

InterRebellium 01

THE ESTALLIDO SOCIAL





"The path of revolution is not a straight line. It will be like a streak of stars, a series of conflagrations lighting up the night, each one pointing the way more clearly than the last, until we finally pass the point of no return."

- The Peoples Want, Revolutions in Our Times

INTRODUCTION:

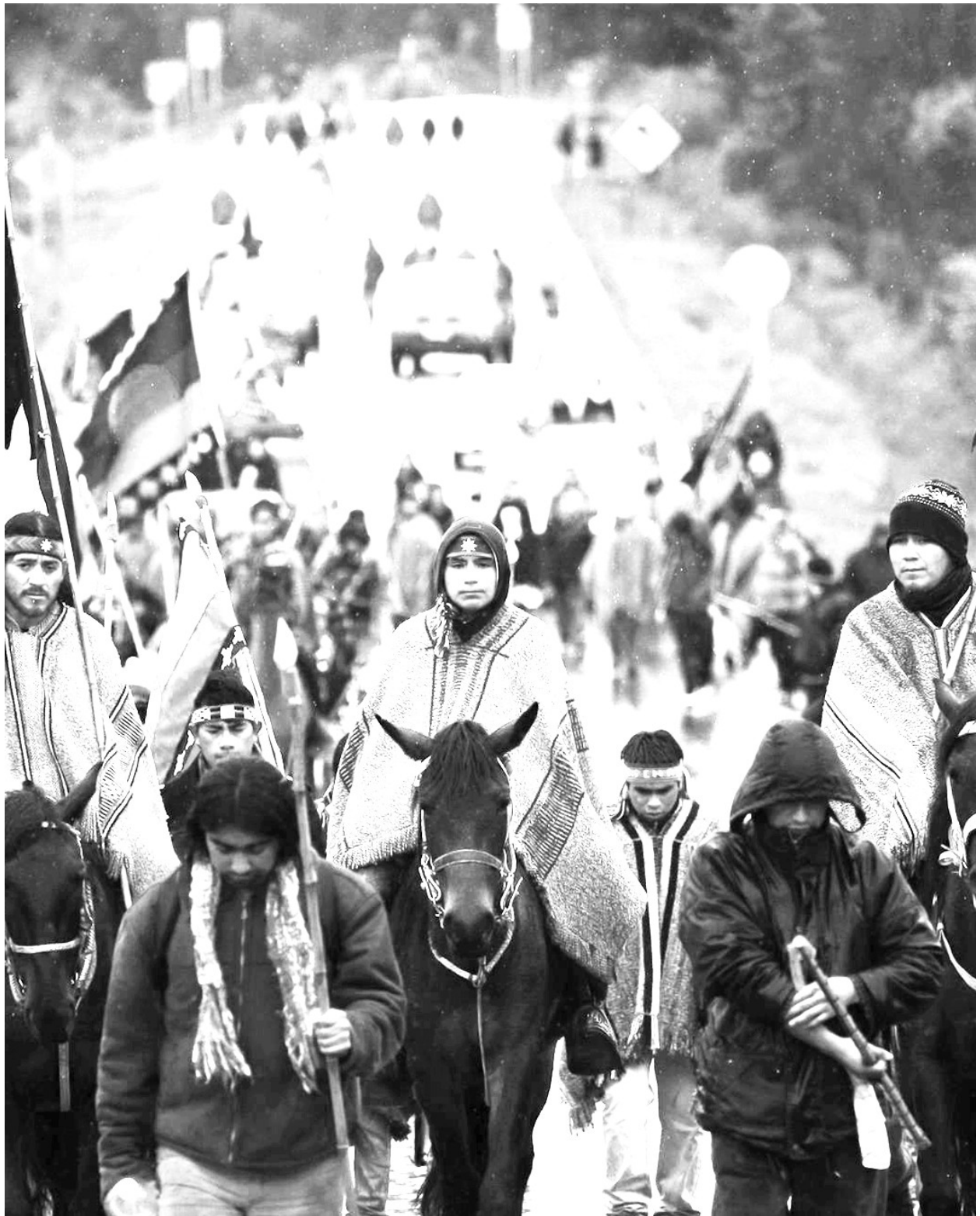
InterRebellion is a multipart documentary series by subMedia covering the global wave of revolts from 2018-2020. From the Latin for “between revolutions” this series recognizes the cyclical nature of revolts. We feel we must use this time between waves of uprising to reflect on the lessons of the previous wave, so that we can be better prepared for the next one, hopefully the big one, that will topple state power once and for all.

subMedia is looking to collaborate with anarchist and anticolonial filmmakers from around the globe to document and analyze these uprisings. We plan to interview front line participants of these revolts. We hope that by sharing these stories, their hard-won lessons can be passed onto future generations of militants who seek to confront the state.

By weaving together the common threads of uprisings around the globe, we hope to create a tapestry that shows what an internationalist revolution would need to look like.

“We don’t want a Mapuche state, because we never had a state, therefore, it would be an artificial construction.”

– Alihuen Antileo



EPISODE 01

THE ESTALLIDO SOCIAL

The Estallido Social (or Social Explosion) was a popular uprising in the territories occupied by the Chilean state, sparked on October 18th 2019 by a fare hike of 30 pesos. What began with a student-led campaign of transit fare evasions quickly spread into a nationwide uprising that shook society to its very foundations.

This uprising was born out of the long history of revolt in so-called Chile. Unfortunately, as participant Yza reminds us, long histories of revolt are often due to long histories of repression. Repression in these lands goes back before the formation of the Chilean state, to the Spanish invasion and conquest. But the modern era begins with the 1973 coup that installed Augusto Pinochet as dictator. Years of neoliberal reforms produced a disillusioned and disorganized working class. InterRebellion traces the roots of the 2019 uprising to the student movements of the 2000s and feminist movements of the mid 2010s, as well as through Indigenous resistance throughout the history of colonial domination. The movement also took cues and tactics from revolts happening concurrently in Hong Kong and Ecuador.

For months, people of all walks of life fought pitched street battles with the cops and military, organized networks of support for the front line militants, created horizontally organized neighborhood assemblies, participated in general strikes and conducted acts of arson and sabotage against symbols of power and multinational corporations.

The Estallido was ultimately contained through a combination of brutal state repression, promises of reform and a new constitution, and an aesthetic face-lift on the old symbols of power with the election of the young Gabriel Boric of the new-left. As the riots subsided and many people became willing to work within the channels of state bureaucracy, Boric and the new left were free to build coalition with the same forces that were in power before the Estallido, leaving many of the worst perpetrators of state repression in their same roles. A handful of political prisoners from the Estallido remain behind bars to this day (April 2025)

A SPECIAL THANKS TO OUR CO-CONSPIRATORS

Escupamos la Historia

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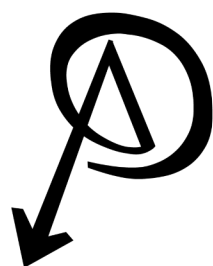
"As long as there are people alive in the world wishing to change their current conditions, there is the possibility of revolutionary struggle."



DISCUSSION QUESTIONS

- In what ways does the Estallido remind you of other uprisings? In what ways was it unique?
- What were some of the most effective street tactics used during the Estallido? How does this compare with street tactics our own movements have used?
- The film points to a number of social movements that were able to build their strength through independent struggles, and then coalesce during a higher point of social rupture. What are some of the social movements in our part of the world that might serve a similar role? How does the leftist process of unifying social movements on the basis of representative politics pose a threat to each struggle's autonomy and potential militancy? What can be done to avoid this?
- Comrades in the film describe years of participating in, and supporting student movements by bringing anarchist literature into schools. In what ways are our local movements appealing to, and making space for the youth? Where could we improve?

- How were neighborhood assemblies formed? How do we as anarchists choose to engage with broader resistance movements rooted in the community? Is there merit to debating our ideas with people who aren't anarchists? What could anarchists have done in this case to fight against the assemblies being co-opted?
- One of the state's counterinsurgency tactics against the Estallido was to use the media to expand acceptable forms of protest to include and recuperate militant protest formations like the Primera Linea while condemning the acts of sabotage like the bombing carried out by Monica and Francisco. How can we counter this narrative? How can we support those among us who choose to take more militant forms of direct action?
- Ancauala describes anarchists as mostly living in the city and distant from the source of Mapuche struggle, which is primarily rural. She goes on to say they are helpful people who are good at propaganda, but described anarchist struggle as less constant as those of Mapuche. How can we improve our consistency in direct struggle? What would this mean in practice?
- In what ways did counterinsurgency use misinformation and rumors to confuse revolutionary movements. How do we defend against this?
- One of the comrades in the film describes a generational discrepancy between the elders who lived through the dictatorship being scared to confront the military, while the youth involved in the Estallido chose to disobey the curfew and fight back. How have different lived experiences across generations affected our movements locally?



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