

Light the Way, Part II:
The Campus Flood



LINES IN THE SAND

Writings on the Gaza Solidarity Encampment
& Campus Flood at U.C. Berkeley from
an Anarchist Prisoner of War

Casey Goonan

*transcribed, formatted, & edited
with love & rage from
comrades to the end*

cover images:

شهادة الاطفال في زمن الحرب

*In Time of War: Children Testify
(Drawings by Palestinian Children)*

Beirut: Mawakif/ PFLP, 1970

April 17, 2026

Palestinian Prisoners' Day

*with whatever weapons at hand
withwhateverweapons.noblogs.org*



Editor's Note

The content of this book comprises writings and letters written by Casey during their time at Santa Rita Jail in the year before they were sentenced to federal prison. Some of the ideas and opinions expressed in this text are rooted in a particular moment in time and do not reflect Casey's current views on strategy, approach, and political action. These are not definitive statements and must not be construed as such, especially given that Casey is imprisoned and certain ideas may create undesirable repercussions.

The editors have aimed to be as faithful as possible to Casey's original words in the transcription and editing process, with minor spelling and grammar changes for readability.

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What began as a purely defensive-retaliatory action, turned into the realization of an experimental whirlwind offensive cut short. Was it not for one careless mistake early on in the endeavor, i may very well still be in the street instead of this miserable jail. I would say collectively across the Bay Area anarchist milieus we were unsuccessful in our autonomous initiatives to redeem the trajectory of pro-Palestine, anti-genocide insurgency against U.C. Berkeley after its defanging by the trained forces of state violence and the myth of student leadership, which both in turn served to discipline the various sectors that met in the encampment last spring toward a premature collapse, i.e. capitulation to an administration who did not even concede the minimal demand of “disclosure.”

From frustrations within the encampment developed various different trajectories of activity. On the one hand, early on a breakaway grouping of anarchist and anti-state communist students and non-campus worker participants from the area remained connected to the camp but gradually phased out involvement to prevent exhaustion. This became the catalyst group for the “Hind’s House” building takeover and “occupation.” On the other hand, there is what might be called an autonomous and decentralized ensemble of radical affinity groups and individuals, some who frequented the camp but did not live within it daily, and others who avoided the high visibility of camping altogether. This latter segment advocated for not only taking campus buildings but the compliment of sabotage and attack, and also the spreading of revolt beyond the campus. Whether or not there is overlap between these developing ten-

dencies is beyond my knowledge. The encampment wave and (unfinished) campus flood against U.C. Berkeley is the production of hundreds of peoples' combined efforts, to the extent that one grouplet could offer criticism of a problem in a project that their friend is a part of, while that same friend might also simultaneously be involved in a different project that already embodies the proposed suggestions offered by the critique. After my abrupt departure from the U.C. Berkeley encampment, I would increasingly place my energy and activities with the second segment. Expropriation *and* sabotage. Solidarity *as attack* would (to my aspirations) be a clarion call. Or at least some of us had hoped.

One exemplary action, advocating this second segment-tendency, took place a night before the closure of the U.C.B. encampment, at a location off-campus of great significance. In downtown Oakland, an autonomous group of anticolonial anarchists and communists smashed out seven front windows of the University of California Office of the President, spray painting the entire street-facing facade with red paint and unleashing 500 cockroaches and twice-as-much paint into the interior of the office. Under the name "sacred black and red," the militants shared a communique calling for greater escalation and a multi-sited approach to struggle against the U.C. system for Palestinian liberation. The approach advocated for by sacred black and red is to expand the strategy of the "movement" in motion to prioritize a long-term focus on resource expropriation and sabotage of the University of California irreparably. An excerpt from the communique reads:

As anti-colonial anarchists and communists we offer this act of material and spiritual solidarity with the hopes of shattering the illusion that resistance is limited to a single site.

As Moten says “THE ONLY POSSIBLE RELATIONSHIP TO THE UNIVERSITY TODAY IS A CRIMINAL ONE.” The University’s true fascist form has been put on full display, and hiding behind hollow progressive ideals is no longer an option for the dead-eyed desk killers... [T]he University of California is nothing more than a settler colonial project....their police are protecting the gates of the colony, where knowledge is produced and captured by the State to only dig its claws deeper into the flesh of Indigenous lands here and abroad... Speaking only to the UC’s material connection to the Zionist entity obfuscates the extent of the political, theoretical, and cultural entanglements between the U.C. and the Israeli State. The University does not simply fund Israel, *it creates Israel*, and launches this white-colony into the post-modern Empire. What does divestment mean when the very essence and foundation of the institution is a fascist regime? Where does Zionism begin and end in the University of California? Is divestment an oxymoron? *The UC must be abolished...*

Some of the encampments have established themselves as outposts of nonprofits and NGO’s loyal to funders; moved by professional partnerships and personal brands. Revolutionary struggle and its legacies have been co-opted, deradicalized, and professionalized through identity-driven liberal pedagogies. By teaching a revisionist history that renders liberation movements compatible with capitalism, university-deputized

counterinsurgents erase and demonize militant forms of struggle while smugly promoting an inert philosophy of non-violence and respectability. This is one of the many reasons why, although divestment is a valid and tangible baseline demand, our long-term focus should not be on reforming and reaffirming these institutions, but rather on *resource expropriation* and *fucking them up irreparably*.

Across the Bay Area university encampments and police-liaisoned street mobilizations, escalation is consistently policed by weaponized liberal anti-oppression politics or crushed entirely by the fear of risk. Perpetual hand-wringing over what could happen obscures what can be achieved. Attempting to shape a militant movement into something that will never have to contend with repression is to abandon the pursuit of revolutionary ends. The attack on UCOP began with an ask: *how can political analysis be articulated through attack?* An effective operation begins with the needs of the struggle, the goals of the cadre, and its limitations. Threat assessments should remain realistic and specific to the actions being carried out. Within the American empire, what is solidarity with the Mujahideen of Palestine and militant student movements if not shapeshifting into a political fighting force?

We join the chorus calling for escalation in the imperial core: escalate, escalate, escalate! This is our historical and spiritual duty. To not hold this truth is to give up and accept defeat, hoping someone else will do what it takes to disrupt the flow of capital into the settler-colonial project. We must bring the war home...¹

A day later, the U.C. Berkeley encampment publicly announced that it would be disbanding, and the day following the camp's closing a building on U.C.B. campus was taken over by a group of around 60 people and renamed "Hind's House." As i was not a participant in the building occupation, i cannot speak on the internal dynamics that characterized the group that seized "Hind's House." Yet i am very much aware of the external factors, which, beyond police repression, can largely be described as an abandonment by the local Palestine solidarity movement and much of the Bay Area left/anarchist milieu. A widely circulated statement, published in the last week of May read:

We heard your call and are with you. We heard your call the day Hind's House was occupied, and were with you that night. As the police moved in we were gathering friends to defend the house, because that is what you had asked for. We are still gathered...

Hind's House, Wateen's House, Ahmed's House, Mahmoud's House, Oscar's House, Banko's House, Aaron's House...is not in our minds, an end, or the end. Actions open new possibilities. There are many rooms to make...

You said everything that needs to be said about activist counterinsurgency in the Bay. We have no words for them, as you said, they do the fascist's work for them, treat them as such. We do have words for some people we'd call friends, or comrades—

Do not get stuck in your own projects and small circles, do not fail to act together. We are stronger when we do. There was an opportunity to defend the house the night it was taken, all together. Where exactly were some of you? An opportunity for escalation, for new possibilities. And, we were asked to come.

We think the house got rolled on so quickly because there were not enough people initially there to defend it. The cops saw that and moved. We watched them as they scoped the sich [sic] out.

We think we can both act all together in important moments and remain committed to the everyday projects we admire you all in so much. Capacity, recovery, strategically moving is one thing, hesitation and comfort is another.

There is nothing to wait for in this moment, there has never been anything to wait for. Again, we hope to find you all in action.

in love,
some fucking people²

At this point, speaking for myself at least, there seemed to be two paths (maybe it's best to call them *perspectives*) that emerge following this escalatory sequence of events, alluded to in both the May 14 communique and the public reflection on repression of the Hind's House occupation. The first path-per-

spective is expropriation: whether through building takeovers or theft, within this conjuncture anything and everything felt possible. But the combination of frenetic urgency, attrition, and frustration made it increasingly difficult to gain a sense of clarity around how to act and what measures felt most reproducible, the most generalizable.

From my vantage point, increasingly isolated by repression (as other militant-minded people were, too), a second path, that of *sabotaging campus infrastructure*, seemed more viable and within reach. And following the zionist entity's gratuitous assault on refugees in Rafah just weeks prior (and the double-to-triple digit killings with no end in sight), it felt like the short-term necessity of escalating action to the extreme (as a method of pressuring both the U.C. system and U.S. government to at minimum at least withdraw support for the accelerating genocide-war) was the only option available. In such conditions, within the vortex of this atmosphere of urgency and frustration, it became difficult to keep any "long-range" considerations in focus. What was unfolding is intolerable, and the repetitious violence unbearable. Burning down the university of settler empire became the priority for me. *How* to do so and *when* would be a question that i obsessed over and attempted to organize around: to create a crisis of loss for the University of California. Exemplary action was required.

The weekend following the repression of Hind's House, a supply building on U.C. Berkeley campus was "smash-and-grab"-style raided by an unknown group, who reportedly liberated a couple thousand dollars worth of equipment and materi-

als. With news of this successful action circulating and the experience of Hind's House, it now seemed as if expropriation had finally completed the shift from an "idea" or a "concept" into a concrete exemplary form of struggle in which the local milieu can turn to. Practically possible.

Meanwhile, the following night, students and many others involved in the Gaza solidarity encampment on U.C. Santa Cruz campus (only an hour's drive from U.C.B.) were mass arrested after a daring stand-off with the police which lasted into the early morning hours. To retaliate, following the "unity of fields" strategy of improvisational and adaptive decentralized action in solidarity with other geographies of the campus movement, i decided to launch a retaliatory attack against University of California police infrastructure. Around 4 a.m., June 1, i firebombed a U.C. police car that was parked in front of the campus police station and published a communique statement explaining why. The statement included a photograph of the charred vehicle, taken the afternoon following the attack. An excerpt of the statement reads:

This act was done in retaliation against U.C.P.D., for their attack on students yesterday on a different campus and to retaliate against the University of California for its support for the zionist israel settler colony. More specifically—this attempt to torch a police car in front of the university was in solidarity with our Palestinian siblings assaulted by the zionist state in Rafah. It comes from a place of love for Palestine and love for revolution and liberation of all oppressed people.³

Not only an attack responding to the mass arrest of the U.C.S.C. camp, the attack was also in solidarity with the U.C.L.A. encampment, which continued to sustain itself in spite of a ruthless, paid opposition, and whose participants were brutalized and abused by street zionists with U.C.P.D.'s implicit endorsement a month prior. And less acknowledged in the communique is an explicit message of revolutionary love to the resistance in Gaza, the West Bank, South Lebanon, and Yemen, as well as a blessing sent to all Palestinians. The statement goes on to read:

This act was in solidarity with the students attacked by the fascist police state at uc santa cruz. In solidarity with the students attacked by zionist street collaborators at uc los angeles. In solidarity with the uc berkeley students seizing the time and taking back Hind's hall.

In solidarity with the resistance axis for Palestinian life, liberation, and total decolonization of the zionist occupied lands. For an end to the genocide of our beloved Palestine, and an end to the anti-Black and colonial genocide destroying our loved ones here.

A life worth living is a life in solidarity with our Palestinian siblings, who face down the settler's scope with every moment, every day. A life worth living is a life in solidarity with the Ohlone people. We continue to return the land with this offering. A life worth living is in solidarity with our Black and Brown siblings continuously surviving and thriving in the face of genocidal state violence here in the Bay Area.

Blessed is the flame that burns down the settler-plantation.

Blessed are the rockets that will free thousands of prisoners held captive by the zionist entity and US colonizer police state.

May the spirit of Revolutionary anti-colonialism unearth the truth from beneath these occupied lands.

Our heart will forever be tied to the fate of Rafah

Knife to the throat of Zionism

Death to Amerikkka

Glory to the martyrs⁴

Yes, as you may assume correctly, this action was an expression of madness and rage against an intolerable condition. But this act, its planning, and execution was in fact methodical, calculated, and i was calm and focused when carrying out the mission. I have no regrets besides returning to the scene to snap a photo the next day, assuming that i could blend into the pedestrian traffic, because *i did not*. And it would be this moment that made me a “suspect.” Otherwise, there would be zero trace or reason to identify me as a suspect. Unfortunately, i did not “blend in” and now must live with the consequences. May this be a lesson to others: to return to the scene of a sabotage action, even days later, even in a crowded street among hundreds of people, returning to the scene to take a photograph of the aftermath for publishing along with your communique is

not worth the risk. If you need such an image, ask a friend completely separate from your affinity group or circle responsible for the action. Or if you are alone in the act, just live without the photo. The action *still* happened. Find a different means of corroborating your responsibility claim.

A number of retaliation actions were carried out against U.C.B. property over the span of two weeks, all in response to police and administrative repression of pro-Palestine, anti-genocide encampments. For the sake of self-criticism, most of these actions failed to materialize the level of destruction intended. For instance, an incredibly dry grassy open-space on the north end of campus was set ablaze using gasoline and firestarter, yet the flames extinguished before it could spread to the surrounding trees. The following week, an (empty) building on the same end of campus was targeted, and the building's facade was arsoned in retaliation for the aggressive police raid of the U.C.L.A. Gaza solidarity encampment and the reported injury of students. Yet this action was nearly foiled by a security guard crew who unexpectedly stuck around in the area. The initial objective was to smash the window and set the entire building on fire, and the original (but aborted) plan was to torch the fully-formed wooden structure of an (empty) new student housing complex still under construction around the corner. Nevertheless, an action did still take place, but the goal was initially to incur big losses for U.C.B. It ended up being more of a symbolic action, which is fine. A communique was published explaining the arson:

UCLA STUDENTS WERE ATTACKED LAST NIGHT
SO WE RETALIATED WITH A FIREBOMB ON UCB
CAMPUS

NOT SURE WHAT BUILDING IT EVEN WAS. HON-
ESTLY DON'T REALLY CARE.

EVERY SINGLE BUILDING ON THE UC BERKE-
LEY CAMPUS DESERVES TO BE INCINERATED
FOLLOWING THE UC SYSTEM'S TREATMENT OF
STUDENT PROTESTORS. LAST NIGHT THEY AT-
TACKED A YOUNG WOMAN STUDENT WHO WAS
SPEAKING HER MIND ON A MEGAPHONE. SO
WE UNLOADED A FIREBOMB ON THE SIDE OF A
CAMPUS BUILDING. THE FLAME WAS BIG AND
SPREAD ACROSS THE TREES AND BUSHES ON
THE SIDE OF A BUILDING

LONG LIVE THE STUDENT INTIFADA FOR
PALESTINE

STOP THE GENOCIDE NOW

UC SYSTEM MUST DIVEST FROM ISRAEL OR
FACE OUR WRATH OF REVENGE

BLESSED IS THE FLAME⁵

It would be a shift in this guerrilla initiative toward of-
fensive measures that provokes the F.B.I., A.T.F., and U.C.P.D.

to raid my parent's home and recent place of residence in West Oakland, following the arson of a construction site within the heart of U.C. Berkeley campus on Father's Day, in broad daylight. This was another action that was modified and did not cause as much damage as intended, but it was technically quite difficult to pull off.

This offensive maneuver, as far as i hoped for, was to be the opening salvo in a new phase to escalate protest further against the University of California. Concrete action. The attack was executed with precision from start to finish. The smoke signals were communicating something new. Or maybe something from the past? It was after all an action committed in ancestor veneration, as the responsibility claim reads, authored as it is by "Marilyn's Daughters":

phase two of the #Escalate movement heats up at u.c. berkeley with a construction site on fire in broad daylight. this was done in retaliation for u.c.p.d.'s violent assaults on vulnerable student demonstrators and to punish the university of kkkalifornia system for supporting the genocidal zionist-israel entity. this was an autonomous initiative in concert with the current WEEK OF ACTION underway: operation campus flood. call it mutual aid.

at one p.m. this afternoon, we torched large portions of a construction site in the middle of u.c. berkeley campus. OPERATION CAMPUS FLOOD on u.c.b. kkkampus has begun with:

- successful looting of a u.c.b. supply building of thousands of dollars
- the firebombing of a u.c.b. cop car
- the experimental burning of dry grass hills on the interior of campus
- the torching of a building front on the perimeter of the campus and now
- the arson of a construction site (mostly construction materials, wood pallets, and massive dry bush area)

this was done to further retaliate against the u.c.p.d. for attacking students at u.c.s.c. and u.c.l.a.

this was done as an autonomous (self-directed act) in concert with anyone who shows out to create liberatory destruction until the u.c. system completely divests from the genocidal “israeli” settler nation-building project

— this was done in solidarity with all displaced peoples who were removed from people’s park — criminalized survivors of genocide [HERE](#)

— this was done in retaliation for the u.c. berkeley administration’s attack on the homeless community of berkeley — in retaliation for stealing the land called people’s park

lastly

this was done on father’s day for all the palestinian fathers who have lost their children at the hands of the zionist and amerikkkan settler states. this was done on father’s day for all

the black and brown fathers who have lost their children at
the hands of u.s.a. police forces

glory to the martyrs
blessed is the flame

— marilyn's daughters⁶

These actions were undertaken with, to my cautions at the time, no face and no trace. It was only one mistake, at the very start of the guerrilla initiative on June 1, that i conceded a trace leading to my identification, and the eventual F.B.I bugging of my car, their following me daily, and their eventual capture of me in a morning raid on June 17.

The totality of all actions from May 13 onward—the attack on the President's Office, the Hind's House occupation, the audacious expropriations, the retaliatory firebombings of campus/police infrastructure—must be understood as concrete, relationally-formed *collective revolutionary self-activity* rather than separate or disparately situated “events.” This concrete activity represents the historical shift from the encampment model toward a more unprogrammable and highly conflictual paradigm of “the Campus Flood.”

An attempt to give self-aware expression (a name) to this emergent assemblage of diffuse militant activity was circulated in the form of a pamphlet, titled *Operation Campus Flood*, which was also framed (somewhat hastily) as a proposal for a local “action-campaign.” A print-only version of the pam-

phlet was circulated for about a week before the public version was shared on June 14, as a compilation of articles, communiques, and responsibility claims beginning with reflections on the fallout from Hind's House. An excerpt from an amended version of the pamphlet reads:

Operation Campus Flood: Call for Autonomous Action on Bay Area College Campuses to End the Siege on Gaza

NO MORE GRADUALISM IN THE FACE OF GENOCIDE

A new phase of the #Escalate for Gaza movement on college campuses has begun. With Berkeley lighting the way. We are calling this Operation Campus FLOOD. This initiative is an open invitation, for those who are sick of it all, to join in displacing the displacers... Are we tired yet of moralistically demanding these war-machine colleges divest *themselves* from the Zionist occupation of Palestine?

Can we continue to explore ways of expropriating the seeming infinite supply of resources and material wealth stored in campus buildings? All you need to get started is three people, some hammers, and to *attack the glass*. Imagine what if people popped the locks of the libraries to liberate the books, computers, and printers? Think of all the flyers we could print to further organize against this genocide?

We can even seize the buildings, as the Hind's House has proven. We can take up massive amounts of campus space,

with community approval even, as demonstrated by the multi-week solidarity encampment last month. With enough people, we can even turn UCB Sproul Plaza into the new People's Park.

We can fulfill the original goals of the 1968 Black and Third World student strikes, to liberate the entire University campus and open the buildings up to surrounding community. We can seize the dorms to house the homeless, we can take over the cafeterias and food courts to feed the hungry. Or, if seizing space in such ways never seems to generalize, never drawing in numbers, and every attempted encampment and building takeover leads us into unnecessary arrests, then maybe diffuse or riotous attack at the point of production is the only viable remaining option?

Put otherwise, if a collective seizure of the campus space is not possible in your local area, or such means have been tried yet appear to be exhausted, there are *other options*—much more stealth, quiet, and cost-effective for us while severely debilitating for them. We could simply *burn down the buildings* in the middle of the night and *torch* the artificial landscapes that colonize the lands the U.C.B. and other campuses occupy.

Fire is quiet. Fire is quick and easy. And it only takes some fuel and a single spark. These campuses are already tinderboxes, and there are targets everywhere and examples of methods abound. Two parts gasoline. One part motor oil in a beer bottle. Douse a rag out the top. Or just a bucket of gasoline. Escalate. Ignite.

[...]

Signed,

Leila's Daughters

Safiya's Daughters

Marilyn's Daughters⁷

The above excerpt is the *original* text circulated. It should be noted for the historical record that the version published in the pamphlet that is posted online, in the rush of the moment, contains a number of confusing typos and errors which require brief context and explanation. When the original document was “copy-and-pasted” during its formatting into an updated pamphlet, the text got jumbled up somehow. In a series of reversals of edits, older versions of certain sequences made their way back into the text. With the typos uncorrected, the pamphlet (assumed to be the correct version formatted into a booklet) was made public as *the* mass “publicly-circulating” version by mistake. This was sloppy editorial handling on my part. Rushed and careless, i take responsibility for the error.

The chaotic form of the pamphlet all considered, such errors in prose do not account for the issue and question of *why* this “action campaign” failed to generalize. Further reflecting on the matter, the two foremost reasons are: first, the attrition inflicted upon the local milieu and increasing disconnect of the Bay Area Palestine solidarity movement from the campus struggle at U.C. Berkeley after the collapse of the en-

campment. Second, likely the prime source: the intensification of state/administrative repression and lawfare inflicted upon the “movement.” Did the suddenness of my capture and the terms of my charges also have a chilling effect on the local anarchist space? From my vantage point, it is difficult to evaluate the situation. An unforeseen result from my arrest as the apparent ceasing of direct attacks against the University of California property in the months to follow (at least to my knowledge). I would love to be proven wrong. Clearly, a strategic retreat from the so-called “Student Intifada” by the Bay anarchist space was underway. I do not resent anyone in the Bay Area for taking a step back to reassess the changing circumstances. However, i do not believe that the failures of this first initiative is a marker of failure for the Campus Flood as a *paradigm* of insurgency in the U.S.-based Palestine solidarity movement. Rather, what the failure of the “action-campaign” to generalize tells me is that there was a lack of preparedness, planning, and coordination/communication among radicals in the Bay to engage in sustained, decentralized, and widespread diffuse sabotage/attack. Even more so, i believe that ultimately the failure of the initiative to generalize is a lack of clarity on behalf of everyone in the Bay as to precisely what the *model* of the flood is and can be. It is this last point i would like to meditate on below. It is not vanguardist action but a catalyst and invitation.

Operation Campus Flood is defined on two levels, as far as i am concerned. Others may have different opinions. That is fine. In fact, i hope so. Nonetheless, it is important to explain in greater detail what this multifaceted *paradigm of strategic*

offense entails.

First, Operation Campus Flood is the insurgency that had begun to take shape in the shift from camping toward expropriation and sabotage. That is, the organic first militant actions of concrete people against concrete obstacles and infrastructure of the University of California. Second, it is the unfinished action-campaign that is proposed in the pamphlet, its first consciously named act: the torching of the U.C. Berkeley construction site. An initiative cut short but remains alive as an eternal proposition. In this sense, we can also say that it *remains* as both a proposal and provocation, an invitation always open as it is an improvisational strategy based on methods and tactics that ordinary people are able to carry out, with an infinite potential of targets and combination of measures. Second, expropriation and redistribution (broadly interpreted). Third, calculated and targeted destruction of campus property, iconography, and prestige.

The organizational logic of the campus flood is to bring together a far-reaching convergence of groups (formal and informal) and individuals, to descend on a major university campus (or a few campuses) as a decentralized, horizontal, and widespread revolutionary social force. No revolutionary strategy is premised on just one method or tactic. As a general principal of strategy, regardless of the main form of struggle adopted, no methods should be neglected. The three distinguishing aspects of the Campus Flood that i mention above have less to do with “form” and all to do with *content*. By this i mean that the methods of the campus flood will shape shift according to the needs

and circumstances of its context. What matters most is that the content of our actions collectively find some way *to combine aspects of its three defining measures* to the maximum-degree possible. Whether our objective is to overturn the material equations of force that underpins the universality of global settler-empire to demand divestment, or it is to foster and further along a more generalized revolutionary crisis, the *principles* of the flood paradigm remain the same.

Notes

1. "The Only Possible Relationship to the University Today is a Criminal One: A Communique from Sacred Black and Red," *Haters Cafe* (zine, May 2025), <https://haters.noblogs.org/files/2024/05/Sacred-Black-and-Red-imposed.pdf>.

1. "A Response to 'Hind's House is Wateen's House is Ahmed's House is Mahmoud's House...'" some fixing people (*Indybay*, May 31, 2024), <https://www.indybay.org/newsitems/2024/05/31/18866842.php>. Emphasis added.

3. "Student Intifada as Our Historical Duty: Fulfill It or Betray It," *Abolition Media* (June 2, 2024), <https://abolitionmedia.noblogs.org/8566/>.

4. Ibid.

5. "UCLA Students Were Attacked Last Night So We Retaliated With a Firebomb on UCB Campus" (*Indybay*, June 13, 2024), www.indybay.org/newsitems/2024/06/13/18867336.php.

6. "retaliation arson attack on construction site at university of kkkalifornia berkeley," marilyn's daughters (*Indybay*, June 16, 2024), www.indybay.org/newsitems/2024/06/16/18867409.php.

7. "Operation Campus Flood: A Call for Autonomous Action on Bay Area College Campuses," leila's daughters (*Indybay*, June 14, 2024), www.indybay.org/newsitems/2024/06/13/18867339.php, emphasis in original.

LINES IN THE SAND

Writings on the Gaza Solidarity Encampment
& Campus Flood at U.C. Berkeley from
an Anarchist Prisoner of War

1. To Speak for Myself
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Casey Goonan is a dedicated community educator, writer, distroist, printer, and anarchist/anti-imperialist political prisoner who has committed their life to struggles for liberation. Casey is incarcerated for actions carried out in solidarity with Palestinians facing genocide in Gaza and in response to the repressive actions against the pro-Palestine student encampments in the United States. In January 2025, Casey pleaded guilty to one count of maliciously damaging or destroying property used in or affecting interstate commerce by means of fire or an explosive for the arson attack on a campus police car. As part of a plea agreement, Casey took responsibility for other attacks but pleaded not guilty to the additional charges and was sentenced to 235 months in federal prison. Just as Casey has persistently for years cared for, supported, and struggled alongside incarcerated comrades, we aim to replicate these actions in solidarity with Casey as they continue their struggle from the other side of the wall. A note from Casey in September 2025: *“Thanks to everybody out there who has shown me love and offered support through this time. I wish every prisoner could experience the level of support you all have shown to me. In here, I’ve done my best to show my love to all my fellow prisoners and I remain steadfast to the movement to Palestinian liberation and the movements for decolonization and abolition worldwide.”* More information:

freecaseynow.noblogs.org

Writing a letter to a political prisoner or prisoner of war is a concrete way to support those imprisoned for their political struggles. A letter is a simple way to brighten someone's day in prison by creating human interaction and communication—something prisons attempt to destroy. Beyond that, writing keeps prisoners connected to the communities and movements of which they are a part, allowing them to provide insights and stay up to date. Writing to prisoners is not charity, as we on the outside have as much to gain from these relationships as the prisoners. Knowing the importance of letter writing is crucial. Prisons are very lonely, isolating, and disconnected places. Any sort of bridge from the outside world is greatly appreciated. Find out more:

nycabc.wordpress.com



with whatever weapons at hand