautiful potential that anarchism has to inspiring and inform better futures.

Truscello, M. (2021) *Infrastructural Brutalism. Art and the Necropolitics of Infrastructure*. MIT Press.

Infrastructural Brutalism makes a series of powerful connections between infrastructure, power, injustice, exploitation and death. In this context book focus on what radical activism should mean at a time of acute crisis, and what needs to be done to defeat this infrastructural power. You will never look at transport in the same way again!

Online Materials

IMAGES

Black Lives Matter. <https://unsplash.com/photos/ug9umL90BvI>

Berlin Wall – message <https://unsplash.com/photos/xCEuuxhpY3o>

Allotment in Goole – personal photo

Occupy Wall Street – personal photo.

CASE STUDIES

The Achuar

The Achuar are a group of Indigenous peoples from the Amazon rainforest in Ecuador. Many of the Achuar still reside in the rainforest, and partner with Pachamama Alliance to preserve their ancestral lands and culture. <https://pachamama.org/achuar>

Anarcha Feminist Group Amsterdam

“We are anarchists and we believe in intersectionality. We are against all forms of exploitation and oppression including but not limited to those based on class, race, sex, sexuality, gender or ability. Our feminism is trans and sex-worker inclusive. We believe that we can not effectively challenge the patriarchy if we do not also fight to abolish capitalism and the state. At the same time, we are tired of waiting for our own liberation, too often other forms of oppression are seen as an afterthought or as coming secondary to the class struggle. Our spaces, although they are anarchist, are not exempted from structural forms of violence and oppression. As long as we do not have effective structures in places to challenges these forms of violence they will not go away by themselves.

<https://radar.squat.net/en/amsterdam/anarcha-feminist-group-amsterdam>

El Cambalache: we exchange Economy without money, disarming capitalism

El Cambalache was founded in 2015 and is a moneyless economy project located in San Cristóbal de las Casas, Chiapas, made by and for women and everyone in their everyday networks, as featured in the documentary, *Inter-Change Value* (2016). <https://cambalache.noblogs.org/post/2021/05/18/taller-en-linea-junio-2021-online-workshop-june-2021/>

El Cambalache, Departamento de Economía Decolonial

<https://www.youtube.com/channel/UCslgLgJ8V0LFXSaDnL8iYQg>

Food Empowerment Project is a vegan organization founded by a woman of color. Our values include a stance against racism, casteism, sexism, homophobia, transphobia, ableism, ageism, and body shaming. That is not to say we have never made mistakes or we never will, but we do our best to learn and listen to those impacted to make any necessary changes.” <https://foodispower.org/mission-and-values/>

VINE Sanctuary: VINE is a LGBTQ-led farmed animal sanctuary that works for social and environmental justice as well as for animal liberation. Hundreds of animals co-create our multi-species community. <https://vinesanctuary.org/incontext>