

A large, dense crowd of people is gathered for a protest in Colombia. Many individuals are wearing white clothing, and several people are holding flags, including the Colombian national flag. Some people are using umbrellas for shade. The scene is set outdoors with trees visible in the background.

COLECTIVO SUBVERSIÓN ON PROTEST IN COLOMBIA AND GLOBAL BATTLES FOR DIGNITY

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TFSR: This week on the show, we are pleased to present an interview with Maria Camila, who is a teacher and a popular journalist who works with the anarchist Colombian journalism and counter information collective in Bogota called Subversión. We originally reached out to talk about the current wave of protests and riots in Colombia. And this interview covers many topics ranging from a historical contextualization of the current moment, who are on the front lines of the protest, indigenous solidarity with anarchist accomplices via the minga, which is a pre-colonial term for collaboration, meeting or communal action, and many more topics. Please see our show notes for further topics that our guests discussed for any reading or research you would like to do based on this interview. And as always, these days look forward to a complete written transcript of this episode up at thefinalstrawradio.noblogs.org and that should be up in a few days. To follow subversión on Instagram and Twitter. For Instagram, it's [@subversión_cc](https://www.instagram.com/subversión_cc), and Twitter it's [@ccsubversión](https://twitter.com/ccsubversión) to look at their website which includes articles in Spanish and photo essays, visit ccsubversión.wordpress.com. If you would like to use this interview for your project or podcast, please feel free to do so. Just send us an email at thefinalstrawradio@riseup.net To let us know.

Maria: Thank you, pretty much for this space, I have to really say that it's pretty important to be here. So well, my name is Maria Camila. I'm a teacher. And I am also a popular journalist that is part of a collective called subversión. Let's say our main job is trying to communicate from some other points of view.

TFSR: Do you have... Or could you speak a little bit more about your collective Subversión? How did this group begin and what is what is more about the work that you do?

Maria: Yes, of course. Well, first, the group started in 2015 as an organization close to the anarchist student group, or here in Colombia. Let's say that these books started with the need to confront the state propaganda... Right? Government, media, and all those kind of information they gave us as people. So let's say that we saw the need to dispute some truths that were broadcast on television and social networks. And we try to speak a little bit about the work of people, right? How were they dynamics, for example, in the neighborhoods? How the student movement was doing in that time? So let's say now we're trying to connect and link every single kind of struggles we have been doing. So for example: we link with the communities of Cauca and CRIC (the Regional Indigenous Council of the Cauca) & Liberacion De La Madre Tierra (Liberation of Mother Earth). We also have anti-prison platforms, we have some art collectives, in terms of graffitis, in

terms of music. So let's say that's our main purpose.

We also realize maybe that there are very, very few experiences of anarchy or libertarian media and in that minority, we could notice that a large part of them speak or pay more attention on the international work. International work such as Greece, Chile, Mexico, so they beat in focus pretty well in the local reality itself. So we tried to do it. That's a little summary about it.

TFSR: That's awesome. I think it's really cool that it started coming out of the anarchist student movement. That's really powerful, I think. So just to kind of give a little bit of context about what y'all have been going through this last little while. Could you talk about how the Covid 19 pandemic and maybe more importantly, the government's response to it affected your ability to organize?

Maria: Okay, well, of course, Covid 19 pandemic lock-downs was pretty shocking for people in general, I'd say. And let's say that in terms of organization, it's been quite hard. Because... For example, here in Colombia, we still are facing arbitrary quarantines. And let's say that the government tries to tell us "Okay, this is for you. This is necessary." But we already think that it's not like that, in we could say that these kinds of quarantines are being more pro-exploitation than pro-healthcare maybe. So it's been really, really hard, obviously, because we have no basic income. There are no relevant money the government has to give us in order to stay home. So basically, you can go out during weekdays. But on weekends, you can't do it... Because of your health, supposedly. So it's just having a permission to go out to work. So it's quite hard and quite difficult, of course.

Let's say that many spaces that we had, in a presentational way, had to be more into the rituality, we had to transfer those kinds of spaces, some of them got lost, of course. For example: the anti-prison movement, and the anti-prison platforms are not finished, but it stopped. Right, because of the pandemic. I could also say in, I think it should be an advantage. And it's the resistance from other spaces, for example, social networks, forums, popular schools, because let's say that education can have these alternative that is mutual. So let's say that we try to take advantage of it. However, it's really, really difficult because of time, mostly, most of the companies. I don't know, they feel like if you're at home, you have to work every single day. So the schedule you used to have, it's not the same one, because your boss can call you, I don't know what 8pm and tell you "Hey, I'm really sorry. But I already know you're at home. So could you please help me with this?" So let's say that I don't know the line we

had before going to our job and coming back home... It's not anymore, because we are working from home. So yeah, I'd say that. That's a little matter of where we are facing in here.

Also, for example, the control of the spaces, of course, the public and the common places to be, are not anymore places to be. In they are not public anymore. So they are being managed by the government. So they basically decide, and they basically say "Okay, this place, since it is more from the government and for people... Can have tables on the street" But the restaurants... I don't know, the popular restaurants in the neighborhood... A lot of business that basically are in order to help and are made by popular people, they can't be opened. So of course, we have these kind of a class issue, right? So it's been really hard. So yes, that's a little bit about it.

TFSR: Thank you for talking about that. I think that the COVID 19 pandemic has sort of created a lot of circumstances that the government and the state and the prisons are using to sort of expand their power, like you said, with the bosses calling you at 8pm when you're supposed to be off at 5 or whatever time to be like, "hey, you're still at work, because you're at home." So you're always at work. And I think that's a very dangerous expansion of the state and the prison and the works power, like into our lives, so we never have a break from it.

Maria: Yes. And I think that due to this expansion you were talking about. It's really, really tough because in some cases... Well, personally I feel in some cases, my bosses are just putting a lot of work... Telling me "Okay, you need to do this and you need to do this" just in order to make you work in that's it. Like, I don't know how I could say, but it is like they need to show themselves that you are working. So it's really difficult mostly, for example, in my case, as a teacher It's been really hard because you need to create a lot of reports and you need to send them to many people. It's really, really stressful. So yes, the expansion of power, of course, it's really tough.

TFSR: Yeah, yeah, I totally agree. I feel like we could talk about that probably for a long time. But we're here to speak about the ongoing protests in Colombia. But this current situation has been unfolding for some time now. Will you speak about the protests which occurred in 2019 to 2020, in response to police corruption and austerity, among other things?

Maria: Well, I would like to start this answer by saying that during the last 20 years, Colombia has experienced a series of strikes, protests, riots, that have grown through the time, right? So these stages or these riots and these consecutive

strikes, has been in response to the criminal policies of the far right government of Uribe, of course, which I don't know he has had hegemony in the executive branch since 2002. So imagine, and let's say that the police violence that we have experience in current years or in recent years is a clear example of the doctrine they form the state security forces. In these doctrines about the internal enemy, right, so the people you're trying to protect, you don't really have to protect them because they are your enemy. Right? So to this, of course, we need to add the increase in poverty that they have of the population closely to they have rising poverty in leaps in poverty. So they eat once or twice per day if they eat. So of course, there are more than 20 million people who don't live with dignity under the power of the state.

In regarding 2009, that I consider is the initial stage of the strike that is taking place currently, I would say that the reason for the protest was a dissatisfaction of a large part of the Colombian population with the economic, social, and environmental policies of the government of the President. And as well as the handling that was given to the peace accords, with the FARC with the guerrilla, and of course, these had many consequences, such as murder of social leaders, where you can find peace and indigenous people reinserted ex-guerrillas in of course, the corruption within the Colombian government. I mean, Colombia is one of the most corrupt countries you can find around the world, not only Latin America, but the world. So I think it would also be important, you mentioned in historical key maybe, that the mobilizations or the riots and strikes of 2019 and 2020 have previous situations in the student strike of 2018. In the agrarian strikes of 2015, and 2010, which leads us to talk about the student movement of 2011, called MANE, or Mesa Anti-Nacional Estudiantil.

So, I could say that these information is really important, because we can notice that the government has done nothing for trying to fix what they need to fix. So, strikes that happened previously or that is happening right now. It's just like a chain. I imagine, since the poverty is a chain since discrimination is a chain and poverty. Well, we also need to react that way. So we also need to say "Hey, this is not good. This is enough!" So we need to do something. So... Yes.

TFSR: It seems like Colombia is experiencing what a lot of places are experiencing, which is a rise in far right, fascist governments and also paralleled with just like increasing austerity. I understand like, the Colombian people are living underneath a really oppressive tax law that maybe we'll talk about a little bit later. But yeah, thank you for going through the progression of you know, riots and strikes and student

movements to sort of set the stage for the things that happened later. So like you mentioned, there have been other protests and riots in response to murders by police since 2019. Would you speak about these kinds of and how they sort of lead into what is currently happening?

Maria: Let's say, related to this topic, we could talk a little about the historic overview of the deeds done by Policia Nacional and ESMAD (Escuadrón Móvil Antidisturbios/ Mobile Anti-Riot Squad) that start with the murder of Nicolas Nadir around 15 or 16 years ago. Nico was a teenager who was killed in the working riots the May 1 manifestations. So we could start from there. We could also mention Oscar Salas, Dilan Cruz, among others. And something to highlight here is that the collective memory has been a result of these events. For example, in related to 2019 2020, the police massacre that occurred on September 4th, 9th, and 10th has in the neighborhoods where these events took place. So the friends and relatives of the victims have organized themselves in several organizations to be able to demand for justice denounce the criminality of the state and the police. And it's quite sad, because so far, we haven't known the response even in the command lines of those days. I mean, we have no idea who ordered these kinds of crimes. And related to these, a group of graffiti artists and street artists has also been organized to commemorate every single month by making some murals in the city, denouncing the massacre and making memory of the people who are not with us anymore.

I think it is also important to talk about street action itself. Bringing the confrontation to the neighborhoods, it's a new paradigm in recent history of the urban level that has no correlation since the 77 Strike hitting Colombia. Of course we need to speak a lot about in a historical way and the history about Colombia, because now the discontent of the jungle people who suffer harassment by the police. And of course, in that sense, although the actions have denoted in specific circumstances, such as the murder of Javier Ordoñez or the rapes and violence based on gender, at the end, we are involved in confrontations of historical roots. Right? That establish in of course, as I told you before, we are aware that the authority is our enemy. Right? No matter how they try to sell us the speech of "peace and dialogue, we're just here to help you and protect you." It's not like that. And we can try to talk about this from the facts that happened and that you mentioned.

Of course, I mean, police abuse in Colombia is something really, really sad and frustrating, because, of course, they are quite like an arm for the government. So it's, I mean, they are pretty bloody. They don't care about tasing pregnant

women, old people, they don't care about it. So you already know that when ESMAD arrives in a protest, it's going to be a riot. Right? So you need to either run or face what you need to face in that time.

TFSR: Yeah, that sounds really terrifying. And, you know, of course police violence is a sort of truth wherever there are police. But you mentioned... And this wasn't one of the questions that I sent to you. But you did mention the disarmament of the FARC. And I understand that the FARC isn't... It has its problems, to be sure, very many of them. But I'm wondering what you think about how the disarmament and persecution of former FARC members has contributed to the current oppression of far left and anarchist organizing currently? If that makes any sense?

Maria: Yeah, yeah. I think the Actually, we have a book, whose name is "Reflecciones Libertarias Sobre Acuedro De Paz" And it is something in English like "Libertary Reflections about Accord Peace or Agreement Peace" let's say that since we stood into an anarchist position, we could say that democracy has always had a better place to be, right? And of course is related to the power. So we didn't predict what was going to happen related to the persecution and all those deals. But let's say that the government has not been clear, has not done anything about these kinds of agreements in terms of... For example, trying to give the peasants back his/her lands, his farms. I could say that this is not new, at least in Colombia. It has happened for twice maybe.

So for example, when we talk about 19th of April Movement, it happened the same. They did a peace agreement, a and they said okay, we're not going to be armed anymore. We're going to try to solve this conflict in the dialogue and all those deals. In some of them were murdered. Right? Carlos Pizarro Leongómez, for example, was murdered a few days later. So I'd say it's something that we expected. Of course, we didn't want to happen. But it was something that yes, we expected.

TFSR: Yeah, that makes a lot of sense, sadly. Would you speak about the current protests and what led to them? We would also love to hear about who is on the front lines or Primera Linea. And what does this say about them and say about the general nature of the protests?

Maria: Yeah, of course. Well, first, as I told you before, the strikes this year are the continuation of the strikes that we experienced at the end of 2009 and in the beginning of 2020, we stopped those strikes because of pandemic and because of covid 19. In first the National Strike Committee, that

includes retired organizations, some transport, there's basins in the public... Colombian teachers have insisted in creating a plan to fight against the reforms that the government of Iván Duque has proposed since the beginning of his government, such as health reform, education reform, and now the tax reform. And obviously this committee doesn't represent people. This committee is led by maybe the bureaucracy and some political parties that are looking for consolidating their electoral power for next year elections. And fortunately the demands of the committee have been overcome by the people who are confronting the police, and is much in the street. And the population that has been in the streets wants Duque to quit basically, in I would say, we could make it out since two ministers and a police captain have already resigned. This is specifically started with La Reforma Tributaria without him.

However, of course, it was not our main purpose. We could achieve that these reform couldn't achieve in the congress and the number of votes they needed to do it. But we are also trying to establish the power from the strike, right? Not like the revolution we already know. But it's really important for example, in related to the committee, the strike committee. There are no young people. All of them are old men and old women who don't know what we need, what university people need, what a teenagers need, what children need, because they don't really care. Right? They are looking for a power in the future.

So yes, that's basically what happened. There was also something that produced the anger of the people. It was something that Alberto Carrasquilla Barrera said. Carrasquilla was the Minister of Finance. The Canasta Familia, I don't really know how to say that in English. And these months, a journalist asked him how much a basket of eggs was? And he said, "10 dollars and 8 cents." No, my God! That is like a half dollar maybe. So imagine, of course, the people say "What!? That's not possible!" So if the person that it's supposed to be in charge of telling the people how much we should and we can pay for food or services? Well, we need to do something in that. That was the last situation we accept.

So people started to say, "No way, this is not gonna be possible. You can't do that." Because you don't really know how the real situation needs. For example, I couldn't go out on April 28. But my mom said, okay, we need to support the people who are on the street. So you could walk through the neighborhood, and you could see some ads, maybe or some poster saying, "No to the Reforma Tributaria!" I don't know, for example in my house, we wrote "We love beans. This family loves eating beans. But without Ivan." So let's say that the creativity and the union that this strike has been developing, it's been amazing because not only are they

the same people who are on the streets, there are not only university people. There are also school people, there are also private teachers. There are also people who are in charge of trading, people who have also suffered the pandemic, in that are aware of these crazies we are going to face if we don't change what they want to do.

And I almost forgot it. Related to the first line... The first line has been made up mostly of young people from the popular neighborhoods in the periphery. And it's quite shocked, because recently, we have seen the formation of the front lines of mothers who have been suffered political abuse or that they have just lost his or her children in this strike. So it's like a fresh line being made by mothers. And I would say that, we also believe that the first line has been constituted by indigenous people who is made up of the indigenous guard or Minga. Let's say that these kind of people, they are an autonomous group of indigenous, they have a lot of processes. And they have been in the cities and they have faced police, and ESMAD in the riots.

And I guess we could talk a little bit about the boom of the first line that has been built here in Colombia. It's thanks to the Chilean experience, where the creation of these fronts was fundamental to face the state violence in the streets. And regarding the first line, it is worth mentioning the work of Black Flags, which is a first line that is anarchist. They mostly help in Medellín and thanks to the social media, they have helped other cities to share the abuse. And the violence made by my the police and that ESMAD also has committed. So let's say that this first line has being really really important.

It has a disadvantage that maybe we already knew that was going to happen and it was related to the stereotype. Right? So these kinds of guys are there because they are vandals, they steal the city, they don't do anything here in Colombia. There is sort of a like a sort of, like a saying really, really common into the right wing people. And it's that the people who protest its because we want every single thing for free. So yeah, it's funny, quieren todo regala. So, yes. Let's say that the front line has suffered, of course, this stigmatization. But they had faced in a pretty good way in they had, I don't know, they had showed us that they are really brave in that they are not just fighting for fighting, right? They are fighting because they already know what they are fighting for. So education, basically, for eating three times at least a day, for having a job, for having a life that allows to say to you that they have dignity, right? So yes, it's been really interesting. Here in Bogota, the main first line is in Portal de las Americas, that is on the south. And of course, this area of the city is forgotten by the government. So the government that just because of having their TransMilenio, or public

transportation, they were going to have a better life. But of course, we know it's not like that. So yes, it's been amazing. It's been really, really nice... That job, and mostly because they also have education spaces, maybe. So they discuss about the situation, they say, "Okay, here in this neighborhood, we need this and this, so we need to make people know why we are here and what we need." So let's say it's a really, really complete and connected struggle that they have done.

TFSR: Thank you for going through that it's sounds like so dynamic and vibrant. And the international media has been seeing a lot of sort of the violence of the police, in places where the strikes and the riots are most intense and horrifying stuff, terrifying police activity and violence. But I think it's also really good to keep in mind that, you know, there's really beautiful things that can happen as well, in situations like this. And that sounds like a really amazing people coming together and, you know, struggling towards something together. I'm also really interested in your suggestion to talk about the *Assembleas Barriales*, which are neighborhood assemblies, which have been forming during these moments of riot. Will you speak about this, and how's it been doing anarchist organizing throughout these efforts?

Maria: Let's say that understanding that this strike has been as organic as it has been necessary, because most of the people didn't expect to last the days it is lasting in it is really important trying to understand that it's really organic, because these allow us to assume the need for political and historical formation of the protesters. So with these purpose the neighborhood's assemblies have arisen in to try to create spaces for discussion, information and it's a crucial execution of the strike from the neighborhoods. As I told you, it's not the student movement who is in charge of it, or who is leading this process. It's people who are mostly young people of the neighborhoods.

So of course, the historical political education, it's quite important. So that's what *Assembleas Barriales* are for. In with this purpose the neighborhood has started to create little groups and they have created some instructions, let's say so for example: I don't know there are people who are in charge of collecting food. The other people are going to be in charge of keeping everything safe in all those deals, in artistic days, maybe have been seen I don't know, there are so many pictures about town cities with anti-Alvaro-Uribe slogans. So that's a result of the discussions and the debates that are in the neighborhoods. Okay, here we have a political position and we don't want Uribe here. So they have painted the walls with this, they have painted the highways with this. And, of course, the tributes to the big themes in the in the strike. And there

had also had a lot of artistic shows and artistic masterpiece around the city.

And let's say that due to the police abuse, training about human rights has been mandatory. What to do in case of an arbitrary detention. And of course, we as a collective or as a contra-information collective, the support has been attained in these spaces in trying to commit communicate before, during and after, these assembleas happen. And I also think is really important to mention that the participation of the anarchism as a movement, we already know that is marginal because of its nature. And maybe we could relate the anarchist movement into the efforts of collectives and individuals in terms of education, right? We could also mention the community organization. So they are also based in horizontal structures and they are rotating responsibilities. Of course, they need to have a self management of the spaces. Let's say that we could relate these kind of practices and these kind of routines from and since the libertarian movement, taking into account the autonomy and the self action we need to have, of course. Because trying to make people realize we don't need a leader in order to make good things and in order to make things work.

TFSR: Yeah, that all sounds, you know, also really amazing. And I could imagine it being like perhaps a bit chaotic, to be organizing as anarchists and doing any kind of sort of collective process in the middle of like, popular street movement going on, I think we can all sort of relate to that, from personal experience, to varying degrees. So it sounds like people are holding it down, which is really amazing.

Maria: Yeah, totally and these kinds of meetings and these kinds of assembleas has also allowed and acknowledge about the people who were before protest. So of course, we said, "Okay! Right, you're now facing this. But do you remember in 2019 when you saw or watched on the news, that students have been debating and have been on the streets? Remember?" So it's been really interesting, because, of course, it's, I don't know if respect is a real word, but every single person that attends to this kind of dynamics, has been aware of the social, of the matter and the importance of the social movement.

TFSR: I think we can all sort of understand that the world at least the documented world, in so far as you know, we film and you know, we take pictures and stuff, that kind of documentation is becoming perhaps like a bit more riotous or, you know.... There's been a lot of global like, struggles around the world against fascism. And many have commented on the connected nature of these fights. Fights against fascism, like I said, the police state and settler colonialism all around the world from these extra

judicial acts of violence, and also people coming together to fight those acts in Colombia to the State of Israel bombing refugee camps in occupied Palestine to the government mismanagement of COVID in India to the fights against pipelines and unceded indigenous land and so called Canada, and to the battles for Black lives here and the ongoing battles against gendered violence all over the world. Would you speak about this from your own perspective? And has your collective been sort of speaking about this as it's been unfolding?

Maria: Well, let's say that we could talk here about the indigenous struggle, the Minga of 2008 their plan for life and struggle, such as the recovery of lives and the historical memory of these people, right? During these days, some of the monuments that are in the cities have suffered an indigenous trial made by the indigenous themselves, causing the demolition, for example of the statues of Sebastián de Belalcázar, of Gonzalo Jimenez de Quesada. I could say that it hasn't happened before and I could say it's an achievement that indigenous people have had. Mostly because people who live in the city don't care or don't know or don't want to know about this kind of struggle. Because they feel and they think indigenous people are really, really far. Right? So bringing the Minga to the cities, having these kind of spaces with them has allowed us to recognize the real roots we have, right? So of course, a lot of people say, "you know? How are we gonna do that? It was Gonzalo Jimenez de Quesada, he did this... He bla bla bla."

I love of these kind of movements and indigenous people because they are also in the mood of teaching. So for example, if you go to them and you tell them "okay! I don't agree with you." He or she is going to tell you "okay! Let me explain you." So they are also in the mood in the teacher mood and this is really necessary nowadays. So I could say that this struggle.... It's been so hard in so far in terms of time, thanks to them, because they have been with us on the streets, on the committees, in every single way we could discuss and talk about and face this strike. And I definitely have to say that the struggles are connected, because at the end, they express nuance and differences of context, the deep contradictions of capital, the colonies, patriarchy and ecological destruction, for example. And it is not a coincidence, not only in the temporality, but also in the similarities on the demands, repositories of a struggle, the dispute for the lands of the peasants the working rights, maybe citizens are trying to look forward. And this allows us to observe or realize or notice that the peoples are also twins in this common conditions of oppression.

It is a system that operates on a planetary scales, and

we need to say that it is sustained by the people that are lead to exploitation of the mass of people for the benefits of opulent and rich minorities. And I also feel really necessary regarding the transversalities of the struggles that we are talking. We need, of course, to speak of the gender struggles that have been growing, and they have been stronger in the same way. It's also pretty important to understand that police repression and police oppression is marked by the perception of women's bodies as the spoils of war.

And in consequence, there is an instrumentalisation of these bodies that we have had. For example, in here during these days, we have had 87 reports of gender violence, including rape, including a girl who committed suicide because she was abused by ESMAD. Abuse and sexual aggression as well as threats and harassment. So of course, these struggles have to be connected. It's really important. I would say that it's an advance. If we look a little bit to the past, it is not something that people in the past could achieve. And I think that this strike has a lot to connect and link all struggles we have had through time. So students, workers, indigenous people peasants, teachers, of course public teachers, private teacher, every single person in a same place. And that place, of course, is a struggle place.

TFSR: I think that's such a good point that you made just now, how police repression is marked by the perception of women's bodies, and how there are the similarities and demands of striking and rioting people all over the world. Like we can see this in India, we can see this in Palestine. We can see this here in the so called United States. So I think that's such a good point that you just made. And I'm going to be thinking about that for a while.

Maria: And it's been pretty cool, because.... Well, cool in terms of political way, in really interesting.... For example, in some protest people riot. I don't know, fight like Colombia, resist like Palestine, and vote like Chile. So it's quite interesting how this journey of strikes, has made aware to the people that this is not just in Colombia, this is around the world. And this is around the world in terms of land, in terms of gender abuses, gender violence. It's also about, of course, exploitation problems and issues. It's also something related to the Black movement, right? Because every single person, I say, has suffered in some way, maybe a lot of people are not aware of it. But one of the achievements and goals that we have already did, was making people aware of the difficult situation, and the matter that if we don't change this, it is going to be worse. With taxes, with violence, with insecurity, with a lot of deals here.

TFSR: Yes, I think that is very true. So what can listeners do to help support you?

Maria: First of all, be aware of alternative media, such as Subversión, of course... And try to spread all information among people who are fighting to change the world. Try not to believe too much... For example: our national information media channels, because they don't say the truth, maybe they try to change a lot. I also think joined the act of denunciation and protests in front of the of the embassies and consulates of Colombia. That has helped a lot in terms of international points of view, because they world know what is going on in here. So of course, let's say that currently, several campaigns are being organized from different organizations to make these actions. So for example, we know that the I.W.W, which is affiliated to the International Confederation of Workers, established a statement in solidarity with the struggle of the people here in Colombia, and they are planning actions of denunciation.

So if you can do it, wonderful. If no, you can share, for example, you can post, you can use the hashtag in all those deals. In terms of money we're having a collect. Mostly for these first nine made by moms that I already told you. And we're trying to support the art. So the art collectives are being supported by us. And yet, I would say the most important view should be and could be to spread the information and spread all information that you think it's useful to other people now.

TFSR: Absolutely. Where can people donate to the collection for Primera Linea and the art collectives?

Maria: We have a PayPal account, which is.... I don't know how I could send it to you.

TFSR: If you if you want to send it to me, I will publish it in the show notes.

Maria: Okay, perfect. So I'm gonna leave it to you in today's chat. So that sounds great. Yes, through PayPal, you can donate through there. I guess it's the easiest way.

TFSR: Maria Camila, thank you so much for taking the time to sit down with me and talk to me about what's been going on and for doing... It should be mentioned too, that you did a lot of work to consolidate voices from the collective that you're a part of to so that they could have a voice in this interview as well. And that takes a lot of work. It's been really

wonderful getting to talk to you and sit down a little bit. Is there anything that we missed in this interview that you want to sort of give voice to in closing, or sort of any last words that you would leave listeners with?

Maria: I really appreciate this space and meeting with you because I think it's the better way to spread the information and try to make people realize our current situation. So thank you very much. And I think, I don't know, it was really enough, maybe the interview. I would like to highlight that it's quite important to the education, maybe? Through this topic. And let's say that one of the flags maybe they strike has now is make you realize the art has to be political, in that sense. And in that way. It's like an invitation to listen to, for example: are these support the strike? Listen to some group music that talk about the situation in Colombia? Follow for example, the collectives of the people who are in charge of the murals, of course, follow us! In terms of having you informed about the situation in Colombia, because we are a communicative collective. So yes, I could say that in order to conclude and of course, thank you pretty much.

TFSR: It was amazing. Please see our show notes for further topics that our guests discussed for any reading or research he would like to do based on this interview, including more about the MINA and the Guardia de Cauca and ongoing struggle for indigenous autonomy from the Colombian government and corporations. We will also link to subversión PayPal, through which they are fundraising for much needed medical supplies for people on the front lines of the protests. You can also look forward to a complete written transcript of this episode for reading along, translation purposes, or for sending to a friend at thefinalstrawradio.noblogs.org follow subversión on Instagram @subversión_CC and on Twitter @ccsubversión_

The Final Straw is a weekly anarchist and anti-authoritarian radio show bringing you voices and ideas from struggle around the world. Since 2010, we've been broadcasting from occupied Tsalagi land in Southern Appalachia (Asheville, NC). We also frequently feature commentary (serious and humors) by anarchist prisoner, Sean Swain.



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