

(A)THINKING PROTEST CAMPS

spatiality

governance

affect

media

UNIVERSITY OF LEICESTER
JUNE 26, 2012



The "(Re)thinking Protest Camps" workshop was organised by: Gavin Brown, Fabian Frenzel and Jenny Pickerill, University of Leicester, Anna Feigenbaum, Richmond, the American International University in London, and Patrick McCurdy, University of Ottawa.

The organising team would like to thank the Geography Department, the School of Management and the College of Social Sciences at University of Leicester for supporting this event.

WORKSHOP SCHEDULE

G85, Ground Floor, Bennett Building

9:30-10:00 Coffee/Tea & Registration

10.00-10.15 Welcome & Introduction to the Day

10.15-11.15 Opening Session - Professor Sasha Roseneil

Break 11.15

11.30-12.15 Session 1: Spatialities

Discussion led by: Jenny Pickerill & Gavin Brown

Break 12.15

12.30-13.15 Session 2: Governance and Organisation

Discussion led by: Fabian Frenzel & Keir Milburn

13.15-14.15 Lunch

14.15-15.00 Session 3: Affect

Discussion led by: Anna Feigenbaum, Emma Dowling & Anja Kanngieser

Break 15.00

15.15-16.00 Session 4: Media Representation & Cultural Production

Discussion led by: Patrick McCurdy & Julie Uldam

Break 16.00

16.15-17.15 Research Network Foundations

Meeting to discuss future research seminars, projects, and collaborations

WORKSHOP OVERVIEW

Over the last year, urban protest camps and encampments have captured the world's attention and imagination. From Tahrir Square to the tent city of Tel Aviv, from the encampments of the Los Indignados in Spain to the Occupy movement, enduring protests have arisen to demand democracy and fight austerity measures. In addition to these protest camps situated within/outside symbolic targets, other kinds of protest camps have grown as a social movement tactic in recent decades.

These include camps that aim to prevent or disrupt the destruction of a site under social or environmental threat (for example, anti-roads protests, or the solidarity camp that sought to prevent the eviction of Irish Traveller families from their land at Dale Farm in Essex). There have been camps that draw attention to sites posing a specific social, military or environmental threat (for example, the siting of Climate Camps outside oil-fuelled power stations or peace camps outside military installations). Finally, camps have been organised as counter-summits or 'convergence spaces' (Routledge 2003) in opposition to strategic meetings of global political leaders.

This one-day workshop seeks to examine both these recent and contemporary expressions of protest camps, as well as to chart the historical geographies of protest encampments in earlier periods. The workshop is open to a broad interpretation of 'protest camps' from physical encampments where people live, through to the picket-lines of long-running industrial strikes. In some cases it is the act of camping, of being in place that is central, in others it is the duration and creation of a persistent physical infrastructure of protest in situ.

The workshop is structured around four ways of approaching protest camps to theorise their social, cultural and political impact. Through four short introductions examining the governance, spatialities, affective terrain and media representations of/from these sites, we hope to provide plentiful opportunity for open, yet focused, discussion and debate.



OPENING ADDRESS

**‘After the camp - what do we leave behind?
Legacies, memories, transformations?’**



Sasha Rosenell is Professor of Sociology and Social Theory and Director of the [Birkbeck Institute for Social Research](#), at Birkbeck, University of London. She has written extensively about Greenham Common Women's Peace Camp, and more widely about social movements, feminist politics and intimacy and personal life.

GOOD READS

Writings by Professor Sasha Roseneil on protest camps:

Disarming Patriarchy: Feminism and Political Action at Greenham, 224pp, Buckingham, Open University Press, 1995.

Common Women, Uncommon Practices: The Queer Feminisms of Greenham, 329pp, London, Cassell Academic Press, 2000.

'Greenham Revisited: Researching Myself and My Sisters' in D. Hobbs and T. May (eds) *Interpreting the Field*, pp. 177-208, Oxford, Oxford University Press, 1993.

'The Global Common: The Global, Local and Personal Dynamics of the Women's Peace Movement', in A. Scott (ed) *The Limits of Globalization: Cases and Arguments*, pp. 55-75, London, Routledge, 1997.

'Postmodern Feminist Politics: The Art of the (Im)Possible?', *European Journal of Women's Studies*, Vol. 6, 1999:161-182.

'The Global, the Local and the Personal: the dynamics of a social movement in postmodernity', in P. Hamel, H. Lustiger-Thaler, J. Nederveen Pieterse and S. Roseneil (eds) *Globalisation and Social Movements*, Basingstoke, Palgrave, 2001, 89-110.

'Situating the Greenham Archaeology: an autoethnography of a feminist project', *Public Archaeology*, 2009, Vol. 8, No.2-3: 225-245 (with Yvonne Marshall and Kayt Armstrong).

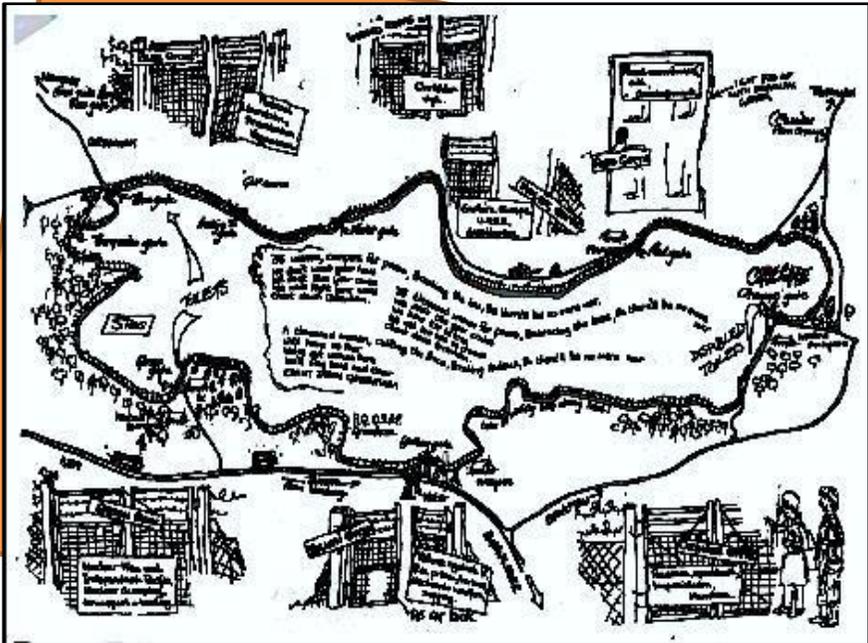
AND CHECK OUT

The Guardian's *Your Greenham* Website - <http://www.yourgreenham.co.uk>

SPATIALITY

This session examines protest camps spatially. It considers the physical space occupied by camps (in their locational context), their materiality, and the spatial practices that occur within/through those sites. It interrogates the (strategic) location of encampments and their (non)relations with the objects of their protests. It debates the place of protest camps in cohering social movements at different scales, by providing spaces in which those movements can converge, but also hubs through which different types of networks are articulated across varying distances and of different durations.

FACILITATORS: GOVIN BROWN & JENNY DICKERILL



1Greenham Common Women's Peace Camp map

Non-Stop Against Apartheid

*Spaces of Transnational
Solidarity*



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A brief history of the Non-Stop Picket

Posted on [July 8, 2011](#)

From 1986 – 1990 the supporters of the City of London Anti-Apartheid Group [City Group] maintained a Non-Stop Picket outside the South African Embassy in Trafalgar Square calling for the release of Nelson Mandela. City Group was formed by Norma Kitson (an exiled ANC member), her children, friends and supporters (including, crucially, members of the Revolutionary Communist Group) in 1982. City Group's unconditional solidarity with all liberation movements in South Africa and Namibia (not just the ANC and SWAPO, but also the Pan-Africanist Congress and AZAPO amongst others) and its principled linking of the struggle against apartheid with anti-racism in Britain led to group's eventual expulsion from the national Anti-Apartheid Movement. City Group deployed diverse tactics, including direct action, to express its solidarity with those opposed to apartheid. Its support for those sidelined by the exiled leadership of the ANC was valued by activists in South Africa. The Picket played a key role as a 'convergence space' through which transnational activist discourses and practices addressing the politics of race were articulated. As such, an analysis of its political culture is important and overdue.

Recent Posts

- [Campaigning to free 'Uncle Zeph'](#)
- [South Africa: come and see our wildlife \(classic subvert\)](#)
- [Solidarity returned \(to sender\)](#)
- [The Poll Tax Riot and the burning of the South African Embassy](#)
- [An archive of petty harassment](#)

Archives

- [April 2012](#)
- [March 2012](#)
- [February 2012](#)
- [January 2012](#)
- [December 2011](#)
- [November 2011](#)
- [October 2011](#)
- [September 2011](#)
- [August 2011](#)
- [July 2011](#)

Blogroll

About

This site is run by Gavin Brown. A Lecturer in Human Geography at Leicester University (UK).

What is this project about?

'Non-Stop Against Apartheid: the spaces of transnational solidarity activism' is a two-year research project. It uses the Non-Stop Picket of the South African Embassy in London (1986 - 1990) to critically analyse the spatialities of transnational solidarity activism

This research is innovative in combining an analysis of the political and material cultures of this protest with attention to the long-term impact of participation on the lives of individual activists.

LEARN MORE

<http://nonstopagainstapartheid.wordpress.com/>

GOOD READS

Jeffrey S. Juris, Reflections on #Occupy Everywhere: Social media, public space, and emerging logics of aggregation

Leitner, H., Sheppard, E. nd Sciarto KM. 2008. The spatialities of contentious politics. *Transactions of the Institute of British Geographers* 33 (2): 157 - 172

Nunes, R. 2005 Networks, Open Spaces, Horizontality: Instantiation. *Ephemera*, v.5, (2), 297-318 <http://www.ephemeraweb.org/journal/5-2/5-2nunes2.pdf>

Pickerill, Jenny, and Paul Chatterton, (2006), 'Notes towards autonomous geographies: creation, resistance and self-management as survival tactics.' *Progress in Human Geography* 30(6):730-746.

Routledge, P. 2005. Grassrooting the Imaginary: Acting within the Convergence. *Ephemera*, v.5, (4), 615-628.
<http://www.ephemeraweb.org/journal/5-4/5-4routledge.pdf>

Routledge, P. 2003. Convergence Space: process geographies of grassroots globalisation networks *Transactions of the Institute of British Geographers* 28 (3), 333-349



GOVERNANCE

Protest Camps are sites of experimentation with alternative forms of organisation and governance. They are places where radically democratic models of decision making, as well as decentralised, autonomous structures are tested and developed. As an organisational form, protest camps invite the practice of prefigurative politics (Breines 1989). The experience of many protest camps proves the use and utility of these alternative forms of governance, yet also shows clear limits of such attempts, for example when protest camps reproduce divisions of gender, race and class rather than to overcome them.

This session addresses the possibilities of and limitations to autonomy in protest camp organisation and the learning processes that may result from tackling these limits.

FACILITATORS: FABIAN FRENZEL & KEIR M'ILBURN





...Direct democracy is an amazing intervention to see happening on this scale. Occupy has brought out many people who say there is something wrong with Our Democracy, with our economy, with corporations. These are incredible things.

For those of us engaged in traditions of consensus, of self-directed communities and participatory politics, it is profound to see these indigenous, anarchist, feminist and ecological tools for organising people enter into a broad-based social movement.

But when Occupy says 'direct democracy' what visions of Democracy are brought into Occupy? A lot of camps struggled with questions around inclusion. **Many people brought forward traditional notions of Equality and Liberty. I think it is important to be critical of this. To remember that these terms themselves arise out of colonial histories wherein people are not equal and are not all oppressed in the same ways—as the 99%.**

So for me there is a question that I don't think has ever come before at this scale – and that is what happens when these tools that are about challenging and transforming how we even think about huge ideas like Equality butt heads with the traditional notions of Equality many people bring to the movement?

These traditional notions of Equality cannot account for the ways that different bodies and different voices have different amounts of power. So when we do consensus, when we do a general assembly and we do not acknowledge or configure these difference into our politics, ruptures occur, movements split and grow weary...

READ MORE <http://protestcamps.org/2012/03/25/528/>

GOOD READS

Cornell, A. (2009) 'Anarchism and the Movement for a New Society: Direct Action and Prefigurative Community in the 1970s and 80s'

<http://www.anarchiststudies.org/node/292>

Frenzel, F (2010) 'Exit the system: Crafting the place of protest camps between antagonism and exception' online at:

<http://eprints.uwe.ac.uk/15924/>

Lang, S. and Schneider F. (2002) 'The dark side of camping' online at <http://www.all4all.org/2004/07/985.shtml>



Agree



Neutral



Disagree



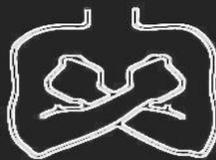
Information



Clarification



Process



Block

(...) The physical spaces or geographies in which social and cultural politics become organized and collective in certain modes, the places of meetings, affect what kinds of voices are heard and how, just as the space-time of meetings change the nature of place. From community centres to squatted social centres, from university classrooms and auditoriums to living rooms, from an outdoor camp or a union office to a Skype conference, the spaces in which political conversation and the performative praxes of political organization occur vary in dimension, architecture and temporality. It is imperative to recognize the reciprocitous dynamics of voices and the spaces in which they become, and make, present, because, in the words of Nancy (2007: 13), ‘the sonorous present is the result of space-time: it spreads through space, or rather it opens a space that is its own, the very spreading out of its resonance, its expansion and its reverberation’.

The same can be said for voices. The places in which organization occurs affect participation through differential inclusion, both in terms of a desire to be present and in terms of accessibility. Indeed a space or place may act as a ‘dispositif’ for the production of specific kinds of vocal utterances.⁴

This is why, as David Matless (2005: 747) proposes, ‘sonic geographical understanding alerts us to the contested values, the precarious balances . . . which make up place’. The material geographies of buildings, rooms and activist camps necessitate a capacity for mobility, for traveling to and from somewhere. While not spatially fixed, online arenas also require the capacity for access to technologies and skills that enable participation. These sites are steeped in histories and currents of power (Wood et al., 2007); the ways that people engage with, or participate within, spaces hinge on the associations they ascribe to them, the affects and psychic-emotional experiences they have, or project they may have, within them (Anderson, 2005; Carpenter and McLuhan, 1960). Such experiences are informed by relations of class, of education, of sociocultural affiliation (Blunt and Rose, 1994), for instance, and may play out in desires for engagement or disengagement. How these spaces are perceived varies with the different experiences of the individual and the collective, but it is clear that architectures may have particular design elements conducive to producing specific states. (...)

ANJA KANNGIESER

READ MORE <http://breatheandconspire.files.wordpress.com/2011/02/program-geogr-2011-kanngieser-0309132511423969.pdf>

AFFECT

What does it mean for politics to be attentive to the affective dimensions of protest and encampment?. Affect is defined in a number of different ways, most of which relate to our pre-linguistic feelings and sensations. Affect theorists are often concerned with the materialities of daily life as they shape bodily reactions and responses, moving us toward, as well as potentially alienating us from each other. In this session we raise questions such as: How does affect accumulate and circulate in protest camps, shaping practices and policies? How does affective labour take shape in protest camps, intersecting with lived conditions of race, class, sexuality and gender? How do the affective qualities of the voice engage people's capacities to listen and to respond to one another both in meeting spaces, as well as in daily interactions?

FACILITATORS: ANNA ZEIGENBUD, EMMET DOWLING & ANNA KANNIGESER



Anti-Roads Protest



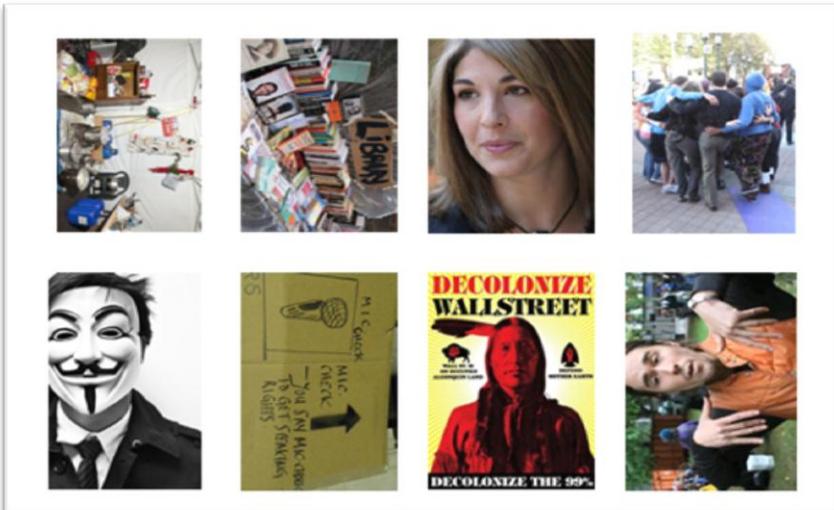
THE CAMPFIRE CHATS PROJECT

The Campfire Chats project is an experiment in how we share and document experiences of everyday lives in relation to political activisms. The project embraces the idea that we can better understand and compare experiences in protest camps by starting from our affective experiences with the daily objects and operations that construct and sustain (or fail to sustain) life in an encampment.

...

During a Campfire Chat, participants sit in circle around a table or surface. A deck of picture cards is laid in front of the participants. The cards contain images and words pertaining to protest camp life in the Occupy movement...

LEARN MORE: <http://protestcamps.org/about/the-campfire-chats-project/>



GOOD READS

Gregory J. Seigworth and Melissa Gregg (2010) "An Inventory of Shimmers." In Gregg, Melissa and Greg Seigworth (eds.) *The Affect Theory Reader*. Durham: Duke University Press, pp. 1-27.

Provides a good overview of different theories of affect and their importance for thinking about politics and movement.

Trott, B. (2007): Notes on Why It Matters that Heiligendamm Felt Like Winning, <http://transform.eipcp.net/correspondence/1183458348#redir>

Free Association: Moments of Excess, either online:

<http://freelyassociating.org/moments-of-excess/moments-of-excess-2006/> or the book (published by PM Press)

Shukaitis, S. : Questions for Affective Resistance, from his book *Imaginal Machines*, the chapter is downloadable here:

<http://f.cl.ly/items/3E1a1X2b0A0M3u0p2x15/Shukaitis%20-%20Questions%20for%20Affective%20Resistance.pdf>

Nanopolitics Group: Nanopolitics - A First Outline of our Experiments in Movement, *Lateral Issue 1*, available here:

<http://www.culturalstudiesassociation.org/lateral/issue1/nanopolitics.html>

Juris, J. : *Performing Politics - Performing politics: Image, embodiment, and affective solidarity during anti-corporate globalization protests*, available here: http://www.jeffreyjuris.com/articles/juris_performpolitics.pdf

Federici, S. (2011) "On Affective Labour" In Peters, Michael A. / Bulut, Ergin (eds.) *Cognitive Capitalism, Education and Digital Labor*. Oxford: Peter Lang

MEDIA

Media is a site of struggle on par and in tandem with physical places of resistance. As such, the representation of a social movements or protest camps in both mainstream and social movement-produced media can have a powerful impact on its public standing and success. Recognising that media – in all its forms – serve as an important environment and platform for social struggle, this session is interested in the representational strategies of protest camps and will debate how, and to what end, media (mainstream, movement and social) are used in such spaces.

FACILITATORS: PATRICK MCCURDY & JULIE ULDM





Location, Location, Location: Spatiality and Activist Exchanges: the Occupation of Squares and the Squatting of Buildings

Generation Occupy: The Demands May Not Be Televised, But Can They Still Be Heard?

Posted on December 5, 2011

We live in an age where it is socially acceptable, if not encouraged, to camp out overnight for the opportunity to hand over \$500 for the latest piece of mass produced technology.



Twitter Feed

- Laid-off workers in Rome, inspired by Oakland, occupy their shut down train repair facility #occupy 17 hours ago
- Great resource on radical lit: "A Reading List for #Occupy" edited by Paolo Mossetti: <http://t.co/mmm8dmsU> #occupyreadinglist 6 days ago
- Great issue of the Journal of #Communication, just released today on social media & protest: <http://t.co/rGdBYWc> this @pmmcc 1 week ago
- Students are currently occupying the offices of Concordia President Frederick Lowy, reports of approximately 150 students participating. 1 week ago

Pictures of technophiles and devotees ecstatically clutching the latest piece of electronics, many brandishing them over their head like they have just defeated Manny Pacquiao and received the Welterweight World Champion belt, are common place. In participating in what is effectively a globally managed advertising event, one is portrayed as upstanding, committed consumer who wants to be at the forefront of technology.

Yet, contrast this to the media treatment one receives for sleeping outside for political purposes, especially purposes which may challenge consumer culture. You may also be portrayed as a diehard, but in this case a deviant diehard; an outsider; a security threat which only dissipates with the 'peaceful' conclusion—or more often, as we have seen across the Occupy Movement, in the forceful eviction—of your protest camp...

READ MORE <http://protestcamps.org/2011/12/05/generation-occupy-the-demands-may-not-be-televsided-but-can-they-still-be-heard/>



GOOD READS

Free Access Online Readings

Castells, Manuel (2007). "Power and Counter-power in the Network Society", International Journal of Communication, Volume 1. Available from:

<http://ijoc.org/ojs/index.php/ijoc/article/view/46/35>

Article captures the core ideas of Castells' 2009 book, Communication Power. The idea of counterpower is helpful for understanding the rise and media resistance of the Occupy movement.

Donson, Fiona, Graeme Chesters, Ian Welsh and Andrew Tickle (2004). "Rebels with a Cause, Folk Devils without a Panic: Press jingoism, policing tactics and anti-capitalist protest in London and Prague", International Journal of Criminology. Available from:

<http://www.internetjournalofcriminology.com/Donson%20et%20al%20-%20Folkdevils.pdf>

This study is based on Stanley Cohen's idea of 'folk devils' which is a helpful lens for reflecting critically on the media's coverage of the Occupy movement.

Gladwell, Malcolm (2010). "Small Change: Why the revolution will not be tweeted", The New Yorker, Available from

http://www.newyorker.com/reporting/2010/10/04/101004fa_fact_gladwell

A now famous polemic on the debate about the potential for social media to facilitate activism.

Morozov, E. (2009, May 19). 'The Brave New World of Slacktivism' Foreign Policy. Available from

http://neteffect.foreignpolicy.com/posts/2009/05/19/the_brave_new_world_of_slacktivism

Inspiration for the term 'slacktivism' and another text which debates the utility of media to protest

Stelter, B (2011, November 20). "Protest Puts Coverage in Spotlight", New York Times. Available from:

<http://www.nytimes.com/2011/11/21/business/media/occupy-wall-street-puts-the-coverage-in-the-spotlight.html>

Article which acknowledges the challenges and critiques mainstream media have faced in their coverage of the Occupy movement

FACILITATOR BIOS

Anja Kanngleser is a cultural geographer that works at the intersections between labour self-organisation, migration, experimental politics, the voice and radio. She collaborates on DIY/ DIT political radio projects in Australia and the UK, including Dissident Island Radio and Catalyst Radio.

<http://transversalgeographies.org/>



Emma Dowling is a Lecturer at Queen Mary where she currently researches the relationship between social and political conflict and global governance processes and institutions. Her work on affect deals with immaterial and reproductive labour in its intersections with gender, and with the role of affect in politics and in knowledge production.



Julia Uldam is an Assistant Professor, Department of Intercultural Communication and Management, Copenhagen Business School; Postdoctoral Fellow, Department of Media and Communications, LSE. She researches challenges and opportunities to contention for climate justice activism in relation to online media. She is vice-chair of the Young Scholars' Network of ECREA.



Fabian Frenzel is a lecturer in political economy and organisation at Leicester University, School of Management. His interest in protest camp stems from research on the role of leisure and travel in social movement activism. He is a co-author of the forthcoming book *Protest Camps* (Zed)

protestcamps.org



Gavin Brown is a social & cultural geographer at the University of Leicester. He has written widely on the spaces of activism and resistance. His current research is on the Non-Stop Picket of the South African embassy in London (1986-90).

<http://nonstopagainsta-partheid.wordpress.com>



Patrick McCurdy is an Assistant Professor in the Department of Communication, at University of Ottawa, Canada. He is interested in the representation of politically contentious issues and correlating actions and media strategies of political actors in an age of media saturation. He is a co-author of the forthcoming book *Protest Camps* (Zed)

protestcamps.org



Anna Feigenbaum researches and writes about innovation and communication in social movements, with a particular focus on protest camps. She is a lecturer in Media Studies, co-author of the forthcoming book *Protest Camps* (Zed) and leads training workshops on creative resistance & collaboration.

protestcamps.org



Jenny Pickerill is a Reader in Environmental Geography at Leicester University. She has published on autonomous, anarchist & indigenous activism, the emotional spaces of collective action, and online tactics. She has a particular interest in environmental protest camps & occupations: having worked with anti-roads camps in Britain, forest blockades in Australia & various squats & self-built eco-communities.



Kelr Milburn is a lecturer at the University of Leicester, School of Management. He has extensive experience of protest camps including involvement in the organisation of the convergence camp against the 2005 G8 in Gleneagles. He was joint editor of a book of reflections on those protests called: *Shut Them Down* & is a founding editor of *Turbulence: ideas for movement*.



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A (VERY PARTIAL) LIST OF PROTEST CAMPS

(by region: in blue over 100 participants; in green over 1,000; in red over 10,000)

US & Canada: Occupation of Alcatraz (California 1969-1971), Resurrection City (Washington D.C. 1968), Seabrook Occupation (New Hampshire 1977), Tent City (Kent State, Ohio 1977), Conception Picciotto (1981 - present), Puget Sound Women's Peace Camp (Washington 1983-1984), The Seneca Women's Encampment for a Future of Peace and Justice (New York 1982-1992), 'Oka Crisis' (Quebec 1990), Clayoquot Protest Camp (British Columbia 1993), Cascadia Free State (Oregon 1996), Camp Casey (2005), Us-Mexico No Border Camp (Mexicali-Calexi 2007), Camp Resistance (Washington 2007), Wisconsin Capital (Wisconsin 2011), Occupy (Nation-wide US and Canada 2011).

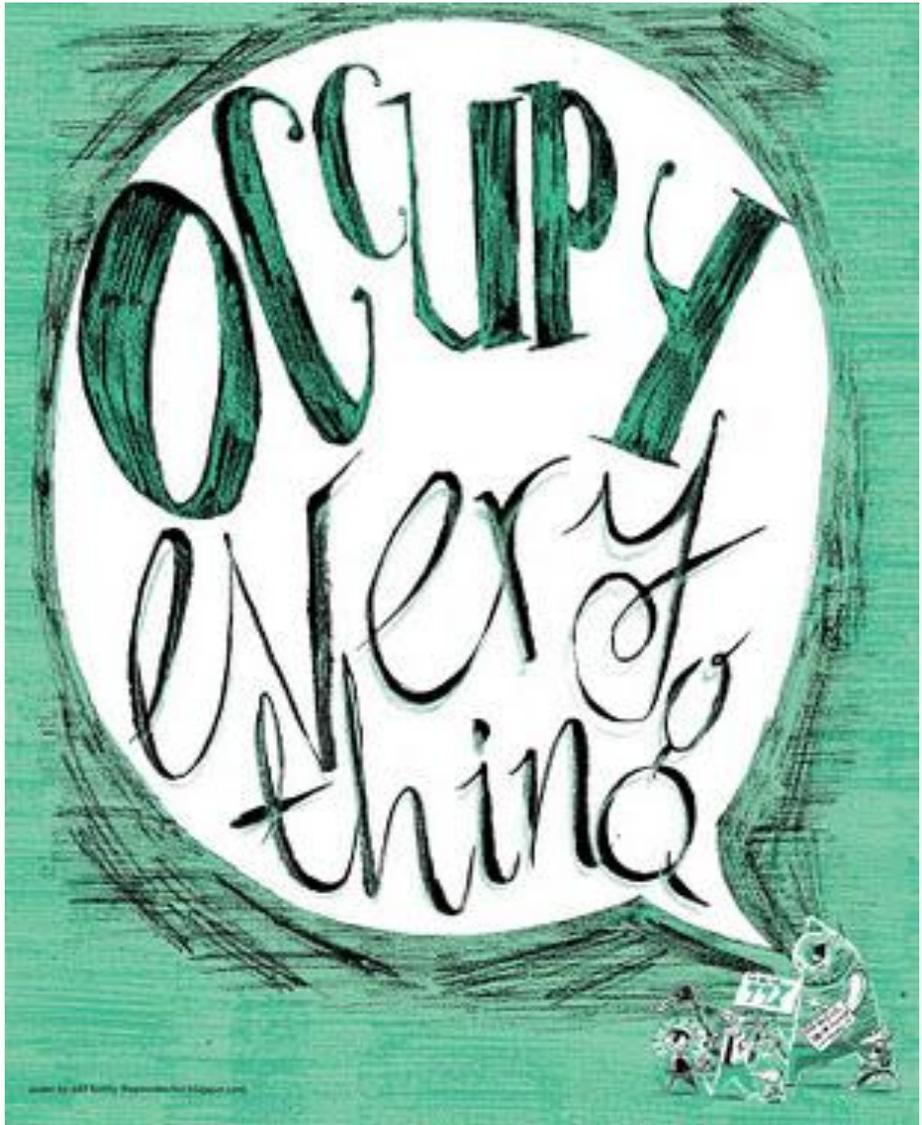
UK & Ireland: Greenham Common Women's Peace Camp (England 1981-2001), Molesworth People's Peace Camp (England 1981-1990s), Faslane (Scotland 1982-present, Faslane 365 2007), Twyford Down (England 1992), Newbury Bypass (1994-1996), Claremont Road (1993-1994), Brian Haw (England 2001-present), Rosspoint Solidarity Camp (2005-2010), Horizone Ecovillage (Scotland G8 2005), Climate Camps (UK 2006-2010), Occupy (Nation-wide 2011).

Europe & Russia: Wyhl occupation (Germany 1975), Free Republic of Wendland (1980), La Ragnateja Women's Peace Camp (Italy 1983), Ravnstrup Peace Camp (The Netherlands 1984-1986), Camp of Resistance against Nuclear Waste Sites in Ahaus and Gorleben (Germany 1996, 2010), Orange Revolution (Ukraine 2004), Otradny ecological protest camp (Russia 2005), NoTav (Italy 2005-present), Saving Iceland Camps (Iceland 2005-2006), Sans Domicile Fixe (2006) Angarsk nuclear power plant protest camp (Russia 2007), No Borders Camps (Strassburg 2002, Lesvos 2009, Calais 2009, Brussels 2010, Bulgaria 2011), Hasankeyf protest camp (Turkey 2010), Reclaim the Fields (2010 Hungary, 2011 Romania), Puerta del Sol Square (Madrid, Spain 2011), Occupy (Spain, Germany, Denmark, The Netherlands, Italy, Romania, Ukraine 2011).

Middle East & Africa: Mas'ha camp (Palestine 2003), Youth Camp Worldsocialforum (Bamako 2006), Summer Against Apartheid protest camp (Palestine 2008), Um Kamel (Palestine 2008), Schalits protest camp (Israel 2009-present), Migrants/NoBorder Camp (Dakar 2011) Camp Ashraf, Iraq/Iran border (2011), Democracy protest camp, Tunis, Tunisia (2010/2011), Refugee protest camp (Western Sahara/Morocco 2010), Tahrir Square, Cairo, Egypt (2011), al-Hudaydah, Yemen (2011), Aman, Jordan (2011), Benghazi, Libya (2011), Tel-Aviv, Israel (2011), Occupy (South Africa, Israel 2011).

Mexico & South America: Palmerola Women's Peace Camp (Honduras 1980s), Campensinos (Mexico 1993), Encuentro Camps (Mexico 1996-1999), UNAM (Mexico 2000), People's camp (Cancun WTO 2003), Oaxaca (Mexico 2006), Free Land Encampment (Brazil 2007), Villa Soldati (Argentina 2010), Occupy (Brazil, Argentina 2011).

Asia & Australia: Tent Embassy Canberra, Australia (1970s), Tiananmen Square (China 1989), Earthdream Caravan, Australia (2000) Woomera No Borders Camp (Australia 2003), Daechuri Autonomous Peace Village (South Korea 2005-2006), People's Camp vs. demolition, dislocation and poverty (Philippines 2008), Red Shirts protest camps in Thailand (2010), Climate Camps (Australia 2009-2010), Occupy (Australia, Philippines, Japan, Pakistan, India 2011).



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